
This paper reconsiders the narrative of his own death delivered by the shade of Deiphobus in Aeneid 6 (509-530). This episode is usually compared to Agamemnon's encounter with Odysseus in the first nekuisa of the Odyssey, but I argue that the underworld meeting of Agamemnon and Amphimedon in the second nekuisa (Odyssey 24.121-190) is also an important intertextual model. Deiphobus and Amphimedon both accuse a woman – Helen, Penelope – of conspiring with their sexual rivals – Menelaus, Odysseus – to bring about their deaths. Yet comparison of Amphimedon’s and Deiphobus’ narratives highlights the misleading and self-aggrandizing character of their rhetoric and raises questions about how women are represented by male narrators and by the epic tradition more broadly. This paper suggests that Deiphobus’ narrative works together with other competing and contradictory views of Helen within the Aeneid in order to fracture the epic tradition’s univocal representation of her – and women more generally – as casus belli.

Mots-clés: