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“You’ve Got a Friend in Me”: The Principles of *De Amicitia* in Cicero's *Philippics*

44 BCE was a momentous year in the Roman world. It opened with Caesar taking the office of *dictator perpetuo* (dictator for life) and being offered a crown at the Lupercalia festival, continued with his assassination on the Ides of March and the departure of the chief culprits in June, and ended with the flight of Antonius from Rome into Cisalpine Gaul to deal with a revolt of his troops, leaving the Senate free to side with the young Octavian. Cicero was not idle during this period. Unable to perform most of his political duties during the civil war and Caesar’s dictatorship, he had instead turned to philosophy as a way to aid his fellow countrymen. During the period immediately after the death of Caesar (April-November), the works of Cicero gain a political importance and applicability that were missing before. These compositions (*De gloria*, *De amicitia*, and *De officiis*) focused on specific aristocratic concepts that would have resonated with Cicero’s elite readers. In each case he redefines the traditional Republican value in order to emphasize solidarity among the nobles against the wishes of various populist leaders and would-be tyrants such as Antonius. In this paper, I suggest that Cicero applies his redefinition of *amicitia* in the *First Philippic*, following the laws put forth in *De amicitia*, in the hope of effecting a reconciliation between Antonius and the Senate. Further, after Antonius’ furious reply, Cicero’s decision to abandon this friendship becomes apparent in his scathing *Second Philippic*, in which the ties of *amicitia*, and therefore its laws, are broken.