

FROM *SYMPOSIUM*

189d–193b A Myth About the Origin of the Sexes

In this dialogue Plato describes the probably fictitious symposium (“drinking party”) attended by some of the leading intellectuals in Athens, including Socrates, the tragedian Agathon, and the writer of comedies Aristophanes. The topic of discussion is the nature of Eros, and each of the participants takes turns stating their views on love. The excerpt below is from the speech Plato puts in the mouth of Aristophanes. As befits his profession, he narrates a rather humorous story in mythic form that relates the original creation of the sexes and the development of both hetero- and homosexual love.

First, you must learn what Human Nature was in the beginning and what has happened to it since, because long ago our nature was not what it is now, but very different. There were three kinds of human beings, that’s my first point—not two as there are now, male and female. In addition to these, there was a third, a combination of those two; its name survives, though the kind itself has vanished. At that time, you see, the word “androgynous” really meant something: a form made up of male and female elements, though now there’s nothing but the word, and that’s used as an insult. My second point is that the shape of each human being was completely round, with back and sides in a circle; they had four hands each, as many legs as hands, and two faces, exactly alike, on a rounded neck. Between the two faces, which were on opposite sides, was one head with four ears. There were two sets of sexual organs, and everything else was the way you’d imagine it from what I’ve told you. They walked upright, as we do now, whatever direction they wanted. And whenever they set out to run fast they thrust out all their eight limbs, the ones they had then, and spun rapidly, the way gymnasts do cartwheels, by bringing their legs around straight.

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Now, here is why there were three kinds, and why they were as I described them: The male kind was originally an offspring of the sun, the female of the earth, and the one that combined both genders was an offspring of the moon, because the moon shares in both. They were spherical, and so was their motion, because they were like their parents in the sky.

In strength and power, therefore, they were terrible, and they had great ambitions. They made an attempt on the gods, and Homer’s story about Ephialtes and Otos was originally about them: how they tried to make an ascent to heaven so as to attack the gods.¹² Then Zeus and the other gods met in council to discuss what to do, and they were sore perplexed. They couldn’t wipe out the human race with thunderbolts and kill them all off, as they had the giants, because that would wipe out the worship they receive, along with the sacrifices we humans give them. On the other hand, they couldn’t let them run riot. At last after great effort, Zeus had an idea.

“I think I have a plan,” he said, “that would allow human beings to exist and stop their misbehaving: they will give up being wicked when they lose their strength. So I shall now cut each of them in two. At one stroke they will lose their strength and also

¹² *Iliad* 5.385 ff.; *Odyssey* 112.308 ff.

become more profitable to us, owing to the increase in their number. They shall walk upright on two legs. But if I find they still run riot and do not keep the peace," he said, "I will cut them in two again, and they'll have to make their way on one leg, hopping."

So saying, he cut those human beings in two, the way people cut sorb-apples before they dry them or the way they cut eggs with hairs. As he cut each one, he commanded Apollo to turn its face and half its neck toward the wound, so that each person would see that he'd been cut and keep better order. Then Zeus commanded Apollo to heal the rest of the wound, and Apollo did turn the face around, and he drew skin from all sides over what is now called the stomach, and there he made one mouth, as in a pouch with a drawstring, and fastened it at the center of the stomach.

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Now, since their natural form had been cut in two, each one longed for its own other half, and so they would throw their arms about each other, weaving themselves together, wanting to grow together. In that condition they would die from hunger and general idleness, because they would not do anything apart from each other. Whenever one of the halves died and one was left, the one that was left still sought another and wove itself together with that. Sometimes the half he met came from a woman, as we'd call her now, sometimes it came from a man; either way, they kept on dying.

Then, however, Zeus took pity on them, and came up with another plan: he moved their genitals around to the front! Before then, you see, they used to have their genitals outside, like their faces, and they cast seed and made children, not in one another, but in the ground, like cicadas. So Zeus brought about this relocation of genitals, and in doing so he invented interior reproduction, by the man in the woman. The purpose of this was so that, when a man embraced a woman, he would cast his seed and they would have children; but when male embraced male, they would at least have the satisfaction of intercourse, after which they could stop embracing, return to their jobs, and look after their other needs in life. This, then, is the source of our desire to love each other. Love is born into every human being; it calls back the halves of our original nature together; it tries to make one out of two and heal the wound of human nature.

Each of us, then, is a "matching half" of a human whole, because each was sliced like a flatfish, two out of one, and each of us is always seeking the half that matches him. That's why a man who is split from the double sort (which used to be called "androgynous") runs after women. Many lecherous men have come from this class, and so do the lecherous women who run after men. Women who are split from a woman, however, pay no attention at all to men; they are oriented more toward women, and lesbians come from this class. People who are split from a male are male-oriented. While they are boys, because they are chips off the male block, they love
192A men and enjoy lying with men and being embraced by men; those are the best of boys and lads, because they are the most manly in their nature. Of course, some say such boys are shameless, but they're lying. It's not because they have no shame that such boys do this, you see, but because they are bold and brave and masculine, and

they tend to cherish what is like themselves. Do you want me to prove it? Look, these are the only kind of boys who grow up to be politicians. When they're grown men, they are lovers of young men, and they naturally pay no attention to marriage or to making babies, except insofar as they are required by local custom. They, however, are quite satisfied to live their lives with one another unmarried. In every way, then, this sort of man grows up as a lover of young men and a lover of Love, always rejoicing in his own kind.

And so, when a person meets the half that is his very own, whatever his orientation, whether it's to young men or not, then something wonderful happens: the two are struck from their senses by love, by a sense of belonging to one another, and by desire, and they don't want to be separated from one another, not even for a moment.

These are the people who finish out their lives together and still cannot say what it is they want from one another. No one would think it is the intimacy of sex—that mere sex is the reason each lover takes so great and deep a joy in being with the other. It's obvious that the soul of every lover longs for something else; his soul cannot say what it is, but like an oracle it has a sense of what it wants, and like an oracle it hides behind a riddle. Suppose two lovers are lying together and Hephaistos stands over them with his mending tools, asking, "What is it you human beings really want from each other?" And suppose they're perplexed, and he asks them again: "Is this your heart's desire, then—for the two of you to become parts of the same whole, as near as can be, and never to separate, day or night? Because if that's your desire, I'd like to weld you together and join you into something that is naturally whole, so that the two of you are made into one. Then the two of you would share one life, as long as you lived, because you would be one being, and by the same token, when you died, you would be one and not two in Hades, having died a single death. Look at your love, and see if this is what you desire: Wouldn't this be all the good fortune you could want?"

Surely you can see that no one who received such an offer would turn it down; no one would find anything else that he wanted. Instead, everyone would think he'd found out at last what he had always wanted: to come together and melt together with the one he loves, so that one person emerged from two. Why should this be so? It's because, as I said, we used to be complete wholes in our original nature, and now "Love" is the name for our pursuit of wholeness, for our desire to be complete.

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Long ago we were united, as I said; but now the god has divided us as punishment for the wrong we did him, just as the Spartans divided the Arcadians. So there's a danger that if we don't keep order before the gods, we'll be split in two again, and then we'll be walking around in the condition of people carved on gravestones in bas-relief, sawn apart between the nostrils, like half dice. We should encourage all men, therefore, to treat the gods with all due reverence, so that we may escape this fate and find wholeness instead. And we will, if Love is our guide and our commander. Let no one work against him. Whoever opposes Love is hateful to the gods, but if we become friends of the god and cease to quarrel with him, then we shall find the young men that are meant for us and win their love, as very few men do nowadays.