

## Cicero Philippic - IGCSE extract

Cicero in this speech has been attacking Mark Antony. Cicero disapproves of him and the way in which he is ruling Rome.

In this section he begins by suggesting with imperatives that Antony should change his ways: he says that he should care more about his country, and be more influenced by his public duty than his personal friendships. He is suggesting that he is selfish and rules for his own benefit. Cicero stresses this at the start with **quaeso** and **aliquando**, both of which suggest that Antony ought to see sense and change. He then makes a contrast between two types of Romans, those who have come before Antony (**quibus ortus sis**) and those he spends his time with. The implication is clearly that he is too affected by friends, who are not the same kind of person as Romans of the past, and that this is bad for Rome.

Cicero then says that he does not mind what happens to him (**mecum ut voles**); what is important is that Antony should do what his country wants. Not only is Cicero saying that Antony needs to behave differently, but also that he does not care what happens to himself. This immediately suggests that he cares about Rome but does not regard himself ultimately as important.

When Cicero says **de te tu videris** this is the last time that Cicero suggests directly that Antony should make changes. In fact he only makes one more reference to Antony after this, when he says (**gladios**) **non pertimescam tuos**. From now on he talks about his own lack of fear, and his willingness to die. He is suggesting first that what is most important is for the state to be run well, and secondly that he sees his own part as very significant, as he implies that as a result of opposing Antony he may die, and that by dying might bring about change.

After making it clear that he is now going to talk about himself rather than Antony (**ego de me ipse profitebor**), he reminds his audience of his brave defence of the state in the past, with a very balanced contrast: **defendi ... adulescens, non deseram senex**, referring in the first section to his actions as consul and perhaps his earlier successes as a lawyer, and then to the current situation. He then makes another contrast between his attitude towards Catiline who led a conspiracy during his consulship, and Antony. Cicero is not only saying that he is no more afraid of Antony than he was of Catiline (and possibly less) but he is also equating Antony's actions with those of the clearly illegal Catiline. The repeated balance between **defendi/contempsi** and **non deseram/non pertimescam** is striking.

From now on Cicero continues to refer to the possibility of his own death - presumably as a result of his opposition to Antony, with a mixture of modesty and self-importance. He says he would gladly die to bring back Rome's **libertas**, and ironically refers to his dying as being a chance for a kind of rebirth of Rome, with the recent troubles seen as birth pangs before a brighter future comes from them.

Then instead of simply saying that he is old and so should not mind dying, he reminds his audience that he said something similar, in the very same place, twenty years before when he was comparatively young, which must now therefore be even more true. For variety, he expresses this as a rhetorical question: **quanto verius ...**, with a balance between the final **consulari** and **seni**, and alliteration in **mortem immaturam** and **nunc negabo**.

Then he says that not only is he willing to die but he would actually want it - because he can feel proud of his career - his jobs for the state and the work he has done. However he makes it clear at the end that he would give up his life only in return for two things which he regards as most important, one that Rome should return to political freedom, which is emphasised by the warm assonance of -m from **unum** to **relinquam**, and by the suggestion that the gods would want this, and the other that those involved in politics - for good or for bad - should be treated accordingly. This is clearly a suggestion that Antony should be punished. The repetition of **cuique ... quisque** stresses that each individual should be held responsible for his political activity. Making this allusion which clearly refers to Antony without naming him, brings the whole speech to an effective end.