

ADDRESS

by

PRESIDENT ANWAR EL SADAT

at the Popular Rally held in Aswan
in celebration of completing the High Dam

January 15, 1971

In the name of God,

Brethren, before I start my speech I have to convey, in your name, deep thanks and gratitude to our brother and friend President Podgorny for the Soviet Government's decision to implement the projects for the introduction of electricity to the Egyptian countryside.

This decision will be recorded by our people together with other decisions during the times of ordeal. Today as we construct our country, the Soviet Union extends to us aid not only during times of ordeal and crisis, but also to build up our country and to introduce electricity to our villages, to develop our society in the times of ordeal and the times of prospe-

rity. We shall never forget these decisions by the Soviet Union.

In your name, I tell them that we will continue to be their loyal and strong friends.

Brethren, I can only start speaking in this place and on this occasion by mentioning a great man to whom the first and highest credit should go for the achievement of the objective and the fulfilment of the dream. Both Gamal Abdel Nasser and the Aswan High Dam are great symbols. Gamal Abdel Nasser is the symbol of the nation. The High Dam is the symbol of the power of this nation.

They both mingled with each other to the degree that we can say that the High Dam can relate every aspect of the great story of the role and work of Gamal Abdel Nasser. The role and work of Gamal Abdel Nasser can, in turn, tell the great story of building the High Dam.

It is rather significant, brethren, that Gamal Abdel Nasser, in his last official and popular address to the people on July 23, 1970 began his address by saying that he had received a message from the Minister of the High Dam informing him that the construction of

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the Dam was completed. This was as if he wanted to tell us that the hope has been fulfilled and that the path had become clear. Today as we meet here with our dearest friends to celebrate the completion of this great constructive enterprise after the departure of the immortal leader, there are certain meanings that can never escape our minds. We have before us here a life which has remained for long eras and centuries awaiting the will for change. This was the long awaited dream. We have before us here the history of the hero who was able to embrace the suppressed aspirations of this nation, to give expression and fulfil them through the Revolution.

We have before us here a great accomplishment fulfilled by a genuine people, a people who were capable of assuming such a great responsibility, a people who preserved their aspirations throughout the eras, then responded to their national leadership in a decisive moment in the history of the struggle, on July 23, 1952.

Brethren, in a word, we have here before us, the dream, the leader and the accomplishment, or, in other words, we have here before

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us the principle, the Revolution and the people.

There are other meanings that we are aware of at this glorious moment. That we celebrate the completion of the construction of the High Dam in the absence of its hero is the meaning of continuity. That we celebrate the completion of the High Dam in the midst of the battle is the meaning of persistence. That we celebrate the completion of the construction of the High Dam amongst the sincerest of friends means that we are not alone in the battle, but we have with us all the forces of good, love, freedom and peace in this world.

Brethren and friends,

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It is my pleasure and honour on this occasion to dwell on the great and effective support of the Soviet Union, its great peoples and capable leadership in the construction of this great work and great symbol, at the same time.

The role of the Soviet Union in this great work does not need any comparison to the role of another party. But the place, the occasion, the atmosphere and the urgent preoccupations dictate a reference to this comparison. There was an American promise of assistance to build

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the High Dam, but those who made the pro-
mise were those who broke it and thought
that they were able to shake our nation's self-
confidence, dreams, revolutionary leadership
and its aspirations in development and revolu-
tion.

Gamal Abdel Nasser went to the Soviet
Union. The Soviet Union had neither been com-
mitted nor made any promise, yet it gave an
undertaking. It met with Gamal Abdel Nasser
and with our people on the project and the
High Dam building was completed.

The broken American promise was not
the first nor was it the last promise broken
by those who gave it. The Soviet support to
us in building the High Dam was not the first
nor was it the last. To be more specific it was
offered as an expression of the aspirations of
the peoples looking forward to freedom and
peace and who are rebellious against imperial-
ist exploitation and suppression.

The broken American promises in all
spheres did not satisfy those who broke them,
but they persisted in what is much worse than
this, and adopted a hostile attitude towards
all things which they attempted to falsify by
words.

In 1953, they promised to give us arms, but they broke their promise and gave arms to Israel. In 1956, they gave the promise to assist in building the High Dam. You all know what happened. In 1957, they promised to allow social political development to take its free course in the area so that nothing against its will would be imposed on it.

In the same year, they worked out a plot in an attempt to invade Syria; so much for distant history. In 1967, they gave the promise to preserve the territorial integrity of the countries of the region. In the meantime, all their work was aimed at supporting the Israeli aggression and giving their blessing to its designs. In 1968, they gave the promise to assist in the implementation of the Security Council Resolution. In the same year, they gave Israel the Phantom aircraft. In 1969, they affirmed the necessity of solving the crisis. In the same year, they sided fully with Israel.

In 1970, there was their promise represented in the Rogers proposals. In the same year they gave Israel 500 million dollars to become more arrogant in its rejection of every attempt at peace based on justice.

Even in these days of 1971, we hear about

their desire for peace and at the same time, we see them support aggression, the continued occupation of our territory and the full jeopardy of the Palestine people's rights.

Their broken and unfulfilled promise concerning the High Dam is a link in a continuous chain which leaves us in no doubt that what we see is an American political line inimical to the aspirations of the Arab people, and threatening the legitimate ambitions which constitute peaceful development — building for life and not wasting itself in war.

Every broken and unfulfilled American promise, brethren, is countered by a Soviet promise which has been fulfilled or is on its way to fulfilment. In every sphere there is hope and work : in industry, land reclamation, the installation of power-grids, arms, training, and unlimited, unconditional political support. This is because the Soviet Union is confident that its attitude is one of partnership in the defence of freedom and of peace.

Brethren, on this occasion, as we are on the threshold of a decisive test in the history of our people and our nation and in the direction of our struggle and action, I want to de-

fine our attitude in a manner susceptible of no doubt or misinterpretation.

First : We demand peace based on justice. Our demand for peace is genuine, for in front of us there are many tasks of peace represented in the building, reconstruction and development of our people's economic and social energies.

Second : We cannot accept continued occupation of our territory. We believe that the sacred duty, or rather the sacred right, of every people and every nation lies primarily in the defence of its land against the colonialists and invaders whatever their strength and their support may be.

Third : We accepted the Security Council Resolution believing that it contains most elements of a just solution to a dangerous crisis in a dangerous place in the world. If we feel our obligations to our territory, we also feel an obligation to international peace.

Fourth : We did not go to the United Nations to lose our way in sterile manoeuvres or to drown in vague formulas. We went to acquire a solution based on the principles of international law and international legality.

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We have co-operated to the farthest limit with the international community and welcomed the great role of the big four considering their special responsibility as permanent members of the Security Council. In doing so, we did not mean to compete formalities, we were really demanding a solution.

Fifth : Our Arab nation is determined. Our Egyptian people are capable. Our Armed Forces know their duty. We want peace if there is a chance for peace, but it is incumbent upon us first and last to liberate the land and establish the national and Arab will.

Sixth : The Palestinian people are not a group of refugee camps but a people having all national rights. Their cause is not a question of human sympathy but a question of a political existence with all consequences of values and meanings.

Brethren, you have heard and will hear here from others a great deal about the size of the High Dam and the efforts exerted and the broad hopes as well as the great accomplishments which ensued and would ensue as a result of the completion of its construction. Once again, I wish at the close of my speech

to deal with the symbol of the High Dam after you have heard about work on it.

The High Dam was a battle fought and ended in victory; the victory of the free will, the organised and scientific endeavour and the victory of the friendship of freedom and peace.

The great symbols in the life of the nation are not events which occur and are always forgotten. The symbols in the life of nations are but signals of enduring capability.

Today, we proclaim our victory in a battle and tomorrow we stand on the threshold of another challenge. But the determination is the same and the will is the same will. Likewise, the organised scientific endeavour is the same and the friendship for freedom and peace is the same friendship for freedom and peace.

I wish here, brethren, to greet, once again, the memory of the leader who has departed, and at the same time, hail the effort of his people who remain forever.

I wish to greet once more the value of Arab-Soviet friendship represented by our friend Nikolai Podgorny, and also to hail the genuineness and continuity of this friendship.

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Once more I also wish to hail the profundity of our feelings towards our brothers and friends of whom I mention those from the Sudan, Libya and Somalia and all the heads of delegations who have come to join in our celebrations, underlining their true friendship and support for us.

I must also pay tribute to the joint effort of the Arab and Soviet workers and engineers, and place on record that the Arab and Soviet friends still have other accomplishments before them.

Again I wish to greet the great Arab-Soviet friendship, repeating and affirming that it is a partnership in the struggle for freedom and peace in the face of colonialism and aggression, a friendship in the struggle for the victory of right.

As I told you, today while we celebrate a victory we have been able to achieve, we must look forward with God's help and will, to another victory which we have no alternative but to win.

May God guide your steps and God's peace and blessings be upon you.