

ריאה

טבעות ריאה – ויקיפדיה

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טבעות **ריאה** הן מערכת טבעות היפותטיות סביב הירח של שבתאי **ריאה**. ...
... rings for Rhea after all בלוג מאת אמילי לקדאולה הטוען שעדויות חדשות מלמדות ...

ריאה (ירח) – ויקיפדיה

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ריאה. Rhea (moon) thumb.jpg. גילוי. מגלה: ג'ובאני קאסיני. תאריך גילוי: 23 בדצמבר ... **ריאה** על

1,528 הקילומטרים שלו הוא הירח השני בגודלו מבין הירחים, המקיפים את שבתאי.

Booking.com: Hotel Fortuna Rhea , פראג, צ'כיה - 267 חוות דעת ...

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★ ★ ★ ★ ★ Rating: 6.8/10 - 267 reviews

מלון פורטונה **ריאה** (Hotel Fortuna Rhea) ממוקם בסמוך לפארק מלסיצקי (Malesicky Park),

ונמצא במרחק של 200 מטרים בלבד מתחנת החשמלית זבורוב (Zborov Tram) ...

ריאה in English, translation, Hebrew-English Dictionary

en.glosbe.com > Hebrew-English Dictionary

ריאה translation in Hebrew-English dictionary. ... **ריאה** (אלה). HeiNER-the-Heidelberg-

Named-Entity-... Rhea (moon). HeiNER-the-Heidelberg-Named-Entity-.

Rhea - translation - English-Hebrew Dictionary - Glosbe

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Named-Entity-... Rhea (mythology).

ريا

ريا أميركي - ويكيبيديا، الموسوعة الحرة

ar.wikipedia.org/wiki/ريا_أميركي ▼ [Translate this page](#) Arabic Wikipedia ▼

ريا أميركي (الاسم العلمي: *Rhea americana*) هو نوع من الطيور يتبع جنس الريا من ... موقع حياة الطيور ريا أميركي تاريخ الولوج 16 ديسمبر 2012; [^] موقع زيكوندزو ريا ...

ريا ريشي - ويكيبيديا، الموسوعة الحرة

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ريا ريشي. من ويكيبيديا، الموسوعة الحرة. اذهب إلى: تصفح، ابحت ... ريا ريشي (الاسم العلمي: *Rhea pennata*) هو نوع من الطيور يتبع جنس الريا من فصيلة الرياوية .

Rhea - ريا - Sehia Health مجلة صحية

www.صحية.com/cond,101772,rhea.html ▼ [Translate this page](#)

ريا. Rhea. رهي. أعضاء a , Rheiformes طلب أمريكي جنوبي كبير، لمدة طويلة necked، طيور لا تطير ذات أرجل لمدة طويلة، أحيانا مسماة النعامات الأمريكية، مع ذلك في a ...

ريا Rhea - سوق الغزل الإلكتروني

alghzil.com ▼ [Translate this page](#) » [قسم الحياة البرية والبحرية](#) » ...

اخواتي و اخواتي اعضاء سوق الغزل الإلكتروني الكرام اليوم موضوعنا عن الريا (**موريا** و سكينه - Mar 15, 2012 ههههه) و الموضوع هديه الى ابو وديع لان هو اول واحد جاوب على ...

Rhea (mythology)



Rhea (or Cybele), after a marble, 1888.

Rhea (/ˈriːə/; Greek: Ῥέα, Greek pronunciation: [r̥é.ə]) is the Titaness daughter of the earth goddess Gaia and the sky god Uranus, in Greek mythology and sister and wife to Cronos. In early traditions, she is known as “the mother of gods” and therefore is strongly associated with Gaia and Cybele, who have similar functions. The classical Greeks saw her as the mother of the Olympian goddesses and gods, but not as an Olympian goddess in her own right. The Romans identified her with Magna Mater (their form of Cybele), and the Goddess Ops.

1 Etymology and namesakes

Most ancient etymologists derived *Rhea* (Ῥέα) by metathesis from ἔρα “ground”,^[1] but a tradition embodied in Plato^[2] and in Chrysippus^[3] connected the word with ῥέω (*rheo*), “flow”, “discharge”,^[4] which is what *LSJ* supports.^[5] Alternatively, the name *Rhea* may be connected with words for the pomegranate, ῥόα, later ῥοιά.

The name of the bird species *rhea* is derived from the goddess name *Rhea*.^[6]

The second largest moon of the planet Saturn is named after her.

2 Myths and genealogy

Cronus sired six children by Rhea: Hestia, Hades, Demeter, Poseidon, Hera, and Zeus in that order, but swallowed them all as soon as they were born except Zeus, since Cronus had learned from Gaia and Uranus that he was destined to be overcome by his own child as he had overthrown his own father. When Zeus was about to be born, however, Rhea sought Uranus and Gaia to devise a plan to save him, so that Cronus would get his retribution for his acts against Uranus and his own children. Rhea gave birth to Zeus in Crete, handing Cronus a stone wrapped in swaddling clothes, which he promptly swallowed.

Then she hid Zeus in a cave on Mount Ida in Crete. According to varying versions of the story:

1. He was then raised by Gaia,
2. He was suckled by his first cousin, a goat named Amalthea, while a company of Kouretes, soldiers, or smaller gods, shouted and clashed their swords together to make noise so that Cronus would not hear the baby's cry,
3. He was raised by a nymph named Adamanthea, who fed him goat milk. Since Cronus ruled over the earth, the heavens, and the sea, Adamanthea hid him by dangling him on a rope from a tree so he was suspended between earth, sea, and sky and thus, invisible to his father.

Zeus forced Cronus to disgorge the other children in the reverse order in which they had been swallowed, the oldest becoming the last, and youngest: first the stone, which was set down at Pytho under the glens of Parnassus to be a sign to mortal men, then the rest. In some versions, Metis gave Cronus an emetic to force him to disgorge the babies, or Zeus cut Cronus' stomach open. Then Zeus released the brothers of Cronus, the Gigantes, the Hecatoncheires, and the Cyclopes, who gave him thunder and lightning, which had previously been hidden by Gaia. Zeus and his siblings, together with the Gigantes,

Hecatonkheires, and Cyclopes, overthrew Cronus and the other Titans. Similarly, in later myths, Zeus would swallow *Metis* when she was pregnant with *Athena*, because of a prophecy that said she would later give birth to one who would be more glorious than the father. *Athena* was born unharmed, bursting out of his head in full armor.

3 Cult

Rhea had “no strong local cult or identifiable activity under her control”.^[7] She was originally worshiped in the island of *Crete*, where according to myth, she saved the new-born *Zeus* from being devoured by *Cronus*, by substituting a stone for the infant god and entrusting him to the care of her attendants, the *Curetes*. These attendants afterward became the bodyguard of *Zeus* and the priests of *Rhea*. Their rhythmic, raucous chants and dances, accompanied by the *tympanon* (a wide, handheld drum) and the clashing of bronze shields and cymbals, provoked a state of religious ecstasy.^[7] This may have been the source for the use of a *tympanon* in *Cybele's* rites; in historical times, the resemblances between the two goddesses were so marked that some Greeks regarded *Cybele* as their own *Rhea*, who had deserted her original home on *Mount Ida* in *Crete* and fled to *Mount Ida* in the wilds of *Phrygia* to escape *Cronus*.^[8] A reverse view was expressed by *Virgil*,^[9] and it is probably true that cultural contacts with the mainland brought *Cybele* to *Crete*, where she was transformed into *Rhea* or identified with an existing local goddess and her rites.

4 Iconography



Rhea rides on a lion, Pergamon Altar, Pergamon Museum, Berlin

Rhea only appears in Greek art from the fourth century BC, when her iconography draws on that of *Cybele*; the two therefore, often are indistinguishable;^[10] both can be shown on a throne flanked by lions, riding a lion, or on a chariot drawn by two lions. In Roman religion, her counterpart *Cybele* was *Magna Mater deorum Idaea*, who was

brought to Rome and was identified in Roman mythology as an ancestral Trojan deity. On a functional level, *Rhea* was thought equivalent to Roman *Ops* or *Opis*.

Most often *Rhea's* symbol is a pair of lions, the ones that pulled her celestial chariot and were seen often, rampant, one on either side of the gateways through the walls to many cities in the ancient world. The one at *Mycenae* is most characteristic, with a lioness placed on either side of a pillar that symbolizes the goddess (as seen in numerous images for goddesses throughout the ancient world where a tree or a column is used to represent the deity).

5 Depiction in ancient literature



In the dry stone Cyclopean masonry of the Lion Gate of the Mycenae acropolis, the pillar flanked by lionesses represents the deity

In *Homer*, *Rhea* is the mother of the gods, although not a universal mother like *Cybele*, the *Phrygian Great Mother*, with whom she was later identified.

In the *Argonautica* by *Apollonius of Rhodes*, the fusion of *Rhea* and *Phrygian Cybele* is complete. “Upon the Mother depend the winds, the ocean, the whole earth beneath the snowy seat of *Olympus*; whenever she leaves the mountains and climbs to the great vault of heaven, *Zeus* himself, the son of *Cronus*, makes way, and all the other immortal gods likewise make way for the dread goddess,” the seer *Mopsus* tells *Jason* in *Argonautica*; *Jason* climbed to the sanctuary high on *Mount Dindymon* to offer sacrifice and libations to placate the goddess, so that the *Argonauts* might continue on their way. For her *temenos* they wrought an image of the goddess, a *xoanon*, from a vine-stump. There “they called upon the mother of *Dindymon*, mistress of all, the dweller in *Phrygia*, and with her *Titias* and *Kyllenos* who alone of the many *Cretan Daktyls* of *Ida* are called 'guiders of destiny' and 'those who sit beside the *Idaeon Mother*'.” They leapt and danced in their armour: “For this reason the *Phrygians* still worship *Rhea* with tambourines and drums”.^[11]

6 Genealogy of the Olympians in Greek mythology

7 References

- [1] N. Hopkinson. "Rhea in Callimachus' Hymn to Zeus". *The Journal of Hellenic Studies*. She hid Zeus from Cronus so he would not be eaten. **104** (1984:176-177) p. 176; the evidence was marshalled by O. Grupp[e], *Griechische Mythologie und Religionsgeschichte*(Munich) 1906, vol. II:1524, col. II.
- [2] Plato. *Cratylus* 402b-c.
- [3] Chrysippus, *Stoic* 2.318
- [4] ῥέω, Henry George Liddell, Robert Scott, *A Greek-English Lexicon*, on Perseus Digital Library
- [5] ῥέα, Henry George Liddell, Robert Scott, *A Greek-English Lexicon*, on Perseus Digital Library
- [6] C. Michael Hogan. 2009. *Lesser Rhea: Rhea pinnata*, GlobalTwitcher.com, ed. N. Stromberg
- [7] Roller, Lynn E., *In Search of God the Mother: The Cult of Anatolian Cybele*, University of California Press, 1999. p. 171.
- [8] Roller, Lynn E., *In Search of God the Mother: The Cult of Anatolian Cybele*, University of California Press, 1999. p. 171. See also Strabo. *Geography*, 469, 12.
- [9] Virgil. *Aeneid*, iii.
- [10] Roller, Lynn E., *In Search of God the Mother: The Cult of Anatolian Cybele*, University of California Press, 1999. p. 171. ISBN 9780520210240
- [11] (Apollonius of Rhodes), Richard Hunter, tr., 1993. *Jason and the Golden Fleece* (Oxford: Clarendon Press), Book II, p. 29f.

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