

human-ish, so it indirectly can mean the human figures are more God-ish. Lastly, in social lense, it can be said that it didn't affect much from the outsiders.

*The Apollo Belvedere* on the other hand, is a Hellenistic sculpture. It had made approximately in 120–140 CE and it is 224cm. Apollo is a Roman God (By the way, he's the only God that shares the same Greek and Roman name). He's the God of lots of things, but best known as of sun, light, poetry and art. If we analyze the sculpture, we can see lost of Hellenistic period footprints. Firstly, it has the marks of real, realistic form. Secondly, we can say that it adds up what Classical Greece had: as a result of the new cosmopolitan, tyranny way of living, Hellenic Period is changed and in a way developed into the Hellenistic period. It is not subjective and only inside the Greeks anymore; it has been stained with other societies' cultures. Some say it's bad, some say it's good; who knows. However, it's certain that Hellenistic Period lead to something even newer, that's why I believe it's as important as the Hellenic Period. The last thing I want to talk about the Hellenistic period and the sculpture is that *The Apollo Belvedere* is an example of realistic form, sure, but this is the part where it gets interesting: the sculpture is made in realistic form and at the same time it represents a God as a God. It shows that there is a quite controversy as in morality and its reflection to the art, in Hellenic vs. Hellenistic periods.

As a result, from all the things I explained in this essay, we can see the comparison and contrasts between Hellenic Period (510 BCE- 323 BCE )and Hellenistic Period (323 BCE- 146 BCE). The most fundamental thing I can say about these period are; one, Hellenic represents the ideal human and human-ish God represents, Hellenistic does quite opposite: they represent everything as real; humans as humans and Gods as Gods.