

ПЕРЕКРЕСТКИ МЕЖДИСЦИПЛИНАРНОСТИ

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CLARIFICATION OF THE MEANING AND CONTENT OF A FRAGMENT "ON INTOXICATION" ATTRIBUTED TO ARISTOTLE THROUGH MACROBIUS' "SATURNALIA"

The paper examines a reconstructed fragment by Plutarch (Quaest. conv. III, 3,1 [650af]) and Athenaeus (Deipn. X, 34 [429cd]) from the lost treatise "On intoxication" (probably, "Symposium, or On intoxication") attributed to Aristotle. The corresponding discussion by Macrobius (Sat. VII, 6, 15-21) is used. The comparative analysis of the texts by Plutarch, Athenaeus and Macrobius is carried out; the similarities and differences between them are demonstrated. It is proposed to use Macrobius' text to clarify the meaning of the lost fragment and to reconstruct the views on the nature and effects of intoxication contemporary to Aristotle.

Keywords: Aristotle, "On intoxication", fragment, meaning, reconstruction, Macrobius

The text of Macrobius' "Saturnalia" (VII, 6, 17-21), which will be discussed below, was not taken into account by E. Heitz (1869), V. Rose (1886), W.D. Ross (1955), D. Page (1962), M. West (1972) and R. Laurenti (1987) in their work on reconstruction of the fragment from the lost treatise "On intoxication" (probably "Symposium, or On intoxication") attributed to Aristotle¹. Here we are referring to the fragment (6/99 [Heitz], 109 [Rose], 8-9 [Ross]), which was reconstructed by Plutarch's "Quaestiones convivales" (III, 3, 1 [650af, Hubert]) and Athenaeus' "Deipnosophistae" (X, 34, Kaibel, [429cd]).

However, it seems, Macrobius' "Saturnalia" is important not only for clarification of the content of the fragment of Aristotle which is under consideration (as well as the logic of his treatise as a whole), but also for recreation of the ancient ideas about how to use wine and its effects on the person depending on age and sex, and the nature and mechanism of intoxication.

Perhaps for this reason, Emile Heitz, as mentioned above, one of the earliest editors of the fragments of the lost Aristotle's works, indicating the

¹ Here we do not consider the problem of authorship of this text. Following the earlier tradition (e.g. Plutarch [ad loc.], Athenaeus [ad loc.]) it is possible to note it as the treatise "On intoxication", attributed to Aristotle. In regard to the contents and title of this work, E. Heitz (Heitz [ed.] 1869: 64) has noted that its surviving fragments could be related to the third part of Aristotle's "Problems" (Bekker [ed.] 1831: 871a 1 – 876a 28) which dealt with the use of wine and intoxication. E. Heitz also pointed to the tradition of the existence of such treatises. He mentioned Antisthenes and his treatise "On the use of wine" (or "On intoxication", or "On the Cyclopes") with reference to Diogenes Laertius (VI, 18) and Aristide (Orat. XXV, 1 [Dindorf (ed.) 496]). In the Rose' edition (see: Rose [ed.] 1886) the reconstructed fragments of this work were placed in the section "Dialogues"; one of them was called "Symposium" (and below – "On intoxication"), with the reference to the already mentioned statement of Aristotle's "Problem" (see: Thesaurus Linguae Graecae 1999: 0086 051).

texts of Plutarch and Athenaeus, had already paid attention to Macrobius' "Saturnalia" highlighting the two paragraphs of the 7-th Book (6, 15-16)². However, it had received no reaction from subsequent scholars, who did not mention Macrobius, considering him to be a secondary Latin author.

Below will be cited the texts by Plutarch (Quest. conv. III, 3, 1 [650af]), Athenaeus (Deipn. X, 34 [429cd]) as well as that noted by Heitz namely the fragment of Macrobius (Sat. VII, 6, 15-16), which will demonstrate and examine the doctrinal and lexical similarities and differences existing between them, and analyze the other excerpts by Macrobius (Sat. VII, 6, 17-21)³. In the conclusion Aristotle's contemporary views on the effects of wine on the person depending on age and sex will be reconstructed, as also on the nature and mechanism of intoxication.

Plutarchus, "Quaestiones convivales" III, 3, 1 (650af):

...Ἀριστοτέλης ἐν τῷ περὶ μέθης, ὅτι μάλιστα μὲν οἱ γέροντες ἤκιστα δ' αἱ γυναῖκες ὑπὸ μέθης ἀλίσκονται, τὴν αἰτίαν οὐκ ἐξεργάσατο, μηδὲν εἰωθῶς προῖεσθαι τῶν τοιούτων. εἴτα μὲντοι προῦβαλεν ἐν μέσῳ σκοπεῖν τοῖς παροῦσιν. ἦν δὲ τῶν συνήθων τὸ δεῖπνον. ἔφη τοίνυν ὁ Σύλλας θατέρωθ' ἄτερον ἐμφανισθαι: κἂν εἰ περὶ τῶν γυναικῶν ὀρθῶς τὴν αἰτίαν λάβοιμεν, οὐκ ἔτι πολλοῦ λόγου δεήσεσθαι περὶ τῶν γερόντων: ἐναντίας γὰρ εἶναι μάλιστα τὰς φύσεις τῆ θ' ὑγρότητι καὶ ξηρότητι καὶ λειότητι καὶ τραχύτητι καὶ μαλακότητι καὶ σκληρότητι. καὶ τοῦτ' ἔφη λαμβάνειν κατὰ τῶν γυναικῶν πρῶτον, ὅτι τὴν κρᾶσιν ὑγρὰν ἔχουσιν, ἢ καὶ τὴν ἀπαλότητα τῆς σαρκὸς ἐμμεμιγμένη παρέχει καὶ τὸ στίλβον ἐπὶ λειότητι καὶ τὰς καθάρσεις: ὅταν οὖν ὁ οἶνος εἰς ὑγρότητα πολλὴν ἐμπεσῆ, κρατούμενος ἀποβάλλει τὴν βαφὴν καὶ γίνεται παντάπασιν ἀβαφὴς καὶ ὑδατώδης. ἔστι δὲ τὴν καίπαρ' αὐτοῦ λαβεῖν Ἀριστοτέλους τοὺς γὰρ ἄθροον καὶ ἀπνευστί πίνοντας, ὅπερ 'ἀμυστίζειν' ὠνόμασαν οἱ παλαιοί, φησὶν ἤκιστα περιπίπτειν μεθαις: οὐ γὰρ ἐνδιατριβεῖν τὸν ἄκρατον αὐτοῖς, ἀλλ' ἐξωθούμενον ῥύμη διαπορεύεσθαι διὰ τοῦ σώματος. ἐπιεικῶς δὲ τὰς γυναῖκας ὀρθῶς οὕτω πινοῦσας. εἰκὸς δ' αὐτῶν καὶ τὸ σῶμα, διὰ τὸν ἐνδελεχῆ τῶν ὑγρῶν κατασπασμὸν ἐπὶ τὰς ἀποκαθάρσεις πολὺ πορον γεγενέαι καὶ τεμῆσθαι καθάπερ ἀνδῆροις καὶ ὀχετοῖς: εἰσοὺς ἐμπίπτοντα τὸν ἄκρατον ὑπάγειν ταχέως καὶ μὴ προσίστασθαι τοῖς κυρίοις μέρεσιν, ὧν διαταραττομένων συμβαίνει τὸ μεθύειν. οἱ δὲ γέροντες ὅτι μὲν εἰσὶν ἐνδεεῖς ἰκμάδος οἰκείας, τοῖνομά μοι δοκεῖ φράζειν πρῶτον: οὐ γὰρ ὡς ῥέοντες εἰς γῆν, ἀλλ' ὡς γῶδες καὶ γεηροὶ τινες, ἤδη γιγνώμενοι τὴν ἔξιν οὕτω παραγορεύονται. δηλοῖ δὲ καὶ τὸ δυσκαμπέσαυτῶν καὶ σκληρὸν, ἔτι δ' ἢ τραχύτης; τὴν ξηρότητα τῆς φύσεως, ὅταν οὖν ἐμπίνουσιν, εἰκὸς ἀναλαμβάνεσθαι τὸν οἶνον, τοῦ σώματος σπογγώδους διὰ τὸν αἰχμὸν ὄντος: εἴτ' ἐμμένοντα πληγὰς καὶ βαρύτητας ἐμποιεῖν. ὡς γὰρ τὰ ρεύματα τῶν μὲν πυκνῶν ἀποκλύζεται χωρίον καὶ πηλὸν οὐ ποιεῖ τοῖς δ' ἀραιοῖς ἀναμίγνυται μᾶλλον, οὕτως ὁ οἶνος ἐν τοῖς τῶν γερόντων σώμασιν ἔχει διατριβὴν ἐλκόμενος ὑπὸ τῆς ξηρότητος, ἄνευ δὲ τούτων ἰδεῖν ἔστι τὰ συμπτώματα τῆς μέθης τὴν τῶν γερόντων φύσιν ἐξ

² See: Heitz (ed.) 1869: 66. These lines precede those paragraphs, which we intend to consider in our study.

³ Note, Paul A. Clement, the researcher and translator of Plutarch's "Quaestiones convivales", following previous experience of editors of this text (Bernardaris [ed.] 1892; Hutten [ed.] 1798; Wyttenbach [ed.] 1797), has already indicated here (Quaest. conv. III, 3), that Macrobius is an imitator of Plutarch's text in his "Saturnalia" (VII, 6, 14-21). See: Clement 1969: 226; 1.

ἐαυτῆς ἔχουσαν: ἔστι γὰρ συμπτώματα μέθης ἐπιφανέστατα, τρόμοι μὲν ἄρθρων ψελλισμοὶ δὲ γλώσσης, πλεονασμοὶ δὲ λαλιάς ὀξύτητες δ' ὀργῆς, λήθαί τε καὶ παραφοραὶ διανοίας: ὧν τὰ πολλὰ καὶ περὶ τοὺς ὑγιαίνοντας ὄντα πρεσβύτας ὀλίγης ῥοπῆς δεῖται καὶ σάλου τοῦ τυχόντος: ὥστε μὴ γένεσιν ἰδίων ἀλλὰ κοινῶν ἐπίτασιν συμπτωμάτων γίνεσθαι τὴν μέθην τῷ γέροντι: τεκμήριον δὲ τούτου τὸ μηδένειναι γέροντι νέου μεθυσθέντος ὁμοίωτερον...

...Aristotle in his *Concerning Drunkenness* did not work out the element of causation when he wrote that old men were especially susceptible to drunkenness and women least susceptible, though it was not his habit to neglect such a matter... that one part of the problem threw light upon the other. If we should rightly determine the cause where women are concerned, there would be no further need of much speculation where old men are concerned, for their natures are very emphatically opposites: moist and dry, smooth and rough, soft and hard. "The first thing about women... they possess a moist temperament which, being a component of the female, is responsible for her delicate, sleek, smooth flesh, and for her menses; wine, therefore, when it falls into a great amount of liquid, is overcome, loses its edge, and becomes completely insipid and watery. [Furthermore, one can get some hint of the causation even from Aristotle himself; for he says that people who drink all in one gulp, without drawing a breath, – a manner of drinking the ancients called 'tossing it off', – are the people least apt to fall into a state of intoxication, since the wine does not linger in them, but proceeds through the body and is pushed out by the force of the draught]⁴. And we usually see women drinking in this fashion. Again, it is likely that the female body, on account of the constant drawing down of fluids for menstruation, has come to be provided with many passages and cut up as if by dikes and channels; and the wine doubtless falls into these, is quickly eliminated, and does not attack the body's sovereign parts, from the disturbance of which drunkenness results. As for 'old men' the word itself (*gerontes*) seems to me to be the first thing to indicate that they are in need of proper moisture, for 'old men' are so called, not as 'flowing into earth' (*rheontes eis gēn*), but as individuals now become 'soil-like' and 'earthy' (*geōdeis, geēroi*) in their condition; their stiffness and hardness, and their roughness besides, show the dryness of their substance. Therefore, when they drink, it is likely that the wine is soaked up, for their bodies because of dryness are like sponges; and then the wine lies there and afflicts them with its heaviness. For just as flood-waters run off from compact soils and do not make mud, but are soaked up in greater degree by soils of loose texture, so in the bodies of old men wine lingers on, attracted by the dryness there. Apart from these considerations, one can observe that the characteristics of intoxication are those peculiar to the nature of old men, for the characteristics of intoxication are very clear: trembling limbs and stammering tongue, excessive talkativeness, irascible temper, forgetfulness, wandering mind. Most of these exist even in healthy old men and need but a slight turn of the scale, an accidental disturbance, to bring them out. Consequently, intoxication in an old man does not produce symptomatic characteristics peculiar to the individual, but simply intensifies characteristics common to all old men. A proof of this is the fact that nothing is more like an old man than a young man drunk"⁵.

⁴ Paul A. Clement with reference to Hubert and Rose (see: Hubert [ed.]: 119) noted the non-authenticity of this place. Cf. Clement 1969: 229 (a).

⁵ Clement (tr.) 1969: 227-231. Cf. trans. by William W. Goodwin: "... Aristotle in his discourse of *Drunkenness*, affirming that old men are easily, women hardly, overtaken, did not assign the cause, since he seldom failed on such occasions. He therefore proposed it to us (we were a great many acquaintance met at supper) as a fit subject for our enquiry... One

Athenaeus, “Deipnosophistae” X, 34 (429cf)

Ἀριστοτέλης δ' ἐν τῷ περὶ μέθης φησὶν “εἰ ὁ οἶνος μετρίως ἀφεψηθεῖ, πινόμενος ἦπτον μεθύσκει”. τὴν γὰρ δύναμιν ἀφεψηθέντος αὐτοῦ ἀσθενεστέραν γίνεσθαι. “μεθύσκονται δέ, φησιν, οἱ γεραίτεροι τάχιστα, δι' ὀλιγότητα καὶ ἀσθένειαν τοῦ περὶ αὐτοὺς ἐνυπάρχοντος φύσει θερμοῦ. καὶ οἱ παντελῶς δὲ νέοι τάχιον μεθύσκονται διὰ τὸ πλῆθος τοῦ ἐνυπάρχοντος θερμοῦ· τῷ γὰρ ἐκ τοῦ οἴνου προσγινομένῳ κρατοῦνται ῥαδίως...”

Aristotle says in the work “On Drunkenness”: “If wine be boiled down moderately, the drinking of it is less apt to cause intoxication; for the potency of it when boiled down becomes weaker. Older men, he continues, become intoxicated soonest because of the slightness and weakness of the natural heat contained within them. But very young persons also become intoxicated rather quickly because of the large amount of heat within them; for they are easily overpowered by the heat which is added from the wine...”⁶.

part will conduce to the discovery of the other; and if we rightly hit the cause in relation to the women, the difficulty, as it concerns the old men, will be easily despatched; for their two natures are quite contrary. Moistness, smoothness, and softness belong to the one; and dryness, roughness, and hardness are the accidents of the other. As for women, I think the principal cause is the moistness of their temper; this produceth a softness in the flesh, a shining smoothness, and their usual purgations. Now when wine is mixed with a great deal of weak liquor, it is overpowered by that, loses its strength, and becomes flat and waterish. [Some reason likewise may be drawn from Aristotle himself; for he affirms that those that drink fast, and take a large draught without drawing breath, are seldom overtaken, because the wine doth not stay long in their bodies, but having acquired an impetus by this greedy drinking, suddenly runs through; and women are generally observed to drink after that manner]. Besides, it is probable that their bodies, by reason of the continual deflection of the moisture in order to their usual purgations, are very porous, and divided as it were into many little pipes and conduits; into which when the wine falls, it is quickly conveyed away, and doth not lie and fret the principal parts, from whose disturbance drunkenness proceeds. But that old men want the natural moisture, even the name γέροντες, in my opinion, intimates; for that name was given them not as inclining to the earth (ρέοντες εἰς γῆν), but as being in the habit of their body γεώδεις and γηροί, *earthlike* and *earthy*. Besides, the stiffness and roughness prove the dryness of their nature. Therefore it is probable that, when they drink, their body, being grown spongy by the dryness of its nature, soaks up the wine, and that lying in the vessels it affects the senses and prevents the natural motions. For as floods of water glide over the close grounds, nor make them slabby, but quickly sink into the open and chapped fields; thus wine, being sucked in by the dry parts, lies and works in the bodies of old men. But besides, it is easy to observe, that age of itself hath all the symptoms of drunkenness. These symptoms everybody knows; shaking of the joints, faltering of the tongue, babbling, passion, forgetfulness, and distraction of the mind; many of which being incident to old men, even whilst they are well and in perfect health, are heightened by any little irregularity and accidental debauch. So that drunkenness doth not beget in old men any new and proper symptoms, but only intend and increase the common ones. And an evident sign of this is, that nothing is so like an old man as a young man drunk”. Goodwin (tr.) 1874.

⁶ Gulick (tr.) 1957: IV, 445. Cf. trans. by C.D. Yonge: “And Aristotle, in his treatise “On Drinking”, says, ‘If the wine be moderately boiled, then when it is drunk, it is less apt to intoxicate; for, as some of its power has been boiled away, it has become weaker’. And he also says, ‘Old men, become drunk more quickly on account of the small quantity of natural warmth which there is in them, and also of the weakness of what there is. And again, those who are very young get drunk very quickly, on account of the great quantity of natural warmth

Macrobius, "Saturnalia" VII, 6, 15-16:

(15) Legisse apud philosophum Graecum memini (ni fallor, ille Aristoteles fuit in libro quem de ebrietate composuit) mulieres raro in ebrietatem cadere, crebro senes: nec causam vel huius frequentiae vel illius raritatis adiecit. Et... ad naturam corporum tota haec quaestio pertinet... (16) ...Recte et hoc Aristoteles, ut cetera... Mulieres, inquit, raro ebriantur, crebro senes. Rationis plena gemina ista sententia, et altera pendet ex altera. Nam cum didicerimus quid mulieres ab ebrietate defendat, iam tenemus quid senes ad hoc frequenter inpellat: contrariam enim sortita naturam sunt muliebre corpus et corpus senile.

"I remember having read in the work of a Greek philosopher (unless I am mistaken, it was Aristotle's treatise "On Drunkenness") that women rarely become drunk but old men often, and that no explanation was given either of the frequency of the one occurrence or of the rarity of the other. Non since this question is one that is wholly concerned with our bodily nature... (16) In this as in everything else... Aristotle is right... Women, he says, rarely become drunk, old men often. There is a completely rational explanation of each part of this twofold statement, and the one depends on the other; for when we have learned what it is that keeps women from becoming drunk, then we know what it is that often brings old men to this pass, since it so happens that the nature of a woman's body is the direct opposite of the nature of an old man's body"⁷.

As can be seen from the texts by Plutarch, Athenaeus and Macrobius, they all have doctrinal parallels relating to the properties of wine, the nature of intoxication of persons – in particular women, old and young men. The paraphrase by Plutarch is the most informative. However his text lacks the detail presented by Athenaeus (for instance, there is no mention of wine losing its strength after short period of boiling) and Macrobius (for example, there is no Aristotle's apologetic position in relation to women). With regard to the textual / lexical parallels, they are absent, although minor similarities exist.

Note all these fragments have certain features, which should be analysed. So, Plutarch uses corresponding masculine (οἱ γέροντες) and feminine (αἱ γυναῖκες) nouns, when stating that the aged men are more susceptible to intoxication than women. Accordingly here, in making comparisons Plutarch violates the logic: he takes the pair "women / old men" instead of pairs "old men / old women", "women / men", "the young / the old". However below, in his statement about young people and the elderly, such logic is preserved.

Unlike Plutarch, in treating the question similarly Athenaeus does not mention women at all and briefly writes (preserving gender and age parallels) only about the old men (οἱ γεραιότεροι) and young men (νέοι), whose reaction to wine consumed is the same.

In comparison to Plutarch, Macrobius' discussion is more elaborate. He writes about women (mulieres), who are obviously young, and some "senes" (pl. from Lat. "senex"), which may equally refer to the old people of the same sex (i.e. old women or old men) or of different sexes (that is, old women and

that there is in them; for, in consequence, they are easily subdued by the warmth proceeding from the wine which is added to their natural warmth...". Yonge (tr.) 1854: II, 677-678.

⁷ See: Davies (tr.) 1969: 470.

old men). In relation to Macrobius' text, two possible readings are discussed. To preserve correct practice of contrasting only comparable groups (similar to that of Athenaeus, who compared old men and young men), then in the text of Macrobius, who speaks of women, it is necessary to understand "senes" as a feminine noun in plural ("old women")⁸. Then, in his text the young women (mulieres) resistant to intoxication will be opposed to old women susceptible to intoxication. On the contrary, if we treat "senes" as a masculine noun in plural ("old men"), then incomparable elements are contrasted.

Macrobius further notes (Sat. VII, 6, 16), that the difference is due to the nature of their bodies (Here and below, "senes" is understood to be a feminine noun [or adjective] in plural): "There is [Aristotle's] explanation of each part of this twofold statement, and the one depends on the other; for when we have learned what it is that keeps [young] women from becoming drunk, then we know what it is that often brings old women to this pass, since it so happens that the nature of a [young] woman's body is the direct opposite of the nature of an old woman's body"⁹.

The subsequent Macrobius' explanation (Sat. VII, 6, 17-21) helps to better understanding of the idea of Aristotle, which perhaps was talking about the nature of the effect of wine on women of different ages:

(17) Mulier humectissimo est corpore. Docet hoc et levitas cutis et splendor, docent praecipue adsiduae purgationes superfluo exonerantes corpus humore. Cum ergo epotum vinum in tam largum ceciderit humorem, vim suam perdit et fit dilutius, nec facile crebri sedem ferit fortitudine eius extincta. (18) Sed et haec ratio iuvat sententiae veritatem: Quod muliebre corpus crebris purgationibus deputatum pluribus consertum est foraminibus, ut pateat in meatus et vias praebeat humori in egestionis exitium confluenti, per haec foramina vapor vini celeriter evanescit. (19) Contra senibus siccum corpus est, quod probat asperitas et squalor cutis. Unde et haec aetas ad flexum fit difficilior, quod est indicium siccitatis. Intra hos vinum nec patitur contrarietatem repugnantis humoris, et integra vi sua adhaeret corpori arido, et mox loca tenet quae sapere homini ministrant. (20) Dura quoque esse senum corpora nulla dubitatio est: et ideo ipsi etiam naturales meatus in membris durioribus obserantur, et hausto vino exhalatio nulla contingit, sed totum ad ipsam sedem mentis ascendit.

Below there is P. Davies' translation of this passage with some changing, realizing "senes" as the feminine noun:

(17) A [young] woman's body is full of moisture, as appears from the smoothness and sheen of her skin, and above all from the repeated purgings which rid her body of the burden of superfluous fluid. The wine, then, that a woman drinks meets such an abundance of fluid that it loses its force and becomes diluted, and with its strength extinguished it does not easily attack the seat of the brain. (18) The truth of this statement is supported by the further consideration that a [young] woman's body, being subject to frequent purgings, is provided with a number of outlets to open up channels and make ways for the exit of the moisture that collects for evacuation, and it is through these outlets that the fumes of the wine quickly disappear.

⁸ This meaning for "senes" was chosen by Russian scholar. See: Zvirevich (tr.) 2013: 484-485.

⁹ See P. Davies' translation of this passage, realizing "senes" as the masculine noun (Davies [tr.] 1969: 470). Compare Russian translation (Zvirevich [tr.] 2013: 484).

(19) An old woman's body, on the other hand, is dry, as is evident from the harshness and roughness of her skin. That is why at that time of life it becomes more difficult to bend, for this too is an indication of dryness. Wine drunk by and old woman encounters no resistance and opposition from moisture but lays hold of the dry body with its strength unabated and presently takes possession of the parts which serve a man's faculty of reason. (20) The bodies of old women are, without doubt, hard as well; and so, in these harder limbs, the natural channels themselves also become blocked, and consequently there are no means of escape for the fumes of the wine drunk, but they ascend in their entirety to the very seat of the mind¹⁰.

The next statement of Macrobius (Sat. VII, 6, 21) accurately reproduces the relevant text of Plutarch (Quaest. conv. III, 3, 1 [650ef]). Here Macrobius (as Plutarch), adhering to comparative logic, writes about similar physiological and psychological qualities of being in a sober condition for old men and for drunken young men, as well as about the similarity of their behavioral states:

(21) Hinc fit ut et sani senes malis ebriorum laborent, tremore membrorum, linguae titubantia, abundantia loquendi, iracundiae concitacione: quibus tam subiacent iuvenes ebrii quam senes sobrii. Si ergo levem pertulerint impulsus vini, non accipiunt haec mala, sed incitant quibus aetatis ratione iam capti sunt.

"Thus it happens that, even when they are sober, old men labor under the unpleasantnesses which attend drunkenness – for their limbs tremble, their speech is indistinct, they are talkative, and they are easily provoked to anger – and in their liability to these conditions old men sober resemble young men drunk. If, then, old men are but slightly under the influence of wine, they do not experience these unpleasant symptoms for the first time but rather exhibit in a more marked degree symptoms to which they have already become subject by reason of their age" [Ibidem].

Thus, on the basis of analysis of the fragments by Plutarch, Athenaeus and Macrobius it is possible to come to the following conclusion. In this fragment of Aristotle's lost treatise the questions about the effect of wine on the persons had been discussed – not only of different sexes, but different age groups (young women and men – old women and men), whilst preserving the logic of comparison, which corresponds to similar practices in other Aristotle's works. Certainly, in the formulation of this conclusion it is necessary to consider not only the secondary of Macrobius as the Latin author and his indirect use of Aristotle's texts, but compilation manner of Plutarch's and Athenaeus' writing, and the inability to determine, what and how they were borrowing from Aristotle, direct or indirect. As to the question of the imitation by Macrobius (Sat. VII, 6, 15-21) Plutarch's text (Quaest. conv. III, 3, 1), it can not be resolved uniquely. However, based on an analysis of Macrobius' other indirect borrowing from Aristotle, we can suppose, that Macrobius had followed some other sources, closer to his time, for example, a Latin paraphrase of Aristotle's text, which could not be saved to our time. Finally, on the basis of the fragments of Plutarch, Athenaeus and Macrobius an attempt has been made to reconstruct ideas from the epoch of Aristotle concerning the effects of intoxication on persons of different age and gender groups.

¹⁰ See: Davies (tr.) 1969: 470-471.

ON THE EFFECT OF INTOXICATION ON THE PERSONS,
DEPENDING ON THEIR AGE AND SEX

(*ap. Plut., Quaest. conv. III, 3, 1 [650af], Ath., Deipn. X, 34 [429cd], Macr., Sat. VII, 6, 15-21*)

Effect of wine per person varies depending on the temperature of the wine. If it is boiled a little, it will lose its strength and intoxication effect is less (Ath.); if it is drunk in one gulp, also the intoxication effect is less, because it will pass through the body pushed in a rapid onslaught (Plut.). Effect of the wine varies depending on the nature of the person, due to the age (Plut.) and sex. So, [young (Macr.) women] having an opposite nature, are less susceptible to intoxication, than old women (Macr.) and old men (Plut.). [Besides], young women rarely get drunk, old women frequently (Macr.). The nature of [young] women is characterized by moisture, smoothness and softness; the nature of [old women (Macr.)] and old men is characterized by dryness, roughness and stiffness (Plut., Macr.). Accordingly, the nature of [the first group, that is young] women (Macr.) is inherent in the wet mixing (Plut.), the nature [of the second group], that is old women is inherent in dry mixing (Macr.), as well as the nature of old men (Plut., Macr.). So, [young (Macr.)] women have a very moist and porous body with a soft and shining smooth skin (Macr., Plut.), which is constantly able to weep and often cleaned (Plut., Macr.). Such a body riddled with many holes (Macr.) and little pipes and conduits, is opened for the exit of the moisture. It gives the moisture the exit, when it expires in the form of frequent purgings (Macr.). [Therefore] when such wine is drunk, it is getting inside such a body saturated with numerous holes and, in its moist environment, loses its strength. Wine becomes non palpable, watery and diluted, and its strength is weakened. [For this reason], evaporated through bodily holes it does not lie in and effect the principal parts, from whose disturbance drunkenness proceeds and could hardly affect the mind (Plut., Macr.). [On the contrary], old women and old men have the body, which is dry, dense and stiff with rough and wrinkled skin (Plut., Macr.), spongiform, due to desiccation of body tissue.

Getting into such body all the natural channels of which are blocked (Macr.), the wine in the absence of resistance of moisture and keeping its strength, gets fixed there and takes possession of the mind (Macr.). The wine, soaking and stopping in the body because of its dryness (Plut.), causes intoxication and painful shocks: limbs tremble, faltering of the tongue, babbling, irritability, forgetfulness, accidental debauch (Plut., Macr.). All these symptoms pertaining to old men (Plut.) and old women (Macr.) in their healthy condition, are aggravated under the influence of wine (Plut., Macr.).

So, in general, old men [and old women (Macr.)] are easily intoxicated (Plut.) because their bodies do not have enough moistness (Plut.). The drunken young man is very similar to the old man (Plut.), because he has the same symptoms (Macr.). [In addition], young people get drunk quickly for the reason that they have a lot of [the own] warmth; this added warmth from wine quickly overpowers them. Elderly people are vulnerable to intoxication more quickly due to the fact that they have less of the natural warmth [than young people] and it is weaker (Ath.).

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Прояснение смысла и содержания фрагмента «Об опьянении», приписываемого Аристотелю, посредством «Сатурналий» Макробия

В работе обсуждается реконструированный по Плутарху (Quaest. conv. III, 3, 1 [650af]) и Афиней (Deipn. X, 34 [429cd]) фрагмент (fr. 6 / 99 Heitz; fr. 109 Rose; fr. 8-9 Ross) приписываемого Аристотелю и не дошедшего до нас сочинения «Об опьянении» (возможно, «Пир, или Об опьянении»), в котором шла речь об употреблении вина и его воздействия на человека в зависимости от пола и возраста. Отмечено, что применительно к этому месту одним из ранних издателей (Heitz [1869], p. 66) уже было обращено внимание на Макробия (Sat. VII, 6, 15-16), что не было принято последующими исследователями текстов Аристотеля. Проводится сравнительный анализ текстов Плутарха, Афиней и Макробия; анализируются их сходства и отличия. Предлагается использовать дальнейшее изложение Макробия (Sat. VII, 6, 17-21) для лучшего понимания содержания рассматриваемого фрагмента и реконструкции современных Аристотелю представлений о природе и механизме опьянения.

Ключевые слова: Аристотель, «Об опьянении», фрагмент, содержание, реконструкция, Макробий

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