

## PERSONAL TESTIMONIES

'Kyriakos Matsis was, for us, students of Thessalonica, the unimpeachable leader. He emitted national ' flame. He was an incomparable rhetor. We came across with his makings not only in national celebrations, but also mainly at our campaigns in the borders and in the lines of the "front". He was an agriculturist and we were lawyers. That is to say we were all students. We had an organisation of national enlightenment and support for our fighting army towards communism. And we were involved in everything. The leader and the best one was Kyriakos, "the passionate» Cypriot. The officers paraded the soldiers in order to listen to this unique national preacher.

After he had finished his studies, he left for Cyprus. I have not seen him since neither have I heard from him. I learnt about his heroic end and the way of his death, in November 1958. I thought that it was the most natural conclusion of his life, because Matsis had been prepared to die for his country ten years before. Later I got informed for his actions in EOKA and later I came in contact with his marvellously intellectual residues ".

All the above constitute a part of a spontaneous narration of Mr Hr. Sartzetakis to the writer, in the beginnings of 1990. He was the president of Democracy. It was morning, when the writer received a call in which he was invited in the Presidential Palace, the previous Royal Palaces. On that exact day! Wondering for the aim of the invitation, he arrived at midday and he was led to the presidential office. The queries were immediately answered. After the discussions for the current events in Cyprus and Greece, the discussion led to Kyriakos Matsis. Actually it was a long and moving monologue of the president for the hero. He sometimes Asked, some completion by the writer, that he was not ready to offer. Time Passed, the personnel of the Presidency had to finish work , the interlocutor of the president tried to give an end in the discussion and stood up , but Mr Sartzetakis continued: Matsis was a big lad ", he said in a moment with sobs and he wiped . And he was not the only one ...

Thirty-eight years since his sacrifice. All the above is a Small memorial. His actions and offer are well known. His writings, with philosophical reflections and poetry are well known. «A Thunder shook my guts from the wagging of your ideas..." He sang and bled for freedom.

But how much diachronic prestige his speech had! He used to say to his fellow fighters: "A day Will come when the rich boys and the slackers will call you traitors you who gave everything for your country «. He had the «perceptive ' talent "as we call it. The time has indeed Came, where the "decent" laurel thieves and mongers, were overlaid as masters and rulers. The absent and neutral spectators of Cyprus fights. And they excel according to later forecasts.

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**K.J.:** 8.9.1996. We are in Agia Napa, at the office of Mr Pavlos Pavlaki, a Section Head during 1955 - 1959 in the region of Famagusta. Mr Pavlakis has offered a lot in the Fight. We will not say his personal story; we will be focused today in his acquaintance, in his collaboration and his friendship with the unforgettable Kyriakos Matsis, who was also connected with Famagusta. And from Famagusta a lot of things began for Kyriakos Matsis and for Mr Pavlakis too. M.r Pavlakis, I will take you many years back. Let's begin from your first acquaintance and your following friendship with Kyriakos Matsis.

**P.P.:** My first acquaintance with Kyriakos was via Grigoris Afxentiou. With Grigoris I had an acquaintance since 1948. And for this, in the preparation of the beginning of the liberating fight, Grigoris Afxentiou, with Antonis Papadopoulos, approached me; it should be at the beginning of January 1955 and initiated me in the Fight. I was connected with friendship with both of them and for this, when Grigoris began he took Antonis with him from the one and me from the other. I do not know how many days afterwards I met Kyriakos Matsis, who was brought in Famagusta by Afxentiou.

Perhaps our first meeting was in the lockers room of GSE in the presence of Antonis Papadopoulos. Of course I might remember Kyriakos earlier in Famagusta, but we were not connected. Our acquaintance begins from here. Before the beginning of the Fight, at the beginning of January 1955. In this period, Kyriakos was in Kouklia, he worked there, in the ranch of his uncles.

Our collaboration in the beginning concerned the discovery of matters, and explosive matters, exchange of information and education on all of us in the manufacture and use of explosive mechanisms. Kyriakos was the person with whom, on the very first moment, I was connected with friendship. Not the friendship of two persons who match and make company. The contact, the bond was mental, intellectual if you want. WE CAME CLOSE DUE TO OUR common THIRST for Cyprus release. And this friendly bond became as powerful as that I had with Grigoris and Antonis.

Grigoris was pursuit from the 1<sup>st</sup> April. Antonis and I remained to Famagusta and Kyriakos was in Kouklia and in the Lisi region. We had a marvellous collaboration. What however had bigger importance, beyond our collaboration in the Fight, was the common reflection. Our desire for Cyprus release, the History of the island was always the subjects of our discussions. However we were not only concerned for the release of Cyprus but naturally for Unity too. After our unity with Greece we saw further more, the Northerner Continent (voria ipiros), the Greeks of Istanbul and Micra Asia.

**K.J.:** The Big Idea that is to say.

**P.P.:** If this is what they call it, yes. Our desire was Hellenism. You will also find these ideas in Matsis' texts.

With Kyriakos we exchanged books too, as the Aeolian Ground (Eoliki Gi) by Venezis. Books that had relation with the unredeemed Greeks.

**K.J.:** The major Hellenism.

**P.P.:** Yes. In some stage Kyriakos undertakes, after the entrusting of Digenis, the position of Central Contact in Nicosia. This should be around October - November 1955.

Giannakos Drousiotis, who brought the Pseudonym Averof and was up to then the Central Contact, was transferred to Paphos, in order to organise the guerrilla there (rebellious teams).

In the meantime Kyriakos, I do not remember precisely when, left from Kouklia and found a job in Mitsero, at Manglis'. From there he was connected with the Organisation in Nicosia. What role did he undertake as long as he was in Nicosia, before he undertook his new duty, I do not know.

It is a fact however that from the moment he undertook duties at the Central Contact, our contacts and our collaboration became closer.

**K.J:** Mr Pavlakis, Can I interrupt you to discuss some things I want? MATSIS and you had the desire of the Greek nation (romiosimi) that is to say the major Hellenism, the settlement of the Nation. When did you discuss those things and how did Kyriakos express himself during these discussions ?

**P.P:** WITH Kyriakos and Antonis we used to have long walks until the early hours and we used to talk a lot. With Afxentiou we didn't have the chance to come closer after his pursuit. The main theme of these discussions was this desire of the Greek Nation we have talked about. What I can tell you is that we used to stay up late in Kouklia too. When I went there.

**K.J:** How old were you then?

**P.P:** I was 25 years old. I was not a kid who got into the fight without knowing why. Kyriakos was five years older than me.

**K.J:** in 1926.

**P.P:** Kyriakos was born in 1926, Afxentiou in 28', Antonis in 29' and me in 30'. We were not kids. We were aware of the situations.

In all these night discussions and meditations we were like people who were in love and they endlessly talked when they met. We were seduced by the dialogues and the exchange of opinions. Kyriakos was a dreamer.

So was Afxentiou although he has been presented as a Fighter. Afxentiou didn't lack any spirituality and visions compared to Kyriakos as far as the settlement of the Greek Nation is concerned.

Kyriakos went further than the narrow National frames. He touched the man the humanity. He had universality. When he was at Pentadakylos he sent me an 11 pages letter, which unfortunately does not exist. You could find not only Kyriakos there but also the thoughts of other fighters. The gift that Kyriakos had and we didn't was the ability to express himself. He was a stream in expression and took out what we all had suppressed inside us. In the letter I mentioned, he wrote that he stared at Karamania from Pentadakylos and what was interesting for me is that he considered this area to be united.

**K.J:** But it was united.

**P.P:** Look, not only in a matter of Greek character but in a matter of the people. And he didn't face the Turks in Kouklia differently despite his Nationalism.

**K.J:** He reminds me of Rigas in the Balkans.

**P.P:** And the land. The two things that made Matsis different from the others were his appeal for human liberation and generally his love for the land. He considered Land as the mother of everything.

**K.J:** The one who feeds and treats (koyrotrofos) as ancient Greek used to say.

**P.P:** So we had a wide line of communication and understanding with Kyriakos .And when Kyriakos left for Mitsero we continued this communication by mail.

**K.J:** Did you exchange a lot of letters?

**P.P:** Kyriakos wrote every time he was in a mood. He could write to me once or twice a week.

**K.J:**Don't you have any of his letters?

**P.P:** No, we used to burn them for security reasons. I do not know if he had communication with other people and with whom but I know that when he felt that he wanted to bring his feelings and his thoughts out, he wrote to me. The sad thing about it is that no letters of him were saved.

**K.J:** Did you reply?

**P.P:** Of course. I felt that need too. There was not a week that I didn't write to him. Note that the same thing happened with Grigoris Afxentiou. Although he was in another area there was not a week we didn't exchange letters. We wanted to express our desires and thorns with this way.

**K.J:** you did not just talk about the fight but for your soul the man in general.

**P.P:** Of course. The line of interest I just described was the line of our communication as well. If I didn't mention Antonis in this written communication it's because we were together and we had the chance to talk in person.

With Kyriakos we have met again at the beginning of January in 1956 in Omorfita. As captured. I was arrested on the 23<sup>rd</sup> December 1955 and I ended up in Omorfita. I was always with Antonis Papadopoulos .and at the place we were each one in different cells we heard the voice of Lopizos Hadjiloizou calling: » Welcome Kyriakos Matsis".So we all found out that Matsis was arrested .Me, in order to let him know that I was also a prisoner I started singing the song: An old friend came.....It was our favourite song.

In omorfita Kyriakos suffered the most horrible psychological tortures.

**K.J:** What do you mean by that Mr Pavlakis?

**P.P:** When I say that Kyriakos suffered the most terrible psychological tortures it was because, as impulsive and boisterous as he was, he didn't deny from the very first moment that he belonged in EOKA and his whole action. In contrast with me and the others who, until the end of the interrogations we didn't even admit that we were members of EOKA, despite the documents and information they presented to us.

**K.J:** Did you refuse?

**P.P:** Yes. In the person of Kyriakos the English found someone to communicate and be in touch with. But of course Kyriakos demonstrated the aim and the ideology of the fight for freedom and unity. The English via the discussions they had with Kyriakos, it seems that they saw a special person and fighter who not only did he not refused for being a fighter, a thing we did, but he also defended the ideals of the fight. This as it appears gave them the impression that through such a man with a wider perception they could succeed in getting in touch with Digenis in order to persuade him to have a talk. I know this because one day as I was in my cell in Omorfita I was told that my friend Matsis would like to meet me.

**K.J:** Who told you?

**P.P:** one of the inquisitors. I do not remember if it was Pereira or Haris. These two people interrogated me .Of course I refused that I knew Kyriakos.'I do not know anyone with that name 'I said.'sure you don't 'they replied. Of course they didn't need my consent. I was taken to Kyriakos' cell .I m sure that they followed us and perhaps recorded us too. After the first emotional moment, which could only be shown in our eyes and whispers, gestures but jumps too to prevent a possible recording, we said what we said.

What's the important is what I have said before that I learnt from Kyriakos that the English wanted to get in touch with Digenis. After our discussion, which was short, they opened the cell the Inquisitors went in and they took Kyriakos for Interrogation. Not five minutes have passed and they brought him back .I came to the conclusion that the English lost their hopes to get in touch with Digenis.And this is confirmed by the fact that two men grabbed me and carrying me as a sack they dropped me to another cell and I dropped in such a force that I stopped in the corner of the cell on a corpse. It was someone whom they had tortured and literary extinguished and from the talks we had realised that he was Petros Stylianou.

**K.J:** Which month did that happen Mr Pavlakis?

**P.P:** In January 1956.What I know for sure is that I was arrested on the 23 of December, I was taken to Omorfita on the 30 of the same month and to the detention rooms on the 23-24 of January in 1956.As a prisoner I had the number 192 and Matsis 196, I think.

That means after a day or two Kyriakos Matsis was brought to the detention rooms of Kokkinotrimithia.

**K.J:** And did you escape from there?

**P.P:** No, there is a story. If I remember well I was in the barrack number 7 Kyriakos was next and Antonis in barrack number 9 with which we had some distance. We could not meet rather than when we went out of the wire netting and we sang some songs such as 'Ragias'.We used gestures or when someone had Visitors we shouted to each other. Because we were a long time there we had some contact through the jailers and sent messages. From the very first moment the aim of these messages was Escape, because we could not accept that we would stay in the detention rooms. Just before the Easter of 1956 there was a turnover in the detention rooms. We spent The Easter of that year together at the same barrack.

Just after the exile of Makarios, in March, the English desire , as it seems, to create a detonation environment they made more barracks. So from 32 people that we were in a barrack we became 24.They also gave us the opportunity to choose our roommates.We, people from Famagusta, chose number 12.

**K.J:** And who were you in there?

**P.P:** well, in this barrack we were the three of us, Kyriakos, Antonis and me and many others from Famagusta. There weren't just men from Famagusta but there were also two men from Paphos and Evagoras Papachristoforou who was later killed by Assiotis.There was also Giannakis Epamenondas from Pedoulas and Mikis Tembrioitis .but most of us were from Famagusta.The intention to escape was our only worry and aim. We watched the guard's movements and we made plans .Antonis Papadopoulos who was a gymnast used that as a guise to train us with exercises which could help us physically to escape. Through a connection we had contact with Digenis and we sent him our maps to escape .He gave us instructions for these but for other matters too which involved activities in the detention rooms.Digenis though did not approved any of the escapement plans because they were too risky .Risky with the meaning that our probable failure would mean death and not a second arrestment. The plans were bold. There were strict guarding

measures too. But we were determined. At any time our life was given. It did not matter at what time it would be.

So we go to the 6<sup>th</sup> and 7<sup>th</sup> June 1956 when early in the morning we were packed in cars and were transferred to the detention rooms of Pylas. Among them it was Antonis and me. Kyriakos remained at Kokkinotrimithia. We were separated there. On the whole time we were in Kokkinotrimithia Kyriakos was the one who expressed our souls. We could call him a representative today. He didn't commit anyone's instructions though. In the protestations we did in the committees we had, Kyriakos was the man who could speak and clearly state his thoughts and promote our opinions.

In the detention room we celebrated for the 25<sup>th</sup> of March. I remember it because it's a day that characterizes Kyriakos.

We were small groups of 23-24 people in each barrack, which had wire netting around it. The contact with the other prisoners in other barracks was only visual. How could we celebrate the national holiday?

When we would go out Pissas, who was a prisoner too and for those who remember him at that time he was the orator of Cyprus, would give a speech. It was natural for Pissas to give the speech who I think was at the barrack number 9 diagonally, opposite ours. So Pissas started talking, torrent as always and suddenly Kyriakos appeared who was returning from his visiting hours. He was holding the things his relatives gave him. They opened the door for him to enter the barrack but he remained in the hall between the wire nettings. He threw his things down and at that moment as a phrase of Pissas ended with the word 'freedom' he grabbed the word and continues. A torrent speech, which I cannot describe and now that I remember it I'm moved. What's the important here is that Kyriakos did not lack any rhetoric ability, on the contrast. Because his speech was not a speech with banners, it was a speech with content. That's the kind of man Kyriakos was.

**K.J:** That's a very significant point M.r Pavlakis. After that did you escape from Pyla and Kyriakos from Kokkinotrimithia?

**P.P:** yes, we were separated with Kyriakos but we had contact and we also kept planning our escape each one in his own space. We had a secret communication and interaction in June and September in 1956 preparing various plans of escape, which Digenis rejected due to high level of risk.

In August, in the same year Digenis proposed truce, which Harding received as a weakness of EOKA and Digenis. As a reply he asked from EOKA to deliver their weapons, counter guerrillas, and the wanted people.

The subject of granting amnesty, if I remember well, would be examined except of the cases of those who were convicted for murder. Basically it was the rejection of truce. Perhaps you remember a relevant incident in Nicosia when a donkey was on the roads with a wooden gun and the sign 'I surrender my Marshall'

In the meanwhile I received an order, which I remember well, because it was addressed to me. It said: 'you must try to escape in every way'

**K.J:** something has changed.

**P.P:** 'Harding must take an answer that our fighters not only do they not surrender but they also escape in order to go on with the fight. The word 'must' was important because it showed us that Digenis didn't mind if it succeeded or if we were killed. We must try to escape. He was satisfied with the undertaking of escape in order for the governor to take the message. I don't remember how he said it exactly but he didn't give us much time.

**K.J:** However

**P.P:** It was an order. It was like Gospel to us. So while we previously had plans for 5-8-10 people to escape Antonis Papadopoulos and me weighing the facts we decided that we did not have the right to jeopardise other people's lives. So very secretly from

the others we collaborated then made a plan of escape that involved only the two of us. In the meanwhile because we had contact with Kyriakos we realised that they had received the same order.

I do not remember dates but the first two efforts failed –we have not even reached at the spot of the wire netting. The third effort which was successful was done as today 8<sup>th</sup> September 1956 day of Virgin Mary .That's why when we found ourselves in a safe place my first job was to mention it to the leader

**K.J:** This coincidence is shocking .Exactly 40 years ago .I share your emotion Mr pavlakis and I will leave it exactly as you say it .Let yourself free.

**P.P :**( moved) my report to the leader was:' with the help of Virgin Mary, leader of our NATION we are here at last free to continue our fight.' These were the exact words I said. And for me it was neither a figure of speech nor it is now .Because if our escape had succeeded it was for the intervention of two things that someone may call coincidences.

**K.J:** what we call coincidences must be profoundly examined.

**P.P:** When we went in the wire netting we didn't know how much time it would take to get out of it.

**K.J:** were you together, Antonis and you?

**P.P:** yes .it took us 65 minutes crawling in between the two wire nettings to get to the last netting which after 65 minutes of anxiety and worry did not manage to cut. We needed prayers and great effort to cut it. And at last we went out. We needed some time to take a breath and take our clothes off- the camouflage we wore .The plan was to get away by running. Above us ,left and right there were two towers with armed guards with Bren in a distance less than 100 yards. They could shoot us.

In front of us there was lowland. There was nothing to be a shelter for us only in a distance that I cannot calculate now there was a small hill. At least that's what we saw it to be from a distance. If we managed to get to that spot the most probable thing to happen was for the guards to see us and shoot us so we would end up injured or dead. Anyone who knew this plan or those who found out about it later knew that a probable failure of this escape would not mean re-arrestment but injury or death. If anyone examines all the previous escapes he will realise that the risk was re- arrestment. In this case it was not like that. It was injury or death.

The two events I previously mentioned were these: Without knowing how much time it would take us we managed to get out at 65 minutes as I told you before. The time was 7 in the morning and we had started at 5:55.At the time we would decide to run we noticed that the guard in the nearest tower was missing. We immediately changed plan and instead of running

We started to draw away unconcernedly. We would only run if we heard the halt from the guard. So we drew away just like that.

**K.J:** Where was the guard?

**P.P:** The conclusion was that at 7.00 o'clock there was guard change. The most shocking event was that we went there at exactly 65 minutes and not at 55 and this was a schedule that we could not know from before.

Luck or providence, if you want, helped us to get there at exactly 7.00 at the time when the guard was replaced.

What do you think the second event was? While the new guard usually climbed up the tower and the guard whose shift had finished stepped down, on that day it happened the opposite. He stepped down they may had a chat too and watching two

people walking normally in a distance from the wire netting, he didn't pay any attention.

So our movement was safe and we reached the spot where our companions waited for us with cars in which they would transfer us somewhere else. In less than an hour we were in a safe place and we wrote the report to Digenis as I told you before.

As you can understand Kyriakos escape was 3-4 days after.

**K.J:** At this point I would like to ask if Kyriakos mentioned anything about the way he would escape in his letters he sent you.

**P.P:** Yes Kyriakos escape is very well known. With whom, I do not remember. But they managed to be disguised in workers who worked in the detention rooms and at the time the workers finished their work the fugitives interlarded with them and left. Some Greek Cypriot guards knew their plan and made things easier for them.

**K.J:** Did Kyriakos confirm it too?

**P.P:** of course. This was the way Kyriakos escaped. What's the important is that this escape was also a result of Digenis' order. I do not know if Kyriakos sent me a letter from the detention rooms because a phrase comes to my mind which was saying that they could not bear it now that I and Antonis were out. I do not remember if he told me that or if he wrote it to me. In any event not even a week had passed for the two escapes.

**K.J:** and what happened next?

**P.P:** I undertook the Famagusta section, Antonis went with Afxentiou because he needed him to organize the guerrilla. Grigoris and Antonis had a very strong friendly relationship, they were like Damonas and Phedias they were inseparable, like twins. In a congratulating letter to me Afxentiou apologised because he would take Antonis from me and he said: 'but I have the right too, you were together for so long.'

While each section took separate orders and they had the responsibility to apply them, Kyriakos and I had a common understanding for the application. Apart from the understanding and coordination there was a uniformity that would make it difficult for the English to recognise a separate administration in every section end even to recognize section leaders.

Our methods, activities and actions had something in common in such a grade that Kyriakos wrote to me that he wanted to write to the Old Man

And propose to consider our section united. And that together we would work miracles.

In two different occasions, when great searches were being conducted in his area, Kyriakos came to my section. Once, he came with his team to Marathovouno which was my section. We didn't meet there. Some other time he came alone and we met at Stillous where I had a hideout.

**K.J:** Mr Pavlakis, in these meetings you had, like the one you mentioned, can you tell me how was Kyriakos?

**P.P:** there was nothing special in these meetings because our written communication was so frequent that we felt close to each other. Our meetings were more moving and warm.

IN this period the 11 paged letter was written to me from Kyriakos, which I have already mentioned and unfortunately it does not exist. In the letter and by watching Pentadakylos he wrote for all the things that concerned him: visions, thoughts, contemplation, humanity, nostalgia, love for the land and his country. The qualities that constitute an integrated person like Kyriakos was.

**K.J:** Mr Pavlaki, I would like to ask you some more questions. You were the section Head of Famagusta. Are you from there?



**P.P:** I come from a village in Famagusta Ardana but I was infAMAGUSTA SINCE THE AGE OF 18.

**K.J:** Can you tell me what role did the Greek high school, Anorthosis, and GSE play?

**P.P:** someone can say that these three institutions were the nurseries through which many important members of EokA prevailed.Kyriakos was related with the Greek high school and with Anorthosis.

**K.J:** Due to relation, with the Greek high school

**P.P:** Yes. Although I met Kyriakos in the fight I knew about him from his activities in the Greek high school. Although I did not know him personally Kyriakos was nationally active from his school years. For this some other people will talk about it. The Greek high school thanks to Maria P .Ioannou discovered all the executives who organised the fight.

Just like Anorthosis.

**K.J:** Anorthosis was exploded by the English.

**P.P:** The explosion was the crowning. But if we are talking about heroes and fighters who came from the Greek high school an example is Kleri Angelidou, a worthy holdover. The person who expresses the idea of the Greek high school today, no matter any political activities, is Kleri Angelidou.I love her, you cannot imagine how much, for what she is and was.

I went to Famagusta in December 1947.There I met Antonis PAPADOPOULOS who was already a champion football player of Anorthosis.I met Gregory Afxentiou too. Our acquaintance took place in Anorthosi .In those years that means from 1948 he finished high school until the time he went to Greece Afxentiou went to Famagusta from Lisi and when he found a job he worked in the port when he did not find a job he went to Anorthosis and read newspapers at the library. I met him there at noon .We came close with each other because we both liked Ping Pong .I did not have a Ping Pong ball but he had and I WAS ALWAYS IN A HURRY to finish my lunch in order to meet Afxentiou in Famagusta and play with him. That's how we became friends.

I TOLD YOU THIS story to stress that we all grew up in Anorthosi .And we who started the fight enlisted the rest though Anorthosi.Antonis Papadopoulos was not only a champion but a gymnast too until 1955.We had to distinguish people with morale, secrecy, militancy through our acquaintances.

**K.J:** it was the place to meet.

**P.P:** Antonis who was a teacher worked through his students.

**K.J:** And GSE?

**P.P:** I must refer to people here whom with their activities kept the youth's morale high in Famagusta.In the Greek high school there was Maria P.Ioannou with her companions. In GSE and Anorthosis there was Anastasios Economides and Diakos a gymnast from Greece who left from Cyprus later. He created Antonis Papadopoulos.In GSE there was Harilaos Pantelidis the general's brother a quiet soft spoken person a pure patriot. Nobody could suspect him. We enlisted him to the Organization and we used him in occasions we needed someone whom the could not suspect. For example, I mention his contribution in November 1955 when Afxentiou's team was under pursuit from the Black Mount (Mavro Oros) , after Hatzimitstis' betrayal, and was set on Eastward. I had to find them and lead them to a safe place, something that actually happened. I used Harilao Pantelidi who had a country house in Kantara.He provided the team that suffered from the rain and the bad cold with clothes and food.

**K.J:** I do have one or two things to ask. From what the sayings of people we can see Kyriakos'personality, his visions his character strength his patriotism. If you had to talk to your grandchildren about different things what would you tell them about

Kyriakos? What adumbration would you give? You have told me a lot of things but I want the important ones.

**P.P:** what I tell my children and I will tell my grandchildren are to acquire the consciousness that they are Greeks because anyone who can be wittingly Greek is a privileged person.

**K.J:** this is something that comes from you. What would you say about Kyriakos?

**P.P:** This is what every Greek or Cypriot person should say. Kyriakos Matsis and hundreds of people like him were that: a wittingly Greek person and a visionary. As I told you before I do not impersonate ideals and ideas. People are expressers they are conveyors of these things and anyone who has succeeded to be such a conveyor in his life he should consider himself privileged. I continue to say even today that the generation that experienced a liberating fight should consider themselves the lucky generation of Cyprus. The opportunity they had to get to that high inward glory is unprecedented. I will not talk about achievements and heroisms now. The most important privilege that was given to this generation was the opportunity to reach that high inward glory. Historically such an event does not happen often.

**K.J:** Not such figures are born often.

**P.P:** Yesterday I received a call from Petroutsios a companion from Xylotymbou to remind me that just like today 40 years ago we escaped. Petroutsios was one of those who waited for us and removed us to a safe place. When I became conscious for the 40 years that passed I remembered my friend and companion Giannakos Drousioti from Paphos who once as we were talking he told me: Do you know that all these years we don't live normally. we have borrowed our life. We have written our life off since then. And I thought 'Who must I thank for living 40 years after?'

**K.J :** I once asked a companion of Marcos Drakos, someone who was close to him what he had to tell me after so many years and he told me: ' he was the lucky one I was the unlucky. He left from life but he remained in history. I m so sorry that I didn't leave with him '

**P.P:** this is the hero's pain and I understand it. After the fight all he had was poison.

**K.J :** and disapproval.

**P.P:** as a natural complaint for the pain that followed, yes. But it was not his aim to become a hero.

**K.J :** Mr Pavlakis, in order to finish our conversation I would like to say these: Not only I thank you and I m grateful but for me our conversation was a mystagogue at that holy period of our nation.

BIBΛΙΟΘΗΚΗ ΠΑΝΕΠΙΣΤΗΜΙΟΥ

## PERSONAL TESTIMONIES

Extract of T/C writer Arif Hasan Tahsin from his book to the top the upsurge of Ntenktas for Kyriakos Matsis

### Matsi's case to exemplify

But, who knows why, the people of this place did not accomplish to discuss their own problems? They together made all kinds of discussions, the most vulgar jokes and the most extended gossip, but they did not accomplish to discuss their survival on the same ground. They did not accomplish to discuss that - as Matsis said - "this ground belongs to those who cultivate it, either ' Greeks or Turkish ". If they accomplished to make this discussion, and even more to reach in a conclusion, neither the Union would find neither strength nor EOKA. And Matsis was part of EOKA. "So in EOKA there were persons who thought right ", I say every time I remember him. But these Matsis' opinions became known a lot of years later, when the damage had already been done.

Matsis was the person in charge of EOKA in Kyrenia. 'At least he was presented as the one. I do not remember precisely the date, but it should be in 1958. And his death coincided with the days where there were negotiations for an agreement. That day, in Dikomo - today it is called Ntikmen - in the village in which Greeks lived then and today Turks live, Matsis was killed. The English had killed him in a hideout. I'm Sure that the English soldiers arrived there after specific information. HE was asked to come out and be surrendered. Matsis took his companions out by force and waited his end alone. The English soldiers, whom their hunters cannot strike a hare in its nest, threw grenades and took the life that they had not given themselves.

At That time I do not believe that I was sad for this event. But I must have wondered "how did the English, who when it is about culture themes they do not want to hear anything, had killed somebody they just caught in a pit? Because since then, every time this theme was raised I wondered for the cause. In The years that followed, that episode was shown many times in the screens. So the English had gone well prepared to the place of the incident. They had also taken Video Cameras with them, in order to record the event. They were well informed. They gave the command «come out " and as soon as those who were in, came out, they threw the bomb to Matsis, who refused to come out. He was a trapped person in a pit. What's the rush 'civilised Johnny "?

We learned the different version of the incident with Matsis from television in the next years, after the settlement of 1968. That is to say, Ntenktas was arrested and was expelled in Turkey again, The events in Kofinou took place , Demirel sent the planes above Cyprus, Grivas left for Greece again and consequently the roadblocks were taken away, giving an end to the Turkish Cypriots outdoors imprisonment .

I believe that it was on 1st April, anniversary of the EOKA foundation, and we saw on television the scenes from the incident with Matsis once more. After the scenes, we saw in the screen a paper with Matsi's writing and from the voice of the presenter we learned what it said. Matsi's words were the following: "This ground should belong, either to Greeks or Turks, in those who cultivate it «. After that programme, I was very sad for Matsi's murder. And the way it was done made me think about it for a long time.

One day I asked Mpoyrhan Nalmpantoglou \* about Matsis. "The one they killed in Dikomo? » he said. »Yes ", I answered. » Grivas betrayed him, because he was a left-winger. When he learned that it would be an agreement, he did not want Matsis to be alive ", he said to me. I do not know if he really knew or if it was his own interpretation. I never found the chance to ask him. But Ma'tsis was not useful in anything anymore. The damage was already done.

Never did they accomplish, therefore, the Greeks and the Turks of Cyprus to discuss their problem '. Neither yesterday nor today. So they gave the opportunity to a third person to take the rights from their hand. The rulers always presented the Greekcypriots and the Turkishcypriots as remains of conqueror. That's what the Greek Cypriots always thought of us, starting from 1821. Despite the fact that the two nations had given common fights against Ottomans. Our 400 years life in this island could not extinguish from the Greekcypriots' brain the idea that we are foreigners. They could not say "what's the importance if they came a little before or a little after «. And they have not accomplished to break the bond of the church.

*\* Mpoyrhon Nalmpontoglou was a doctor, member of TMT. He was a close friend of Ntenktas and undertook various ranks in the leadership of the Turkish Cypriots. He was aware for a lot of things for the happenings backstage. Arif T ahsin met Nalmpontoglou when he was a member of TMT himself. Tahi'n invokes information, which he got from Nalmpontoglou very often.*

## PERSONAL TESTIMONIES

**K.J.:** 3.10.'93. We are at the office of Mr Giannaki Matsi, deputy and president in the continuity of DI. SI. Brother of the hero Kyriakos Matsis. With Mr G. Matsi we will converse for the life, the action and the personality of Mr Matsis.

Mr Matsi, I will take you many years back, perhaps years of nostalgia, but also tragic years, because you will remember your beloved brother and I would like you to begin from the childish years of Kyriakos in the village, after Famagusta, your parents and generally the environment in which he grew, in order to see his roots and his morals.

**G.M.:** We speak for the period before the second world war and during the second world war, a very peculiar period for the Cypriot data, period of difficulties in all levels, because the standard of living of the population then was incomparably low from what the later generations know and hovered in the horizon the opposition of Cypriot Hellenism to the continuing colonialism. It was the season where the Cypriots entered voluntarily the Second World War, somewhere 30,000; with the prospect and objective that the end of the war would mean that they would be released from the colonialist balance and be linked with Greece. I remember Kyriakos in this period he discusses intensely with the then sergeant of Police that was found in Palehori, when we struck the bells for various events of national importance. An event that I remember intensely was something that was related with the Ethnarchy, with the Archbishop Leontio, who had undertaken as a vicar, in the effort of regulation of the Cypriot problem with colonialist approaches, through acceptance of a constitution. And I remember him still a student to be arrested by the Greek Cypriot sergeant of the Police.

**K.J.:** A Student of PRIMARY school or High school?

**G.M.:** HE should be a student of High school.

**K.J.:** Kyriakos was given birth...

**G.M.:** in...1926.

**K.J.:** Consequently he was in High school.

**G.M.:** Of course, as a student of High school, who came at summertime in Palehori for the holidays, he was intensely politicised.

**K.J.:** How many years was Kyriakos older than you?

**G.M.:** 7 years. I was born in 1933. I remember Kyriakos discussing in a period where the lining up against the communists and the nationalists was most intense, even violent.

**K.J.:** Did Kyriakos support the Unification?

**G.M.:** Kyriakos supported the release of Cyprus, its integration in the national trunk. At the same time I remember him to discuss in the cafes the problems of Palehoriou and Pitsilias. And I will not forget, I was very young at the time, an intense discussion about plum. Ploutis Servas, who was the General Secretary of AKEL, was Present in the discussion.

**K.J.:** In order to summarise, Mr Matsi, Kyriakos was intensely socialised and politicised.

**G.M.:** Absolutely.

**K.J.:** still being a student in High school.

**G.M.:** yes still being a student in High school, in Famagusta.

**K.J.:** Who was the High school principal then?

**G.M.:** Mr Kalafatas, with whom he had collided for the course of the Second World War, in relation with Dodekanisa. I think that Mr Kalafatas was from the region of Dodekanisa and we should recur in his written texts, in order to clarify these things. Kyriakos had organised a school organisation then in collaboration with the High school principal and formed a statute of operation of the students. He demanded responsibility from the students, in order to vindicate their objectives, being competent to be organised and to be represented in the events for the operation of the school.

**K.J.:** too modern perception. Too much for that period of time.

**G.M.:** Yes, There is his own many –paged document. He had also undertaken effort to help the poor children, so that they participate in excursions and in children's holidays in the country, as they called it then. The holiday in the countryside was under the guidance of Maria P. Joannou, who however was our relative. P. Ioannou was my grand mother's brother. In the document he describes these children with great satisfaction, who after 15 days they had put on 1 kilo, they ate cheese and various other delicacies. He felt great satisfaction for this effort.

In the juxtaposition of the ideas that existed then, he prostrated a big effort to convince his left wingers schoolmates, in High school, that the right position to hold is the ideals, as they develop this moment in the world: freedom of expression, free trading e.tc And in his written texts there are also texts for human rights, written a lot earlier from what was adopted in Saint Fraggisko with the foundation of the United Nations. Ten articles of human rights in which the basic demands of decent survival of humanity are clearly shown, and those are freedom of opinion, expression, education, Transport and so on. Demands which the Cypriot Hellenism fights to acquire again in the 21st century!

**K.J.:** 50 years ago. Mr Matsis, I would like to go back for a little more in Palehori. I want to examine your roots. Talk to us for your familiar environment, your parents, your brothers, your relatives, and the climate in which you grew, natural and biological, but also ideological.

**G.M.:** Climate of hard work for survival, climate of devotion and maintenance of our roots and our contribution as part of the population. These are the traits which we inherited from old Christofis and our mum Kyriakou. An environment that indicated us that our direct connection with religion and our country was an unimpeachable component, which we should cultivate and live with it.

**K.J.:** It was the cell.

**G.M.:** It was the cell. This goes for Kyriakos, for me and for Giorgios, our brother.

**K.J.:** Did you have sisters?

**G.M.:** Yes, Sofia, who died in a very young age. We went, I remember, to church every Sunday. We went to all ceremonies, to the evening prayers even to matins. From the first bell that the priest would strike. We were also assistants. That's why our brother, Giorgos, was the chanter of the church. We all had learned Byzantine music and we substantially had become experts almost in all the Holy service, the Psalms of David, the Enon and so on.

**K.J.:** Like us in Moutoullas. Our life revolved around the temple, inside it and out.

**G.M.:** I have Octaeho even today, publication of Venice 1700 that our old Man gave us, in which the underlines and the signatures of the three brothers are still there, because we all read these texts.

**K.J.:** Mr Matsis, your parents were farmers, people of the countryside.

**G.M.:** Yes. They were highlanders, tired, hard workers residents of the countryside. They did not even go down in the city. My mum went only in her last years. I remember my old man reading us the Odyssey or some texts of Ioannis Chrysostomos, Patriarch of Konstantinoupolis and other similar texts, which we adopted. The spirit that emerged from all these texts became part of our selves. That's why the principles, the respects for all that were considered appreciable been an imposed necessity.

**K.J.:** Did Palehori, in a matter of diocese, belong to Kyrenia?

**G.M.:** Then, half of Palehori belonged to Kyrenia. The village was divided in Palehori Orinis and Palehori Morfou. As the river Serrahis crossed the village, our own house belonged in the Metropolitan region of Kyrenias.

**K.J.:** this is important, as you know. Kyrenia was the most unitive, the most strictly national city.

**G.M.:** I remember Makarios B from Kyrenia, to come with the mule in Palehori. I was young then and we were all outside the village, in order to welcome him and escort him in the church or in the house.

**K.J.:** With laurels and myrtle. You earlier mentioned P. Ioannis and the relation you had. Give us details for your relation.

**G.M.:** P. Ioannis, a descendant of a very wealthy family that went to Famagusta later, was the brother of my grand mother, a very close relation. That's why our last name is Matsis and not Ioannou.

**K.J.:** He was a brother of your grand mother. When Kyriakos finishes primary school, he goes to Famagusta.

**G.M.:** He goes to Famagusta and he stays in our uncle's house from my father's side, which had been transferred there by P. Ioannis, who took all of his nephews there. P. Ioannis was the greatest tradesman in Cyprus. He transported his cousins in Famagusta and Alexandria. We All had the opportunity, using the hospitality of our uncle Yannis Matsis from my father's side, to study in the High school of Famagusta.

Otherwise, we might remain in Palehori, because there was not any economic possibility for our father to send us to High school then. This was a fact at that specific time.

K.J.: Of course.

G.M.: That's why, when I would go to High school, I delayed two years in order to be registered. I attended the sixth class of primary school twice, waiting for my uncle to be able to take me in his house.

K.J.: Perhaps Waiting for Kyriakos to finish?

G.M.: No. Kyriakos had finished, but he had other brothers whom he helped too.

K.J.: you had a very progressive uncle.

G.M.: yes indeed. He had helped (as his uncle helped him as well), three brothers and his two nephews to study by having them in his house.

K.J.: Kyriakos, and you, stayed in his house. Did Kyriakos help him in his works?

G.M.: Of course, he was the floriculturist of the house, but also in commercial, he was a permanent assistant at the time of the holidays.

K.J.: Do you remember anything else for Kyriakos' high school years? Apart from the national fights, the organisation of the children, the organisation of the countryside holidays, the intense discussions?

G.M.: He was the speaker of High school and his speeches are still saved. For example, he expressed, in a festive way, the elation of Cypriot Hellenism for the integration of Dodecanese, after the Second World War, in the national trunk.

K.J.: And did he see it as a herald for Cyprus?

G.M.: That's the way he saw it, that's the way he felt for it. Generally he was from the ringleaders of the Socialist Protoporia, the political form that was founded by the unforgettable Hr. Galatopoulos. He wrote letters, I remember, in local newspapers about Greek education. He discussed with Tefkro Anthea.

K.J.: do these exist?

G.M.: They existed. I do not know if anyone can find any newspapers of Famagusta of that time.

G.M.: Kyriakos supported some principles for Greek education, which we try to support even today. The subject, if I remember well, was not to be content with the greatness of ancient Greece, in the period of Pericles etc, but we must try to make our own works of culture and promote Hellenism in modern time. Not to consider ourselves important, only, thanks to our ancestors. Somehow this was the spirit.

K.J.: Do you remember which years were these?

G.M.: It must have been in 1943 - 44. Wartime. I remember an article of Kyriakos on Greek education, in which he refers to Mr Spiridakos, who was, then, one of the most



eminent scientists on educational issues.

**K.J.:** He was High school principal. Let's go on Mr Matsis. When he finished High school did he go straight to Thessalonica or did he work here at all?

**G.M.:** Coming back to that that period, I would like to say that, when Kyriakos came to Palehori, he was proved to be a hard worker. We had three hazel trees in a remote place, near Alona. We went together to water them every Friday. We set off, as soon as the "paletri" came out, as we called the three stars above the statue of Mum, as they are now. And two logwoods should come out, as we called them then, in order to begin. In order to reach the place, before the light comes out and to water them with little water that a small lake had. After that we waited for the whole day, in case it retakes some water, in order to water the rest of the trees. This was one from the usual occupations, apart from the pasturage of goats, the picking of fruits, and any other rural work.

**K.J.:** I imagine you grew tomatoes, cucumbers and so on.

**G.M.:** At that time we did not have so many kinds of vegetables.

Things were sparer.

**K.J.:** Let's talk for Kyriakos' texts, at this period of time once again. Did he also write in the village or only as student in Famagusta?

**G.M.:** No, he also wrote in the village. He kept diaries and portrayed his impressions in writing, the problems of the time, the political subjects that existed, his efforts to give us some form of governing, the juxtaposition with the Church, the internal political scene. All are recorded in his texts. And of course he experienced these things intensely, he was politicised. It is with difficulty that you find a person today to be so interested for the publics. And I remember him at midday, in the heat of summertime, whenever he had time, to sit in the step of Saint Giorgis church in Palehori, with two age-old women, to dictate him traditional songs, which we have recorded in his manuscripts up to today.

**K.J.:** He collected folklore material.

**G.M.:** He collected these elements after an impulsion he had from Mr Kyriakos Hadjioannou. He was his professor. He recorded the proverbs of Pitsillias, he recorded everything. He was multidimensional. He did not leave any aspect that he would not exploit.

**K.J.:** Do you remember anything else from the school period and the period in the village?

**G.M.:** In his school life in the primary school he was an uneasy type, very active, and he often had conflicts with the schoolteachers. He was excessively active, he continuously organised the students. He prompted them to play games in the courtyard of the school, something that the schoolteachers did not encourage then.

**K.J.:** Was He dynamic?

**G.M.:** Very dynamic. Our father, old Christofis, was very sad when they told him. He had beaten Kyriakos, many times. If the schoolteacher expressed his dissatisfaction, old Christofis would not hear anything. Kyriakos should be beaten.

**K.J.:** And was he beaten?

G.M.: Many times. And he was beaten, with a stick. I remember him being punished, not to eat at night, sleep outside the house, in the yard oven. And this, because the schoolteacher expressed his dissatisfaction, because they had played football in the courtyard and caused a problem. The balls (mappes) then were made from clothes, which they were wrapped. Let me add here that he was the leader of school and a lot of known executives of the today policy, mostly on the Left party, were his schoolmates.

K.J.: And we mean, who?

G.M.: Lasetas, Andreas Papadopoulos, that is our man, the motorists', Savvopoulos, Triantafillidis of AKEL, were enough; they were all in the teams they played then.

K.J.: I will stay in a point where you mentioned Galatopoulos and the Socialist idea in Cyprus. I was told by Mr K. P. Kyrris, who knew Kyriakos, being a student in Greece, that Kyriakos was interested in learning some things for socialism and communism. How much of these are true?

G.M.: He was a researcher in all these things.

K.J.: And he also supported a left-winger in Greece, a classmate of his who was in danger to be condemned for participation in the communistic military movement.

G.M.: During guerrilla war?

K.J.: Yes.

G.M.: Of course, this is a fact. Kyriakos always respected his ideo-logical opponent.

K.J.: He also went to the court and supported him.

G.M.: You are referring to the G. Drousiotis case, which was convicted to death, because he was the head of guerrilla teams during the civilian war. Kyriakos knew G. Drousioti well and he considered him to be a fighter, devoted in certain ideals that he believed. Kyriakos respected this faith, that's why he fought hard in the court –martial for him. The Church of Cyprus had then interfered in this case, because Kyriakos suggested it. All these happened with the danger for Kyriakos to suffer a serious reproach or even deportation from Thessalonica. They are all recorded in his diaries. Another text that Kyriakos writes in his diary was when the confederate region of "Macedonia was created by Tito in Yugoslavia and Kyriakos of course had clearly written the events and said that this behaviour of Tito for Macedonia

Should be reversed

K.J.: It was deliberate.

G.M.: it was deliberate, but, unfortunately, Hellenism set it aside and did not confront it in time. And if you read the relative texts of Kyriakos you wonder how this person saw what is now presented as the problem for the name of Macedonia from the Former Yugoslavia Republic of Macedonia. Hellenism left 40-50 years to pass without confronting it. His text is incredibly predicative.

K.J.: Mr Matsis, when Kyriakos finished High school did he immediately go for studies?

G.M.: he tried to take a scholarship from the IKY, in which someone else had been

selected. So, there was not any possibility for studies, until the old P. Ioannis, whom Kyriakos particularly loved, sent him with scholarship in Thessalonica for the agricultural studies, on behalf of a rural company, that had a big property in a Turkish village, in Kouklia of Famagusta.

K.J.: Just after High school?

G.M.: No. After some period of time.

K.J.: Did he work at that period?

G.M.: he worked in a Wood department that P. Ioannis had in Famagusta.

K.J.: I have seen his correspondence with Miss Natalia Mihaelidou, now as Mrs G. Arvanitaki. A very important correspondence at that period.

G.M.: Of course. Natalia was from the educated people of that time and she was the person in charge of the Greek Lyceum. She was the organizer of weekly philological events - unprecedented for that Greek Cypriot society then, in which I attended many times. They were dedicated to various Greek poets: Nirvana, Krystalli, Kostis Palamas. She also taught theatrical plays with Maria P. Joannou. The Lyceum then was one from the main sources of cultural activity. I am referring in the period after the Second World War that perhaps was his most brilliant period of time.

K.J.: They were also very live persons.

G.M.: Very much, indeed. The whole society of Famagusta participated then. Intellectual persons from Alexandria also came and participated in these events.

K.J.: So Kyriako's relationship with Natalia was due to the Lyceum of Greeks.

G.M.: Yes. Because of the Lyceum of Greeks and because she was the sister of Yannis Matsi's wife, whom we stayed in his house.

K.J.: So you had a very close relationship.

G.M.: Precisely!

K.J.: That's why they had a mail correspondence, a very modest correspondence, full of juvenile reflection, but very intense, on various subjects. Let's go to Thessalonica. What do you remember? Did he come at summertime? What did he write to you? Firstly, why did he study Agriculture?

G.M.: He studied agriculture, mainly, because the manors that the family Ioannou had, imposed him. The bond between Kyriakos and the ground were permanent. However, someone could say, that Kyriakos had a philosophical disposal and declination to literature rather than to the agricultural studies with which he worked at. His bond with the ground, like the bond that all people from Pitsilia have with the ground because its their mean to survive (even with a handful of beans), this bond was for all of us too much intense, we lived with it. I, for example, up to now cannot see the tap running. I will run to turn it off, because of the limit with which we used or expected water in order to irrigate.

K.J.: It was 'manna' from the sky.

**G.M.:** all these things were our bond with the ground. When you see a field and is extended and has beautiful ground, beautiful soil, you immediately feel jubilation. The tying with the ground was natural and very intense.

**K.J.:** Consequently his choice had relation with his morality but also with the needs of the family P. Ioannou.

**G.M.:** definitely.

**K.J.:** Did he come at summertime?

**G.M.:** he came at summertime in the village. He gathered the villagers and offered them lessons of arboretum. He distributed trees free of charge in agreement with the then Agricultural Department, trying to introduce new varieties of cultures in the Dry Pitsilia, as the cherry trees. He toured in Pitsilia and particularly in the region of Famagusta, Mesaorias: Makrasyka, Ahna, Prasteio, and Lefkoniko. He went up to Karpasia. He was not tired to explain in the villagers and to make lectures: how illnesses will be cured, mildew, when we will seed, how much fertilizer should we use. He stressed that we should not put a lot of fertilizers AND SO ON

**K.J.:** Being a student?

**G.M.:** Of course. I remember him in the cafes of Makrasykas and Lysis.

**K.J.:** What was he doing there?

**G.M.:** These were the areas he visited. Kouklia was next to Lysis. And all these people came close him. There were not a lot of agriculturists at that time. People from Gaidouras, Kalopsida, Lefkoniko, were at Kouklia every night. And Kyriakos being in the cafes had become a friend with these people. He helped them. He was their adviser. He guided them.

**K.J.:** Did this happen at summertime?

**G.M.:** AT summertime. I have also a big lecture that he gave in the Association Dimitra in Lysis. It was with Grigoris AFxentiou, «Gloris", whom he took in, in Thessalonica for some time, when he was a lieutenant, during his military training. Afxentiou was younger than Kyriakos. I met Afxentiou There.

**K.J.:** What type of person was he?

**G.M.:** he was gentle, sympathetic, smooth and a very smiley person. I first met him in High school. We lived in the Eracleous Street; our house was next to his. And when I first went to High school, a young student from Palehori, he escorted me to school. I was under his protection. He was an adamantine character, very plain in his behaviour and loving. He was a simple person, that is to say, he did not behave arrogantly even though it was very important to be a lieutenant of the Greek Army then.

**K.J.:** he was an infrequent type.

**G.M.:** Infrequent, indeed. A humbleness characterized Afxentiou, a humbleness that did not keep him from any form of activity. He sometimes even worked as a car driver and transported potatoes. We experienced a lot of scenes, in various forms, with Kyriakos, at the period, before the Fight. As I said, recently, in my political

concentration, I always get upset when I bring back in my memory an all night discussion of Kyriakos with Grigoris, in a moony night of the Mesaritiko plain, in March, a few weeks before the Fight begins, perhaps two weeks, to discuss seated in a stone bridge, between Konteas and Lysis, the objectives of Fight that would begin. It was a discussion which stayed in my memory, in my thought. I was then a student; I had finished High school of Famagusta and I was student at the American Academy in Larnaka, and I attended a lot of meetings with Kyriakos and "Glioris". Note that Kouklia, the Turkish village, was the centre of EOKA for the province of Famagusta at that time. Before and after the Fight begins. And Afxentiou was almost every day with Kyriakos at Kouklia, in Lysi or they toured around regions trying to organise them. They were very close, like the rest of the team that acted very intensely in Famagusta then, in the first stages of the Fight. P. Pavlakis, Antonis Papadopoulos and a lot others.

**K.J.:** We are in the period when Kyriakos studies Agriculture in Thessalonica. There for Kyriakos it is not only the science of Agriculture, it is the national theme too.

**G.M.:** In this period Kyriakos promotes, in difficult times, and creates (perhaps he is first to do it), the live Greek interest for Cyprus Freedom. An interest, which did not exist in Athens and begins substantially from Thessalonica.

**K.J.:** Can you give us more information?

**G.M.:** it is From Thessalonica that the first massive, widespread concentrations in favour of Cyprus begin. When you speak with Professors of University in Thessalonica, as well as with Kyriako's fellow students, from all the scientific sectors, you will be astonished with how much emotion those events restore in their memory. They heard for a first time that another department of Hellenism, in the region of Greek space, in Cyprus, fights in order to be released by the colonialist force and to be rendered as a part of Hellenism. And the opportunities were plenty. It was the Referendum of 1950, they were the exiles of personalities, and they were the various anniversaries and activities of colonialism that gave the spark of intense activity in Thessalonica. Kyriakos was a very good speaker. He was called, once, by Georgios Papandreou when he heard him, «the nightingale of Cyprus».

**K.J.:** in what occasion?

**G.M.:** I do not know what the occasion was, but in that event, Giorgios Papandreou was there and heard Kyriakos, who drifted en masse the population to the ideas he developed. That's where Papandreou called him "the nightingale of Cyprus". Later, Kyriakos had meetings with Georgio Papandreou in Athens, as with the Sp. Markezini and Sophocles Venizelo. You will hear these from the testimonies, in a touching way. These people come here in Palehori, in the memorials, and they cry as soon as they remember Kyriako's speeches and the shiver that woke up in Northern Greece for the Cypriot Problem. We are talking about important people, who write to me, Professors from Yale, Kyriako's friends with whom he had mail correspondence, even during the Fight.

**K.J.:** Even then?

**G.M.:** Of course. Kyriakos had a big advantage. He had written contact with all of his acquaintances. He was sitting for hours at night, in Kouklia and in the detention rooms of Kokkinotrimithia, while we all slept (a light behind the kitchen was always on) and constantly wrote letters, diaries, thoughts. For him it was a permanent hobby. Simultaneously, I must say, in Thessalonica, his presence there coincided with the effort of the country to be communist with guerrilla war; he intensely took

part in the effort of dissuasion of the country to be communist. He worked as a enlightener in outposts of the Greek Army and in the countryside, up to the borders with Bulgaria, as he writes in his diaries and he closely collaborated with the general Grigoropoulo, who was the head of the C Body of the Army.

**K.J.:** Did he use to go the countryside and make enlightening speeches?

**G.M.:** Of course. To the people, to the villages, that faced the raids.

**K.J.:** The communists.

**G.M.:** Yes. To the gangsters. And he gathered people altogether and gave them hope. This is our land, he told them, be courageous, and we will re-build it. He stayed there himself at some times and worked with them in order to put the first Stones back in the houses that were pulled down. This was a very important effort.

**K.J.:** This means that he lived the national life in total, overall, either he was in Cyprus or in Greece.

**G.M.:** He describes this in his texts: What is the meaning of Northern Greek, Cypriot, Cretan, we are all one Nation.

**K.J.:** he felt people to be of the same akin, the speech of the same language and the same religion, as Herodotus says. Mr Matsis, Let's examine the events a little bit in Thessalonica and in Cyprus, in the student years, with regard to the national subject, the Cypriot problem that is to say. How do his relations with the Ethnarchy develop and with what it was prepared, that means with prognostication of the Fight.

**G.M.:** I can say that Kyriakos was a realist and very deeply a visionary. He was capable of mixing the two. This is a skill which is very important for those who practise in high ranks or represent the population in historical moments. He gave the battle himself, as he perceived it, for Cyprus release from colonialism, he diagnosed that this course is difficult, he diagnosed the English policy. He was a profound student of History, but also of philosophy. He had piles of books of various philosophers: Germans, English, and the work of excelling man of letters as well. I remember him to forecast that, unfortunately, we might not gain our freedom from the English, because they do not keep the promises they make and that we will probably have to use the method of armed action. This is clearly shown in his text in 1950, when he was shown the Greek mission, with leader of Metropolitane Kyrenias, who transferred the volumes of Referendum. He says: The time of action "Will come, nothing is gained without sacrifices and the freedom without blood". Finally, I report here that he had forecasted something which the politicians in Cyprus and in Greece did not see due to their spontaneousness: the Turkish danger.

**K.J.:** This is very important.

**G.M.:** he had complete awareness of this danger. And if he handled things, I believe, that he would handle them in such a way, that they would not be led to a conflict with the Turkish. I remember some nuances of his thoughts that we must be very careful, having the English as opponents not to collide with the Turkish.

**K.J.:** he was afraid of the «divide and reign».

**G.M.:** he had soon realised, studying the History of 1922 and some political positions of El. Venizelos that sprang from the treaties that were signed then, that it was necessary to pay more attention in the subject of Turks and the Turkish

minority in Cyprus. In order not to give the opportunity to the English to play their game against us. If you watch some of his texts written just before he fell in Dikomo, you will realise that they testify this reality.

**K.J.:** intercommunal disturbances had already begun with the English as the protagonists, who prompted these disturbances via their agents.

**G.M.:** These fears of Kyriakos had been strengthened a lot from the discussions that they had in Omorfita with Sir John Harding.

**K.J.:** This is another chapter and we will examine it later. Let's please return in the period of Thessalonica and in his participation, since then, in the Fight, in the preparations, which led to '55. Then there were refugees in the United Nations, there were the mobilisations in Greece, the visits of Archbishop Makarios, secret meetings et.c Did Kyriakos take part in all these and in what degree? Especially in Athens and in Thessalonica?

**G.M.:** When he came in Cyprus he had regular contacts with all the political factors, either if they were organised or not. He had direct participation in the local events. And these rural subjects were identical with policy. When we spoke for Pan Farming Union of Cyprus then, it meant political party and national expectation and taking a stand. He participated completely in these, he was an active member. But he also had an attribute. He was not the kind of person that would try to take a post. Not a chance.

**K.J.:** was He an idealist?

**G.M.:** He was an idealist. He always stayed back, a protagonist of the rural and national life in these frames. He had contacts with the Archbishop Makarios and with all the political leadership and with the leadership in Greece, with which he had special bond.

**K.J.:** In Thessalonica, Did they have a student organisation?

**G.M.:** He was one from the basic founders of MEEF. This was the name of the then student organisation which took the most Votes in Thessalonica. Then the Cypriots were few. Kyriakos was the general secretary of this organisation. Among other things he also founded a type of mess for the students. We are talking for a period with sordid conditions of existence, during the civilian war. At the same time he also had meetings in Athens in order to promote the problems of the students.

**K.J.:** I ask all these things, Mr Matsis, because they constitute part of his personality. Kyriakos was intellectual, a person, who was not simply a member of EOKA, a usual member. He had breadth and multiformity.

**G.M.:** If Kyriakos could end the Fight at some phase, he would, having conscience of the fact that we should not permit the English to lead us to a solution that would multiply the problems of Cyprus. As it happened, unfortunately,

**K.J.:** Seferis used to say "whoever raises the big Stones he sinks ".

**G.M.:** We could, with a little attention, avoid many bad things.

**K.J.:** people needed flexibility. Kyriakos had it, but many others did not and mostly those in the circles of Kyrenias.

**G.M.:** I believe that our nation was sentimentally impulsive. I want however to add some scenes that come in my memory from the decade of 1940. The period when Kyriakos was still a student of High school and came to Palehori at summertime. He provoked us, me who was very young and Giorkin, my brother, who was 2-3 years older. He used to tell us: "Now let's see how much Greeks you are!" And he gave us an onion. "I want you to eat it all without crying", he said. »I want to see how much you will bear if you eat the entire onion ". We, of course, should have proved that we are Greeks. And I remember how I suffered until I ate the entire onion! At other times he had an earthenware jar (hardzi) full of water and asked us to put our head in. What did all these things mean? It was nothing more than ordeal and preparation. And it is because of this ordeal and pre education that allowed him to bear all the levels, the tortures, the electrocutions, electroshock, in the investigation rooms. And to keep saying that his body was kneeled but he could not kneel his soul. This strength came from internal faith. That's why he resisted up to end. This was the physiognomy he showed us and I remember it well ...

**K.J.:** Did he do all these things impulsively, in the decade of 1940?

**G.M.: impulsively.** It was an ordeal that he imposed to everyone. I still remember him walking in our room in Palehori and chanting 'DEXILEO' by Palamas. 'My name is Dexileo I am the honoured child of Athens '.

**K.J.:** Did he initiate you in the 'Dodekalogo tou Giftoú'?

**G.M.:** We were initiated in the Greek literature and philosophy. These helped me a lot in order to know the 'Epitafios' by Pericles the ancient text of 'Antigonis' and other chants profoundly. I got the spark from Kyriakos. I learnt these texts by heart in High school years.

**K.J.:** Let's go back again, in the preparation of the Fight. I would like you to tell us how Kyriakos comes in contact with the leadership for the preparation of Fight.

**G.M.:** The release of Cyprus was his main objective. He considered it inappropriate for a department of Hellenism (European department), to remain under colonial governing after the B world war. These were the core of every activity and contact Kyriakos had with all the representatives of political life here, and mostly the ethnarch Church. But he had also contacts and intense discussions with AKEL, in all levels.

**K.J.:** With whom concretely?

**G.M.:** With the leadership of AKEL. I just mention Ploutis Servas, who was the leader then. I do not remember if he had contacts with Hezekiah Papaioannou. I know that he pursued and had discussions with them.

**K.J.:** In order for them to be involved too?

**G.M.:** In order to discuss the future of Cyprus. In Famagusta he had contacts with Adamo Adamantos, who was then a mayor and with all the leadership of AKEL of Famagusta. AKEL was the most powerful party in Cyprus then. These names are all in his diaries. He had intense discussions with them trying to juxtapose arguments and prospects. We had not conceived that the English policy had decided that they would grant independence or freedom in any other colony, except Cyprus. Nor that simultaneously it had decided that it would not allow in any of the two communities to



have more to say, the «upper hand " as a minister named in the Parliament of Communities, before 1955.

Kyriakos was in all the national efforts. He also had contacts with the Greek military men, whom he had already met - the upper crust of the Greek military workforce - in the juxtaposition with the communists and then they all were in North Greece. He had direct relation and contact with them and in a period, when Hellenism was much more genuine in all levels.

K.J.: That's certainly true.

G.M.: it is the civilian war that caused the vertical fall, because of the misery and the intense, most intense catastrophic for the nation confrontation that followed. Then a lot of things began to be reversed and the mercenary policy of 'being comfortable' to be revived or promoted in front of the difficulties that the nation faced.

K.J.: And the defeatism and the dependence from the foreigners.

G.M.: And the defeatism. All these are associated with a fall of values.

K.J.: And we see this decline that we know today.

G.M.: Of course.

K.J.: Therefore, Mr Matsis, we go back once again. We reach in that important moment where he undertakes his role in the organisation of the Fight. What was his role, who did they assign this role and how did he bring it to an end?

G.M.: I cannot say a lot of things, because secrecy was absolute and Kyriakos was among the protagonists before the beginning of the Fight, with leader post in Famagusta region, where he was at that time.

K.J.: he had finished his studies in 1952.

G.M.: I will Report the incident, in which I was a witness, his discussion with Afxentiou, three weeks before the beginning of the Fight. They discussed what the objectives of Fight are. It is at this point that Kyriakos showed his broadness and diplomacy. He was an obvious advocate and defender of freedom of this population, but he also had in his arsenal his manoeuvre and planning. he also said that we cannot turn The English away with an armed fight, no matter how determined the population is - he was determined too - but he expressed the hard realities and a lot of discussions took place in the first stages of the Fight, if it should be turned in a bloody fight, that is to say, the takeout of life. There was serious reflection whether the Fight should be limited in sabotages, that they would bring the Cyprus problem in the limelight of international interest. Many believed that this was a direct way that would lead to results and to release - self-determination. And for this statement a lot of discussions took place later. I attended in the meeting of Kyriakos - and Makarios. Kyriakos was the general contact of the organisation then, he visited Digenis and the section leaders in their hideouts, in their regions, the leaders of teams all over Cyprus, he had the most confidential post then. He exchanged Digenis' opinions to Makarios and Makarios' to Digenis. Archbishop had the opinion that Digenis should not have left in the mountains then, that he should remain in the city, in a hideout, while Digenis believed the opposite. he Believed that it would be very dangerous for him to stay in a house in the city. He had to follow a different kind of leadership in the Fight. But there was another worry for them, the one that I said before, that, the Turkish element would be interfered, which the English began to mobilise.

**K.J.:** From what I conceive Makarios did not want blood to be poured.

**G.M.:** Yes, he did not want blood to be poured. No that anyone wanted it, but the nature of the Fight would lead in this result soon. It was the interjection, the utilisation of the Turkish factor that created these enormous problems.

**K.J.:** Yes, but from the very first beginning of the fight, before the Turks got into the fight, blood was poured.

**G.M.:** Yes, but the problem was if Turkish blood was to be poured. There was no opposition whether English blood would be poured (without meaning that it was the aim in the first stages of the fight), but the English, as they acted, used the Turkish element in order to make the Greek Cypriots go against the Turkish Cypriots. The English achieved this conflict progressively. And it is at this phase that Kyriakos had opinions before and during the Fight. It is from the discussions that he had with Harding and with his interrogators, that he attested their political positions.

**K.J.:** Let's take things one by one, Mr Matsis, in order to become more explicit. Kyriakos undertakes as the general contact in EOKA.

**G.M.:** Firstly he undertook Famagusta, with Kouklia as the epicentre, a Turkish village, with only 2-3 Greek families.

**K.J.:** so they could be covered up.

**G.M.:** Yes, they were covered up. All the Turks were there and a lot of things happened there. They even dried the mines in the yard ovens that they brought from Famagusta with the TNT in order to make the first bombs.

**K.J.:** did the Turkish understand anything?

**G.M.:** not at all. Kyriakos was with them all day and my two other cousins, the one was later chosen. It was P. Pavlakis, Fotis Pitas in the Famagusta province and Panagiotis Orfanou. All of them were in the hard core of the Organisation. And the Turks understood nothing.

In 1955, he was substantially the General Contact of Cyprus, with mission to all directions.

**K.J.:** Did he transfer guns?

**G.M.:** Yes. He transferred guns, he had already transferred the guns which were stolen then (the first important guns we had), from the storehouse of the English army in Famagusta. He transferred them with a Land - Rover with which he had also transferred Digenis. It was from the rarest Land - Rover that existed then and whoever had it he was considered to belong in the English army or in the Police. The Land - Rover belonged in the Ahera's manor and had as the point of contact the Crown Hotel, in the Agios Dometios. The hotel, in which the English secret services, the Special Branch and the Intelligence Service stayed. We drank our drinks in the bar There, while the Land - Rover R 372 was parked outside, loaded, many times, with the armament that was transferred to Pitsilia or Pafos.

**K.J.:** were the agents there too?

**G.M.:** they were all there.

**K.J.:** why did you go there?

**G.M.:** The Cypriots ran the management of the hotel. We were in the Crown Hotel that our people managed and were members of the organisation. We took the information From the Crown Hotel, listening to the interrogators that the operations for Afxentiou arrestment were prepared in the Black mount of Pentadakylos and we immediately notified our people there.

**K.J.:** Was Kyriakos free then?

**G.M.:** Yes, he was free.

**K.J.:** Did he Work at Kouklia?

**G.M.:** he had been transferred from Kouklia to the Ahera's manor, which belonged to the Archbishop. With the new role that he had undertaken as the General Contact of the Organisation, the manor was considered as the most suitable, right place. That's why the Land - Rover belonged to the manor of the Archbishop in Axera, the Greek Company, as it was then named.

Now the situation is transferred in the space of Nicosia. Consequently, the Crown Hotel was one from the proper places, where contacts were conducted and whenever there was an important mission, the Land - Rover was parked outside. This hotel was a transit station.

**K.J.:** Well, didn't the agents and the interrogators considered curious the presence of the Land - Rover outside?

**G.M.:** No. Because there were other cars there. There were all with the Land - Rover. One more did not make any difference. Kyriakos, was considered to be an English officer many times too. He was little fat and lightly blond and, many times, he was taken to be an English officer. It is classic the case where he transported Afxentiou in the mountains and entered in one of the big "convoy" cars of the English army, which led precisely to the hotel Makris, to which Afxentiou would go.

**K.J.:** In Kakopetria.

**G.M.:** Yes. There were some difficult phases before they entered the convoy. Afxentiou set up the Bren, because anything could happen. Kyriakos, was in front, leading. THE English waved at them militarily, they opened the barbwire and they let them pass in.

**K.J.:** They passed through the mouth of the wolf.

**G.M.:** Of course. This happened to Kyriakos in various cases. It happened in Pellapais once, when he was wanted. In the case, of Kakopetria', when they went down to the hotel Makris, where their Contact would be in order to take Afxentiou, the hotel had been ordained by the army. Kyriakos lit a big cigar, went down majestic among the officers, he was seen by the householder of hotel, made their signs, they came into an understanding. And in the meanwhile Afxentiou was in the Land - Rover.

**K.J.:** Tremendous things.

**G.M.:** Anyway, Kyriakos was taken as English officer especially with the cigar.

**K.J.:** was He mufti dressed?

**G.M.:** Yes. the interrogators were dressed with mufti clothes too.

**K.J.:** This is a trait of great bravery.

**G.M.:** It was Kyriako's constant opinion that you should always be there where there is danger. That it is more certain if you are near them, rather than try to be hidden in the region. I remember that I attended in one or two cases in the bar of the Crown Hotel. We drank our cognac and all the people there, except from some Cypriots, who were waiters, were English officers of the secret services.

**K.J.:** And didn't they realise what happened?

**G.M.:** **not at all.** But we were in the first stages of the Fight.

**K.J.:** We are talking about 1955.

**G.M.:** when the situation was still...

**K.J.:** .not shaped.

**G.M.:** No. Things were different then.

**K.J.:** **but** It was dangerous though there were our traitors too, some police officers who liked the English.

**G.M.:** Yes, these types existed, usually of low residuum that gave information to the English very easily. And some other police officers whom the English gained their trust in different ways.

**K.J.:** Was Kyriakos arrested, before going out in the mountains?

**G.M.:** Yes. And he was led to Omorfita.

**K.J.:** When did this happen?

**G.M.:** The same day I had been arrested too. On the 9th January 1956. Kyriakos would be wanted that day, because the information was clear. The team of Famagusta had been betrayed; the most appreciable team that the Organisation allocated then was arrested.

**K.J.:** Who were arrested?

**G.M.:** Antonis Papadopoulos, Christodoulou Parlas, Pavlos Pavlakis, Fotis Papatomas, Pantelakis Kyriakidis and many others. Giorgos Matsis was not arrested. He slipped them.

**K.J.:** Giorgos Matsis Your brother?

**G.M.:** My uncle. the whole leadership of Famagusta. it Was natural that the informant knew Kyriakos, that he was a member of the team, and turned him in. I was arrested in the entry of the central building of RIK, under the office of THE General Director.

**K.J.:** In the RIK! Did you work there?

**G.M.:** I was a broadcaster of R I K, a Programme Officer. They tried to take information for Kyriakos. I was not important to them. I tried to induce them, because I knew that Kyriakos was hunted that day and because I confirmed that they knew about Ahera, the manor of Ahera. Unfortunately they had correct information. They had encircled the mains of the manor of Ahera (the army and the Special Branch) and there was not a way of escape. Kyriakos was unarmed, and was arrested in the house of Ahera and was led to Omorfita. We had been transferred to Omorfita earlier, in the notorious detention rooms. The whole team of Famagusta was there. After midday, from the underground corridor of the cells, we heard a loud voice, to chant a poem. It was Kyriakos who chanted care freely, for everyone to hear: "I am also here", I remember it was the poem "an old friend came tonight".they captured him in the cell 1, the smaller cell of the interrogators rooms, where they isolated the important executives in order for the interrogations begin.

**K.J.:** Did he suffer electroshock?

**G.M.:** he suffered all the ordeals that a person can suffer.

**K.J.:** did they know who he was? Did they know his role?

**G.M.:** Yes.

**K.J.:** Did the informer know? Do you know the informer?

**G.M.:** Yes.

**K.J.:** is he alive?

**G.M.:** he is not alive. I do not want to speak for this, but he is not alive. The English did not have to extract a confession from Kyriakos that he was a member of the Organisation. He was perhaps the only, I do not know any other case, among the members of EOKA, who had unambiguously declared in front of the five interrogators that: you arrested me. I am here as a leading member of the Organisation, I have given myself for the freedom of my country after the 2<sup>nd</sup> world war, in which we fought together against Nazism. And I would consider it big humiliation, after your refusal to release Cyprus, if did not belong in this liberating effort that is being carried out".

**K.J.:** he exposed them obviously that is to say.

**G.M.:** Clear and obvious and in such a way that he began to ask them: "if you were in my place, what would you do? If you are decent persons, and if you respect the space, the place and your History. I respect these things, I am the one that am, and I will fight as long as I can for the release of Cyprus".

**K.J.:** Did they have the impudence to make him suffer after all these?

**G.M.:** The English were confused. Brigadier Harris, who told him: "listen to me «and he tried to shout very loudly, "we did not come here in order to be interrogated by you, we came in order to interrogate you and you force us to shout..." And I suffered from earache, because the interrogation was continued for 24 hours.

**K.J.:** in continuity?

**G.M.:** in Continuity, the one after the other.

**K.J.:** What have they asked him?

**G.M.:** they did not let him sleep. The interrogated him all the time. The interrogators were tired. Kyriakos discussed with them without revealing anything. He discussed, he said to them: "yes, this is the way to do it; yes this is our History, this is what our dignity imposes to do ". Therefore the English became desperate.

**K.J.:** Without giving them information he said that I fight for the freedom of my country.

**G.M.:** Yes. He discussed in a philosophical and military level. He said to them: "Yes, EOKA is a conspiratorial organisation, you will not succeed to get into it and if you do it will be multiplied, you cannot beat this organisation. You have to understand that, you will cause blights of every form in your international relations, and you will come out losers ". This was the reality with the English interrogators.

**K.J.:** The tortures?

**G.M.:** The tortures were intolerable. First the insomnia. I cannot think a bigger torture than that.

**K.J.:** Yes. Besides in China this was considered the worst death, the insomnia death.

**G.M.:** The person collapses when he feels the need to close his eyes and he is not permitted to do it. It is the greatest torture. After all these interrogations the Turkish guard changed shifts every two hours. He sat next to him in order to push him, to strike tins, to turn the light on, to throw him on the floor in order not to let him sleep. Kyriakos endured for the first four days. Only a wall separated us. I was in the cell number .2 which had 4 seats for detainees. Kyriakos was in number 1, which had only one seat. After the interrogations he struck the wall to me. Of course we knew when the interrogations and the tortures took place. Everything happened in such an intense way. We heard the voices from the first floor. Daybreaks, midnight, morning, sunset, midday, the same story. They break your nerves when you just hear it. It is a horrible ordeal. On The fifth day he could not strike the wall to me. being distressed, for what had happened , whether he lived or not , Nouri Bay, a marvellous Turk guard , who competed with Kyriakos who will read the newspaper Eleftheria first, as long as he was there, he opened the door for me when the English left in order to I see him for a few seconds. Of course, Kyriakos did not recognize me. He was in a terrible condition.

**K.J.:** Did they beat him up?

**G.M.:** he was beaten, he was tortured, he suffered electroshock, and he had convulsions. He was seated on those concrete graves layers that they had there and had convulsions all over his body. His head was down his neck. He could not keep it up. But I saw that he was alive. Nouri Bay told me: do not worry. I took him something to eat too ". I must say that the Turks looked after him. Kyriakos discussed with them and they took care of him. And whenever they had the opportunity, they even left him sleep.

**K.J.:** They did have feelings, that is to say.

**G.M.:** Yes. They behaved him as if he was their man. This was a fact and I must say

it. I remember when our men came and Kyriakos asked for books in order to read. He stayed in the interrogation rooms for many days. He used to Read, among others, Solomos, Palamas, books about agriculture. They had also brought him Kapetan Mihalis by N. Kazantzakis, that he read plenty of times, when he had the chance. Around daybreaks English voices were heard that tried to break his nerves: "murderer, murderer", in silence of the night. The Most shocking was that it was the primary Municipal School of Omorfitas.

**K.J.:** I worked as a schoolteacher there and I know.

**G.M.:** And YOU LISTENED TO THE CHILDREN talking, laughing and you knew that you would ... This stayed deep in my soul... we saw the sun in the top of eucalyptus and this message was a message ... And you listened to the children playing and laughing, while this tragedy, these tortures were just right next to them

**K.J.:** Evil things.

**G.M.:** There therefore Harding visited him.

**K.J.:** without a reason? What did he want?

**G.M.:** When the English interrogators discussed with the Kyriakos the Cypriot problem, they discussed the Harding proposals – it the period in which Lennox Boyd arrived in Cyprus. It was whispered that the Cypriot Problem would be closed and that's why all those bombs were dropped.

**K.J.:** Before Makarios left for his exile.

**G.M.:** Of course. We speak for January 1956.

**K.J.:** It was considered that the Cypriot problem almost closed up. And from information that I have, from Kykkos, where Digenis was, they were told that the Cypriot problem had been solved and that they would go home. We will take a boat and will go to Greece; I will tour you around etc

**G.M.:** Kyriakos was a supporter for the solution of the Cyprus problem. Here his political crisis is presented. With the Harding proposals he saw some improvements of the English proposals that had preceded and discussed these subjects with the English, before the real bloodshed began. He also discussed, apart from the Cyprus problem the Macedonian problem too with Harding and Brigadier Harris, who were militarymen in Macedonia in the A' world war.

**K.J.:** What did Harding want from Kyriakos?

**G.M.:** Harding's objective, after the failure of the discussions, was the arrestment of Digenis. It was a matter of prestige for him. They had taken their decisions to send Makarios on exile and arrest Digenis. Harding however was an honest military man and perhaps from the few with whom you could speak directly to these subjects. He was Hard and unscrupulous in his duty, but honest too. Kyriakos had the same opinion too. Therefore, Kyriakos discussed with the interrogators in detail, before the tortures begin and later the Cypriot problem with Harding. And this, because the English confirmed that they had one from the leading executives of EOKA in front of them. They knew that he was the educated of the Organisation. When Harding heard Kyriako speaking about Macedonia, about Balkans and Balkan policy, which he had also studied as a military man, I believe, that he took him seriously.

**K.J.:** He was positively credited.

**G.M.:** very much. He honoured him. Their discussions on regulation of the Cypriot problem were important. The Harding found a person, not a military man, but politician, thinking about the good of the place in his total, without fanaticisms, demanding for the rights of the population, as they emanated from the B world war. Harding appears to have faced some difficulty in how to behave Kyriakos.

**K.J.:** How long has the discussion lasted?

**G.M.:** It must have kept quite a long time, because that day, they mopped the interrogation rooms and they brought us food in dishes. We could not understand what this meant. Usually, the food for a detainee meant to open the door and to throw you a quarter of bread and a piece of cheese. That was the ration of the day, or a handful of olives that were dropped there. This is the way we lived. That day, however, after mopping, they brought us food in dishes. I do not know if Harding visited the cells in order to check these things. In any case this is the way things happened. When the interrogation finished, Pereira entered our cell maddeningly, saying that Kyriakos offended them in front of the Governor. "It is a shame", he said angrily.

**K.J.:** Who interrogator was this?

**G.M.:** He was one from the famous interrogators, he spoke Greek. He said to me: "Kyriakos' behaviour was indecent. How could he? He hit his fist on the table, in front of the Governor and was raised and left from the room, he went down to his cell «. Pereira was angry because, Kyriakos was sitting on the one side of the table, and Harding on the other and the five interrogators who watched the discussion behind them. When Harding, at some point said to Kyriakos: "you are a brilliant scientist, Do you want to send you in Australia and to give you a lot of plottage - or in New Zealand - and half million pounds in order to betray Digeni to us?", Kyriakos was furious. He raised, as Pereira described me, his hand and hit his fist on the table saying: «you're Excellency, I'm very sorry, because you have not realised with whom you converse. You should know that we fight not for money but for virtue". And he stood up, opened the door, before the interrogators reacted, and went down to his cell through the stairs.

**K.J.:** he left Harding speechless too.

**G.M.:** Because he considered it a major offence, after what he said, the proposal of Harding for money.

**K.J.:** Harding must have appreciated it.

**G.M.:** Harding appreciated it immediately. He did not permit the interrogators to touch Kyriakos again.

. All they had to do they did it before. They tried, previously, to break his resistance, bodily and mentally, in order for Harding to achieve what he wanted. In this event in front of Harding, one of the interrogators said to Kyriakos (before he exploded ) that they would bring Yannis Kliridi and Gkarani, the Director of the Bank Cyprus then, in order to sign a cheque in front of them , in order to be considered valid. That they would not deceive him. And KYRIAKOS was offended.

**K.J.:** Do you know the political content of the discussion?



**G.M.:** I do not know the political content. I owe to admit it. Kyriakos did not speak for these things.

He was very spare with words. Neither for the tortures that they made him suffer did he speak to anyone. He wrote, as you would probably have seen, in a report that: "we suffered ordeals of any kind. In any case they took courses about the Greek soul and they admitted that «. This was his report to Digenis about the horrible tortures that he had suffered. As a fighter he should not boast. It is a fact that Kyriakos had accepted the opinion that the recognition of right of self-determination of the Cypriot population, even for a few years, if the other aspects were agreed, the set out of the Fight should be satisfactory.

**K.J.:** IF ONLY it could happen.

**G.M.:** This is important, because the discussions on the solution of the Cyprus problem were all later, with a lot of intensity, in the interrogation rooms, in April and May in 1956. After the exile of Makarios.

**K.J.:** Was Kyriakos still in the detention rooms?

**G.M.:** Of course. He was transferred from the interrogations rooms of Omorfitas to Kokkinotrimithia.

**K.J.:** did they have more discussions later?

**G.M.:** After the exile of Makarios there were essential discussions for the solution of the Cyprus problem with Kyriakos, who had a written contact with Digenis. He took everything into his account. He improved the terms of the Makarios - Harding agreement in important points. Kyriakos, at some point, believed that the Cyprus problem had ended. At that point, however, Digenis thought that he couldn't sign it alone; he could not give his consent. And he wrote the eminent "Order to Miltiadis", that was the only one, with another document that Kyriakos kept during the Fight.

**K.J.:** "Was Miltiadis" his Pseudonym?

**G.M.:** Yes. He wrote to him: these are our terms and he mentioned the terms for the expiry of the Fight, refusing to accept anything without Makarios' signature, who freely practise his rights and was released from Seychelles could sign this agreement. Kyriakos believed that this was a mistake, and I remember him in Kokkinotrimithia, furious, because of this. And later he wrote a letter to a friend of his in Thessalonica, that I can interpret it as critical for the leadership of the Fight, which should not be drifted by parties and small parties, when you deal with historical decisions. He did not write any names, because these letters were checked from censorship. And he said that the only hope is this humble population, who is not taken under consideration, who does not bend, who does not bow, who does not go back'. And beyond the population, his ally is the almighty Spirit of God. And he made a universal generalisation of God, saying that all the people have the same characteristics. He wrote this letter while he was in a negative mood. Digenis was also in a difficult position. It was the period of his prosecution in the forests of Kykkou, of the big fire, keeping in mind the chicanery of the English policy. Even though he agreed with all the things KYRIAKOS agreed, HE considered that...

**K.J.:** Kyriakos had made plenty of discussions. Who were his interlocutors?

**G.M.:** All.

**K.J.:** Interrogators or political persons?

**G.M.:** From the assistant of governor Singlair, Redaway, as the interrogators too. He shuttled every night in the detention rooms of Kokkinotrimithias. If there was someone else rather than Kyriakos he would be considered a traitor. He left from his cell, he went to the office of Commandant and discussed with them about the substance of the Cyprus problem, about the terms for the solution of the Cyprus problem. Of course Kyriakos was in the detention rooms the leader of the Organisation, was respected. His personality had another dimension. , three months later, he escaped too.

**K.J.:** When did he escape?

**G.M.:** in September 1956. he arrived in Kokkinotrimithia in February 1956, in March MAKARIOS was exiled , in May – June the fire in the forests of Kykkou – Paphou took place and in September he escaped from Kokkinotrimithia.

**K.J.:** Did he go straight to Pentadaktylos?

**G.M.:** No. he went to Pitsilia on foot, to the villages Lagoudera, Saranti. Characteristic is the scene that Michael Eleftheriou narrates. Afxentiou was there, whom Kyriakos had previously taken. Afxentiou had given orders in those who asked for him to tell them that he was not there and to deny everything. Therefore, Kyriakos arrives there, fugitive from the detention rooms, in a piny forest opposite Lagoudera.

**K.J.:** Did he escape alone?

**G.M.:** With six others. They had gone there with their legs covered in blood, the prosecution was wild, and they were all extremely tired. Kyriakos wore plastic shoes which they had been dissolved. They came in contact with the person in charge of the Organisation in Lagoydera, who did not recognize them. They said the Pseudonym of Grigoris. He answered them that he did not have anyone there. He let them stay a night there. on the Next day , Afxentiou listened to the news from the radio, that they escaped from Kokkinotrimithia.he Asks Eleftheriou: "Who told you that he is here" He answers him: " Miltiadis ". Grigoris turns and slaps the poor Michael Eleftheriou. "You» he tells him, "it is Kyriakos. Why did you not bring him immediately «The scene of their meeting was shocking?  
The setting for the discussions was continued, because the English believed that only one or at least the only one from those who were aware of , could discuss and take a decision on the Cyprus problem , from the ranks of the fighters, was KYRIAKOS .

**K.J.:** Certainly, HE was the most educated and the most appreciable.

**G.M.:** Suddenly, they let me free from the detention rooms, early in 1958, in an inexplicable way. They took me to Piroi. There we attended courses of adaptation, with the intention to release us. English ploys ...

**K.J.:** Yes, but we made big jump. We reached 1958.

**G.M.:** the chapter of the discussions closes however and it is proved according to the development of the situations that the objective of my release was for them to come officially in contact with Kyriakos. He was written , by the head of the Special Branch Makkaoyan, whom he knew in Omorfita, a two paged typed letter, astonishing, where he explained to Kyriakos ... It begins: "M y dear Kyriakos. It's

now two years almost we last met at Omorfita and I hope that you do remember me  
".

**K.J.:** After all these tortures..., does this letter still exist?

**G.M.:** And he explains that: "I will not forget the endless discussions we had about the Cyprus problem and the reflections and your opinions. I write to you now in order to tell you that Cyprus is led to partition, if EOKA does not behave with political maturity and that you will soon intensely collide with the communists and with the Turkish Cypriot community ". Then, he invites Kyriakos, whom he recognizes him as the person who will sacrifice his life but will never betray his country and whom he has also the strength of thought and crisis to show what the interest of Cyprus in this period is. he also reports, that Cyprus should be led to independence, the armed clash to be seized , a to be truce . He explains, further down, how the future of Cyprus should be developed in order for internal conflicts and the final partition to be avoided. He even tells him: "I write to you, because I know who you are I know what your end will be - as he forecasted – because soon or later we will find you ". And Major Makkaouan concludes: "Congratulations on your escape at Caravas. Yours very sincerely ".

**K.J.:** What escape?

**G.M.:** At Karavas. Now, KYRIAKOS was wanted again. HE WAS arrested with Andreas Panagiotou in a corner. They came out unarmed to go from a hideout to another and suddenly a Land -Rover of the army appeared in front of them. They gave their identities – Kyriakos was inspector of lemon trees, Panagiotou was a purchaser or something. The English did not like the situation and told them: get in the car to go to the Police station to check it better". By the time they went from the front part of the car to the back they blinked their eyes, pushed the English and jumped in a bluff in the fields of Karavas. A real war began. The army encircled Karavas, there were battles, but the identity remained on the English hands. Seeing the photograph the English recognized Kyriakos. That's why Major Makkaouan wrote: "Congratulations for your escape ". There is one more story, when Giorgos Matsis was arrested, in Saranti.

**K.J.:** Your uncle?

**G.M.:** Yes. In Saranti. - "Who are you" - ' Matsis "- ' Kyriakos Matsis?" The soldiers ask him. "Yes ". They separate Giorgos from ' the others and lead him to the office. In a little time the helicopter comes and Harding gets down. He had been told that Matsis was arrested and came. Harding gets in, looks for him, where is he, he says. "There he is!" they answer him.HE Asks, Giorgos: «are you Matsis, Kyriakos Matsis?" "Yes» Giorgos answers. He raises his hand and slapped him. He immediately fired the person in charge. He sent him to England. He went there for Kyriakos. He had a lot of expectations to discuss with him. In this point you should take an interview from Andrea Karagiorgi, who saw Harding before he died. (Cf. interview A. Karagiorgi).

**K.J.:** did Harding speak to him?

**G.M.:** he spoke to him. He was in his last days though, but he spoke to him. He said two - three things for Kyriakos which are remarkable.

**K.J.:** Certainly.

**G.M.:** Let's go back once more, to Kokkinotrimithia. We must say that Kyriakos reversed all the philosophy of the operation in the detention rooms, regarding the detainees. He organised a kitchen in order for the detainees to eat. He collaborated for this with the English Authorities. He organised schools, mobilizing all the professors - detainees, saying that it was not allowed for the students-detainees to waste their time: Loukis Papafilippou, Yannis Spanos, I report some names of the - students who were arrested. If Kyriakos did not have the liberality to organise these courses, maybe these people would be different from what they are today. With those courses, they took their degrees later. He also organised the enlightenment of the English soldiers and officers. When we entered the detention rooms, the soldiers and the officers of the Metropolitan Police considered us as murderers, terrorists, and dangerous people in any aspect. We circulated in the corridors and the guard kept a Bren and watched us as if we were ready to throw grenades. In few months the spirit was reversed. We explained the Cyprus problem to them with teas we offered, with pastries and fruits. Then the people brought us plenty of things. We use to tell them: this is the professor, this agriculturist, this professor, this priest... Thus the setting changed completely, so that the officer with two asters of Scotland Highlanders who guarded us used to come, and educate us to use the Bren in our barrack! And we use to sit one by - one to dissolve the Bren and THEY showed us how to shoot, how to assemble it. They considered us fighters, not terrorists. I lived that EXPERIENCE TOO. To lie down and break the Bren down, to reassemble it the English man to teach me how!

**K.J.:** This is a shocking change.

**G.M.:** These were Kyriakos' work. And when these Highlanders - that with the parachutists constituted the best chosen part of the army - were transferred from Kokkinotrimithia to the Government House, they revolted one night and burned their tents. Then, everyone was sent back to England. I say these things in order to underline what a person can achieve. Every evening, after the closure of the camp, we were all assembled after dinner, and Kyriakos lectured us. Sometimes for Kazantzakis, sometimes for Palamas, for rural policy. Every night we discussed all together. And we were a big team of scientists, students, farmers.

**K.J.:** you had seminars, that is to say.

**G.M.:** Precisely. I will never forget this. We all sat around and discussed. In his letters to Pavlakis Kyriakos describes these discussions in a humorous way: "Now, after legal discussions, the intense discussion on the subject..... Begins between the people from Pitsilia and from Marathasa "

**K.J.:** My Dear Giannakis, we have said enough for the detention rooms. Shall we go back to the point he escapes?

**G.M.:** escape was a permanent objective, especially after the failure of the discussions. At some point a plan had been decided. however the English had put certain restrictions and finally there was information that much more serious restrictions would be imposed, as for example the restriction of every team in its barrack, in isolation from the others. The detention room was very big and because of this the escape would be difficult, that's why Kyriakos had decided a direct escape practicing an existing plan. When the plan was performed and seven detainees managed to escape Kyriakos remained the last one. He wanted to be sure for success. He did not want to be arrested from the English in a failed effort. He assigned me to watch the first who left and to inform him if they covered the distance of the exit from a lot of control doors, and from a lot others which they would, finally,

cut the wires. They left as workers of Public Work. In the final exit they broke barbwires without coming out from the main entry of the detention room. They slipped from various other security doors. The event was known, almost immediately.  
K.J.: Kyriakos left last.

G.M.: Yes, last.

K.J.: Did you stay in?

G.M.: I stayed in.

K.J.: Can you remember who the others were?

G.M.: they were Evagoras Papahristoforou, Makis Giorgallas, Tefkros Loizou, Giannakis Epaminondas.

K.J.: Important fighters.

G.M.: Yes, all of them.

K.J.: Some of them fell in the fight.

G.M.: Makis Giorgallas and Evagoras Papahristoforou. They were the youngest and most remarkable fighters.

K.J.: were they betrayed in the detention rooms?

G.M.: there were a lot of people and there were people sent by the English in order to watch us and make reports.

K.J.: as detainees.

G.M.: After some time the news for the escape were known and it meant an immediate alarm. I remember, it was too hot. It was September 1956. The Commandant came at once in Kyriakos' barrack, an Irish officer of Police, an exceptional gentleman, with whom Kyriakos had a lot of discussions and contacts with. He allowed Kyriakos, as an agriculturist he was, to come out in the internal environment of the detention rooms and make proposals on the plants that they had there. With this way Kyriakos had pointed out his way of escape. Therefore, the Commandant got into our barrack and asked only a question: "Where is Matsis? » No one answered. And he left without making more control, by saying: "I know".

As soon as the escape became known the assistant Governor Sinclair came with a helicopter, with the army staff. The Commandant and the head of the detention rooms were immediately sent to England. From there the action is transferred to Pitsilia. They reached there on foot, with a lot of difficulties, from exhaustion and lack of water. The researches covered large distances and they were forced to be separated in teams and walk to Lagoudera. I believe that they took a car and were transferred in some distance on the road to Akaki and from there; they followed the street of Pitsilias on foot, to the mountains. Kyriakos arrived at Lagoudera with two from the three fugitives and came in contact with the Organisation. He asked, using the Pseudonyms, if Afxentiou was there, but the commands were very strict.

K.J.: How much time did KYRIAKOS stay in the detention rooms?

**G.M.:** Eight months. He was transferred in January and left in September.

**K.J.:** Do you know a lot of things for his action as a rebel?

**G.M.:** This is difficult. From Lagoydera he went with Afxentiou to Agros and from there to Palehori. After that he was transferred in the Morfou region where he stayed for a while, at Zodies, at Morfou and other villages, where he had some hideouts. Then he undertook the region of Pentadaktylos, the sector of Northern Cyprus, up to Akanthou.

There, an activity of great duration in every form begins. The region of Kyrenias was difficult for EOKA, because it was inhabited by the English at the villages and in the city too. It was a region with very dense English presence, more than any other. Besides the way to the sea was too narrow. Nevertheless the action was intense and very important.

In order to learn more for the action you should resort to the then participant rebels. The fact is that everyone remembers Kyriakos, from anywhere he has passed, with a real interest and love. This, because he showed interest, through his own effort to communicate with the people. Beyond the action of the Organisation he also helped in the correct confrontation of any rural problems, such as the citrus fruits of the region.

He also held scissors and limbed the trees and everyone began to wonder who he was. It was impossible for him not to explain how the correct limb of the trees was done!

**K.J.:** Do you know any names of the rebels that were with him?

**G.M.:** Many of them are not in Cyprus. Some of them are in Australia, some others have died. Andreas Panagiotou was one from the rebels, Andis Sotiriadis has died, Sotirakis Giannakis and others.

**K.J.:** Did Kostas Karagiannis collaborate with him?

**G.M.:** He collaborated with him, not as a wanted person. It is however characteristic that whoever you meet today – Kyriakos wrote prolific to every direction – is sorry, for not keeping a letter of Kyriakos.

I met somebody, recently, to whom he wrote shocking letters from Karmi, from where he looked at Kara mania, when the atmosphere was clean. He paralleled the destruction in Micra Asia and the History of the nation with what happened in the fight of EOKA. Someone can say that Kyriakos was one from the few persons that had a complete awareness of the Turkish danger in combination with the English policy. For this he was too much careful and had complete conscience of the dangers.

**K.J.:** Unfortunately, he did not live in order to give this battle against the Turkish danger. The Later generations did not have by no means the conscience of this danger and the geographic-historic and politico-military data.

**G.M.:** This ignorance allowed the easy slogan. This led to the painful developments for the History of this place, developments that we have shouldered the responsibility for inverting today, under difficult conditions.

**K.J.:** Things are getting Difficult. Anyway. Kyriakos also wrote poetry. Do any unpublished poems exist?

**G.M.:** They exist. He continuously wrote. It was one of his characteristics. After

dinner, at nights, he always wrote. I remember Him at Kouklia, before and during the Fight, in the detention rooms, when we all went for sleep that he stayed alone and wrote. But as a wanted person, as I am told, he also wrote, disquisitions. He was interested for the way of life after the Fight, how he would help the simple citizens and mainly the farmers with whom he had bigger affinity, because of his profession. In the hideout he had written an entire book on the subject of rural policy and reform that should be done after Cyprus release.

**K.J.:** Have all these been lost?

**G.M.:** They have been lost and I do not know they will ever be found. In the detention rooms I had hidden three entire exercise books with his own thoughts for the Fight and other subjects. We destroyed many of them after an attempt against Sinclair, when he came to visit the detention rooms and in the research that followed we were all careful. Among the documents that I had it was also a letter of Afxentiou to me, in which, he asked me to explain to Makis Giorgallas brothers how he fell. he made a review in order to praise the hero who was next to him and for whom he wrote that he was ' ' the Veniamin of my teams ".

**K I:** From Kyriakos poetry has anything been lost?

**G m:** Most of them must have been lost.

**K I:** What we have is not enough.

**G m:** Yes, of course. He dealt with poetry, literary essays, even with theatrical staff. Of course some of his first attempts are rescued in the period of High school. He was a permanent researcher of philosophy, literature and psychology. Apart from his books in agricultural science, the books in his library ere of this content. He was a researcher of the philosophers from antiquity up to Freud. MANY of these books are in our house in Palehori.

**K I:** I would like to be referred to the books he bought and read, and I would like to see them.

**G m:** We must pay a visit to Palehori.

**K I:** we need to mention certain titles of his books in order to show that he was not a casual person.

**G m:** He used to Read Nitse, Schopenhauer, Freud.

**K.I:** Kyriakos was an intellectual person, a spiritual person, a meditator and a visionary.

**G m.:** When he was at Foudji, a farmhouse below Agios Elarionas, digging to make his hideout, he had fallen on a grave of pre geometric period. He made this grave his hideout, in which there were all the vessels that had been placed there. He had been convulsed by the fact that after three thousands years, we, the residents of the island resort for safety to the graves of our ancestors. He wrote an entire treatise on this subject.

**K I.:** Does it exist?

**G m.:** It does not exist. But I remember it from a report of Rinas Katselli, who wrote one theatrical that is referred to this, even though she was interested in what

happened inside that hideout. I had some of the vessels that Rina had rescued.

**K I.** Rina could be a good interlocutor for Kyriakos, because she loved him a lot.

**G m.:** she could have been. Her own physiognomy and interest for literature had as the starting line the precepts of Kyriakos.

**K I.:** Let's go on Mr. Matsis, for that prophetic poem of Kyriakos, one of the most beautiful poems that was written for the Fight.

**G m.:** Yes. The idea of death for such a fighter in particular in Kyriako's level was the expected development and the physiologic course in the form of the Fight that was conducted. Beyond this Kyriakos, fighting for the human being and for universal ideals was ready. I can say that inside him the role and the achievement of the role of his mission had matured so he considered death as his physiologic conclusion. Philosophically, I believe, that he had come to such a height of the earthy transcendence, that one can say that death was his salvation, it was the expected end. He had exceeded the limits.

**K I.:** He had reached in such a degree of self transcendence and abnegation for the idea, that he had been completely identified with the idea. He did not care for his flesh.

**G m.:** And his idea was much wider and with horizons and universal dimensions. Someone can admit that he had reached the saying of the apostle Pavlos: "Oyk eni Joydeos, oude Ellin, slave or free ", which means that the person was a person henceforth; he is eligible to have everything God arranged for him.

**K I.:** As a free human being.

**G m.:** this was an attitude of a wider prospect and perception that was also his belief. That's why his confrontation of death in Dikomo confirms this truth. It would not be easy for any one of us to be in front of the dilemma of life or death. Not be able to escape from death and to select it consciously, to force your companions to withdraw and remain alone, because you were ready to face this possibility and let it come true.

**K I.:** In the current deserted humanity, these kinds of people are considered to be lighthouses, lions of the desert. They are minimal.

**G m.:** I have to admit that they are minimal.

In some of Kyriako's texts, where Sokrates and Jesus Christ are paralleled with the ideas of universal dimensions, his own award to these attitudes is also revealed.

**K I.:** Certainly. Now I will reveal the reason of this research. I am not only historian - you know I am a person of metaphysics, of philosophy and I love my COUNTRY. I believe that by distinguishing these big heroes of humanity, we distinguish those that humanity needs in order lead us forward. These people reach sainthood. What is sainthood? Saint is the one WHO sacrifices himself entirely to God. People such as Kyriakos; sacrifice them for the idea that is a divine situation. What is freedom? A Divine gift.

This is also the reason that I wanted to make this research. I believe, that revealing such figures who belong existentially in the space of spirit, you reveal those that the people really need, in order to be their charioteers.

**G m.:** This is the truth based on the development of his personality, his philosophy



and devotion in the objectives that had set.

**K I.:** The point that mentions, in one of his text, the soul and the body, shows the strength of his spirit. The way he faced the tortures ratifies, as his whole life, up to the glorifying end, as far as I am concerned, the existential truth. And for those who want to see further, it is advisable to see Kyriakos and adapt their life. Otherwise our life is not granted.

**G m.:** I agree with you, this is true. Another text of his that was accidentally found is important, it says: "Blessed those who they first show the road «. And: Blessed those who follow them «. The person should create something.

**K I.:** what is the person without creativity? Human beings should participate in the cosmic drama.

**G m.:** When you speak with those who knew Kyriakos, you will find a simple person who was inspired from these big and universal ideals.

**K I.:** I am interested in such heroes like Kyriakos, figures who reached, such as Socrates, in the sky in order to award life on the ground.

ΒΙΒΛΙΟΘΗΚΗ ΠΑΝΕΠΙΣΤΗΜΙΟΥ ΚΥΠΡΟΥ - ΑΡΧΕΙΟ ΚΥΡΙΑΚΟΥ ΠΑΤΕΡ