

Lexical Cohesion and Ideology Transference in Political Speeches: Jamal Abdel Nasser's Speech on the Occasion of Egyptian - Syrian Unification as a Case

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Abstract

This paper provides a qualitative analysis of the lexical cohesion devices and ideology transference used in Nasser's speech on the Egyptian - Syrian Unification. Lexical cohesion is examined through many lexical devices, including keywords and phrases, clusters, repetition, alliteration, opposition, parallelism, and the use of key symbols, slogans, and stereotypes. These lexical devices are used to create cohesive links between different segments of speech and serve as an indication of the speaker's creativity as politician. They are found to be used in a unified and coherent fashion that better convey the intended messages and transfers the ideology of Nasser in his speech.

Keywords: lexical cohesion; ideology; political speeches; parallelism; ideology transfer

المخلص

التماسك المعجمي ونقل الأيديولوجية في الخطابات السياسية: خطاب جمال عبد الناصر بمناسبة الوحدة المصرية السورية كدراسة حالة يقدم هذا البحث تحليلاً نوعياً لأدوات التماسك المعجمي ونقل الأيديولوجية المستخدمة في خطاب عبد الناصر حول الوحدة المصرية السورية. تم فحص التماسك المعجمي من خلال العديد من الأدوات المعجمية، بما في ذلك الكلمات والعبارات الرئيسية، والتكرار، والجناس، والتناقض، والتوازي، واستخدام الرموز الرئيسية، والشعارات، والصور النمطية. تُستخدم هذه الأدوات المعجمية لإنشاء روابط متماسكة بين أجزاء مختلفة من الخطاب وتُظهر مدى إبداع المتحدث كسياسي. وُجد أنها تُستخدم بطريقة موحدة ومترابطة تنقل الرسائل المقصودة وتنقل أيديولوجية ناصر في خطابه.

التماسك المعجمي؛ الأيديولوجية؛ الخطابات السياسية؛ التوازي؛ نقل الأيديولوجية

1- Introduction

Language is a primary tool available to all human beings and is employed to serve their communication needs. Through language, the social and other needs of human existence are given meaning. Research on language has focused on traditional branches of linguistics, such as Phonology, Morphology, Syntax, and Semantics. It was not until a few decades ago that works on language outside of the above branches began to flourish. Language has been taken beyond the abstract, passive, and unattested levels into more complete strings of language as text, as used in real-life practical situations. One such real-life practical situation is the use of language in politics. Texts that include speeches of politicians and political leaders have many stylistic features. These stylistic features provide an entire image of lexical cohesion in speech. Geiger (2016) argued for traditional features of political speech, including trust, truth, timing, and passion. However, Khoury (2019) adds confidence, authenticity, passion, being oneself, practicing, speaking in a natural voice, being short and sweet, and connecting with the audience through storytelling and repetition. Stepanyan (2015), who relates good political speeches to aesthetic stylistics, argues for other devices due to their power in persuasion. These devices include metaphors, alliteration, parallelism, and euphemistic constructions. Kulo (2009), in his study on political speeches, focused on traditional stylistic devices such as metaphor, metonymy, analogy, repetition, and antithesis, as well as some other linguistic devices such as the use of pronouns and the system of voice.

2- Significance of the Study

The necessity of analyzing lexical cohesion in political discourse allows for further understanding of it as a strategic political device. This kind of analysis provides a further exploration of the relationship between

language and ideology. Many scholars have investigated variations in Arabic political speech from different perspectives using various linguistic terms. To add an additional study on political speeches, the current study uses one selected speech of the second president of Egypt, Jamal Abdel Nasser, as the main subject for this lexical analysis. It is suggested that Nasser not only understood the fluidity of the Arabic language but also revolutionized the structure of political speeches in the Middle East. He knew that to gain the public's trust, it was important for people from any social class to feel comfortable with his words. Therefore, this study examines the lexical cohesion features in one of Nasser's political speeches with the purpose of showing the role that language plays in society, mainly in politics. The study is linguistically, socially, and politically relevant to individuals and researchers interested in stylistic and political discourse.

3- Statement of the Problem

Many researchers have investigated many political speeches of Jamal Abdel Nasser from different perspectives. However, the issue of lexical cohesion and ideology transference in Nasser's speeches is still under-researched. Therefore, this study investigates lexical cohesion and ideology transference in Nasser's speech on the Egyptian - Syrian Unification through the text level, including the analysis of key lexical terms, rhetorical devices, and different types of repetition and contrast. In short, the current study has the following objectives.

4- Objectives of the Study

The current work has the following objectives:

1. To identify the rhetorical devices Abdel Nasser uses in his speech to achieve lexical cohesion.
2. To show the way those devices are used to transform the ideology of Nasser.

5- Questions of the Study

To fulfil those objectives, the study purports to answer the following questions.

1. Which rhetorical devices does Abdel Nasser use in his speech to achieve lexical cohesion?
2. In what way those devices are used to transform the ideology of Nasser?

6- Review of related literature

Many studies have been devoted to investigating the stylistics and discourse of both Arabic and English political speech. Some of these studies are briefly presented in the following short section.

Bajri et al. (2020) conducted a study investigated Jamal Abdel Nasser's 1967 step-down speech using Fairclough's model of critical discourse analysis. This study focused on the dimension of text, which contains lexical items, rhetorical devices, and metaphors. The analysis showed how Abdel Nasser employed all of these linguistic tools in his favor and showed a thematic use of lexical items. The analysis also revealed the use of rhetorical devices, such as euphemism, which serves as a means of mitigating the intensity of the situation. Other rhetorical devices include dysphemism, digressions, and rhetorical questions. It was found that metaphors were used to describe the defeat, glorify the revolution, or describe the sacrifices of fallen soldiers on the battlefield.

Hussein (2016) introduced a critical discourse analysis of the political speech of Egyptian President Abdel Fattah Al-Sisi during the New Suez Canal inauguration ceremony. Both macro analysis (semantic macrostructures) and micro analysis (local semantics) were conducted to link social and linguistic practices. The results of the study revealed that this speech has distinctive features, and that language was used tactfully to arrive at the intended goals of the speaker. Semantic phenomena, such as figures of speech, repetition, synonymy, and collocation,

are widely employed in speech to achieve different political ideologies.

Khadair (2016) In her MA thesis, introduced an investigation into the use of lexical repetition by three Egyptian presidents: Mubarak, Morsi, and Al-Sisi as a strategy of persuasion. She proved that lexical repetition had an ideological function in the speeches of these three presidents. This ideological function enables politicians to persuade their audiences with their political agendas to stay in power.

Olajoke (2015) investigated the patterns and functions of lexical devices in the inaugural speech of speakers of the State House of Assembly in Nigeria. The data were drawn from the speech of the Speaker of the Benue State House of Assembly (2011-2013) and analyzed based on the Lexical Cohesion theory of Halliday and Hassan (1976). The study showed that legislators employed lexical cohesive devices such as repetition, synonymy, antonym, collocation, and superordination to achieve certain purposes such as interconnectivity, directness, emphasis, appreciation, and appeal in the process of negotiating meaning in their use of language.

Anderson (2014) presented an investigation of the stylistic features of some selected political speeches delivered by John Evans Atta Mills to find a possible relationship between the background of the speaker and the stylistic features, and ascertained whether the inherent stylistic features project him as a Man of Peace, as he was acclaimed. The analysis of the data adopted Fairclough's three-dimensional models, which include textual, discursive, and socio-cultural analyses (2001). The findings showed that the speaker employed stylistic features such as positive self-projection, repetition, code-switching, biblical allusions, historical allusions, fatherly imagery, and the imagery of a preacher. Also inherent in these stylistic features is the speaker's mental disposition, worldview, and traces of his

background. The manner in which these stylistic features were employed by the speaker projects him as a Man of Peace.

Nyako (2013) studied the power relations, ideologies, and persuasive techniques employed through language in the selected campaign speeches of two presidential candidates, Nana Addo Dankwa Akufo-Addo and John Dramani Mahama, during the 2012 general elections in Ghana. The linguistic and textual features of the selected speeches and the sociocultural situations that influence the speeches were considered in the analysis. The analysis was conducted through an eclectic selection of the data sections. The findings revealed that the selected candidates developed power relations and used strategies that were ideologically motivated to present their ideas to the audience. The analysis revealed many persuasive strategies, including self-projections, blurred agency, literary devices, intertextuality, and a set of speech acts that are developed and supported by appropriate interpretations of the social practices of the context towards persuading the audience.

Lahlali (2012) conducted a study of the ideological function of lexical repetition in Hassan Nasrallah's speech. Lahlali argued that one strategy is to encourage hope through the persuasive act of repeating positive phrases and semantic pairs, which creates a sense of hope, patriotism, and harmony among the audience. Another function is the 'unification strategy, through which he refers to the threat of enemies to the Lebanese national interest, underscoring the importance of unity to defeat the enemy. To deliver this strategy, he resorted to the repetition of key concepts and terms that have both emotional and persuasive powers.

Duran (2008) conducted a comparative study on the acceptance speeches delivered by President George W. Bush and Senator John Kerry before the 2004 presidential election in the United States. Duran shows that these

speeches provide expressions of gratitude and honor for some form of award. He classifies his contrastive work into two parts: the introduction of both speeches, one segment designed in terms of counter-addressees, and quantitative analysis of the participants and processes. Duran points out that Bush introduced his speech by giving a short summary of the past four years in the form of positive experiences and portrayed himself as a candidate for actions that concern the United States of America. On the other hand, John Kerry introduced his speech by telling and presenting the negative aspects in the last four years when Bush was president, and considered himself the interpreter of the current situation based on his ethical values.

7- Methodology

7-1 Corpus

The selected speech in its original Arabic version was downloaded from an online collection of Nasser's speeches available on the official website <http://nasser.bibalex.org>.

7-2 Analysis method

This study provides a qualitative analysis of the lexical cohesion devices used in Nasser's speech on the Egyptian-Syrian Unification. Having surveyed many prior stylistic studies, the researcher developed his own criteria to analyze lexical cohesion and ideology transference throughout many lexical devices. Those devices include keywords and phrases, clusters, repetition, alliteration, opposition, parallelism, and the use of slogans, and stereotypes. The instances of each of those lexical devices (in terms of phrases and sentences) are identified to discover their density in the speech under question and investigate their role in creating lexical cohesion in the text of the speech.

8- Analysis and Discussion

Having analyzed the selected speech, it is revealed that many stylistic devices are used in Nasser's speech, and the use of these devices

results in lexical cohesion. Thus, the stylistic devices used in Nasser's speech and their role in creating lexical cohesion are analyzed and discussed in this section.

8-1 Key words and phrases

Table (1) Key terms in Nasser's speech

Examples	Transliteration of examples	Gloss
الوحدة العربية	<i>al-wahda al-arayyah</i>	Arab unity
الشعب العربي	<i>asha'ab al-arabi</i>	Arabic nation
القومية العربية	<i>al-qawmiyyah al-arabyyah</i>	Arabic nationalism
الحرية	<i>al-hurryyah</i>	Freedom

A word like "الحرية" and phrases like "الوحدة العربية", "الشعب العربي", and "القومية العربية" are repeatedly used in the corpus. The density in the use of the last three key terms refers to their importance in the intended message, which is hidden beyond their occurrence in Nasser's speech. As if, Nasser wants to exploit the anniversary of the Revolution to remind his audience of its principles. Some of the principles of the revolution include awareness of the merits of Arab unity and pan-Arabism. This use adds to the stylistic device of positive projection of the concept of unification as one of the goals of Nasser as a leader and politician.

One outstanding feature of Nasser's political speech is the use of a set of iconic terms to refer to their importance in his ideology. Some of these iconic key terms are included in Table (1) below.

Nasser also selects to use the term "الحرية" as one of the key terms in his speech to enhance the feeling of liberty and independence among his audience connecting them to the honorable ethics and morals of the Egyptian society. These iconic terms are repeatedly used in a fashion that provides a unified and coherent way of term selection that better conveys the intended message and ideology of the speech.

8-2 Clusters (a series of words that are related to each other in meaning)

The corpus under question shows many instances of lexical clusters. Consider the examples in Table (2) below:

Table (2) Clusters in Nasser's speech

Examples	Transliteration of examples	Gloss
دولة عظمى ودولة قوية	<i>dawlah odhmaa ..dawlah qawiyyah</i>	superior country..strong country
شعارات وهتافات	<i>shiaaraat wahitaafaat</i>	slogans, mottos
يقرر ويعلن	<i>biqarrir wa yu'alin</i>	decide , announce
يفرقوا بيننا، يقسموا الأمة	<i>jufarriqu baynana ..juqassimu al-ummah</i>	divide us, splitting nation
نتضامن، نتأزر، نتحد	<i>natadhaman ..nata'aazar ..nattahid</i>	support, stand with .. unify
بالعزة وبالكرامة	<i>bil-izzah wabil-karamah</i>	glory, dignity
تحرر استقلال	<i>taharrur ...istiqlal</i>	independence, liberation
بلده، وطنه	<i>baladuh ..watanuh</i>	his country, homeland

With reference to the table above, it can be observed that the clusters used are near synonyms coordinated with the purpose of enforcing the intended meaning beyond their use. This clustering may include noun clusters such as "دولة عظمى ودولة قوية", "شعارات وهتافات", "بلده، وطنه", "تحرر، استقلال", "بالعزة وبالكرامة". One can argue that the use of these clusters enhances passion for self-confidence, self-respect, dignity, and patriotism. As a part of the

discourse, these messages are very important for Nasser, who was addressing his people on one of the distinguished occasions to celebrate the anniversary of the Revolution. The list of clusters used in this speech also includes some verb clusters such as "يقرر ويعلن", "نتضامن، نتأزر، نتحد". The first cluster resembles the theme of commitment, whereas the latter reinforces the idea of togetherness and honesty. The last cluster of this type is "يفرقوا بيننا، يقسموا الأمة"

which refers to the negative projection of the other, the enemy. All of these examples show a stylistic feature in the speech of Nasser. This feature is the use of lexical clusters to prove lexical cohesion in a text.

8-3 Repetition

Repetition is a dramatic emphasis. The speaker expresses the situation in a completely different manner to draw the audience's

attention to what he expresses passionately. This is characteristically achieved through the repetition of a word, phrase, or sentence. In long speeches, the repetition of certain words is used to hold the speech together and emphasize some moral values (Beard, 2000: 39). Consider Table (3) below, which shows examples of lexical repetition in Nasser's speech.

Table (3) Repetition in Nasser's speech

Examples	Frequency of use	Transliteration of examples	Gloss
القومية العربية	11	<i>alqawmiyya larabiyya</i>	Arab nationalism
دولة	7	<i>Dawlah</i>	a state
نعزّز بها	3	<i>na'a tazzu biha</i>	to be proud of it
يقرر ويعلن	3	<i>ju'alın wajuqarrir</i>	decides and declares
إرساء	2	<i>irsa'a</i>	establishing
يمثل	2	<i>Jumathil</i>	represents
حارب	2	<i>Haaraba</i>	fought
الشعب العربي	2	<i>asha'ab al-arabi</i>	Arab nation

In the table above, two of the topmost repeated terms are "القومية العربية" "Arab nationalism" and "دولة" "state" and this represents the speaker's tendency to attract the attention of the audience to the importance of being unified as one Arab nation and at the same time to refer to the role of having a state with its laws and constitutional acts. These two terms also have some connotation of togetherness and collectiveness because it refers to Egyptians and Syrians as one unit - as a "state". Nasser also repeats the phrase "نعزّز بها" "to be proud of it" three times in the speech and this increases the feelings of self-dignity in the minds of the audience as Egyptians. The idea of self-dignity becomes stronger in the minds of the audience when it is connected to another repeated phrase like: "الشعب العربي" which was repeated twice in the text of the speech. This repetition asserts the idea of unity and closeness between the audience as Egyptians and their Arabs.

The speech includes other instances of verb repetition. One of those verb repetitions is the repetition of the two verbs collocates "يقرر

ويعلن" "declares and decides." The repetition of these two verbs shows a tendency toward assertiveness in the speaker's speech. The second case of verb repetition is the verb "حارب" which is repeated twice in the speech. This verb reflects the importance of fighting for freedom, liberty, and independence as mottos of the Egyptian Revolution. These cases of lexical repetition are used here to emphasize intended ideological concepts. In addition, they are often seen as generating lexical cohesion and as a means to contribute to the creation of cohesive texts, as argued by (Halliday, 1994).

8-4 Alliteration Alliteration is the repetition of a consonantal sound of two or more neighboring words (Richards & Schmidt., 2002). It is one of the rhetorical devices used by Arabic speakers in many situations, one of which is delivering political speech. It adds some flavoring characteristics to the speech and gives a good impression about the speaker since it shows some mastery in the use of language. Consider Table (4) below, which shows some cases of alliteration used by Nasser in his speech under scrutiny.

Table (4) Alliteration in Nasser's speech

Examples	transliteration of examples	Gloss
اطماع الطامعين	<i>atmaa'u ttami'iin</i>	others cupidity
تعادي من يعاديه	<i>tu'aadi man ju'aadiiha</i>	fight its enemies
تسالم من يسالمها	<i>tusaalim man jusaalimuha</i>	have peace with those who make peace with her
يستبد بنا مستبد	<i>jastabiddu bina mustabid</i>	got tyrannized
اليوم يوم	<i>al-jawma jawm</i>	today is a day...

Table (4) above shows the clear use of alliteration as a rhetorical device by the speaker. The two phrases "اطماع الطامعين" and "اليوم يوم" show the the repetition of three consonantal sounds while the phrases "تعادي من يعاديه" and "يستبد بنا مستبد" show the the repetition of four consonant sounds. Consonant repetition creates an agreeable rhythm in words and phrases. This rhythmic repetition provides another means of lexical cohesion in one way or another. Lexical cohesion in this sense is created through the repetition of sounds in some neighboring

words, and this adds some characteristics to the quality of rhetoric of the speech.

8-5 Antithesis

As a rhetorical figure, antithesis denotes the opposition of ideas through grammatically parallel arrangements of words, clauses, or sentences to produce an effective contrast (Richards & Schmidt, 2002). This effective contrast is also used by Nasser in his speech to provide lexically coherent text. There are many opposing structures of words or phrases in Nasser's speech that prove the use of antitheses. Some of these are shown in Table (5) below.

Table (5) Antithesis in Nasser's speech

Examples	Transliteration of examples	Gloss
دولة عظمى ... أمم صغرى	<i>dawlah udhma.. umam Sughra</i>	great country .. small nations
هتافاً وشعارات، حقيقة واقعة	<i>hitafan washiaarat..haqiqah waqiah</i>	mottos .. real truth
كانت ... اصبحت	<i>kaanat ... aSbahat</i>	it was ..it became..
المستقبل...الماضي	<i>al-mustaqbal... al-madhi</i>	future ... past
تسالم ... تعادي	<i>tusalim ... tuaadi</i>	have peace .. have enmity with
أمنيات ... حقائق		hopes ... truths

The first case is the use of the structure "دولة عظمى، أمم صغرى" which includes two opposing phrases the first of which positively describes the country as a "great country" because of unity among its citizens while the other phrase "أمم صغرى" negatively describes the dis-united country as "small nations." This antithesis is smartly used in Nasser's speech to connect ideas together and transmit the intended message smoothly. The cases of connecting terms like "أمنيات، حقائق"، "المستقبل، الماضي" and "تسالم، تعادي" show very smart devices of using antithesis to transmit the messages of Nasser to his audience cohesively through those opposing ideas. One more case of

antithesis is shown in the table above in which we find what is called (near/distant) antithesis. It is the case of opposing between the two terms "كانت" and "اصبحت". This coupling between these two terms presents a paradox between the past and present. This connection between the past and present is indirectly introduced in speech through this contrastive structure.

8-6 Parallelism

In parallelism, two or more parts of one sentence (sometimes two or more sentences) are given a similar form to give the whole a definite pattern (Richards & Schmidt, 2002).

Table (6) below presents some cases of parallelism in Nasser's speeches.

Table (6) Parallelism in Nasser's speech

Examples	Transliteration	Gloss
تتبع إرادتها من شعبها، وتتبع إرادتها من نفسها، وتتبع إرادتها من ضميرها	<i>tanba ?radatuha min shabiha watanba ?radatuha min nafsiha watanba ?radatuha min dhamiiriha</i>	Its willingness comes from its people, its willingness comes from itself, its willingness comes from its conscience
تثق في قوتها، وتثق في حقها في الحرية، وتثق في حقها في الحياة	<i>tathiqu fi quwatiha watathiqu fi lhurriya watathiqu fi haqqiha fi lhayat</i>	to have trust in its power, to have trust in its right of freedom, to have trust in its right of life
يمثل القوة الكبرى ويمثل القوة العظمى	<i>yumathilu lquwwata lkubra ,yumathilu lquwwata luthma</i>	It resembles the strongest power, it resembles the greatest power
وكنا نشعر بقوتها، وكنا نشعر بقيمتها	<i>wakunna nashuru bi quwwatiha wakunna nashuru bi qimatiha</i>	We felt with its power, we felt with its worth
يتحكمون فيها ويسيطرون عليها	<i>yatahakkamuna fiha wa yusaiTiruuna alaiha</i>	They have control on it, they dominate it
سنكون سنداً للعرب جميعاً، سنكون قوة للعرب جميعاً	<i>satakuunu sanadan lilarabi jamiian, satakuunu quwwatan lilarabi jamiian</i>	It will give support for all Arabs, it will give strength for all Arabs

The table above shows many excerpts from the corpus of the speech, and these excerpts show many repetitions of long phrases or even sentences taken from the speech. The first example of this type of complex repetition is the excerpt "تتبع إرادتها من شعبها، وتتبع إرادتها من نفسها، وتتبع إرادتها من ضميرها". Here, the phrase "تتبع إرادتها" is repeated three times and each time it is connected to a different term to say that our willingness as a nation comes from all of these terms. At the beginning, it is connected to the term "people," second, it is connected to the term "itself" and third, it is connected to the term "conscience." This type of repetition results in a remarkable case of lexical symmetry. This symmetry tends to produce an agreeable rhythm at the level of phrases and sentences. Table (6) has many other cases of this repetition such as the excerpt "تثق في قوتها، وتثق في حقها في الحرية، وتثق في حقها في الحياة". The

speaker wants to assure that our nation can have trust in its power, right to be free, and right to live peacefully. This symmetry in concepts is revealed to the audience through the symmetry and parallel use of repeated phrases. The two examples referred to above, as well as other examples included in Table (6) can give us a clear idea about the use of parallelism in Nasser's speech as a device of lexical cohesion.

8-7 Slogans and Stereotypes

Lexical devices used in political speeches also include slogans and stereotypes. In the case of Nasser's speech, the slogans and stereotypes used had religious characteristics. This supports Robinson's (2012, p. 392) view that "in the relationship between faith and politics in political speeches, the goal is to illuminate the latter by referring to the former". Refer to Table (7) below.

Table (7) Key symbols, slogans, stereotypes in Nasser's speech

Examples	Transliteration of examples	Gloss
أيها الإخوة المواطنين	<i>ajjuha likhwatu lmuwatinuun</i>	dear citizens
فلنطلب من الله الهداية والتوفيق	<i>falnatlub mina llahi lhidadjatu wattawfeeq</i>	shall we ask righteousness and success from Allah
على مر الزمن/ الأيام	<i>alaa marri lusuur/ al-ajjam</i>	in all ages/days
باسمكم جميعاً اتكلم	<i>bismikum jamii'an atakallam</i>	I speak on your behalf
الله يوفقك	<i>Allahu juwaffiquka</i>	Allah "helps" you

The table above shows slogans with religious jargon. The first example is the excerpt “فلنطلب من الله الهداية والتوفيق” and the second excerpt is the phrase “الله يوفقك”. Both examples assert that the speaker invites the audience to integrate their faiths with his political experience. Some stereotypes used in Nasser’s speech refer to the concept of togetherness and brotherhood such as “أيها الإخوة” and “باسمكم جميعا اتكلم”. The speaker wants to assure that our nation can have trust in faith and God’s support, which will keep them unified and strong.

8-8 CONCLUSION

Lexical cohesion has been proven to be a result of the use of many lexical devices in Nasser’s speech. This includes the repetition of words, key terms, and lexical clusters to convey a unified message and ideology of the speaker and enforce the intended meaning beyond their use. Alliteration is another lexical device in which a set of consonant sounds of two or more neighboring words is repeated, creating an agreeable rhythm in words and phrases. Antithesis and parallelism also prove some parallel arrangements of words, clauses, or sentences as an effective contrast used by Nasser in his speech to create a remarkable case of lexical symmetry, which helped him better transfer his ideology. The last lexical device used in Nasser’s speech is his use of slogans and stereotypes several times, which provided a good way for him to invite the audience to integrate their faiths with his political experience.

Data Availability

The data supporting the findings of this study are available within the article and in the supplementary materials (in the Appendix). The data include the Arabic version of Nasser’s speech on the second anniversary of the Egyptian Revolution.

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Appendix (1) Arabic Text of the speech

نص أهم خطب الرئيس جمال عبدالناصر بمناسبة قيام

الجمهورية العربية المتحدة بتاريخ ١٩٥٨/٢/١

أيها المواطنين: هذا اليوم الذى تلقى فيه جمهورية مصر مع جمهورية سوريا ليتوحدا ويكونا الجمهورية العربية المتحدة، هذا اليوم من أيام العمر التى نعتز بها على مر الزمن ونعتز بها على مر الأيام. النهارده الشعب العربى فى سوريا والشعب العربى فى مصر يقرر ويعلن قراره.. الشعب العربى فى سوريا والشعب العربى فى مصر يقرر ويعلن مشيئته لقيام دولة جديدة.. دولة عظمى.. دولة قوية تتبع إرادتها من شعبها، وتتبع إرادتها من نفسها، وتتبع إرادتها من ضميرها. النهارده هذا الشعب العربى فى سوريا والشعب العربى فى مصر يقرر قيام هذه الدولة التى تتق فى قوتها، وتتق فى حقها فى الحرية، وتتق فى حقها فى الحياة، هذه الدولة التى تعمل من أجل إرساء قواعد العدالة، وإرساء قواعد السلام. النهارده - يا إخوانى - نشعر جميعاً ان احنا استطعنا أن نقيم دولة عظمى ودولة قوية حقيقية لأول مرة فى هذا المكان، بعد أن كان الأجنبى يقيم بيننا ويعلن عن نفسه أنه يمثل القوة الكبرى ويمثل القوة العظمى. أيها المواطنون: لقد كنا نتكلم عن القومية العربية، وكانت القومية العربية شعارات وهتافات، وكانت القومية العربية نداءات عاطفية ونداءات معنوية.. كنا نتكلم عن القومية العربية، وكنا نشعر بقوتها، وكنا نشعر بقيمتها.. كنا نتكلم عن القومية العربية، وكنا نشعر أن أعداءنا أرادوا دائماً أن يفرقوا بيننا، وكنا نشعر أن أعداءنا أرادوا دائماً أن يقسموا الأمة العربية إلى أمم صغرى يتحكمون فيها ويسيطرون عليها، وكنا نشعر أن كل دولة منا تؤثر على مصير الدولة الأخرى، وكنا نشعر أن لا بد أن نتضامن، ولا بد أن نتحد، ولا بد أن نتآزر، ولا بد أن نتآخى؛ حتى ندفع عنا أطماع الطامعين، وحتى ندفع

عنا غيلة الزمن، وحتى لا نتكرر مأساة فلسطين، وحتى نستطيع أن نحافظ على الوطن العربى كلنا متحدين متكاتفين. واليوم - أيها الإخوة المواطنون - بعد أن كانت القومية العربية هتافاً وشعارات، أصبحت حقيقة واقعة. اليوم اتحد الشعب العربى فى سوريا مع الشعب العربى فى مصر وكونت الجمهورية العربية المتحدة؛ هذه الجمهورية المتحدة ستكون سنداً للعرب جميعاً، ستكون قوة للعرب جميعاً، ستعدى من يعاديهما وتسالم من يسالهما، ستتبع سياسة تتبع من نفسها.. سياسة تتبع من ضميرها. اليوم - أيها الإخوة المواطنون - اليوم يوم خالد فى تاريخنا ومرحلة حاسمة فى تاريخنا، اليوم نشعر أن القومية العربية تتحقق حقاً، اليوم ننظر إلى المستقبل ونشعر أنه سيكون بعون الله مليوناً بالهزة وبالكرامة.. ننظر إلى المستقبل وننظر إلى الماضى ونقرر فى نفوس كل فرد منا.. فى نفس كل واحد منا أن الماضى لن يعود؛ لن يسيطر علينا أجنبى، ولن يستبد بنا مستبد، ولكننا سنتجه للأمام لنبنى ونشيد، لنرفع من مستواننا، ولنزيد من قوتنا حتى لا يتكرر ما فات.. ننظر إلى المستقبل ونتجه إليه ونراه مستقبلاً عزيزاً كريماً، وننظر إلى القومية العربية التى نادينا بها والتى حلمنا بها والتى كانت لنا من الأمانى، وسنعمل جميعاً بعون الله على تثبيت أهداف القومية العربية وعلى تثبيت أسسها، سنعمل جميعاً مع الوطن العربى ومع الشعب العربى فى كل مكان. أيها الإخوة المواطنون فلنطلب من الله الهداية والتوفيق. والسلام عليكم ورحمة الله. أيها المواطنون.. أيها المواطنون: فى هذه اللحظة - أيها المواطنون - لا بد أن أذكر لكم جهاد الرجل العربى الذى جاهد فى سبيل الوحدة العربية لمدة تزيد عن ٥٠ عاماً. اليوم - أيها المواطنون - أتكلم إليكم عن جهاد شكرى القوتلى الذى حارب فى سبيل استقلال بلده وفى سبيل استقلال وطنه؛ حارب فرنسا وسجن وحكم عليه بالإعدام، وحارب أيضاً - أيها الإخوة المواطنون - من أجل القومية العربية ومن أجل الوحدة العربية، فإذا كنت أهدنكم اليوم فابنى أهنىء شكرى القوتلى الذى استطاع أن يحقق الحلم، والذى استطاع أن يحقق الآمال. أيها المواطنون: بهذه الصفات وبهذه القيم سنستطيع أن نثبت المبادئ، وسنستطيع أن نثبت المثل العليا؛ بهذه المبادئ وبهذه المثل سنسير الجمهورية العربية المتحدة قدماً، وبهذه المثل سنسير الجمهورية العربية المتحدة قدماً إلى الأمام وراء المثل العليا التى بناها شكرى القوتلى، والتى عبر عنها شكرى القوتلى، والتى أظهرها شكرى القوتلى. أيها المواطنون: باسمكم جميعاً أتكلم إلى الأخ الأكبر أخصى شكرى القوتلى، وأقول له: إننا جميعاً نحبيك، وإننا جميعاً نحى جهادك، والله يوفقك، وإن الشعب العربى فى كل مكان سيذكر على مر الزمن ما قمت به، وإن الجمهورية العربية المتحدة هى خير هدية نقدمها لك اليوم، وإعلان مولدها على أنها هى النتيجة الكبرى لجهادك فى سبيل الوحدة العربية وفى سبيل

القومية العربية.. والله يوفقنا جميعاً. والسلام عليكم ورحمة الله.

Appendix (2) English Translation of the speech

Citizens:

Today, the day when the Republic of Egypt and the Republic of Syria unite to form the United Arab Republic, is one of those days we will cherish throughout time. Today, the Arab people of Syria and the Arab people of Egypt have decided and declared their will—their will to establish a new state, a great state, a strong state whose power springs from its people, from itself, and from its conscience.

Today, this Arab people in Syria and this Arab people in Egypt have decided to establish a state that trusts in its strength, trusts in its right to freedom, and trusts in its right to life—a state that works to lay the foundations of justice and peace.

Today, brothers, we all feel that we have succeeded in creating a truly great and powerful state for the first time in this region, after foreigners used to live among us claiming to represent the great powers.

Citizens:

We used to speak of Arab nationalism, and Arab nationalism was slogans and chants, emotional and moral appeals. We used to speak of Arab nationalism, and we felt its strength and its value. We used to speak of Arab nationalism, and we knew that our enemies always sought to divide us, to split the Arab nation into small states they could dominate and control. We knew that each of our countries influenced the fate of the other, and we knew that we had to stand together, unite, support one another, and be brothers—so that we could repel the ambitions of the greedy, withstand the treachery of time, prevent another tragedy like Palestine, and preserve the Arab homeland united and cohesive.

And today, citizens, after Arab nationalism was once a chant and a slogan, it has become a reality. Today, the Arab people of Syria have united with the Arab people of Egypt to form the United Arab Republic. This united republic will be a pillar for all Arabs, a source of strength for all Arabs. It will oppose those who oppose it and make peace with

those who make peace with it. It will follow a policy that springs from itself, from its conscience.

Today, citizens, is an immortal day in our history, a decisive stage in our history. Today, we feel that Arab nationalism is truly being realized. Today, we look to the future and feel that, with God's help, it will be full of dignity and honor. We look to the future and to the past and resolve within each of us that the past will never return—no foreigner will dominate us, no tyrant will oppress us. We will move forward to build and construct, to raise our standards, and to increase our strength so that the tragedies of the past will never be repeated. We look to the future and see it as a future of pride and honor. We look to Arab nationalism, which we called for, dreamed of, and longed for, and we will all work, with God's help, to establish its goals and foundations. We will work together with the Arab homeland and the Arab people everywhere.

Citizens, let us ask God for guidance and success.

Peace be upon you.

Citizens:

At this moment, citizens, I must mention the struggle of the Arab man who fought for Arab unity for more than fifty years. Today, citizens, I speak to you about the struggle of Shukri al-Quwatli, who fought for the independence of his country and his homeland; he fought France, was imprisoned, sentenced to death, and fought for Arab nationalism and Arab unity. So, if I congratulate you today, I also congratulate Shukri al-Quwatli, who was able to realize the dream and fulfill the hopes.

Citizens:

With these qualities and these values, we will be able to uphold principles and ideals. With these principles and ideals, the United Arab Republic will move forward, pursuing the lofty ideals that Shukri al-Quwatli built, expressed, and embodied.

Citizens:

On behalf of all of you, I speak to our elder brother, my brother Shukri al-Quwatli, and say to him: We all salute you; we all salute your struggle. May God grant you success, and the Arab people everywhere will remember for all time what you have done. The United Arab Republic is the best gift we can offer you today, and its birth is the greatest result of your struggle for Arab unity and Arab nationalism. May God grant us all success. Goodbye to you all.