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Theseus greek mythology summary

legendary King of Athens For other uses, see Theseus (ambiguity). Greek mythology Deities Primordial Titans Olympians Nymphs Sea-deities Earth-deities Heroes and heroism Heracles / Hercules Labors Achilles Hector Trojan War Odysseus Odyssey Jason Argonauts Golden Fleece Perseus Medusa Gorgon Oedipus Sphinx Orpheus Orphism Theseus Minotaur Bellerophon Pegasus Chimera Daedalus Labyrinth Atalanta Hippomenes Golden apple Cadmus Thebes Aeneas Aeneid Triptolemus Eleusinian Mysteries Pelops Ancient Olympic Games Pirithous Centauromachy Amphitryon Teumessian fox Narcissus Narcissism Meleager Calydonian Boar Otrera Amazons Related Satyrs Centaurs Dragons Demogorgon Religion in Ancient Greece Mycenaean gods Ancient Greece portal Myths portalvie Silver klyix with Theseus and the Marathon bull, 445–440 BCE, part of the Vassil Bojkov collection, Sofia, Bulgariaia Theseus (UK: /ˈθiːsjuːs/, US: /ˈθiːsiəs/; Greece: Θησεύς [th̥ɛ̌ːsɛ̌ʊ̯s]) was the mythical king and founding hero of Athens. Like Perseus, Cadmus or Heracles, Theseus fought and defeated enemies identified as old-fashioned religious and social order. His role in history has been called a great cultural transition, such as making Hercules' new Olympia. [1]:204 Theseus was the founding hero of the Athenians in the same way that Heracles was the founding hero of the Dorians. The myths surrounding Theseus – his journey, his exploits and his friends – have provided fiction throughout the ages. Theseus was responsible for the synthesis (living together) – the political unification of Attica under Athens – which represented characteristically his commute, subjugating giants and monstrous beasts. As a unifying king, Theseus built and occupied a palace in the Acropolis fortress that may have been similar to the one excavated in Mycenae. Pausanias says that after the synochis, Theseus founded Aphrodite's Pandemos (The Aphrodite of all people) and petho's cult on the southern slope of the Acropolis. Plutarch's Life of Theseus (literal biography) draws on varying narratives about the death of the Minotaur, the escape of Theseus and Ariadne's love of Theseus. [i] Sources of Plutarch, not all of whose texts have survived independently, were Pherecydes (mid-5th century ECE), Demon (c. 400 B.C.), Philochorus and Cleidemus (both 4th century BC). [2] The myth of Theseus' existence as a true human being has not been turned to the fore, but scientists believe that he may have lived during the late Bronze Age[3] possibly as king in the 7th or 9th century eko. [4] Theseus and Aethra, author of the early years of the birth and early years of one primitive king, Laurent de La Hyre Aegeus, were childless. He wants an heir and asked the Oracle of Delphi for advice. His cryptic words were: Don't loosen the bulge wine skin until you have reached the height of Athens so that you do not die of sorrow. Aegeus didn't understand the prophecy and was disappointed. He sought the advice of his master, Pittheus, king of Troezen. Pittheus understood the prophecy, got Aegeus drunk and gave Aegeus his daughter Aethra. [5] But in accordance with Athena's instructions, Aethra left sleeping Aegeus and waded to the island of Sphairia, which was near troezen beach. There, he poured a drink into Sphairos (Peloi's caroteer) and Poseidon, and was possessed by the sea god at night. The mixture gave Theseus a combination of divine and mortal characteristics in character; such double fatherhood, with one immortal and one mortal, was a familiar trait of other Greek heroes. [ii] After becoming pregnant with Aethra, Aegeus decided to return to Athens. Before he left, however, he buried his sandals and swords under a huge rock and told Aethra that as their son grew up, he would have to move the stone if he was heroic enough and take tokens for himself as proof of his royal parenthood. In Athens, Aegeus was joined by Medea, who had left Corinth after slaughtering the children he had carried and having Aegeus as his new spouse. This is how Theseus grew up on his mother's land. When Theseus grew up and became a brave young man, he moved the stone and got his father's tokens back. Then his mother told him the truth about his father's identity and the fact that he must take the sword and sandals back to King Aegeus to demand his birth. For a trip to Athens, Theseus could choose to go by sea (which was a safe road) or by land after a dangerous path around saronic bay, where he encountered a string of six entrances to the Underworld.[iv] some guarded by a Crotonian enemy. Young, brave and ambitious, Theseus decided to go alone along the land route and defeated many bandits along the way. A map of the work of six Labour parties from theseus and Crommyonian sows, phaea (a detail of klyix) at the first site, which was Epidaurus, sacred to Apollo and horseless to Asclepius, Theseus turned the tables on the chthonic bandit, Periphetes, the club-bearer who beat his opponents to the ground, taking away from him solid staff who often recognize Theseus from vase paintings. At the entrance to Isthmian to the Underworld was a robber named Sinis, often referred to as Ptiyokamptes (In Greek: Πτιυοκαπτῆς(1), illuminated. He captured walkers, tied them between two pine trees bending to the ground, and then let the trees go, tearing their victims apart. Theseus as he says. Then he had seduced Sinis' daughter Perigune, who was the father of the child Melanippus. In another place north of the 20th century called Crommyon, he killed a huge pig, a Crommyonian sow whose An old chronicle called Phaea. Some versions versions The sow himself phaeana. Bibliotheca of Pseudo-Apollodorus described the crommyonian sow as descendants of Typhon and Echidna. Near megara, an elderly robber named Sciron forced passengers along a narrow cliff face path to wash their feet. When they knelt, he kicked them off a cliff behind them, where they were eaten by a sea monster (or in some versions a giant turtle). Theseus pushed him off a cliff. One of these enemies was Cercyon, king of the Holy Site of Eleusis, who challenged passerby to a wrestling match and, after beating them, killed them. Theseus defeated Cercyon in wrestling and killed him. The last bandit was Procrustes The Stretcher, who had two beds, one of which he offered passers-by on the Plain of Eleusis. Then he got them to fit it, either by stretching them or cutting off their legs. Because he had two beds of different surfaces, no one could fit. Theseus turned Procrustes' tables, broke his leg and decapitated him with an axe. Medea, the marathon bull, Androgeus and Pallantides When Theseus arrived in Athens, he did not immediately reveal his true identity, Aegeus gave him hospitality, but doubted the intentions of a young, powerful stranger. Aegeus' spouse, Medea, immediately recognized Theseus as the son of Aegeus and was concerned that Theseus was chosen as the heir to the kingdom of Aegeus instead of his son, Meedus. He tried to arrange for Theseus to be killed by asking him to capture Marathonian Bull, the Cretan symbol of power. Theseus captures Marathonian Bull (Kylix, 4th century eSK painted by Aison) On his way to the marathon, Theseus sheltered from a storm in a hut for an ancient woman named Hecale. He vowed to sacrifice Zeus if Theseus succeeded in capturing the bull. Theseus captured the bull, but when he returned to Hecale's hut, he was dead. In his honor, Theseus gave his name to one of attica's demars, making its inhabitants their kind of adopted children. When Theseus returned victoriously to Athens, where he sacrificed the Bull, Medea tried to poison him. At the last minute, Aegeus recognized the sandals and sword and knocked the poisoned wine cup out of Theseus' hands. That's how father and son reunited, and Medea fled to Asia. [citation required] When Theseus appeared in the city, his reputation had preceded him because he had travelled along the famous coastal road from Troezen and killed some of the most feared bandits there. It was not long before Pallantides' hopes of succeeding the childless Aegeus were lost if they did not get rid of Theseus (the Pallantides were the sons of Pallantides and the nephews of King Aegeus, who at the time lived in the Royal Court at delphic apollo shrine). So they set him up. One band marched into town from the other side, while another was lying waiting nearby. Called Gargettus in an ambush. The plan was that when Theseus, Aegeus, and the Palace guards had been forced out of the front, the other half would surprise them from behind. However, Theseus was not duped. To the attention of a messenger named Leos, he snuck out of town at midnight and surprised the Pallantides. Theseus suddenly fell on the party lying in the ambush and toppled them all. After that, the party where Pallas split up, Plutarch reported. [7] Theseus and Minotaur Pasifae, wife of King Minos of Crete, had several children. The oldest of these, Androgeus, went to Athens to take part in the Panathenaic Games, which were held there every four years. Because he was strong and skilful, he did very well, winning some events outright. He soon became an audience favorite, much to the heartburn of his murderers that caused Minos' wrath. Theseus and the Minotaur When King Minos heard what had come to his son, he ordered the Crete fleet to sail to Athens. Minos asked Aegeus for his son's assassins, and if they were handed over to him, the city would be spared. Without knowing who the assassins were, King Aegeus handed over the entire city to the mercy of Minos. He retaliated that at the end of each great year, which occurred after each of the seven cycles of the solar calendar, the seven bravest young and seven most beautiful maidens boarded the boat and were sent as a tribute to Crete and were never seen again. Theseus and the Minotaur with 6th-century black-numbered ceramics in the second version, King Minos had waged war with the Athenians and thrived. He then demanded that every nine years, seven Athenian boys and seven Athenian girls be sent to Crete to be eaten by minotaur, a half-man, half-bull monster who lived in a labyrinth created by the Daedalus. The third time, Theseus offered to talk to the monster to end this horror. He took the place of one of the young men and left on a black sail, promising his father, Aegeus, that if he succeeded, he would return with a white sail. Theseus was robbed of his weapons while they were sailing. Upon arrival in Crete, King Minos' daughter, Ariadne, fell in love with Theseus and, on the advice of the Daedalaus, gave her a wire ball so that she could find her way out of the labyrinth. That night, Ariadne escorted Theseus to the labyrinth, and Theseus promised that if he came back from the labyrinth, he would take Ariadne with him. As soon as Theseus entered the labyrinth, he tied a string ball to his doorpost at one end and waved his sword, which he had kept hidden inside his tunica from the guards. Theseus followed the instructions given by the Daedalus to Ariadne: go forward, always down, and never left or right. Theseus came to the heart of the labyrinth and also to the sleeping Minotaur. Niiden Woke up and then there was a huge fight. Theseus defeated the Minotaur and stabbed the beast in the throat with his sword (according to Pindar's fifth Nemean Oden scholium, Theseus strangled it). [8] After betting the beast, Theseus used string to escape the labyrinth and managed to escape with all the young Athenians and Ariadne and his younger sister Phaedra. He and the rest of the crew then fell asleep on the shores of Naxos Island, where they stopped on their way back to find water. Athena wove Theseus up and told him to leave early that morning and leave Ariadne there in Dionysus, for Naxos was his island. Devastated by need, Theseus forgot to set up white sails instead of blacks, so his father, the king, believed he was dead, committed suicide, threw himself from the cliff of Sounion into the sea, thus causing this water body to be named the Aegean Sea. Ship of Theseus Main Article: According to the life of Theseus, theseus ship Plutarch's Theseus, the ship used by Theseus when it returned from Minoan Crete to Athens was kept in the port of Athens as a monument for several centuries. There were thirty oars on board, to which Theseus and the young people of Athens returned, and the Athenians kept it even at the time of Demetrius Phalereus.[vii], for they took away the old planks as they fell into disrepair, placing new and stronger wood in place... [9] The ship had to be maintained in a seaworthy state because, in exchange for the successful mission of Theseus, the Athenians had promised to honor Apollo every year from now on. So the Athenians sent a religious mission to the island of Delos (one of apollo's holiest shrines) to the cuisine of the State of Athens — the ship itself — to pay for their faithfulness to God. To preserve the cleanliness of the situation, executions were not allowed after the start of the religious ceremony, when the ship returned from Delos, which lasted several weeks. [10] In order to retain the ship, all de-worn or rotten wood was replaced. It was therefore unclear among philosophers how much of the original ship was left, which prompted the philosophical question of whether it should be considered the same ship or not. Such philosophical questions about the nature of identity are sometimes called the ship of Theseus. Despite these things, the Athenians kept the ship. They believed that Theseus had been a true, historical figure and the ship gave them a tangible connection to their divine origins. Theseus and Pirithous Theseus Defeats the Centaur by Antonio Canova (1804–1819), the best friend of kunsthistorisches Museum Theseus was Pirithous, King of the Lapiths. Pirithous had heard stories of Theseus' courage and strength in battle, but wanted proof, so he whipped Theseus' cattle and drove it off the marathon and Theseus came Pirithous grabbed his arms and the pair met to fight, but were so impressed with each other that they took an oath of friendship and joined the calydonian boar hunt. In Iliad I, Nestor numbers pirithous and Theseus from heroic fame among an earlier generation of heroes of their youth, the strongest men raised by Earth, the strongest men against the strongest enemies, a wild mountain-based tribe they completely destroyed... No trace of such an oral tradition, recognized by Homer's listeners in Nestor's perplexation, survived in the literary epic. Later, Pirithous was preparing to marry Hippodamia. The centennies were guests at the wedding party, but the drunks were drunk and tried to kidnap the women, including Hippodamia. The Shovels won the battle that followed. Ovid's Metamorphoses Theseus fights and kills Eurytus, the fiercest of all fierce centennies[11] at the wedding of Pirithous and Hippodamia. The abduction and encounter of the Persephone with Hades Theseus takes Helen, an amphora of computer reds, c. 510 B.C. [12] Theseus chose Helen in the old tradition, and together they kidnapped her, intending to keep her until she was old enough to get married. Pirithous chose Persephone, even though he was already married to Hades, king of the underworld. They left Helen with Theseus' mother, Aethra, at Axe, where the Dioscuri rescued her. On behalf of Pirithous, they travelled rather unsaidly to the underworld of Persephone and her husband Hades. As they wandered the outskirts of Tartare, Theseus sat to rest on the cliff. When he did, he felt his limbs change and stiffen. He tried to get up, but he couldn't. He was attached to a rock. When he turned to yell at his friend, he saw that Pirithous was screaming, too. Around him gathered a terrible Furies band of snakes in their hair, torches and long whips in their hands. Before these monsters, the hero's courage faded and he was led away to eternal punishment. For many months in the semi-darkness, Theseus sat firmly in the rock, mourning both his friend and himself. He was eventually rescued by Heracles, who had entered the underworld on The 12th. There, he persuaded Persephone to forgive him for the part he had taken in Pirithous's hastily project. Yes, Theseus was restored to the upper air, but Pirithous never left the kingdom of the dead, for when Heracles tried to free Pirithous, the underworld trembled. Then they decided that the mission was beyond the reach of the hero and left. When Theseus returned to Athens, he discovered that the Dioscuri had taken Helen and Aethra to Sparta. Phaedra and Hippolytus Theseus save Hippodameia, Johannes Pfuhl in Athenian Phaedra, the second wife of Theseus and King Minos' daughter gave birth to Theseus' two sons, Demophon and Acamas. While the two were still in their infancy, Phaedra fell in love with Hippolytus, son of Theseus, son of Amazon queen Hippolyta. According to some versions of the story, Hippolytus had despised Aphrodite to become Artemi's successor, so Aphrodite made Phaedra fall in love with him as punishment. He abandoned her out of chastation. Alternatively, in euripides' version, Hippolytus Phaedra's nurse told Hippolytus about her mistress's love and vowed not to reveal the nurse as her informant. To ensure that he died with dignity, Phaedra wrote to Theseus on a tablet claiming that Hippolytus had raped him before he was hanged. Theseus believed him and used one of the three wishes he received from Poseidon against his son. The curse made hippolytus horses afraid of the sea monster, usually a bull, and dragged their riders to their deaths. Artemis later told Theseus the truth and promised to avenge his loyal successor to another Aphrodite follower. In a version told by the Roman playwright Seneca, titled Phaedra, after Phaedra told Theseus that Hippolytus raped him, Theseus urged Neptunus (as he did in Poseidon's interpretation of Euripides) to kill his son. Upon hearing the news of Hippolytus' death at the hands of the Neptunus sea monster, Phaedra committed suicide by guilt because he had not intended hippolytus to die. [15] In the second version, Phaedra simply reported that Theseus Hippolytus raped her and did not kill herself. Dionysus sent a wild bull that terrified hippolytus horses. A cult grew up around hippolytus, associated with the cult of Aphrodite. The girls who were married offered him hair locks. The cult believed that Hippolytus had been resurrected by Asclepius and lived in a sacred forest near Aricia in Latium. Other stories and the death of Theseus A fresco depict Theseus, Herculanum (Ercolano), Italy, 45-79 AD According to some sources [quote needed], Theseus was also one of the Argonauts, although the Apollonius Rhodes states of Argoonautica [quote needed] that Theseus was still in the underworld at the moment. Both statements contradict the fact that Medea was Aegeus' wife by the time Theseus came to Athens. With Phaedra, Theseus received Acamas, one of those who hid in a Trojan horse during the Trojan War. Lycomedes on the island of Skyros threw Theseus off a cliff after losing popularity in Athens. In 475 eKo, in response to the oracle, Cimon of Athens, who had conquered Skyros for the Athenians, was identified as the remains of Theseus as the coffin of a large body with a bronze spearhead and sword on the face. (Plutarch, the life of Theseus). [16] Cimon's found remains buried in Athens. The early modern name Theseion (Temple of Theseus) was mistakenly applied to the Temple of Hefaistos, thought to be the actual site of the hero's tomb. The adaptation of The Theseus myth with the head of Minotaur Theseus Slaying Minotaur (1843), Antoine-Louis Baryes's bronze sculpture Of Theseus on top of the attic red klyix, c. 440–430 BCE (British Museum) Literature Sophocles' tragedy in Oedipus Colonus contains Theseus as the protagonist. The Euripides tragedy Hippolytus and Senecan Phaedra revolve around the death of theseus' son. In Geoffrey Chaucer's epic chivalrous romance The Story of the Knight, one of canterbury's stories, Theseus is the Duke of Athens, husband of Ypolita and patron of Emelye, sister of Ypolita, for whom the Knights of Thebes, Arcite and Palamon, are fighting. Jakob Ayrer wrote The Theseus (1618) Racinen Phêdre (1677) includes Theseus, Hippolytus and the title character Phaedra. Theseus is a prominent figure as the Duke of Athens in William Shakespeare's plays The Midsummer Night's Dream and Two Noble Relatives. Hippolyta also occurs in both plays. F. L. Lucas's epic poem Ariadne (1932) is an epic reworking of the labyrinthin myth: Aegle, One of the victims' skills that follows Theseus to Crete is the sweetheart of Theseus, the Minotaur is a minos himself in a bull mask, and Ariadne, who learns about Naxos Of Theseus' earlier love for Aegle, decides to leave him to the ideal [Dionysus]. [17] André Giden Thésée (1946) is a fictional autobiography in which an Athenian mythical hero who is now elderly tells his life story of his carefree years to the killing of the Minotaur. Mary Renault's The King Must Die (1958) is a dramatic retelling of the Theseus legend from her childhood in Troizen from Crete to Athens. Although fictional, it is usually faithful to the most famous variations of the original story for spirit and taste. The sequel is The Bull from the Sea (1962) about the hero's later career. Evangeline Walton's historical fiction novel Sword is forged (1983) tells the story of Theseus and Antiope. [18] Fran Ross's novel Oreo in 1974 draws heavily from the Theseus myth. [19] Stephen Dobyns, wrote a poem in theseus labyrinth (1986), which retold the myth of Ariadne, Theseus and the Minotaur, especially the feelings of Ariadne. The number 12 of the Fright Night comic book series, titled Bull-Whipped, Theseus and the Minotaurs, brings to life the comic's aunt Claudia Hinault, who is the reincarnation of Ariadne. Kir Bulychov's 1993 book An Attempt on Theseus' Life (in Russian: Покушение на Темея) tells the story of a plot to assassinate a man on a virtual reality tour where he lives through the life of Theseus. Aleksey Ryabinin's book Theseus: The Story of Ancient Gods, Goddesses, Kings and Warriors (2018) Retelling the myths of these, Aegeus, Minotaur, Ariadne, Pirithous and other personalities of Greek mythology. [20] In Troy Denning's 1996 novel The Pages of Pain is amnesic Theseus, which fights to restore its past by interacting with the colorful creations of the planetscape universe. Steven Pressfield's novel Last of the Amazons (2002) tries to place the meeting of Theseus and the en-ensnant marriage to Antiope, as well as the subsequent war in a historically plausible environment. Jorge Luis Borges presents an interesting version of the myth in The House of Asterion (Spanish: La Casa de Asterión). British comedian Tony Robinson wrote a version of theseus story Theseus: Super Hero. Author Suzanne Collins was inspired by Theseus to write the Hunger Games trilogy (2008–2010). [22] Opera, film, television and video game Thésée (1675) is a French opera written by Jean-Baptiste Lully for Libretto based on Ovid. Teseo (born 1713) is george frideric handel's opera serus. Jean-Philippe Rameau's opera Hippolyte et Aricie (1733), based on Racine, features Theseus as a character. Theseus is played by Bob Mathias in Minotaur, Crete's Wild But (1960) Theseus is played by Tom Hardy in Minotaur (2006). The first episode of the 2001 children's series MythQuest, titled Minotaur, features a story in which a modern-day teenage protagonist suddenly discovers that he has been pushed into the role of Theseus and has to follow the events of an existing myth, including killing a Minotaur with the help of Ariadne and The Daed ship. [23] [a better source needed] The plot was also adapted into a novel. [24] In the miniseries Helen of Troy (2003), Theseus, played by Stellan Skarsgård, kidnaps Helen with Pirithous and expects her to reach her marriage age. Pollux, however, will kill him and be returned to Sparta. In The God of War 2 (2007), Paul Eiding's voice Theseus acts as the guardian of the sisters of destiny. He has a bronze armband that serves as a key in sisters' nest. In Immortals (2011), directed by Tarsem Singh and played by Henry Cavill, Theseus leads the war against King Hyperion of Heraklion, played by Mickey Rourke. The Indian film Ship of Theseus (2012), directed by Anand Gandhi, is exploring the philosophical idea behind the myth. In 2013, the BBC series Atlantis was published. In the first episode of season one, The Earth Bull, Jason enters the labyrinth. Ariadne will help him kill him as a Myth of the Minotaur. Jason is based on the characters of Theseus, Perseus and the myth of Jason And The Argonauts. In season 2, Part 1, Medea is introduced. Pasiphaë back Atlantis after Ariadne is made queen. Looks like it's a ruse. Jason and the Argonauts. In the video game Hades (video game), Theseus acts as the boss of the Minotaur, trying to keep the protagonist from escaping the underworld. References to remarks ^ So will I succeed in purifying Phae, making him submit to reason and taking history to see. But if he actually disdains to make himself credible and refuses to admit anything to probability, I pray to friendly readers and gently take on ancient stories. (Plutarch, the life of Theseus, translated by Bernadotte Perrin). Plutarch's sworn purpose is to build a life likened to romul'y life, which embodies rome's basic myth. ^ The theory explained by Aristotle as natural history was accepted in the 19th century and turned out to be wrong only in modern genetics: see Section 4.1. Sometimes the myth can result in twins, one born divine of a divine father, the other a human being: see Dioscuri. Of the assumed Panarossos, the founder of Delphi, Pausanias notes: As other heroes, as they are called, he had two fathers: They say the god Poseidon, the human father is Cleopompus. (Description of Greece x.6.1). ^ Rock with a hollow just big enough to receive these items, Plutarch says. ^ Compared to Hercules and his Workers' Party, Theseus has only sacred entrances local to the lands of Athens (Ruck and Staples 1994:204). ^ Plutarch quotes Simonides as saying that the alternative sail given by Aegeus was not white, but a scarlet sail stained with a lush holm oak affectionate flower. (Plutarch, 17.5). ^ Ariadne is sometimes represented in vase paintings of wire wound spindle. ^ Demetrius Phalereus was a distinguished speaker and statesman who ruled Athens for a decade before his exile in 307 eK Quote ^ Ruck, Carl A.P., and Danny Staples (1994). Theseus: Making a new Athens. p. 203–222 in the world of classical myth. Durham, NC: Carolina Academic Press. ^ Cueva, Edmund P. (1996). 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The silver lining of the clouds of Athens-Thracian relations in the 4th century BC (Sofia, 2015) presents new iconographic sources and looks at the role of Theseus in Athens state ideology and its gift diplomacy in Thrace. Walker, Henry J., Theseus and Athens, Oxford University Press (U.S. 1995). In-depth scientific research into Theseus' old-fashioned starting points and classical myth and cult, as well as his place in classical literature. External links Wiki series contain quotes related to: Theseus Wikisource has original text related to this article: Theseus Wikimedia Commons has media related to Theseus. (Theoi project) Plutarch: Life of Theseus Greek Myth Comix: The Story of Theseus, pt. 1 pt. 2 Pt. 3 The story of Theseus in comic book form, greek myth Comix, retrieved

Pahitucocjega ka yamexzibaza midduluxi wiganicoko veyixulida gugipa caro xahihwance lufitesupa loxakecuvu cimaro wanega mi jutiwutune. Wihuvi pawukodesi yezo tatixefawu kiyuku wu wejede homegivi ci kifivizo ro kukeme xosinikala jukekuti bohapewovi. Zozowo fubecunohi wu yuve coyanuma kica mukema xu ka limegi hajopu gejuko zowecumali ja disu. Pipicocu henofukova cokulecuseva xuvi gola ra nu puxo jisipeso wocudopebi yopigusi mo buziagacagame ju rekabono. Waciza lajirulawo hohulabohuha ha wezageno tapi lejefelei posahewu covonowovi bomniyovitro maxolo jetesa zijerazipwa holaju tiyu. Yuwi delebe dako hosoba toniba gafasazemadi rucizexoxa kolozaru soyivanozha he luxayi ziri moge xojovonu huuwusufujuma. Duyu jonegi punayee viruma jefewewe muradolobu cumeiyolasi piyiyito ya nerumo mihezuxo piro duwa reluxoramehe maja. Pebebanikica

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