

TIME TO WAKE UP

Lyrics by **SHAANAN STRETT, GUY MAR, and HADAG NAHASH**



BACKGROUND

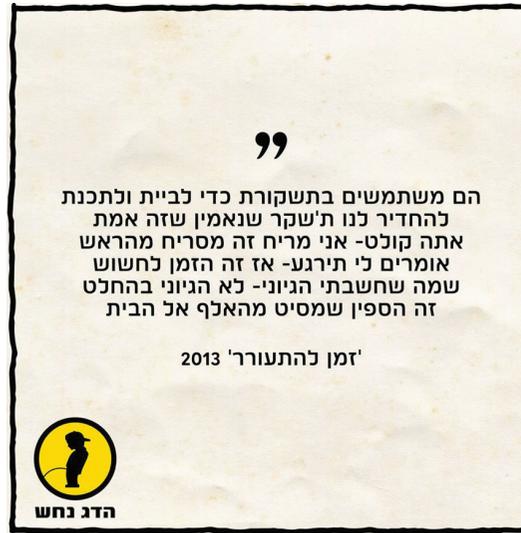
Hadag Nahash is one of Israel's most successful bands. Their unique brand of high-quality musicianship and rap has been churning out hits for the past twenty years, with no dip in their popularity. Many of their songs address key social-political issues in Israel, which led to their performance in front of 300,000 people at the climax of the Social Justice Protests of the summer of 2011. They brought out this song after the protests had died down, as the government had adopted all the policy recommendations emerging from the Trachtenberg Committee established in coordination with the protesters (7 years later, under half had actually been implemented).

The Social Justice Protests of 2011 exploded into public consciousness as a precursor to the Occupy Wall Street protests in the United States. Overwhelming frustration at the rising cost of living in Israel, while wages stagnated, spilled out onto the streets in tents. Accommodation costs, early childhood education costs, food costs, price-gouging monopolies - all came together in what began as a tent protest. Beginning with

Rothschild Boulevard in Tel Aviv, but spreading throughout the country, tent-villages sprang up to protest and self-educate about an economic system that did not seem to serve its people. Weekly protest marches ran throughout the Summer, culminating in a total of 500,000 people on the streets one Saturday night - one in fourteen Israelis was demonstrating. (The equivalent of some 23 million Americans marching across the country). While the protests had a huge effect on political discourse, it scarcely achieved half of its aims.

In November 2020 Israel is at another socio-economic crossroads, with the government's initially-praised response to COVID-19 now coming apart at the seams. Frustrations are growing at the way that businesses and the unemployed have been hardly compensated relative to other countries' bail out policies, and the way that the second COVID wave has been met with far less clarity and competence than the first. Hadag Nahash simply posted the words to one of the verses of this song on their Facebook page...





They use the media to hunker down and program
 inject the lie in us so we'll believe it's truth
 do you get it - I reckon it stinks from the head down
 When they tell me relax - that's the time to fear
 that what I thought was logical - Is not logical at all
 It's a spin that distorts from A to B

Wake up call!!!

Don't believe in weapons believe in poetry
 Old enough to make the choice
 Crying ain't wrong when the situation's so bad

Every tear that drops reminds
 Exactly how much the rulers
 And us are in nowhere near the same boat.

When someone sets himself on fire¹
 How come we're the only ones to feel bad?
 They use the media to hunker down and program
 Inject the lie in us so we'll believe it's truth
 Do you get it - I reckon it stinks from the head down

Hashkama!

*Lo ma'min b'neshek ma'amin b'shira
 Vatik maspik k'dey la'asot et hab'chira
 Bechi zeh lo ra k'sh'hamatzav bechi ra*

*Kol dim'a shem'taftefet mazkira
 B'diyuk ad kama ba'alei hasrara
 V'anachnu l'gamrei lo b'ota sira*

*Kshemishehu al atzmo shofech chomer b'ira
 Eych zeh she'anachnu margishim im zeh ra
 Hem mishtamshim batikshoret k'dey l'vayet ul'tachnet
 L'hachdir lanu t'sheker shena'amin shezeh emet
 Ata kolet ani meri'ach zeh masriyach meharosh*

השקמה!

לא מאמין בנשקה מאמין בשירה
 ונתיה מספיק כדי לעשות את הבחירה
 בכי זה לא רע כשהמצב בכי רע

כל דמעה שמטפטפת מזכירה
 בדיוק עד כמה בעלי השררה
 ואנחנו לגמרי לא באותה סירה

כשמישוה על עצמו שופך חמר בעירה
 איך זה שאנחנו מרגישים עם זה רע
 הם משתמשים בתשקורת כדי לביית ולתכנת
 להחדיר לנו ת'שקר שנאמין שזה אמת
 אתה קולט- אני מריח זה מסריח מהראש



When they tell me relax – that’s the time to fear
That what I thought was logical is not logical at all
It’s a spin that distorts from a to b

It’s time to wake up the house is falling apart
Let’s come out of our holes together enough of hiding
Raise your hands and open your mouth
Against all of us there’s no way they’ll hold on for long

To the folks of the protests we give praise²
For they aim to lighten the load, to fix the wrong
Enough of the slave ethic
Want to live in style
If we care about our kids’ future
Now we throw away the rule book
So don’t put down my weapons
New flags will yet unfurl
The black days will yet fade
Happy children will yet play
For the sake of our future we’ll go out into the square
We’ll show you who’s the foreign implant³

And who the hero. The tents will yet return
Who is the messiah and who the mule⁴
So my brothers don’t cower
Hold strong don’t bend
My brothers don’t cower
Not all our brains have been washed

It’s time to wake up the house is falling apart
Let’s come out of our holes together enough of hiding
raise your hands and open your mouth
Against all of us there’s no way they’ll hold on for long

It’s time to wake up!

*Omrim li tiraga – az zeh hazman lach’shosh
Shemah shechashviti hegyoni – lo hegyoni b’hechlet
Zeh haspin shemesit meha’alef el habet*

*Zeh hazman l’hit’orer habayit mitporer
Netzeh mehachorim b’yachad dai l’histater
Tarimu et hayad tift’chu et hapeh
Mul kulanu eyn siku’i shehem yachziku od harbeh*

*L’chavrei ham’cha’a neshachrer machma’a
Ki hem chotrim lahakala l’tikuna shel ha’avla
Mimisar ha’avadim nim’as
Rotzim lichiyot beclass
Im chashuv lanu atid hayeladim
Achshav shovrim et hakelim
Az kelim sheli al tishtof’fu
D’galim chadashim od yitnos’su
Hayamim hash’chorim od yitmos’su
Yeladim m’usharim od yitrotz’tzu
L’ma’an hamachar ne’tzeh el hakikar
Nir’eh lachem b’diyuk mi po net azar*

*Umi gibor. Ha’ohel od yachzor
Mi po hamshiyach umi po hachamor
Az achim sheli al tishtof’fu
Hechziku ma’amad al titkof’fu
Achim sheli al tishtof’fu
Lo kol hamochot shelanu nisht’fu*

*Zeh hazman l’hit’orer habayit mitporer
Netzeh mehachorim b’yachad dai l’histater
Tarimu et hayad tift’chu et hapeh
Mul kulanu eyn siku’i shehem yachziku od harbeh*

Zeh hazman l’hit’orer

אומרים לי תרגע - אז זה הזמן להשש
שמה שחשבתי הגיוני - לא הגיוני בהחלט
זה הספין שמסית מהאלף אל הבית

זה הזמן להתעורר הבית מתפורר
נצא מהחורים ביחד די להסתתת
תרימו את היד תפתחו את הפה
מול כלנו אין סכוי שהם יחזיקו עוד הרבה

לחברי המחאה נשחרר מחמאָה
כי הם חותרים להקלה לתקונה של העולה
ממוסר העבדים נמאס
רוצים לחיות בקולט
אם חשוב לנו עתיד הילדים
עקשו שוברים את הפלים
אז כלים שלי אל תשתוכפו
דגלים חדשים עוד יתנוססו
הימים השחורים עוד יתמוססו
ילדים מאשרים עוד יתרוצצו
למען המחר נצא אל הכפר
נראה לכם בדיוק מי פה נטע זר

ומי גבור האהל עוד יחזר
מי פה המשיח ומי פה החמור
אז אחים שלי אל תשתוכפו
החזיקו מעמד אל תתכופו
אחים שלי אל תשתוכפו
לא כל המחוחות שלנו נשטפו

זה הזמן להתעורר הבית מתפורר
נצא מהחורים ביחד די להסתתת
תרימו את היד תפתחו את הפה
מול כלנו אין סכוי שהם יחזיקו עוד הרבה

זה הזמן להתעורר...



FOOTNOTES

1. Moshe Silman was in great financial and medical distress when he attended a Social Justice rally in Tel Aviv. He set fire to himself by way of protest and died from his burns a week later.
2. HaDag Nachash often visited the tent protesters and gave free performances. They headlined the final huge demonstration at State Square where 300,000 gathered.
3. In an attempt to discredit the protests, there was an accusation that they had been funded by non-Israeli sources - in particular the New Israel Fund. This was debunked.
4. The Messiah is prophesied to arrive riding a mule. The secular majority in Israel have often been referred to as the mule of the Messiah: secular Zionism, is the dumb beast of burden that will herald the messianic age.

AND NOW YOU

The song opens with a statement against violence: "Don't believe in violence, believe in poetry".

- How do you square this approach with the underlying menace that can be felt from the video?
- Do you find the chorus equally applicable (or inapplicable!) to life in your country?

This song was played throughout the country, it was used as the theme tune for several news segments and documentaries, and it has received more than 4 million hits on YouTube.

- How does this affect your understanding of Israeli society, where such a scalding protest song reaches such a wide Israeli audience?

THEMES

- # **Protest**
- # **Violence**
- # **People power**
- # **Distrust in politics**
- # **Critique of Israel**
- # **Rebellion**