

# Torso of apollo essay

[Literature](#), [Russian Literature](#)



Torso of Apollo Professor Harris describes Euhemerus as the philosopher responsible for presenting Greek myths as simple stories to his readers.

Euhemerus' interpretation of Greek mythology was considered radical in his times. He believed that Greek gods and goddesses were human beings to begin with. Because of their extraordinary feats or the cultural and/or social value that they added to life in ancient Greece, their ordinary humanity was turned into godhood in the minds of ancient Greeks (Harris). Thus the ancient Greeks downplayed the divine aspects of their gods by giving them a typically human form as the example of the Torso of Apollo reveals (See Appendix). Made in 2nd century AD, the Torso of Apollo of marble shows young Apollo, “ the Greek god of light, music, archery, healing, atonement, prophecy, and flocks and herds” (“ Torso of Apollo”). The figure was popular with both Greeks and ancient Romans.

It is an unclothed manifestation of perfection, splendor and courage with Apollo wearing a belt over one of his shoulders to which a case for holding arrows was fastened at his back (“ Torso of Apollo”). By showing the god as distinctly human, the artist inspires into viewers the spirit to take Apollo for a courageous model and turn into heroes themselves. After all, Apollo was not only a gentle lover of the arts but also domineering to the extent that he was cruel to those who challenged his supremacy among ordinary mortals (Ingfei 9; “ Apollo”). What is more, he was intelligent and handsome enough to be taken as a model by the ancient Greeks.

With the sun as his special symbol, Apollo did not only show physical courage but was also a supporter of intellectual pursuits (Leadbetter;

Regula). He was known as the god of poetry, medicine, and intellectually enquiry to boot (Leadbetter). In other words, he was next to perfect, as the Torso of Apollo reveals. Works Cited“ Apollo.” 21 Feb 2009.

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