

Remembrance of things past is a motif in archaic monody; yet, apart from Sappho, scholarly interest has focused primarily on epic memory, with articles such as that of W. Rösler on sympotic *mnemosyne* (*Sympotica*, ed. O. Murray, 1990) providing a rare exception. My paper draws attention to this neglected aspect of monody by discussing Alcaeus, a poet who, through frequent references to *μνήμη* (fr. 6.11, 75.7, 169+171+172+173.6; 206.4) and *λήθη* (fr. 39.4, 70.9, 72.7, 73.8) and sheer use of the past tense (35% of all verbs –highest rate in monody), best exemplifies the genre's gravitation towards the past. I argue that memory and forgetfulness in Alcaeus are interconnected and understood as political instruments intended to galvanize the struggle against the tyrant. Moreover, just as later in Herodotus memory becomes a source of historical causation (e.g., 5.105) and in tragedy a source of divine *τίσις*, so in Alcaeus memory is a political and moral force which must guide the actions of the *hetaireia*.

In Alcaeus memory reactivates the past not simply out of nostalgia, but for practical purposes, either explicitly in the tradition of military exhortations, as in fr. 6, or in a more subdued manner, as in fr. 140, in which the military hall is transformed into an idealized Golden Age-like environment permeated by the valor of the aristocratic warrior. Thus in the life of the *hetaireia* memory has a positive resonance; when however it applies to Pittacus, it assumes negative connotations, as it reveals the deficiencies of his character. While the aristocratic companion recalls the exalted past of his lineage, the tyrant remembers things which bring only disgrace: the noisy, excessive drinking of unmixed wine; affiliation with men of low birth; lack of a reputable family pedigree (fr. 72). But while Pittacus remembers things he ought to forget, he forgets things he ought to remember, namely his solemn oaths to Alcaeus' *hetaireia* (fr. 129). Alcaeus perceives human behavior with an ethical eye, as in fr. 68 and 298, in which Pittacus' offences (*μῆνδικα*) must be punished by stoning, bringing to mind the treatment of the *φαρμακός*, by which communities attempt to cleanse pollution through the stoning of those who have offended the gods. In this context, the treachery of Pittacus is raised from political infidelity to transgression of moral laws which calls for the intervention of the divine Avengers, the Erinyes (fr. 129. 14). In tragedy one of the most common epithets of a Fury is *μνήμων* (Aesch. *PV*. 516, *Ag*. 155, *Eum*. 383; Soph. *Aj*. 1390), and their memory, together with the memory of men, serves to deliver vengeance and administer justice. In the poetry of Alcaeus, the speaker, with his emphasis on Pittacus' trampling on oaths, calls on the members of his company to play the role of human Erinyes: if they are to restore justice and exact punishment, they too must not forget the violations of the tyrant and the fall of the aristocracy from its rightful place. In the light of this precept we may understand better the unusually high concentration of hortatory statements in Alcaeus' poetry.