

RIPPLE ENGLISH

ACTIVE LEARNING PROGRAM

Workbook for:

“Witch Hunts and Information Literacy”

問題は解きっぱなしにしないで！

英語資格試験の学習は、**解いた後の復習**をしなければほとんど効果はありません。答え合わせをしておしまいせず、**テキストの音読練習やリスニング、多読学習などのインプット学習**を何度も反復して記憶に定着させましょう。ホームページからダウンロードできる音読練習用のテキストをぜひご活用ください。また、数日置いてから再度解き直すのも効果的です。答えを記憶してしまっているかもしれませんが、回答の根拠をなぞりながら繰り返し解くことで有効な復習になります！

Witch Hunts and Information Literacy

1. Heinrich Kramer was a best-selling writer in 15th-Century Europe. In 1486, he wrote *Malleus Maleficarum* or *The Hammer of Witches*, an encyclopedic handbook on witch hunting. It describes the evil acts of witches allied with the devil and conspiring against the Christian world, and how to effectively identify and punish them. This book was so popular that it reached its eighth edition by 1500, perhaps because it appealed to various feelings, such as indignation against the conspiracies and a morbid interest in orgies and sexual acts with demons. It sparked the storm of witch hunts across Europe and served to justify the execution of an estimated 40,000 to 60,000 innocent people.
 2. Meanwhile, *On the Revolutions of the Heavenly Spheres* by Nicolaus Copernicus in 1543 was an all-time worst seller. This historic book brought about the paradigm shift from the geocentric system to the heliocentric system, paving the way for the Scientific Revolution. However, its initial print run of 400 failed to sell out, and it took until 1566 for the second impression to be published. Both were the products of the printing press, yet the technology never guaranteed that the truth would prevail. Witch hunts were the biggest flaw in the history of information literacy. How do Homo sapiens fall into a harmful delusion collectively?
- (1) The word “encyclopedic” in the passage is closest in meaning to
 - A. controversial
 - B. comprehensible
 - C. widespread
 - D. comprehensive
 - (2) According to paragraph 1, what was the impact of *Malleus Maleficarum* on European society?
 - A. It helped promote scientific understanding of mental illness.
 - B. It discouraged superstition and led to the end of witch hunts.
 - C. It fueled mass hysteria and justified the persecution of tens of thousands.
 - D. It was banned shortly after publication due to its graphic content.
 - (3) According to paragraph 2, which of the following is NOT true?
 - A. Copernicus’s book helped initiate a major shift from a geocentric to a heliocentric worldview.
 - B. The initial sales of *On the Revolutions of the Heavenly Spheres* were very poor.
 - C. The printing press guaranteed that truthful scientific ideas would spread quickly.
 - D. Witch hunts represent a major historical failure in information literacy.

3. Blaise Pascal said, “Men never do evil so completely and cheerfully as when they do it from religious conviction.” In a small German town of Nördlingen in April 1590, Rebekka Lemp, a mother of six children, was accused of being a witch by other alleged witches and put in jail. After five sessions of torture, she wrote to her husband, “The judges are trying to force a confession from me. My dear, send me some drug with which I can die; otherwise I would confess. If not today, please send it tomorrow.” She wished for her own death because she feared that, under torture, she might make a false confession, betray her innocent neighbors, and denounce them as witches.
4. Here are some typical interrogations in witch trials. “How many years have you been a witch?” “Which demons and humans attended the witches’ gathering?” “What kind of sexual acts did you commit with the devil?” In response to such absurd questions, what answer is there other than “I have no knowledge of that”? However, when the accused person refused to confess, it was seen as evidence that she or he was a stubborn witch. Moreover, even if their innocence had been proven, they were rarely set free as a release would have implied that the arrest and torture had been conducted rashly, thus damaging the judges’ reputation.
5. On September 9th, after 5 months of imprisonment and torture, Rebekka was burned at the stake. Not only Rebekka but another 32 witches were also executed in this town that year. The judges **rejoiced** in the belief that with each witch burned, the Christian world was further purified.

(4) According to paragraph 3, why did Rebekka Lemp ask her husband to send her a drug to die?

- A. She wanted to avoid being tried in a public court.
- B. She feared that torture would force her to falsely accuse others.
- C. She believed she was actually guilty of witchcraft.
- D. She hoped to escape from jail to protect her six children.

(5) According to paragraph 4, which of the following is NOT true?

- A. People proven innocent in witch trials were typically released without issue.
- B. The questions asked during witch trials were often irrational and accusatory.
- C. Refusing to confess during a witch trial was often treated as proof of guilt.
- D. Judges were hesitant to release the accused to protect their own reputations.

(6) The word “rejoice” in the passage is closest in meaning to

- A. be astonished
- B. be overwhelmed
- C. be lamented
- D. be delighted

6. With the spread of the witchcraft conspiracy theory at the end of the 15th century, people began denouncing one another on flimsy evidence. However, there were numerous other motives that drove witch hunts. The most typical cause was the desire to look for scapegoats to blame for misfortunes. A failed harvest by a storm was attributed to witchcraft. When a man became sexually impotent, it was blamed on a curse by his ex-lover.
7. Financial motives were also behind the scenes in many cases. Witch trials did not end with the execution of the accused; they were almost always accompanied by the confiscation of their property. In fact, witch trials cost a lot for maintaining jails, paying the inquisitors, covering the costs of tortures, and buying firewood and oil. All of these costs had to be covered by the witch's estate, so the authorities thoroughly examined the properties of the accused as soon as they were arrested. It was not uncommon for priests to fight over the decaying corpse of a heretic, as the right to confiscate property was linked to the body. In fact, witch trials notably declined during 1630 and 1631, when the Holy Roman Empire temporarily banned the confiscation of property, indicating that it was a major incentive behind witch hunting.
8. However, they were not just driven by grudges or money. They sincerely believed in witchcraft, genuinely afraid of witches flying through the night sky, and firmly convinced that burning witches was good for the community. They might not have been aware of their scapegoating impulse and financial motives, but unbeknownst to them, these causes certainly drove them to witch hunts.

- (7) According to paragraph 6, which of the following is true?
- A. Witch hunts were based entirely on solid and objective evidence.
 - B. Failed harvests and personal misfortunes were often blamed on supposed witches.
 - C. Witchcraft conspiracy theories were rare and quickly dismissed in the 15th century.
 - D. People avoided denouncing others as witches without undeniable proof.
- (8) According to paragraph 7, which of the following is NOT true?
- A. Confiscated property of accused witches was used to cover the costs of trials and executions.
 - B. Authorities often investigated the financial worth of an accused person early in the trial process.
 - C. Witch trials sharply increased when confiscation of property was banned in the Holy Roman Empire.
 - D. Financial incentives were a significant driving force behind many witch hunts.
- (9) According to paragraph 8, what made the witch hunters' actions particularly dangerous?
- A. They were only motivated by money and personal grudges.
 - B. They didn't believe in witchcraft but acted under political pressure.
 - C. They sincerely believed they were doing good, unaware of deeper motives like fear and scapegoating.
 - D. They secretly protected accused witches while pretending to punish them.

9. Around the 10th Century, leaders of the Christian community denied the existence of witches and sorcery. In fact, the Bible doesn't focus on witches, and one can barely find relevant references in its pages. Nevertheless, why did people in early modern Europe collectively fall into the witchcraft conspiracy? It was because numerous factors had piled up and become intertwined during this period. The weight of "evidence against witches" accumulated brick by brick, and by the late 15th century, the roof gave way under the strain.
10. Among those factors, this passage will discuss three primary causes. The first cause was the accumulation of folklore. Since ancient times, people across cultures held superstitions about those capable of flying through the night sky on a broom and causing crop failure, livestock death, and sexual impotence. Based on these stereotypes, similar folklore was repeated and accumulated across regions. Let's say that you are stared at by an old woman in your village, and your cattle become sick. Then, you will be told stories like, "A similar thing happened five years ago," "The same thing occurred in the next village last month," and "It must be witchcraft." The story today will also be reproduced in the community for a long period of time. The more such stories are repeated and accumulated, the harder it is to dismiss them as pure fiction. Given that everyone has talked about witchcraft for centuries, how can they all entirely be lies?
11. The second factor was the misinterpretation and cherry-picking of past respected theologians. *The Hammer of Witches* and other books frequently quote Augustine from the 4th Century and Thomas Aquinas from the 13th Century. However, these notable writers were actually skeptical of sorcery and witches. From their vast body of writings, passages that could be read as affirmation of witches and demons were selectively and conveniently extracted. People were aware of their fame, but very few had actually read their books. Such people were vulnerable to false claims like "Saint Augustine recognized the existence of the devil."
12. Thirdly, there was a strong social anxiety and a sense of crisis in this era. People were more sensitive to heretics than ever before due to prolonged war, frequent occurrence of plague, and corruptions of Christian priests, which nudged them to believe in the conspiracy against the Christian world. Drop by drop, a glass was gradually filled with motives for believing in the witch conspiracy until, by the end of the 15th Century, the tipping point was reached and the glass finally overflowed.
- (10) According to paragraph 9, why did belief in witchcraft spread in early modern Europe despite earlier Christian leaders denying its existence?
- A. The Bible contains many detailed descriptions of witches and their powers.
 - B. Political leaders promoted witchcraft beliefs to control the population.
 - C. Scientific discoveries in the 15th century proved that witches were real.
 - D. A complex buildup of various factors over time led to widespread belief in witchcraft.
- (11) According to paragraph 10, which of the following is true?
- A. Folklore and accumulated stories made it easier for people to dismiss witchcraft as a myth.
 - B. Repeated community stories about witchcraft made accusations feel more credible.
 - C. Belief in witchcraft was limited to one specific region and time period.
 - D. Most people believed witchcraft stories only if they had scientific evidence.
- (12) According to paragraph 11, how did misinterpretation of theologians like Augustine and Aquinas contribute to the spread of witch hunts?
- A. Their writings strongly supported the existence of witches and demons.
 - B. They encouraged people to perform witch trials during their lifetimes.
 - C. Their fame was used to falsely legitimize belief in witchcraft through selective quoting.
 - D. Most people widely read and correctly understood their theological arguments.
- (13) According to paragraph 12, which of the following is true?
- A. Ongoing war, disease, and corruption heightened people's fear of heretics and witches.
 - B. Widespread trust in the Church prevented people from suspecting heresy.
 - C. Social stability in the 15th century helped prevent belief in witch conspiracies.
 - D. The idea of a witch conspiracy suddenly appeared without any prior buildup.

13. Amid the grim history of witch hunts, what gives us hope is that there were always some people who dared to speak out against this cruelty. For example, a German theologian Friedrich Spee issued a scathing protest against witch hunts at the very peak of the persecutions. He wrote, “Who drives the witch hunts? It is the theologians and high-ranking priests who enjoy contemplation in comfort, oblivious to the dirty prisons, heavy chains, instruments of torture, or the cries of suffering human beings. It is also judges who regard witch hunting as a source of income.” Despite such claims, he still believed in witchcraft. However, he was indignant at the injustice in witch trials as he watched so many innocent people suffering under torture, being forced to confess, and burned at the stake.
14. Another example is a Dutch priest Cornelius Loos, who made a bold declaration in 1592 denying the existence of witches. He wrote, “A witch flying through the sky is nothing more than a delusion and fiction. There is no such thing as making a deal or having sex with the devil. They are merely forced to confess these actions under torture.” At this time, denying witches was seen as denying the Bible, which further highlights his courage and intellect to make such remarks. He was arrested and confined by the authorities, and forced to retract his statement. We know his opinion only because it survives as one of the records of retracted statements. People of that time were so fanatical about the conspiracy that his voice went unheard.
15. Notable luminaries of Renaissance history, such as Martin Luther and Jean Calvin, either supported or remained silent about the witch hunts, while the courageous voices against the brutality raised by those who risked their lives were overlooked and buried under the majority’s delusion. On one hand, there were filthy grins of the judges who cheerfully tortured and executed innocent neighbors, and on the other hand, there were desperate eyes of those who protested against this tragedy. Both are scenes from the same human society. How foolish, shameful and ugly—and yet how intelligent, brave and beautiful—Homo sapiens can be. Most importantly, we should not laugh at the witch hunts as ignorance of the past. Every one of us harbors a seed of falling into a harmful delusion and has to make the effort to keep it from sprouting. What can we do to prevent a modern-day witch hunt from taking place?

- (14) According to paragraph 13, why did Friedrich Spee protest against witch hunts?
- A. He believed witches were innocent and did not exist.
 - B. He wanted to protect the reputation of the Church.
 - C. He opposed the unjust trials and cruelty inflicted on innocent people.
 - D. He was ordered by the government to speak out against them.
- (15) According to paragraph 14, which of the following is NOT true?
- A. Cornelius Loos denied the existence of witches and criticized forced confessions.
 - B. Denying witches in the 16th century was considered equivalent to denying the Bible.
 - C. His views are known today only because his retracted statement was preserved.
 - D. Loos’s original writings were widely distributed and accepted in his time.
- (16) According to paragraph 15, which of the following is true?
- A. Most Renaissance leaders openly condemned the witch hunts and protected the accused.
 - B. The witch hunts are purely historical and have no relevance to modern society.
 - C. The paragraph suggests that every person is capable of both cruelty and courage.
 - D. Those who protested witch hunts were widely celebrated and respected at the time.
- (17) Within the whole passage, all of the following are mentioned, EXCEPT
- A. Witch trials were financially motivated, including the confiscation of property.
 - B. A major witch-hunt movement that originated in colonial North America.
 - C. Some theologians publicly criticized witch hunts, despite believing in witchcraft.
 - D. Misinterpretations of Augustine and Aquinas contributed to belief in witches.

Answers

- (1) D
- (2) C
- (3) C
- (4) B
- (5) A
- (6) D
- (7) B
- (8) C
- (9) C
- (10) D
- (11) B
- (12) C
- (13) A
- (14) C
- (15) D
- (16) C
- (17) B

(1) 文中の“encyclopedic (百科事典的な)”と意味が最も近いのは

- A. controversial (物議を醸す)
- B. comprehensible (理解可能な)
- C. widespread (広く普及した)
- D. comprehensive (包括的な)**

(2) 第1段落によれば、「魔女に与える鉄槌」はヨーロッパ社会にどのような影響を与えたか

- A. It helped promote scientific understanding of mental illness. (精神疾患に対する科学的理解の促進に貢献した)
- B. It discouraged superstition and led to the end of witch hunts. (迷信を戒め、魔女狩りの終焉につながった)
- C. It fueled mass hysteria and justified the persecution of tens of thousands.** (集団ヒステリーを煽り、数万人の迫害を正当化した)
- D. It was banned shortly after publication due to its graphic content. (残酷な内容のため、出版後まもなく発禁となった)

(3) 2段落の内容に合致しないのは？

- A. Copernicus's book helped initiate a major shift from a geocentric to a heliocentric worldview. (コペルニクスの著書は、天動説から地動説への世界観の大きな転換を促すきっかけとなった)
- B. The initial sales of On the Revolutions of the Heavenly Spheres were very poor. (『天球の回転について』の初期の売れ行きは芳しくなかった)
- C. The printing press guaranteed that truthful scientific ideas would spread quickly.** (印刷機は、真実の科学的アイデアが急速に広まることを保証した)
- D. Witch hunts represent a major historical failure in information literacy. (魔女狩りは、情報リテラシーにおける歴史的に大きな失敗を表している)

(4) 3段落によれば、レベッカ・レンプはなぜ夫に死ぬための薬を送ってくれるよう頼んだのか？

- A. She wanted to avoid being tried in a public court. (彼女は公開法廷で裁かれることを避けたかった)
- B. She feared that torture would force her to falsely accuse others.** (彼女は拷問によって他人を偽って告発せざるを得なくなることを恐れた)
- C. She believed she was actually guilty of witchcraft. (彼女は自分が実際に魔術の罪を犯したと信じていた)
- D. She hoped to escape from jail to protect her six children. (彼女は6人の子供たちを守るために刑務所から脱獄することを望んだ)

(5) 4段落の内容に合致しないのは？

- A. People proven innocent in witch trials were typically released without issue.** (魔女裁判で無実が証明された人は、通常、何の問題もなく釈放された)
- B. The questions asked during witch trials were often irrational and accusatory. (魔女裁判中になされた質問は、しばしば不合理で非難的なものだった)
- C. Refusing to confess during a witch trial was often treated as proof of guilt. (魔女裁判中に自白を拒否することは、しばしば有罪の証拠として扱われた)
- D. Judges were hesitant to release the accused to protect their own reputations. (裁判官は自身の評判を守るために被告人の釈放をためらった)

(6) 文中の“rejoice”と意味が最も近いのは

- A. be astonished (驚く)
- B. be overwhelmed (圧倒される)
- C. be lamented (惜しまれる)
- D. be delighted (喜ぶ)**

(7) 6段落の内容に合致するのは？

- A. Witch hunts were based entirely on solid and objective evidence. (魔女狩りは、確固とした客観的な証拠に完全に基づいていた)
- B. Failed harvests and personal misfortunes were often blamed on supposed witches.** (不作や個人的な不幸は、しばしば魔女のせいになされた)
- C. Witchcraft conspiracy theories were rare and quickly dismissed in the 15th century. (15世紀には、魔女狩りの陰謀説は稀で、すぐに否定された)
- D. People avoided denouncing others as witches without undeniable proof. (人々は、反駁の余地のない証拠なしに他人を魔女だと非難することを避けた)

(8) 7段落の内容に合致しないのは？

- A. Confiscated property of accused witches was used to cover the costs of trials and executions. (魔女として告発された者の没収された財産は、裁判と処刑の費用を賄うために使われ)
- B. Authorities often investigated the financial worth of an accused person early in the trial process. (当局は、裁判の早い段階で被告人の財産価値を調査することが多かった)
- C. Witch trials sharply increased when confiscation of property was banned in the Holy Roman Empire.** (神聖ローマ帝国で財産の没収が禁止されたとき、魔女裁判は急増した)
- D. Financial incentives were a significant driving force behind many witch hunts. (多くの魔女狩りにおいて、金銭的なインセンティブが大きな原動力となっていた)

(9) 8段落によれば、魔女狩りの行動が特に危険だったのはなぜか？

- A. They were only motivated by money and personal grudges. (彼らの動機は金銭と個人的な恨みだけだった)
- B. They didn't believe in witchcraft but acted under political pressure. (彼らは魔術を信じていなかったが、政治的圧力を受けて行動した)
- C. **They sincerely believed they were doing good, unaware of deeper motives like fear and scapegoating.** (彼らは恐怖やスケープゴートといった根深い動機に気づかず、自分たちが善行をしていると心から信じていた)
- D. They secretly protected accused witches while pretending to punish them. (彼らは告発された魔女を罰するふりをしながら、密かに彼らを保護した)

(10) 9段落によれば、初期のキリスト教指導者が魔女の存在を否定していたにもかかわらず、近世ヨーロッパで魔女信仰が広まったのはなぜか？

- A. The Bible contains many detailed descriptions of witches and their powers. (聖書には魔女とその力に関する詳細な記述が数多く含まれている)
- B. Political leaders promoted witchcraft beliefs to control the population. (政治指導者たちは、民衆を支配するために魔女信仰を推進した)
- C. Scientific discoveries in the 15th century proved that witches were real. (15世紀の科学的発見によって、魔女の存在が証明された)
- D. **A complex buildup of various factors over time led to widespread belief in witchcraft.** (長い時間をかけて様々な要因が複雑に積み重なり、魔女信仰が広まった)

(11) 10段落の内容と合致するのは？

- A. Folklore and accumulated stories made it easier for people to dismiss witchcraft as a myth. (民間伝承や蓄積された物語によって、人々は魔術を神話として片付けやすくなった)
- B. **Repeated community stories about witchcraft made accusations feel more credible.** (魔術に関するコミュニティ内で繰り返し語られる物語によって、告発の信憑性が高まった)
- C. Belief in witchcraft was limited to one specific region and time period. (魔術への信仰は、特定の地域と時代に限られていた)
- D. Most people believed witchcraft stories only if they had scientific evidence. (ほとんどの人々は、科学的証拠がある場合のみ、魔術の物語を信じた)

(12) 11段落によれば、アウグスティヌスやトマス・アキナスのような神学者の誤解は、魔女狩りの蔓延にどのように寄与したか？

- A. Their writings strongly supported the existence of witches and demons. (彼らの著作は、魔女や悪魔の存在を強く支持していた)
- B. They encouraged people to perform witch trials during their lifetimes. (彼らは生前、人々に魔女裁判を行うことを奨励していた)
- C. **Their fame was used to falsely legitimize belief in witchcraft through selective quoting.** (彼らの名声は、選択的な引用を通じて、魔女信仰を誤って正当化するために利用された)

D. Most people widely read and correctly understood their theological arguments. (ほとんどの人々は、彼らの神学的主張を広く読み、正しく理解していた)

(13) 12段落の内容に合致するのは？

- A. **Ongoing war, disease, and corruption heightened people's fear of heretics and witches.** (戦争、疫病、そして腐敗が続いたことで、人々の異端者や魔女に対する恐怖が高まった)
- B. Widespread trust in the Church prevented people from suspecting heresy. (教会への信頼が広まっていたため、人々は異端を疑うことがなかった)
- C. Social stability in the 15th century helped prevent belief in witch conspiracies. (15世紀の社会の安定は、魔女の陰謀を信じることを防ぐのに役立った)
- D. The idea of a witch conspiracy suddenly appeared without any prior buildup. (魔女の陰謀という考えは、何の前触れもなく突然現れた)

(14) 13段落によると、フリードリヒ・シュペーはなぜ魔女狩りに抗議したのか？

- A. He believed witches were innocent and did not exist. (彼は魔女は無実であり、存在しないと信じていた)
- B. He wanted to protect the reputation of the Church. (彼は教会の評判を守りたかった)
- C. **He opposed the unjust trials and cruelty inflicted on innocent people.** (彼は無実の人々に加えられる不当な裁判と残虐行為に反対した)
- D. He was ordered by the government to speak out against them. (彼は政府から魔女狩りに反対するよう命じられた)

(15) 14段落の内容に合致しないのは？

- A. Cornelius Loos denied the existence of witches and criticized forced confessions. (コルネリウス・ルースは魔女の存在を否定し、強制的な自白を批判した)
- B. Denying witches in the 16th century was considered equivalent to denying the Bible. (16世紀において魔女の存在を否定することは、聖書を否定することと同義とみなされた)
- C. His views are known today only because his retracted statement was preserved. (彼の見解が今日知られているのは、撤回された声明が保存されているからにほかならない)
- D. **Loos's original writings were widely distributed and accepted in his time.** (ルースの原著は、当時広く頒布され、受け入れられていた)

(16) 15段落の内容に合致するのは？

- A. Most Renaissance leaders openly condemned the witch hunts and protected the accused. (ルネサンス期の指導者のほとんどは、魔女狩りを公然と非難し、被告人を擁護した)
- B. The witch hunts are purely historical and have no relevance to modern society. (魔女狩りは純粋に歴史的なものであり、現代社会とは無関係だ)
- C. **The paragraph suggests that every person is capable of both cruelty and courage.** (この段落は、すべての人が残酷さと勇気の両方を持ち得ることを示唆している)
- D. Those who protested witch hunts were widely celebrated and respected at the time. (魔女狩りに抗議した人々は、当時広く称賛され、尊敬されていた)

(17) 全本文中で言及されていないのは

A. Witch trials were financially motivated, including the confiscation of property. (魔女裁判は、財産の没収を含む金銭目的であった)

B. A major witch-hunt movement that originated in colonial North America. (植民地時代の北米で始まった大規模な魔女狩り運動)

C. Some theologians publicly criticized witch hunts, despite believing in witchcraft. (魔女術を信じていたにもかかわらず、一部の神学者は魔女狩りを公然と批判した)

D. Misinterpretations of Augustine and Aquinas contributed to belief in witches. (アウグスティヌスとトマス・アキナスについての誤解が魔女信仰の一因となった)