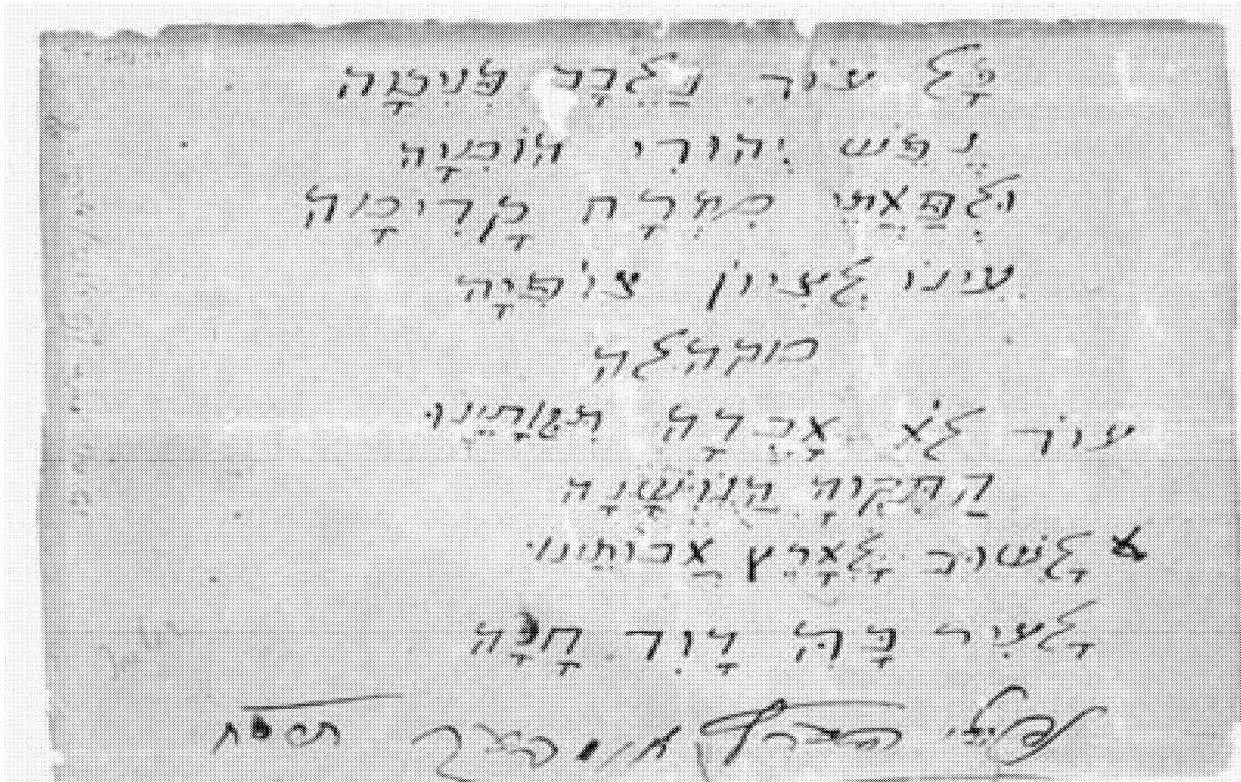


Hatikvah: The Untold Story



1. "Tikvateinu," "Our Hope," as originally written by Naftali Hertz Imber (1856-1909)

<p>1 כל עוד בלבב פנימה נפש יהודי הומיה ולפאתי מזרח קדימה עין לציון צופיה</p>	<p><i>Kol od balevav penimah Nefesh yehudi homiyah Ulefa'atei mizrah kadimah Ayin letziyon tzofiyah</i></p>	<p>1 So long as in the heart, within, A Jewish soul cannot find rest, And Jewish glances turning East, To Zion fondly dart,</p>
<p>פזמון Refrain</p>		
<p>עוד לא אבדה תקותנו התקוה הנשנה לשוב לארץ אבותינו לעיר בה דוד חנה</p>	<p><i>Od lo avdah tikvatenu Hatikvah hannoshanah Lashuv le'erezt avoteinu Le'ir bah david chanah</i></p>	<p>Refrain Our hope is not yet lost, The ancient hope To return to the land of our fathers, The city where David encamped;</p>
<p>2 2 כל-עוד דמעות מעינינו יזלו כגשם נדבות ורבות מבני עמנו עוד הולכים על קברי אבות</p>	<p><i>Kol-od dema'ot me'eineinu Yizzelu chegeshem nedavot Urevavot mibbenei ammenu Od holechim al kivrei avot</i></p>	<p>2 So long as tears from our eyes Flow like benevolent rain, And throngs of our countrymen Still pay homage at the graves of our forefathers,</p>

<p style="text-align: center;">פזמון <i>Refrain</i></p> <p style="text-align: center;">3</p> <p>3 כל-עוד חומת מחמדינו לעינינו מופעת ועל חרבן מקדשנו עין אחת עוד דומעת</p>	<p style="text-align: center;">Refrain</p> <p style="text-align: center;">3</p> <p>3 So long as our precious Wall Appears before our eyes, And over the destruction of our Temple An eye still wells up with tears,</p>
<p style="text-align: center;">פזמון <i>Refrain</i></p> <p style="text-align: center;">4</p> <p>4 כל-עוד מי הירדן בגאון מלא גדותיו יזלו ולים כנרת בשאון בקול המולה יפלו</p>	<p style="text-align: center;">Refrain</p> <p style="text-align: center;">4</p> <p>4 So long as the Jordan's waters powerfully fill its banks, And towards the Sea of Galilee Its waters noisily fall,</p>
<p style="text-align: center;">פזמון <i>Refrain</i></p> <p style="text-align: center;">5</p> <p>5 כל-עוד שם עלי דרכים שער יבת שאיה ובין חרבות ירושלים עוד בת ציון בוכיה</p>	<p style="text-align: center;">Refrain</p> <p style="text-align: center;">5</p> <p>5 So long as the city gates, humiliated, Dot the barren highways, And among the ruins of Jerusalem The daughter of Zion still cries,</p>
<p style="text-align: center;">פזמון <i>Refrain</i></p> <p style="text-align: center;">6</p> <p>6 כל-עוד דמעות טהורות מעין בת עמי נוזלות ולבכות לציון בראש אשמורות עוד תקום בחצי הלילות</p>	<p style="text-align: center;">Refrain</p> <p style="text-align: center;">6</p> <p>6 So long as pure tears Flow from the eye of our dear nation, Mourning for Zion at the peak of evening, She still rises at midnight;</p>
<p style="text-align: center;">פזמון <i>Refrain</i></p> <p style="text-align: center;">7</p> <p>7 כל-עוד נטפי דם בעורקינו רצוא ושוב יזלו ועלי קברות אבותינו עוד אגלי טל יפלו</p>	<p style="text-align: center;">Refrain</p> <p style="text-align: center;">7</p> <p>7 So long as blood drips in our veins, Flowing back and forth, And upon the graves of our Fathers Wisps of dew still fall,</p>
<p style="text-align: center;">פזמון <i>Refrain</i></p>	<p style="text-align: center;">Refrain</p>

8
 8 *Kol-od regesh ahavat*
 כָּל-עוֹד רָגַשׁ אֲהַבַת *halle'om*
 הַלְאוּם *Belev haiyhudi po'em*
 בְּלֵב הַיהוּדִי פוֹעֵם, *Od nuchal kavvot gam*
 עוֹד נוֹכַל קוֹוֹת גַּם הַיּוֹם *haiyom*
 כִּי עוֹד יִרְחַמְנוּ אֵל זוֹעֵם *Ki od yerachamenu el*
zo'em

פִּימוֹן *Refrain*

9
 9 *Shim'u achai be'artzot nudi*
 שִׁמְעוּ אַחֵי בְּאַרְצוֹת נוּדִי *Et kol achad chozeinu*
 אֶת קוֹל אֶחָד חוֹזְיֵנוּ, *Key rak im acharon*
 כִּי רַק עִם אַחֲרוֹן הַיהוּדִי *haiyhudi*
 גַּם אַחֲרֵית תִּקְוַתֵנוּ! *Gam acharit tikvatenu!*

8
 So long as deep national love
 Beats in the heart of the Jew,
 We can hope even today
 That a zealous [literally, 'furious']
 God will grant us grace;

Refrain

9
 Listen my brothers, in the lands of
 exile
 To the words of one of our
 visionaries,
 That only with the last Jew,
 Lies also the end of our hope!

2. Hatikvah timeline

- 1878: Imber writes “Tikvateinu,” written in Moldova / Rumania; inspired by the founding of Petach Tikvah
- 1882: Imber moves to Palestine and stays for 6 years
- 1882 or 1888: Samuel Cohen of Rishon LeTziyon sets “Tikvateinu” to music, inspired by Moldavian/Rumanian folk melody “Carul cu Boi” (Cart with Oxen)
- 1886: “Tikvateinu” is published in Imber’s collection of poetry called “Barkai”
- 1900: A contest at the 4th Zionist Congress, to create an anthem for the Zionist movement, is inconclusive
- 1901: Sung at the conclusion of a session at the 5th Zionist Congress (Basel)
- 1903: Sung at the 6th Zionist Congress (Basel) by opponents of the Uganda Plan
- 1905: The 7th Zionist Congress (Basel) concludes with “enormously moving singing of *Ha-Tikvah* by all present”; essentially becomes the anthem of the Zionist movement
- 1905: Yehuda Leib Matman Cohen of Rishon LeTziyon creates new version of the chorus, which is essentially the version sung today
- 1909: Imber dies impoverished in New York
- 1933: Formally declared to be the official anthem of the Zionist movement
- 1948: Hatikvah is sung at the beginning of the Assembly that announced Israel’s independence, then played by the Palestine Symphony Orchestra at the conclusion of the Assembly.
- 1948: After Israel’s creation, surprisingly left out of law announcing symbols of the state (flag and seal of the State of Israel)
- 1953: Imber’s remains reinterred on Mt Herzl in Jerusalem
- 2004: Hatikvah is sung at Athens Olympics as Gal Friedman of Israel wins gold medal for windsurfing
- 2004: Hatikvah is officially declared as Israel’s national anthem

3. Coda to Ezekiel's vision of Dry Bones:

יא ויאמר אלי בן-אדם העצמות האלה כל-בית ישראל הנה הנה אמרים יבשו עצמותינו ואבדה תקותנו נגזרנו לנו: יב לכן הנבא ואמרתי אליהם כה-אמר אדני ה' הנה אני פתח את-קברותיכם והעליתי אתכם מקברותיכם עמי והבאתי אתכם אל-אדמת ישראל: יג וידעתם כי-אני ה' בפתחי את-קברותיכם ובהעלותי אתכם מקברותיכם עמי: יד ונתתי רוחי בכם וחייתם והנחתי אתכם על-אדמתכם וידעתם כי-אני ה' דברתי ועשיתי נאם-ה':

11 And He said to me, "O mortal, these bones are the whole House of Israel. They say, 'Our bones are dried up, **our hope is gone**; we are doomed.' 12 Prophecy, therefore, and say to them: Thus said the Lord God: I am going to open your graves and lift you out of the graves, O My people, and bring you to the land of Israel. 13 You shall know, O My people, that I am the Lord, when I have opened your graves and lifted you out of your graves. 14 I will put My breath into you and you shall live again, and I will set you upon your own soil. Then you shall know that I the Lord have spoken and have acted"--declares the Lord. (Ezekiel 37)

4. First line of a popular ancient Kinah (prayer of mourning for Tisha B'Av):

אז בהלך ירמיהו על קברי אבות....

"When Jeremiah went to the graves of the Patriarchs...."

5.

טז ויש-תקנה לאחריה: נאם-ה' ושבו בנים לגבולם:

There is hope for your future, says God: descendants will return to their borders.

Jeremiah 31:17

6. Hatikvah as sung today: modifications made by Matman Cohen, Rishon LeTziyon, 1905

כל עוד בלבב פנימה נפש יהודי הומיה, ולפאתי מזרח קדימה, עין לציון צופיה,	<i>Kol od baleivav p'nimah Nefesh y'hudi homiyah Ulfa'atei mizrach kadimah Ayin l'tziyon tzofiyah</i>	As long as in the heart, within, A soul of a Jew is yearning, And to the edges of the East, forward, An eye gazes towards Zion,
עוד לא אבדה תקוותנו, התקווה בת שנות אלפים, להיות עם חופשי בארצנו, ארץ ציון וירושלים.	<i>Od lo avdah tikvateinu Hatikvah bat sh'not alpayim Lihyot am chofshi b'artzeinu Eretz tziyon viyrushalayim</i>	Our hope is not yet lost, The hope of two thousand years, To be a free nation in our land, The land of Zion and Jerusalem.

7. Another contender: Psalm 126

א שִׁיר הַמַּעֲלוֹת בְּשׁוּב ה' אֶת־שִׁיבַת צִיּוֹן הָיִינוּ כְּחֹלְמִים: ב אֵזָא יִמְלֵא שְׂחֹק פִּינוֹ וּלְשׁוֹנֵנוּ רִנָּה אֵזָא
לֵאמָרוּ בְּגוֹיִם הַגְדִּיל ה' לַעֲשׂוֹת עִם־אֱלֹהֵי: ג הַגְדִּיל ה' לַעֲשׂוֹת עִמָּנוּ הָיִינוּ שְׂמֵחִים: ד שׁוּבָה ה'
אֶת־ שְׁבִיתֵנוּ כְּאֶפְיָקִים בְּנִגְב: ה הַזֵּרְעִים בְּדַמְעָה בְּרִנָּה יִקְצְרוּ: ו הֵלֹךְ יֵלֵךְ | וּבִכְהֵ נִשְׂא
מִשָּׂדֶה־הַזֶּרַע בָּא־יָבוֹא בְּרִנָּה נִשְׂא אֶלְמֹתָיו:

Psalm 126:1 A Song of Ascents.

When the LORD brought back those that returned to Zion, we were like dreamers.

² Then was our mouth filled with laughter, and our tongue with singing; then said they among the nations: 'The LORD has done great things with these.'

³ The LORD has done great things with us; we rejoiced!

⁴ Turn our captivity, O LORD, as the streams in the dry land.

⁵ They that sow in tears shall reap in joy.

⁶ Though he goes on his way weeping when carrying measure of seed, he shall come home with joy, bearing his sheaves.

8. Another contender: Ha-emunah (Rav Abraham HaKohen Kook)

לעד חיה בלבנו האמונה הנאמנה לשוב אל ארץ קדשנו עיר בה דוד חנה.	<i>Le'ad chaya bi'lvaveynu ha'emuna ha'ne-emana Lashuv el eretz kedoshenu Ir bah David chana.</i>	Eternally lives in our hearts, the loyal faith [Haemunah] to return to our holy land, the city where David settled.
שמה נעבוד לגור לנו אב המון קנה שמה נחיה חיינו חיי עדת מי מנה.	<i>Shama naavod le'goraleynu av hamon kana shama nichye chayenu chayay adat mi manah</i>	There we shall work our inheritance, [which the] father of many [nations] acquired, there we shall live our life the life of the innumerable community.
שמה נעבוד אלו קנו בחדוה בגילה וברנה שמה נעלה לרגלנו שלש פעמים בשנה.	<i>Shama naavod Elokeynu be'chedva be'gila ubirnana shama na'ale leragleinu shalosh paamim be'shana.</i>	There we shall serve our God with joy, happiness and song there we shall pilgrimage three times a year .
תורת חיים חמדתנו מפי עליון ניתנה נצח היא נחלתנו ממדבר מתנה.	<i>Torat chayim chemdateynu mipu elyon nitna netzach hee nachalateynu mimidbar matana.</i>	Torah of life is our desire, given from heavenly mouth forever it is our heritage from the desert it was given.

9. Section from a Sefardic prayer for Dew (recited on Pesach):

לך לשלום גשם ובוא בשלום טל

Go in peace, rain; come in peace, dew;

כי רב להושיע ומוריד הטל //

You are mighty in salvation and in causing dew to fall.

אשיר שירתי ואשים דברתי

I will sing my song and place my words

ואגבירה שפתי לצור ישועתי

and raise up my lips to the rock of my salvation.

10. contemporary controversies: (2007, from Israeli newspaper *Yediot Ahronot*)

Rightist Knesset members strongly criticized Minister Raleb Majadele Saturday, after he said in an interview to Yedioth Ahronoth this weekend that he refuses to sing Israel's national anthem, Hatikva.

In the interview, Majadele said, "Of course I would not sing the anthem in its current form. But before we talk about symbols, I want to talk about equal education for my children. It's more important that my son would be able to buy a house, live with dignity... the Arabs are not in a mood to sing right now."

Majadele told Ynet following interview that, "As a government minister, I swore allegiance to the laws of the State of Israel, and I intend to honor them." Majadele noted that he expresses his respect to the national anthem by standing up whenever the song is being sung.

"To the best of my knowledge, the law does not require me to sing the anthem, but to honor it. I fail to understand how an enlightened, sane Jew allows himself to ask a Muslim person with a different language and culture, to sing an anthem that was written for Jews only," he added.