

# RIPPLE ENGLISH

## ACTIVE LEARNING PROGRAM

Workbook for:

Niccoló Machiavelli *“The Prince”*

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に、**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！

Niccoló Machiavelli “*The Prince*”

1. Have you ever heard of the term Machiavellianism? It refers to an attitude that justifies any means to achieve its **ends** with cynical indifference to morality or ethics. It is also counted as one of the “Dark Triad” traits, alongside narcissism and psychopathy. This term comes from Niccoló Machiavelli, a 16th-Century Florentine political philosopher. His bad reputation is largely attributed to one of his books called *The Prince*, a political treatise on how a ruler can effectively acquire and maintain political power. Let us have a look at some of the notorious quotes. “To maintain the state, it is often necessary to carry out actions against faith, humanity, and religion.” “Whether or not a ruler can maintain his state comes from cruelties badly used or well used.” “A prince can be more merciful with a few examples of cruelty than those with too much mercy that allow disorder to continue.” *The Prince* contains a lot of such remarks that appear to lack morality, and some people may immediately find them disgusting. At the same time, his thought marked a pivotal turning point in the history of political philosophy that influenced later thinkers, and even today, his words are often cited in discussions of leadership. To what extent should we accept his opinions? How did he describe the world and humans in what context? What can we learn about leadership and human psychology?

- (1) The word “end” in the passage is closest in meaning to
- A. harm
  - B. fame
  - C. profit
  - D. goal
- (2) According to paragraph 1, which of the following is NOT true?
- A. Machiavellianism is associated with morally indifferent strategies to gain and maintain power.
  - B. Machiavelli’s *The Prince* has had no significant impact on political thought since its publication.
  - C. Some people find Machiavelli’s ideas disturbing due to their apparent lack of ethics.
  - D. *The Prince* continues to be referenced in modern discussions on leadership and human nature.

2. In the 17th chapter of *The Prince*, it says, “Is it better for the prince to be loved than feared, or the reverse? One would want to be both, but because it is difficult to put them together, it is much safer to be feared than loved.” He meant that a ruler who is loved but not feared cannot have an enough grip on power to maintain it. In times of peace, citizens express their loyalty to a beloved and respected ruler. However, Machiavelli wrote, “Generally, people are ungrateful, fickle, pretenders and dissemblers, evaders of danger, and eager for gain. People have less hesitation to offend one who they love than one who makes themselves feared. People are essentially wicked. Since love is held by a chain of obligation, it is broken at every opportunity for its own utility, but fear is held by a dread of punishment that never forsakes you.” In short, a ruler has to seize concrete control over the citizens, and fear provides a more effective grip than love.
3. Machiavelli adds, though, that the prince should not earn a grudge from people. “Being feared and not being hated can go together very well.” When harm is necessary to preserve the state, a ruler must act decisively without fear of a bad reputation, and have to do it all at once so as not to repeat it and earn hatred. On the other hand, benefits should be done continuously and little by little since people easily forget a favor. “Anyway, the prince doesn’t have to acquire love, but should make himself feared and avoid hatred.”

- (3) According to paragraph 2, why is it safer for a ruler to be feared than loved?
- A. Fear guarantees long-term affection from citizens.
  - B. Love is more effective than fear in preventing rebellion.
  - C. Fear creates a stronger and more reliable hold over people than love.
  - D. People naturally respect those they fear more than those they love.
- (4) According to paragraph 3, which of the following is true?
- A. Machiavelli believed that a prince should always prioritize being loved over being feared.
  - B. According to Machiavelli, repeated harm by a ruler helps maintain loyalty and respect.
  - C. Machiavelli advised rulers to avoid hatred, even if they must be feared.
  - D. Machiavelli emphasized that benefits should be given all at once to impress the people.

4. Machiavelli wrote, “It is not necessary for a prince to have all the good qualities in fact, but it is indeed necessary to appear to have them.” He listed 5 qualities that were generally considered virtues; merciful, faithful, humane, honest, and religious. He claimed that you have to be seen to have these qualities by the public, but you have to be able to change to the contrary whenever it is necessary to maintain your power. “A prudent lord cannot **observe** faith, nor should he, when such observance turns against him, and the causes that made him promise have been eliminated.” A new prince, in particular, sometimes has to exercise cruelties because his rule is unstable. But, again, a ruler has to appear virtuous, so he should take great care that nothing comes out from his mouth that is against those five qualities. Given that medieval Europe was a devout Christian society, a ruler particularly had to appear pious, even though he was always ready to act against religious norms when necessary.

5. **“People in general judge more by their eyes than by their hands.”** The number of people with whom a ruler interacts and speaks directly is very small. Therefore, the public judges their leader only by the appearance and the consequences. When the majority has established their impression of the ruler, a few who know the truth have little room to intervene. Also, potential rebels will hesitate if they know that killing the prince would provoke public outrage. As long as a ruler is seen as virtuous and maintains the state, the people will praise him, regardless of his true character.

(5) The word “observe” in the passage is closest in meaning to

- A. abide by
- B. break
- C. scrutinize
- D. watch

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

- A. Machiavelli believed that rulers must truly possess all virtuous qualities to be effective.
- B. A new prince might need to commit cruel acts to stabilize his rule.
- C. Machiavelli emphasized the importance of appearing virtuous to the public.
- D. In a religious society, rulers were expected to present themselves as pious.

(7) Which of the following text best expresses the essential information in the highlighted sentence?

**“People in general judge more by their eyes than by their hands.”**

- A. Most people believe what rulers say rather than what they actually do.
- B. People tend to support rulers only when they can personally benefit from them.
- C. A ruler’s popularity depends on how often he meets and interacts with the public.
- D. People tend to form their opinions about rulers based on what they see, not on deeper truths or personal interactions.

6. Machiavelli is often regarded as the inventor of plots and conspiracies for his statements in *the Prince*, but does he really deserve this notorious reputation? To examine this question, we need to take into account the context in which the book was written. Considering the backgrounds and the intentions of the text is important in reading any classics. Machiavelli wrote *The Prince* with a clear audience in mind: the Medici family, who had newly seized control of Florence. More generally, it was written for a new ruler who took territory and power from the existing lord. In other words, Machiavelli is discussing how to maintain control over a territory where the previous ruler's influence still lingers and the loyalty of the people has not been fully established. In some chapters of *the Prince*, he suggests the use of violence and cruelty, but we might get the wrong impression of him if we ignore this context.
7. Conversely, Machiavelli praises Marcus Aurelius, the 16th Roman Emperor. Known as the author of *Meditations*, Marcus loved peace and philosophy, embraced generosity, integrity, and humility, and sincerely dealt with a series of political challenges. Simply put, he was exactly the opposite to the style of leadership in *The Prince*. Marcus inherited the throne from his adoptive father at the peak of the Roman Empire. Machiavelli claims that Marcus Aurelius is a glorious example to learn how to govern a state that is already established and firm, but a new prince in a new principality cannot imitate Marcus's actions.
8. Different situations require different styles of leadership. *The Prince* explores how to maintain control of a state under unstable conditions where rebellion is imminent and the ruler cannot expect voluntary obedience of the public. If that is the case, the evil view of human nature in the book is not a reflection of Machiavelli's own pessimism, but rather a product of the political realities in which he was writing.

- (8) According to paragraph 6, why is it important to consider the context in which *The Prince* was written?
- A. To prove that Machiavelli had no political motivations.
  - B. To understand that his advice was meant specifically for long-established kings.
  - C. To avoid misunderstanding his suggestions of violence as general principles.
  - D. To reveal that the Medici family actually rejected Machiavelli's ideas.
- (9) According to paragraph 7, why does Machiavelli say a new prince should not imitate Marcus Aurelius?
- A. Because Marcus's virtuous leadership worked only in an already stable empire.
  - B. Because Marcus ruled during a time of war and instability.
  - C. Because Marcus used violence to secure his power.
  - D. Because Marcus was not actually an effective ruler despite his reputation.
- (10) According to paragraph 8, which of the following is true?
- A. Machiavelli's pessimistic view of human nature reflects his personal depression.
  - B. *The Prince* focuses on how to maintain stability in times of rebellion and instability.
  - C. Machiavelli believed that all rulers could rely on the public's voluntary obedience.
  - D. Machiavelli thought the same leadership style should be applied in all political situations.

9. Niccolò Machiavelli is one of the representative thinkers of the Renaissance. The Renaissance was a cultural movement that turned its attention not to God, but to human beings and the world itself. Previously in Europe, pursuit of knowledge had long meant interpreting the Bible. However, people gradually distanced themselves from the Bible and theology for many reasons, such as Greek philosophy reimported from the Byzantine Empire, the rise of rationalism and realism through commercial development, and the declining authority of the Christian Church due to plague and corruption. Instead, they began to explore the world through direct observation and human reason, and ceased to expect answers from religious dogma.
10. Geniuses like Machiavelli and Da Vinci were the products of such historical backgrounds. Political philosophy before Machiavelli discussed ideal **portrayals** of states and rulers that actually didn't exist. However, Machiavelli wrote, "My intention is to write something useful to whoever reads it, so it seems more appropriate to go directly to the effectual truth of the thing than to the imagination of it. Many have discussed governments that have never been seen or known to exist in truth. However, how one actually lives is far from how one should live, so those who only see the ideal and turn a blind eye to the reality will have no choice but to be ruined."
11. Thus, it is not that Machiavelli preferred to promote a cruel view of human nature; he simply tried to find out and accept the reality, and offer techniques for navigating it. In other words, a man of honesty and insight just observed things and humans as they were, and he only wrote as he observed. He separated political philosophy from religion and morality, and shattered illusions about governments and rulers. *The Prince* marked an important milestone in the intellectual development of humankind, leaving a significant influence on later philosophers including Hobbes, John Locke, and Jean-Jacques Rousseau.

- (11) According to paragraph 9, what is Renaissance?
- A. A religious reform movement that sought to return to the original teachings of the Bible.
  - B. A cultural movement that shifted focus from religious doctrine to human-centered thinking and rational observation.
  - C. A political movement that aimed to expand the power of the Church through commercial development.
  - D. An era in which people abandoned science and reason to embrace mythology and ancient religion.
- (12) The word "portrayal" in the passage is closest in meaning to
- A. painting
  - B. dream
  - C. depiction
  - D. reproduction
- (13) According to paragraph 10, which of the following is NOT true?
- A. Machiavelli aimed to write something practical and grounded in political reality.
  - B. Earlier political philosophy focused more on idealistic and imaginary governments.
  - C. Machiavelli believed rulers should ignore reality and strive only for moral perfection.
  - D. Machiavelli emphasized the importance of understanding how people actually live.
- (14) According to paragraph 11, what was Machiavelli's main approach in *The Prince*?
- A. Promoting cruelty as the best way to govern.
  - B. Encouraging rulers to base politics on religious morality.
  - C. Teaching rulers how to deceive philosophers like Hobbes and Locke.
  - D. Observing human nature realistically and offering practical political advice.

Answers

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

(1) 文中の “end” と意味が最も近いのは

- A. harm (害)
- B. fame (名声)
- C. profit (利益)
- D. goal (目標)**

(2) 1段落の内容に合致しないのは？

A. Machiavellianism is associated with morally indifferent strategies to gain and maintain power. (マキャヴェリズムは、権力を獲得し維持するための道徳的に無関心な戦略と結びつけられている)

**B. Machiavelli’s The Prince has had no significant impact on political thought since its publication.** (マキャヴェッリの『君主論』は出版以来、政治思想に大きな影響を与えてはいない)

C. Some people find Machiavelli’s ideas disturbing due to their apparent lack of ethics. (マキャヴェッリの思想は倫理観に欠けているように見えるため、一部の人はそれを不快に感じている)

D. The Prince continues to be referenced in modern discussions on leadership and human nature. (『君主論』は、リーダーシップと人間性に関する現代の議論において、依然として言及されている)

(3) 2段落によれば、支配者にとって愛されるよりも恐れられる方が安全なのはなぜか？

A. Fear guarantees long-term affection from citizens. (恐怖は国民からの長期的な愛情を保証する)

B. Love is more effective than fear in preventing rebellion. (反乱を防ぐには、愛の方が恐怖よりも効果的だ)

**C. Fear creates a stronger and more reliable hold over people than love.** (恐怖は愛よりも人々に対してより強く、より確実な支配力を生み出す)

D. People naturally respect those they fear more than those they love. (人は本能的に、愛する人よりも恐れる人を尊敬する)

(4) 3段落の内容に合致するのは？

A. Machiavelli believed that a prince should always prioritize being loved over being feared. (マキャヴェッリは、君主は常に愛されることを恐れられることよりも優先すべきだと考えた)

B. According to Machiavelli, repeated harm by a ruler helps maintain loyalty and respect. (マキャヴェッリによれば、君主による繰り返しの危害は、忠誠心と尊敬を維持するのに役立つ)

**C. Machiavelli advised rulers to avoid hatred, even if they must be feared.** (マキャヴェッリは、たとえ恐れられなければならないとしても、君主は憎しみを避けるように助言した)

D. Machiavelli emphasized that benefits should be given all at once to impress the people. (マキャヴェッリは、民衆に感銘を与えるために、利益は一度に与えるべきだと強調した)

(5) 文中の “observe” と意味がもっとも近いのは

**A. abide by (遵守する)**

B. break (破る)

C. scrutinize (詳しく調べる)

D. watch (見る)

(6) 4段落の内容に合致しないのは？

**A. Machiavelli believed that rulers must truly possess all virtuous qualities to be effective.** (マキャヴェッリは、統治者が効果的に機能するためには、あらゆる徳性を真に備えなければならないと考えた)

B. A new prince might need to commit cruel acts to stabilize his rule. (新しい君主は、統治を安定させるために残酷な行為を犯す必要があるかもしれない)

C. Machiavelli emphasized the importance of appearing virtuous to the public. (マキャヴェッリは、国民に徳の高い人物として見られることの重要性を強調した)

D. In a religious society, rulers were expected to present themselves as pious. (宗教的な社会では、統治者は敬虔な人物として振る舞うことが期待されていた)

(7) ハイライトされた文の意味をもっともよく表しているのは次のうちどれか？

“People in general judge more by their eyes than by their hands.”  
(人々は一般的に、手よりも目で判断する)

A. Most people believe what rulers say rather than what they actually do. (ほとんどの人は、支配者の実際の行動よりも、彼らの言うことを信じる傾向がある)

B. People tend to support rulers only when they can personally benefit from them. (人々は、支配者から個人的に利益を得られる場合のみ、支配者を支持する傾向がある)

C. A ruler’s popularity depends on how often he meets and interacts with the public. (支配者の人気は、彼がどれだけ頻繁に国民と会い、交流するかによって決まる)

**D. People tend to form their opinions about rulers based on what they see, not on deeper truths or direct interactions.** (人々は、支配者についての意見を、より深い真実や直接的な交流ではなく、見たものに基づいて形成する傾向がある)

(8) 6段落によれば、『君主論』が書かれた文脈を考慮することはなぜ重要か？

A. To prove that Machiavelli had no political motivations. (マキャヴェッリに政治的動機がなかったことを証明するため)

B. To understand that his advice was meant specifically for long-established kings. (彼の助言が特に長く君主制を維持していた王たちに向けたものであったことを理解するため)

**C. To avoid misunderstanding his suggestions of violence as general principles.** (彼が暴力を一般原則として示唆したと誤解しないようにするため)

D. To reveal that the Medici family actually rejected Machiavelli's ideas. (メディチ家が実際にはマキャヴェッリの思想を拒否したことを明らかにするため)

(9) 7段落によると、マキャヴェッリはなぜ新しい君主はマルクス・アウレリウスを模倣すべきではないと述べているのか？

**A. Because Marcus's virtuous leadership worked only in an already stable empire.** (ルクスの徳の高い指導力は、すでに安定した帝国においてのみ機能したから)

B. Because Marcus ruled during a time of war and instability. (マルクスは戦争と不安定な時代に統治したから)

C. Because Marcus used violence to secure his power. (マルクスは権力を確保するために暴力を用いたから)

D. Because Marcus was not actually an effective ruler despite his reputation. (マルクスは評判とは裏腹に、実際には有能な統治者ではなかったから)

(10) 8段落の内容に合致するのは？

A. Machiavelli's pessimistic view of human nature reflects his personal depression. (マキャヴェッリの人間性に関する悲観的な見方は、彼の個人的な憂鬱を反映している)

**B. The Prince focuses on how to maintain stability in times of rebellion and instability.** (『君主論』は、反乱や不安定な時代にいかに安定を維持するかに焦点を当てている)

C. Machiavelli believed that all rulers could rely on the public's voluntary obedience. (マキャヴェッリは、すべての統治者は民衆の自発的な服従に頼ることができると信じていた)

D. Machiavelli thought the same leadership style should be applied in all political situations. (マキャヴェッリは、あらゆる政治的状況において同じリーダーシップスタイルを適用すべきだと考えていた)

(11) 第9段落によると、ルネサンスとは何か？

A. A religious reform movement that sought to return to the original teachings of the Bible. (聖書の本来の教えへの回帰を目指した宗教改革運動)

**B. A cultural movement that shifted focus from religious doctrine to human-centered thinking and rational observation.** (宗教的教義から人間中心の思考と合理的な観察へと焦点を移した文化運動)

C. A political movement that aimed to expand the power of the Church through commercial development. (商業の発展を通じて教会の権力を拡大しようとした政治運動)

D. An era in which people abandoned science and reason to embrace mythology and ancient religion. (人々が科学と理性を捨て、神話と古代宗教を受け入れた時代)

(12) 文中の“portrayal”と意味が最も近いのは

A. painting (絵画)

B. dream (夢)

**C. depiction (描写)**

D. reproduction (複製)

(13) 10段落の内容に合致しないのは？

A. Machiavelli aimed to write something practical and grounded in political reality. (マキャヴェッリは、実践的で政治的現実に基づいたものを書くことを目指した)

B. Earlier political philosophy focused more on idealistic and imaginary governments. (初期の政治哲学は、理想主義的で架空の政府に重点を置いていた)

**C. Machiavelli believed rulers should ignore reality and strive only for moral perfection.** (マキャヴェッリは、統治者は現実を無視し、道徳的完全性のみを目指すべきだと考えた)

D. Machiavelli emphasized the importance of understanding how people actually live. (マキャヴェッリは、人々が実際にどのように生きているかを理解することの重要性を強調した)

(14) 11段落によると、『君主論』におけるマキャヴェッリの主なアプローチはどのようなものか？

A. Promoting cruelty as the best way to govern. (残酷さを統治の最良の方法として推奨すること)

B. Encouraging rulers to base politics on religious morality. (統治者に宗教的道徳に基づく政治を奨励すること)

C. Teaching rulers how to deceive philosophers like Hobbes and Locke. (統治者にホブズやロックのような哲学者を欺く方法を教えること)

**D. Observing human nature realistically and offering practical political advice.** (人間性を現実的に観察し、実践的な政治的助言を与えること)