

Preparing for the *Hadag Nachash* Concert: A lesson for high school students

Introduction

Cleveland's Yom Ha'atzmaut celebration in 2008 will be capped off by a performance by the Israeli Hip-Hop group, *Hadag Nachash*.¹ While some adults do not like *Hadag Nachash's* musical style (this sure isn't a traditional "Hava Nagillah" band), the Millennial Generation loves this group's blend of Western pop and ethnic music. The band has been described as having a "unique sound tapestry, somewhere between funk and world music."

Hadag Nahash literally means, "snakefish" and is a Hebrew spoonerism (changing first letters of two different words) of נהג חדש (*nahag hadash*, new driver), the words that hang on the back window of a car in Israel whose driver has just received his or her license. Perhaps this is a clue that *Hadag Nachash* wishes to be a voice for the younger, up-and-coming generation.

This document was designed to introduce Cleveland's high school students to *Hadag Nachash*, including

- Background and history of the band
- Context for listening to, better understanding and enjoying *Hadag Nachash's* Cleveland concert
- Concert specifics, with the hope that our older teens will attend

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¹ The "official" spelling of *Hadag Nachash* in English is with a "ch" – in the original materials in our documents, we've used that version. When quoting from another source, the spelling used in the original remains.

History of the Band

[Reprinted with the permission of Kikar-Israel.com and found at <http://www.kikar-israel.com/Artists/Hadag-Nahash.html>]

Hadag Nahash was formed in Jerusalem in 1996. After touring Israel for more than four years and, in the process, gathering a large following, they released their first album *The Groove Machine* in September 2000. The album was very successful, had two #1 hits, and proved that excellent music can go along with important ideas. The band plays a unique style of music that blends Hip-Hop, Funk, Jazz, Electro and Rock, all combined with a touch of Middle Eastern influence. Most of the lyrics deal with life in Israel and include a critique of social, political, racial and gender oriented issues. The lyrics express both pain and pleasure and are spiced up with a sarcastic sense of humor and a groovy sound.

In 2003 the band released its second album titled *To Move (Lazuz)*. The album, produced by internationally acclaimed musician Yossi Fine, included four big hits and exposed the band to a wider audience than ever before. Within a few months of its release the album sold gold. A song on this album called *The Secret of Success (Sod Ha-Hatzlacha)* is considered one of their best songs.

In 2004 Hadag Nahash released their third album *Local Stuff (Homer Mekomi)*. This album, produced by Mr. Fine as well, went gold within a few weeks and established the band as one of Israel's leading bands ever. The album included one of their most famous hits *The Sticker Song (Shirat Hasticker)*, written by Israeli novelist David Grossman. The lines in the song are all direct quotes or plays on slogans that actually appeared at some time on bumper stickers in Israel, but the unique collage of opposing political slogans juxtaposed against apolitical slogans, parodies and so forth creates an angry irony. At the end of 2004 Hadag Nahash were awarded prizes for "band of the year", "album of the year" and "song of the year" by virtually every newspaper, internet site, radio and TV station in Israel.

After performing all over Israel for more than 7 years, Hadag Nahash was invited to perform in England in December 2003. The shows proved very successful and paved the way to Hadag Nahash's first US tour, which was held in October-November 2004. During this tour, the band performed all over the US in universities, clubs and Jewish congregations. The tour was very successful and nearly all the bands shows were sold out. During the course of the tour the band received extensive media coverage, including articles in *The New York Times*, *The Rolling Stone Magazine*, *The San Francisco Chronicle*, etc. In April 2005 the band was invited to the US for a second tour which was also very successful. The band has scheduled performances in France, Hungary, England and Australia in the upcoming year.

Over the years Hadag Nahash has collaborated with many established musicians from Israel and abroad. The band is always happy to cooperate with local talent and add some flavor to its show.

For Additional Information

Be sure to [preview](#) anything you would show to, or share with students; some images or words are strong or inappropriate for a religious educational setting.

English lyrics in PowerPoint version to a number of the songs:

<http://www.teev.com/hadag/elyrics.htm>

Hadag Nachash Official Site (in Hebrew)

<http://hadag.co.il>

Hadag Nachash Press Kit (with English copies of articles from different sources)

http://www.hadag.co.il/press/press_kit.pdf

Hadag Nachash songs on YouTube:

http://www.youtube.com/results?search_query=Hadag+Nachash&page=6

"I enjoy listening to HaDag Nachash, but I don't really understand what they're singing about (even after I read the translations). What do their songs really mean?" *iTorah*. Answer by Kelly Kossar / Israel / February 18, 2007.

http://urj.org/Articles/index.cfm?id=13580&pge_prq_id=49563&pge_id=1348

Sticker Song Lesson Plan

"Israel from Bumper to Bumper: Stickers Rapped by Hadag Nachash,"

Curriculum and resources by Gabe Salgado, 2004.

<http://www.israelcentersf.org/culture/2004-2005/stickercurric.pdf>

"The Politics of Israeli Popular Music: In Israel, Even the Musical is Political," by Michal Palti. *Ha'aretz*, March 11, 2003.

<http://www.myjewishlearning.com/culture/Music/IsraeliMusicTO/IsraeliPopularMusic/MusicPolitics.htm>

Video interview with *Hadag Nachash* (viewer discretion advised):

http://www.wejew.com/media/1512/Hadag_Nachash_Interview/

Village Voice article:

<http://www.villagevoice.com/music/0506.carmon,60826,22.html>

Wikipedia Article:

http://en.wikipedia.org/wiki/Hadag_Nachash

The Lesson

The lesson's featured songs:

רציתי שתדע (*Ratziti Sheteda*, I Wanted You to Know) by Uzi Hitman and Hadag Nachash – Chosen as an example of Hadag Nachash giving voice to concerns of today's generation, as compared to a previous generation

מספרים (*Misparim*, Numbers), by Hadag Nachash – Chosen because of the group's concerts are filled with songs that have social, cultural and political references; this song has a number of them embedded

Materials needed:

- The CD provided with this lesson (available from the JECC)
- A CD of Hadag Nachash songs (optional)

Suggested lesson structure:

PREPARATION

Draw the following chart on the board or a sheet of chart paper:

Issue	<i>Elohim Sheli, Ratziti Sheteda</i> (1978)	<i>Ratziti Sheteda</i> (2004)
What is the mood portrayed by the lyrics?		
How is G-d represented in the Hebrew?		
What do the author would like G-d to do?		
Who are the children in the song?		
What do you learn about Hadag Nachash's view of Israel and/or Israelis by listening to this song?		

INTRODUCTION

- Consider playing the Hadag Nachash songs (Tracks #2 and #3 of the provided CD) as students enter and settle.

- To formally begin the class, ask students to listen to the style of music created by *Hadag Nachash* by playing the first 20 seconds or so of the *Hadag Nachash* songs on the provided CD (Tracks #2 & #3). Or, if you have a CD of *Hadag Nachash* songs, consider playing 15 seconds or so of the first 5-8 songs on the album.

Ask students for adjectives that describe the music's beat. Use this as a segue to give background on *Hadag Nachash* (found in this lesson plan on page 2), including that they will be performing at Cleveland's community-wide *Yom Ha'atzmaut* event on May 7, 2008, 9:00pm. This lesson introduces students to their music, with the hope that they'll come to hear this band in concert.

PART ONE:

- In 2001, *Hadag Nachash* worked with an Israeli singer and composer, Uzi Hitman,² to update a song written originally by him (Hitman) in 1978 after Anwar Sadat visited Israel a year or so earlier.

BACKGROUND: On November 19, 1977, Sadat became the first Arab leader to officially visit Israel when he met with Israeli Prime Minister Menachem Begin, and spoke before the Knesset in Jerusalem about his views on how to achieve a comprehensive peace to the Arab-Israeli conflict, which included the full implementation of UN Resolutions 242 and 338. He made the visit after receiving an invitation from Begin and once again sought a permanent peace settlement. This visit went against the U.S. and Soviet Union's intentions, which were to revive the international Geneva Conference. In 1978, this resulted in the Camp David Peace Agreement, for which Sadat and Begin received the Nobel Peace Prize. http://en.wikipedia.org/wiki/Anwar_Sadat

Ask students to listen to this original song, *Ratziti Sheteda* (Band #1 on the JECC-provided CD) and if they can, follow along in the Hebrew on the song sheet provided with this lesson plan. Be sure to explain that this song was written in 1978 and provide the meaning of the title in English so that students pick up on the words that repeat so often in the song.

Ask students to describe the quality of the music and the emotions it evokes.

Then, ask student volunteers to read aloud the English translation. Use the chart on the board to direct student discussion; fill in the first empty column (possible answers are below):

² Students active in their youth groups or who go to a Jewish summer camp may know Uzi Hitman's *Adon Olam*, written in 1976: http://en.wikipedia.org/wiki/Uri_Malmilian (it's the song on the homepage here; to hear it, just let the music come up and play)

Issue	<i>Elohim Sheli, Ratziti Sheteda (1978)</i>	<i>Ratziti Sheteda (2004)</i>
What is the mood portrayed by the lyrics?	<i>Optimistic</i>	
How is G-d represented in the Hebrew?	<i>Both times as Male</i>	
What would the author like G-d to do?	<i>Nothing. G-d is passive and not asked to do anything</i>	
Who are the children in the song?	<i>The children of the world (generic)</i>	
What do you learn about <i>Hadag Nachash's</i> view of Israel and/or Israelis by listening to this song?		

In what ways could this song be characterized as one written for their parents' generation?

Ask students to think back to 2004, if they can, and describe what they know about the situation in Israel at the time. Since the start of the Second Intifada in 2000, the number of terrorist attacks had been quite high and Israelis were despondent about the prospects for peace.³ While a road map for peace was being developed, in April of 2004, Israel announced its disengagement plan from Gaza. Hope for a Bilateral peace (one between two different peoples) seemed unrealistic.

Ask students to listen to a segment of the *Hadag Nachash* and Uzi Hitman 2004 version of *Ratziti Sheteda*. [*Ratziti Sheteda* #2 is found on the JECC-provided CD on Track #1; words are on the attached songsheet.] Set the context by explaining that part of the Jewish tradition is to take a Jewish text and interpret it, to build upon it. Thousands of years ago, the rabbis took the Biblical text and interpreted it, creating the *Midrash*. Similarly, in this case, *Hadag Nachash* took a song from 25 years earlier

³ For a listing of attacks see: <http://www.mfa.gov.il/MFA/Terrorism-+Obstacle+to+Peace/Palestinian+terror+since+2000/Suicide+and+Other+Bombing+Attacks+in+Israel+Since.htm> and scroll down.

and interpreted it, building upon its original message to create a message for the current generation..

Again, ask student volunteers to read the song aloud in English and have the others pay attention to the specifics of this version. First, discuss the song generally – the quality of the music and the emotions it evokes, as well as the song’s message in general.

Then, begin to note the differences between this version and Uzi Hitman’s original 1978 version by asking the students to fill in the final column in the chart as a class. Possible responses are below:

Issue	<i>Elohim Sheli, Ratziti Sheteda (1978)</i>	<i>Ratziti Sheteda (2004)</i>
What is the mood portrayed by the lyrics?	Optimistic, with hope for the blessing of peace.	Pessimistic - The song represents a disappointment and anger by the younger generation, that peace did not arrive earlier, as promised.
How is G-d represented in the Hebrew?	Both times as Male	Mixed between Male and Female
What would the author like G-d to do?	Nothing. G-d is passive and not asked to do anything	At the end of the song, <i>Hadag Nachash</i> asks G-d to be active and the save the Israelis.
Who are the children in the song?	The children of the world (generic)	There is a description of the children (from all the races and colors)
What do you learn about <i>Hadag Nachash's</i> view of Israel and/or Israelis by listening to this song?		

In what ways could this song be characterized as one written for their own generation?

PART TWO

- Tell students that you have another song to share with them, one that is sung at most of the *Hadag Nachash* concerts and is a great example of the way the group does not hide from societal issues...in fact it puts them out in everyone’s face. It is called מספרים (*misparim*; numbers) and like

the Pesah song, אֶחָד מִי יוֹדֵעַ (*Ehad Mi Yode-a, Who Knows One*), provides some issue in Israeli society that meshes with each number. The song was written in 2002 and while some of the numbers given might be a little outdated, in general they hold true.

- Ask students first to reflect on numbers in their own Jewish life – what would be one, two, three, or even 13? Then ask them to guess what might be some of the numbers would be part of a contemporary Israeli song. [To get them started, you might wish to share with them the answer for One: *the number of countries between the Jordan River and the sea.*] Don't take too long making the list; and, if students have little Israeli background just wrap this part up quickly. It's not as important that they brainstorm the numbers, as they get to read the words to *Misparim*.
- Play the first part of the song for them (Track #3 on the JECC-CD) so that they can hear the tune and beat and maybe catch a few words. Then, divide the students into groups of 2 or 3 to read through the English together, number-by-number (also make sure that they know that *shekel* is the Israeli unit of money). Ask the students to place a check by any of the stanzas of number descriptions they “get” and a star by any of the lines they would like to know more about.
- Go through the numbers that students would like to know more about – seeing who in the group might have ideas about the number first, and then filling in from what you know. [See the last part of the Document section, with an explanation about each of the numbers; this may be duplicated for student use and reference.]
- Play the first part of the song through again, so students can try and follow the Hebrew and/or listen to the Hebrew while following the English. Or, if you can project a video in the classroom, use the YouTube version: http://www.youtube.com/watch?v=le4uRh0Yr_8

CONCLUSION

- Ask students to help you summarize the lesson by giving the key points they would tell others about *Hadag Nachash*, its music and lyrics.
- Remind students of the day and time of the concert:
 - Wednesday, May 7th
 - 9:00pm
 - Mandel JCC Beachwood
 Ask them to try and come, tell others, and bring friends!

This is the original version of Ratziti Sheteda (1978)

	I WANTED YOU TO KNOW	RATZITI SHETEDA Uzi <u>H</u> itman	רציתי שתדע עוזי חיטמן
1	Oh my G-d, I want to let you know A dream I dreamt at night in my bed: In the dream I saw an angel, From heaven he came to me, and said so:	<i>Elohim sheli, ratziti sheted'a Chalom shechalamti balayila bamitah. Uvachalom ra'iti mal'ach Mishamayim ba ela'i ve amar li kach:</i>	אלוהים שלי, רציתי שתדע חלום שחלמתי בלילה במיטה ובחלום ראיתי מלאך משמיים בא אלי ואמר לי כך באתי משמיים, עברתי נדודים לשאת ברכת שלום לכל הילדים לשאת ברכת שלום לכל הילדים
5	I came from heaven, a long wandering, To bring a blessing of peace to all the children, To bring a blessing of peace to all the children .	<i>Bati mishamayim, avarti nedudim, laset birkat shalom lechol hayeladim, laset birkat shalom lechol hayeladim.</i>	וכשהתעוררתי נזכרתי בחלום ויצאתי לחפש מעט שלום ולא היה מלאך ולא היה שלום הוא מזמן הלך ואני עם החלום
10	When I awoke I remembered the dream, And went out to seek for a little bit of peace, But there was no angel, there was no peace.	<i>Uch'shehitorarti nizkarti bachalom veyatzati lechapes me'at shalom velo haya mal'ach, velo haya shalom.</i>	אלוהים שלי, רצית שתדע חלום שחלמתי בלילה במיטה ובחלום ראיתי מלח ממצולות הים עלה ואמר לי כך באתי מן המים, ממצולות הים לשאת ברכת שלום לילדי כל העולם
15	He left long ago, and I am here with my dream. Oh my G-d, I want to let you know A dream I dreamt at night in my bed: In the dream I saw an angel, From the sea depths he arose, and said so:	<i>Hu mizman halach, va'ani im hachalom. Elohim sheli, ratziti sheted'a Chalom shechalamti halayila bamitah. Uvachalom ra'iti mal'ach Mim'tzulot hayam alah, ve amar li kach:</i>	לשאת ברכת שלום לילדי כל העולם וכשהתעוררתי נזכרתי בחלום ויצאתי לחפש מעט שלום ולא היה מלח ולא היה שלום הוא את הבשורה לקח ואני עם החלום
20	I came from the water, from the sea depths, To bring a blessing of peace to the children of all the world, To bring a blessing of peace to the children of all the world.	<i>Bati min hamayim, mim'tzulot hayam, laset birkat shalom leyaldei kol ha olam, laset birkat shalom leyaldei kol ha olam.</i>	לשאת ברכת שלום לילדי כל העולם וכשהתעוררתי נזכרתי בחלום ויצאתי לחפש מעט שלום ולא היה מלח ולא היה שלום הוא את הבשורה לקח ואני עם החלום
25	When I awoke I remembered the dream, And went out to seek for a little bit of peace, But there was no angel, there was no peace.	<i>Uch'shehitorarti nizkarti bachalom veyatzati lechapes me'at shalom velo haya mal'ach, velo haya shalom.</i>	אלוהים שלי, רציתי שתדע שהחלום הזה נשאר לי כחידה אלוהים שלי, רציתי שתדע על החלום שלי רציתי שתדע אלוהים שלי, רק רציתי שתדע
30	took the blessing, and I am here with my dream.	<i>Hu et hab'sorah lakach va'ani im hachalom.</i>	
35	Oh my G-d, I want to let you know that this dream remained as a riddle to me.	<i>Elohim sheli, ratziti sheted'a shehachalom haze nish'ar li kechida.</i>	
40	Oh my G-d, I want to let you know about my dream, I want to let you know, Oh my G-d, I just wanted you to know.	<i>Elohim sheli, ratziti sheted'a Al hachalom sheli, ratziti sheted'a Elohim sheli, rak ratziti sheted'a</i>	

This is the Hadag Nachash version of Ratziti Sheteda (2004)

	I WANTED YOU TO KNOW	RATZITI SHETEDA (2)	רציתי שתדע עוזי חיטמן והדג נחש
1	Hey G-d, what's up? I have a little something to tell you I wanted you to know no big deal, just a dream I dreamt	<i>Elohim, mah ha'inyanim? Yesh li mashehu katan lesaper lecha shertziti sheteda' Lo davar gadol stam chalom shechalamti emesh</i>	אלוהים, מה העניינים? יש לי משהו קטן לספר לך שרציתי שתדע לא דבר גדול סתם חלום שחלמתי אמש
5	last night in the dark, at night in my bed and in the dream – you'll never believe it - an angel comes up to me	<i>bachoshech, balailah bamitah uvachalom - lo ta'amin ba elai mal'ach hayiti bashock mehaket'a, nivhalti pachadti she'ani etzrach ki bechol zot zeh lo koreh li kol yom</i>	בחושך, בלילה במיטה ובחלום - לא תאמין בא אלי מלאך הייתי בשוק מהקטע, נבהלתי פחדתי שאני אצרח כי בכל זאת זה לא קורה לי כל יום לפגוש כרוב שעף עם כנפיים והכול הוא היה קצת חיוור היה לו גוף די גדול לא משנה בכל מקרה שמע מה הוא אומר:
10	I was in shock by the whole thing, I panicked I was scared that I might scream cuz that doesn't happen to me every day, eh?	<i>lifgosh kruv she'af im k'nafaim vehakol hu haya k'tzat chiver hayah lo guf dei gadol lo meshaneh bechol mikreh sh'ma mah hu omer: she'hu ba mehashamaim mehakochavim</i>	שהוא בא מהשמיים מהכוכבים לשאת ברכת שלום לכל הילדים מכל הצבעים, המינים והגזעים שבעולם כמה ששמחתי בחלום כל הפחד נעלם.
15	To meet a flying cherub with wings and all he was a bit pale, his body was pretty big it doesn't matter, anyways hear what he said: that he came from the heavens, the stars to carry a blessing of peace to all the kids	<i>laset birkat shalom lechol hayeladim mikol hatz'vaim, haminim vehagza'im sheba'olam kamah shesamachti bachalom kol hapachad ne'elam.</i>	אלוהים שלי רצית שתדע חלום שחלמתי בלילה במיטה
20	of all colors, genders and races in the world As I was so happy all the fear disappeared in the dream.	<i>Elohim sheli ratziti sheteda' chalom shechalamti balailah bamitah.</i>	אלוהים שלי רציתי שתדעי שמלאכית אחת הופיע לי בלילה במיטתי הפעם הזאת הייתה כבר השנייה אבל במקום להתבלבל השתדלתי להרגע ולהקשיב לכל מילה שהיא אמרה טוב טוב
25	Oh my G-d I want to let you know a dream I dreamt at night in my bed.	<i>Elohim sheli ratziti sheteda' shemal'achit achat hofi'a li balailah bemitati hapa'am hazot hayta kvar hashniyah aval bimkom lehitbalbel hishdadalti leheraga ulehakshiv lechol milah shehi amra tov tov she'uchal lach'zor al dibreiha bli lit'ot</i>	שאוכל לחזור על דבריה בלי לטעות זה קרה אתמול בלילה לא יודע איך זה שייך מה שהיא אמרה לי הלך בערך כך: באתי מהמים ממצולות הים לשאת ברכת שלום לילדי כל העולם
30	Oh my G-d (f.) I want to let you know that a little angel(f.) appeared to me at night in my bed this was already the second time but instead of getting confused I tired to relax and to listen well to each word she said	<i>bati mehamayim mim'tzulot hayam laset birkat shalom leyaldei kol ha'olam mikol hatz'vaim, haminim vehagza'im sheba'olam kamah shesamachti bachalom kol hapachad ne'elam.</i>	מכל הצבעים, המינים והגזעים שבעולם כמה ששמחתי בחלום כל הפחד נעלם.
35	I tired to relax and to listen well to each word she said So I could repeat her words without errors it happened yesterday night - don't know how that is relevant what she said to me went something like this: I came from the waters - depths of		אלוהים שלי רציתי שתדעי חלום שחלמתי אתמול במיטתי
40			אלוהים שלי רציתי שתדע שהשיר הזה נכתב לפי יותר מעשרים שנה שלוף אותנו כבר מהחלום הזה הרע שלח לנו טיפת שלום, תודה רבה
45			
50			

	Numbers Hadag Nachash	Misparim	מספרים הדג נחש
1	One – is the number of countries between the Jordan River and the sea	<i>echad hu mispar hamedinot bein hayarden layam</i>	אחד הוא מספר המדינות מהירדן לים
5	Two – The number of countries that will be here one day Three years and four months I gave to the IDF – I didn't sign on I was in the Nahal	<i>shtayim - mispar hamedinot sheyom echad yihyu kan</i> <i>shalosh shanim vearba chodashim hu hazman shenatati letzahal, lo ha'iti bekeva, haiti banachal</i>	שתיים - מספר המדינות שיום אחד יהיו כאן. שלוש שנים ו ארבע חודשים הוא הזמן שנתתי לצה"ל, לא הייתי בקבע, הייתי בנח"ל.
10	It costs five shekels to ride the bus, well actually four ninety but you have a few months till the CD comes out.	<i>chamisha shkalim ola nesia beotobus ironi</i> <i>be'etzem arba tishim</i> <i>aval ad shehadisk yetz'e notru od kama chodashim</i>	חמישה שקלים עולה נסיעה באוטובוס עירוני בעצם, ארבע תשעים, אבל עד שהדיסק יצא נותרו עוד כמה חודשים.
15	I was six when Saadat came to Israel, seven when they signed the agreements	<i>ha'iti ben shesh kshesadat ba la'arezt ben sheva kshechatmu al haheskemim</i>	הייתי בן שש כשסאדאת בא לארץ, בן שבע כשהם חתמו על ההסכמים.
20	Eight is Uri Malmilian's number who was definitely my childhood hero Nine times I was to close to a terrorist attack up to now	<i>shmon'e hu hamispar shel uri malmilian,</i> <i>shehu bli shum safek gibor yalduti</i>	שמונה הוא המספר של אורי מלמיליאן, שהוא בלי שום ספק גיבור ילדותי.
25	Ten – is the most Israeli answer to the question ' what's up?'	<i>tesha pe'amim haiti karov midai lepigua,</i> <i>lefachot nachon leachshav</i>	תשע פעמים הייתי קרוב מדי לפיגוע, לפחות - נכון לעכשיו.
30	I am too, like all Jews, obsesses with numbers twenty-four - seven, twelve months (4x)	<i>eser - hatshuva hachi yisraelit lashe'ela "ma hamtzav"?</i> <i>gam ani kmo kol hayehudim asuk bemisparim</i> <i>esrim vearba sheva shteim esre chodashim X4</i>	עשר - התשובה הכי ישראלית לשאלה - מה המצב? גם אני כמו כל היהודים עסוק במספרים עשרים וארבע, שבע, שתיים עשרה חודשים. (4)
35	My wife is twenty-seven year's old, I'm thirty . The moment when we will want to have children is getting near.	<i>ishti bat esrim vesheva, ani ben shloshim,</i> <i>mikarev meod harega bo nirtze lehavi yeladim</i>	אשתי בת עשרים ושבע , אני בן שלושים . מתקרב מאד הרגע בו נרצה להביא ילדים.
40	But we will want them to have it all: food, clothes, soccer, games.	<i>aval nirtze gam sheyhiye lahem hakol</i> <i>ochel, bgadim, kaduregel, mischakim</i>	אבל נרצה גם שיהיה להם הכל אוכל, בגדים, כדורגל, משחקים.
45	This doesn't bother the executive director of Hapoalim Bank – he brings home every day twenty nine thousand eight hundred and sixteen shekels.	<i>et mankal bank hapo'alim ze lo matrid</i> <i>ki hu mevi habayta kol yom esrim vetesha elef shmone me'ot veshesh esre shkalim</i>	את מנכ"ל בנק הפועלים זה לא מטריד כי הוא מביא הביתה כל יום עשרים ותשע אלף שמונה מאות ושש עשרה שקלים.
50	Every day? Darn it! Divide it by two or fifteen and it's still a pretty good monthly salary for today – thousands of the fired workers from the textile factories in the south will agree with me.	<i>kol yom? yina'al rabak techalku et ze be shtayim, bechamesh be'eser</i> <i>vezo adain maskoret chodshit dei yafa lehayom</i> <i>yaskimu iti alfei mefutarei mifalei hatekstil</i>	כל יום? אינעל רבאק תחלקו את זה בשתיים בחמש בעשר וזו עדיין משכורת חודשית יפה להיום, יסכימו איתי אלפי מפוטרי מפעלי הטכסטיל בישובי הדרום.

55	The growth in Israel in two thousand and one was minus zero point six percent .	<i>beyeshuvei hadarom</i>	הצמיחה בישראל באלפיים ואחת היתה מינוס אפס נקודה שש אחוז .
60	People that up until yesterday had a job see a tomato in the trash and think 'what a waste'.	<i>hatzmicha beyisrael bealpayim veachat hayta minus efes nekuda shesh achuz</i>	אנשים שעד אתמול היתה להם עבודה רואים עגבייה בפח וחושבים "איזה ביזבז".
65	The state of Israel's economy is the worst it's been in the last forty-eight years. Forty-eight – that number's familiar! Where from...?	<i>anashim she'ad etmol hayta lahem avoda ro'im agvania bapach vechoshvim "eize bizbuz"</i>	מצב המשק הישראלי הוא החמור ביותר בארבעים ושמונה השנים האחרונות. ארבעים ושמונה? מוכר לי המספר הזה! מאיפה לעזאזל...?
70	Four cellular companies compete over the ears of seventy five percent of Israelis.	<i>matzav hameshek hayisraeli hu hachamur beyoter barbayim veshomne hashanim ha'achronot arbaim veshmone? mukar li hamispar hazel! me'eifo leazazel?!</i>	ארבע חברות סלולר מתחרות על האוזן של שבעים וחמש אחוז מהישראלים,
75	The executive director of Cellcum goes to the bank once a month and deposits a salary of six hundred and seventy four thousand shekels .	<i>arbe chevrot selolar micharot al ha'ozen shel shiv'im vechamesh achuz mehayisraelim</i>	מנכ"ל סלקום הולך לבנק פעם בחודש מפקיד משכורת שש מאות שבעים וארבע אלף שקלים
80	There are a quarter of a million people who are unemployed; thirty six thousand were added this year. I guess Elli Luzon is right when he sings ...	<i>mankal selkum holech labank pa'am bechodesh mafkid maskoret shesh me'ot shiv'im vearba elef shkalim</i>	יש רבע מיליון מובטלים שלושים ושש אלף מהם נוספו השנה. כנראה שאלי לוזון צודק כשהוא שר...
85	I am too, like all Jews obsessed with numbers... twenty-four - seven, twelve months X4	<i>yesh reva miliyon muvtalim shloshim veshesh elef mehem nosfu hashana kanir'e sheli luzon shar...</i>	גם אני כמו כל היהודים עסוק במספרים עשרים וארבע, שבע, שתיים עשרה חודשים...
90	Forgers offer, for ten shekels, a CD that we worked on for four years.	<i>gam ani kmo kol hayehudim asuk bemisparim esrim vearba sheva shteim esre chodashim X4</i>	זייפנים מציעים בעשרה שקלים זיסק שעבדנו עליו ארבע שנים.
95	The Dollar went up in tens of agurot in three weeks that boosted up the rent for hundreds of thousands of people.	<i>zayfanim metzi'im be'asara shkalim disk she'avadnu alav arba shanim</i>	הדולר עלה בעשרות אגורות תוך שלושה שבועות הזניק את שכר הדירה למאות אלפי אנשים.
100	In your pocket you don't have enough for schoolbooks and diapers and what did the government do in response?	<i>hadolar ala beasrot agorot toch shloshe shavu'ot hezrik et schar hadira le'me'ot alfei anashim</i>	בכיס אין מספיק לספרי לימוד וטיטולים מה עשתה הממשלה בתגובה?
105	Cut twelve percent off the child support.	<i>bakis ein maspik lesifrei limud vetitulim ma asta hamemshala betguva?</i>	קיצצה שתיים עשרה אחוז מקצבאות הילדים.
	When a woman goes to work she makes per hour a shekel and seventy agurot less, on average, than what a man would make in the same job and I am not a prophet	<i>kitsetza shteim esre achuz mekitzba'ot hayeladim kshe'isha telech la'avoda hi tavi kol sha'a sheva shekel ve'esrim agorot bememutza pachot mima shegever be'ota avoda haya mavi</i>	כשאשה תלך לעבודה היא תביא כל שעה שבע שקל ועשרים אגורות בממוצע פחות, ממה שגבר באותה העבודה היה מביא ואני לא נביא.

<p>110</p> <p>115</p> <p>120</p> <p>125</p> <p>130</p>	<p>Between five hundred and six hundred people will die on the streets this year – Dear transportation minister – how do those numbers make you feel?</p> <p>And still the biggest number, until today, that holds hope but represents a disaster, is one that makes every sane person stand still – is six million</p> <p>I am too, like all Jews obsessed with numbers... twenty-four - seven, twelve months X4</p>	<p><i>ve'ani lo navi</i></p> <p><i>aval bein chamesh me'ot leshesh me'ot ish</i> <i>yamutu hashana bakvish</i> <i>adoni kvod sar hatachbura,</i> <i>eich hanatun haze gorem lecha lehargish?</i></p> <p><i>veadayin hamispar hachi gadol ad hayom</i> <i>shemegalem et hatikva aval mamchish et ha'ason</i> <i>hu ze cheomrim oto</i> <i>kol adam shafu'i over ledom hu... shesh miliyon</i></p> <p><i>gam ani kmo kol hayehudim asuk bemisparim</i> <i>esrim vearba sheva shteim esre chodashim X4</i></p>	<p>אבל בין חמש מאות לשש מאות איש ימותו השנה בכביש, אדוני כבוד שר התחבורה, איך הנתון הזה גורם לך להרגיש?</p> <p>ועדיין המספר הכי גדול עד היום שמגלם את התקווה אבל ממחיש את האסון הוא זה שכשאומרים אותו כל אדם שפוי עובר לדום הוא... שש מיליון.</p> <p>גם אני כמו כל היהודים עסוק במספרים עשרים וארבע, שבע, שתיים עשרה חודשים...</p>
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Explanation of the numbers in Hadag Nachash's Numbers' song *For Teacher Reference*

One – is the number of countries between the Jordan River and the sea

This refers to Israel

Two – The number of countries that will be here one day

A reference to the potential founding of a Palestinian state

Three years and **four** months I gave to the IDF –

This is the time spent in the army as a male (IDF = Israel Defense Force)

I didn't sign on, I was in the **Nahal**

Israelis are drafted (thus the reference to not "signing on"). Today the Nahal is a regular infantry division (like Golani, Givati Parachuters). However, up until few years ago, the Nahal was a very unique division whose soldiers served both in kibbutzim and in regular army service. In practice, the men served less time in the army, although they were in uniform for a longer time than regular soldiers. As a result, they been viewed as doing fun things and not a real army job. See the following link for more information: <http://en.wikipedia.org/wiki/Nahal>

It costs **five** shekels to ride the bus, well actually **four ninety** but you have a few months till the CD comes out.

Reference to the rising rates of bus fares.

I was **six** when Saadat came to Israel, **seven** when they signed the agreements

Egypt's President, Anwar Sadat came to Israel in 1977 and in 1978 the Camp David Accord was signed between Israel (Menahem Begin) and Egypt (Anwar Sadat), with the help and intervention of US President, Jimmy Carter.

Eight is Uri Malmilian's number who was definitely my childhood hero

Uri was an Israeli soccer star on the team Beitar Y'rushalayim, the best loved team from Jerusalem. For more info see: http://en.wikipedia.org/wiki/Uri_Malmilian

Nine times I was to close to a terrorist attack

up to now

Indeed, band members have had narrow escapes; details of some are in the Rolling Stone article, listed above.

Ten – is the most Israeli answer to the question ' what's up?'

Ten ("eser") is a slang answer to say that things are just fine.

I am too, like all Jews, obsesses with numbers

twenty-four - seven, twelve months (4x)

24/7 and 12 months of the year.

My wife is **twenty-seven** year's old, I'm **thirty**.

The moment when we will want to have children is getting near.

But we will want them to have it all: food, clothes, soccer, games.

This doesn't bother the executive director of Hapoalim Bank – he brings home every day **twenty nine thousand eight hundred and sixteen** shekels.

This is a comment about the growing gap between the rich and the poor in Israel; this is a popular theme for Hadag Nachash. See the video interview listed in the resources, above. The next lines (below) continue this thread.

Every day? Darn it!

Divide it by **two** or **fifteen** and it's still a pretty good monthly salary for today – thousands of the fired workers from the textile factories in the south will agree with me.

The growth in Israel in **two thousand and one** (*the year, 2001*) was **minus zero point six percent**

This refers to the national growth index... which indicates recession!

People that up until yesterday had a job see a tomato in the trash and think 'what a waste'.

Now, even a tomato, a cheap staple of Israel's economy and food, is important to those who once had a job, but now do not.

The state of Israel's economy is the worst it's been in the last **forty-eight** years. **Forty-eight** –

that number's familiar! Where from...?

Israel was founded in 1948.

Four cellular companies compete over the ears of **seventy five** percent of Israelis.

In 2004 the Israeli cellular market opened and four new companies competed.

The executive director of Cellcom (*an Israeli cell phone company*) goes to the bank once a month and deposits a salary of **six hundred and seventy four thousand shekels**.

For comparison, an Israeli teacher gets somewhere around 8,000 shekel a month.

There are a **quarter of a million** people who are unemployed; **thirty six thousand** were added this year.

I guess Elli Luzon is right when he sings ...

Eli Luzon an Israeli singer wrote in the 1990s a very famous song by the name of "What a Country." <http://www.hebrewsongs.com/?SongID=1834> Its theme and message is similar to that of the 2004 version of Ratziti Sheteda.

I am too, like all Jews obsessed with numbers...

twenty-four - seven, twelve months (4x)

Forgers offer, for **ten** shekels, a CD that we worked on for **four** years.

A Hadag Nachash CD in 2004 cost around 65 shekels.

The Dollar went up in **tens** of agurot (*an Israeli shekel is made up of 100 agurot*) in **three** weeks that boosted up the rent for **hundreds of thousands** of people.

Up until recently, most of the houses and the rental rates were calculated in dollars. So when the dollar changed in relation to the New Israeli Shekel (NIS), Israelis faced higher rents and mortgages.

In your pocket you don't have enough for schoolbooks and diapers and what did the government do in response?

Cut **twelve** percent off the child support.

This is a direct criticism of the government that cut child support to those who do not afford basics.

When a woman goes to work she makes per hour

a shekel and seventy agurot less, on average, than what a man would make in the same job

and I am not a prophet

As in other societies, Israeli women make less than Israeli men in the same job. In the US, it's true as well.

Between **five hundred** and **six hundred** people will die on the streets this year – Dear Transportation Minister – how do those numbers make you feel?

The number of traffic accidents in Israel is very high. More Israelis die in traffic accidents annually, than those who die in war or terrorist attacks.

And still the biggest number, until today, that holds hope but represents a disaster,

is one that makes every sane person stand still

– is **six million**

Of course, a reference to the 6,000,000 who died in the Holocaust. On Yom Hashoa, Holocaust Remembrance Day, a siren sounds in the morning and the entire country stops what they are doing (even pulling their car to the side of the road) and stand in silence.

I am too, like all Jews obsessed with numbers...

twenty-four - seven, twelve months (4x)