

This paper argues that character-quoted speech in the *Iliad* normally represents invented speech rather than an “actual” speech heard or spoken by the speaker or his addressee(s). The most comprehensive account of character-quoted speech, in contrast, argues that character-embedded speech is characterized by the quoter modifying, or in extreme cases inventing, what was said to suit his own feelings or aims in his speech (de Jong 2004: 178-79). In fact invention is the norm, not the extreme. This is consistent with the way actual speakers in a variety of contexts (Tannen 1986, Collins 2001) use direct quotation when they talk.

Over half of the twenty speeches quoted by characters in the *Iliad* are hypothetical. Nine are explicitly cast as hypothetical with τῖς introductory verses (de Jong 1987); two others are hypothetical but have named speakers. As a group, these speeches make a hypothetical speech the default for the *Iliad*, both because there are so many of them as a proportion of the whole and because they are so consistent with one another. They divide into two groups. First, various characters dramatize strong emotions about their loved ones or their own battle exploits by imagining the hostile or scoffing remarks of their enemies if they or their loved one dies or is otherwise degraded. Alternatively, characters use hypothetical quotations by friendly speakers to persuade others to follow an order or suggestion. This rhetorical strategy is dominated by Hector, who consistently overestimates how friendly others are to him and how amenable they are to his persuasion.

Five characters quote speeches made by named speakers at some particular point in the past when the current addressees were present in order to persuade their addressees to go along with their point. In all of these speeches, the speaker has unusual authority of some kind that the quoter wants to use to drive home his point. Two of these quote advice given by fathers to their sons. Odysseus reminds Achilles of Peleus’ advice to restrain his temper (9.254-58) as he entreats him to return to the Greek force; similarly, Nestor quotes Menoitius’ advice to Patroclus to obey Achilles at Troy (11.786-89). The multiple appearances of fathers as persuasive authority figures at linked, crucial decision points in the poem strengthen the central thematic role that the father/son relationship has in the *Iliad* as a whole.

Four speeches occur in stories. If we view invented speech as the *Iliad*’s norm for characters, then Agamemnon’s three quotations of gods in the story of Zeus and Ate in book 19 (78-144) make sense in the same way as other invented or hypothetical speech: they aim to persuade the audience to follow Agamemnon’s point, namely that he is not responsible for offending Achilles. He exceeds other speakers of hypothetical speeches by attributing these to the gods, but this is consistent with his exalted ideas of his own importance. Only Glaucus quotes a speech with no clear persuasive function, when he quotes the deceptive speech of Anteia about Bellerophon in his genealogy in book 6. Normally in the *Iliad*, even very long stories and paradeigmata lack any direct quotation. This one contains direct speech because it is following patterns of story-telling in scenes of ξενίᾱ, of which there are many in the *Odyssey* but only this one in the *Iliad*.