

AP® European History
Common Summer Assignment
Pinellas County Schools

This assignment was developed by the collective team of AP European History teachers in order to jumpstart student thinking related to the subject area and familiarize students with the type of Short Answer Questions they will encounter in the course and on the exam.

Should you have questions or if you would like support with this assignment, please refer to your PCS student email account for information about the AP Summer Assignment Support Sessions (AP SASS) that will be held July 31-August 1 at various locations. You can access your student email account by going to www.office.com and using your PCS username and password to login.

Assignment: Read the provided excerpts from *The Prince* by Niccolo Maciavelli and respond to several short answer questions related to these excerpts.

- Excerpts are found on pages 2-13 of this document.
- SAQs are found on pages 14-15 of this document.

Responses should be neatly handwritten or typed and will be collected on the first day of school.

Niccolo Machiavelli
The Prince
(1513-6)

Excerpted from the [Original Electronic Text](#) at the Medieval Sourcebook.

Paragraph numbers apply to this excerpt, not the original source. W. K. Marriot translated the text, and Project Gutenberg published it in electronic form.

DEDICATION

To the Magnificent Lorenzo Di Piero De' Medici:

{1}Those who strive to obtain the good graces of a prince are accustomed to come before him with such things as they hold most precious, or in which they see him take most delight; whence one often sees horses, arms, cloth of gold, precious stones, and similar ornaments presented to princes, worthy of their greatness.

{2}Desiring therefore to present myself to your Magnificence with some testimony of my devotion towards you, I have not found among my possessions anything which I hold more dear than, or value so much as, the knowledge of the actions of great men, acquired by long experience in contemporary affairs, and a continual study of antiquity; which, having reflected upon it with great and prolonged diligence, I now send, digested into a little volume, to your Magnificence.

{3}And although I may consider this work unworthy of your countenance, nevertheless I trust much to your benignity that it may be acceptable, seeing that it is not possible for me to make a better gift than to offer you the opportunity of understanding in the shortest time all that I have learnt in so many years, and with so many troubles and dangers; which work I have not embellished with swelling or magnificent words, nor stuffed with rounded periods, nor with any extrinsic allurements or adornments whatever, with which so many are accustomed to embellish their works; for I have wished either that no honor should be given it, or else that the truth of the matter and the weightiness of the theme shall make it acceptable.

{4}Nor do I hold with those who regard it as a presumption if a man of low and humble condition dare to discuss and settle the concerns of princes; because, just as those who draw landscapes place themselves below in the plain to contemplate the nature of the mountains and of lofty places, and in order to contemplate the plains place themselves

upon high mountains, even so to understand the nature of the people it needs to be a prince, and to understand that if princes it needs to be of the people.

{5} Take then, your Magnificence, this little gift in the spirit in which I send it; wherein, if it be diligently read and considered by you, you will learn my extreme desire that you should attain that greatness which fortune and your other attributes promise. And if your Magnificence from the summit of your greatness will sometimes turn your eyes to these lower regions, you will see how unmeritedly I suffer a great and continued malignity of fortune.

CHAPTER I

HOW MANY KINDS OF PRINCIPALITIES THERE ARE, AND BY WHAT MEANS THEY ARE ACQUIRED

{6} All states, all powers, that have held and hold rule over men have been and are either republics or principalities.

{7} Principalities are either hereditary, in which the family has been long established; or they are new.

{8} The new are either entirely new, as was Milan to Francesco Sforza, or they are, as it were, members annexed to the hereditary state of the prince who has acquired them, as was the kingdom of Naples to that of the King of Spain.

{9} Such dominions thus acquired are either accustomed to live under a prince, or to live in freedom; and are acquired either by the arms of the prince himself, or of others, or else by fortune or by ability.

CHAPTER II

CONCERNING HEREDITARY PRINCIPALITIES

{10}I will leave out all discussion on republics, inasmuch as in another place I have written of them at length, and will address myself only to principalities. In doing so I will keep to the order indicated above, and discuss how such principalities are to be ruled and preserved.

{11}I say at once there are fewer difficulties in holding hereditary states, and those long accustomed to the family of their prince, than new ones; for it is sufficient only not to transgress the customs of his ancestors, and to deal prudently with circumstances as they arise, for a prince of average powers to maintain himself in his state, unless he be deprived of it by some extraordinary and excessive force; and if he should be so deprived of it, whenever anything sinister happens to the usurper, he will regain it.

{12}We have in Italy, for example, the Duke of Ferrara, who could not have withstood the attacks of the Venetians in '84, nor those of Pope Julius in '10, unless he had been long established in his dominions. For the hereditary prince has less cause and less necessity to offend; hence it happens that he will be more loved; and unless extraordinary vices cause him to be hated, it is reasonable to expect that his subjects will be naturally well disposed towards him; and in the antiquity and duration of his rule the memories and motives that make for change are lost, for one change always leaves the tooting for another.

CHAPTER VII

CONCERNING NEW PRINCIPALITIES WHICH ARE ACQUIRED EITHER BY THE ARMS OF OTHERS OR BY GOOD FORTUNE

{13}Those who solely by good fortune become princes from being private citizens have little trouble in rising, but much in keeping atop; they have not any difficulties on the way up, because they fly, but they have many when they reach the summit. Such are those to whom some state is given either for money or by the favor of him who bestows it; as happened to many in Greece, in the cities of Ionia and of the Hellespont, where princes were made by Darius, in order that they might hold the cities both for his security and his glory; as also were those emperors who, by the corruption of the soldiers, from being citizens came to empire. Such stand simply elevated upon the goodwill and the fortune of him who has elevated them--two most inconstant and unstable things. Neither have they the knowledge requisite for the position; because, unless they are men of great worth and ability, it is not reasonable to expect that they should know how to command, having always lived in a private condition; besides, they cannot hold it because they have not forces which they can keep friendly and faithful.

{14}Concerning these two methods of rising to be a prince by ability or fortune, I wish to adduce two examples within our own recollection, and these are Francesco Sforza and Cesare Borgia. Francesco, by proper means and with great ability, from being a private person rose to be Duke of Milan, and that which he had acquired with a thousand anxieties he kept with little trouble. On the other hand, Cesare Borgia, called by the people Duke Valentino, acquired his state during the ascendancy of his father, and on its decline he lost it, notwithstanding that he had taken every measure and done all that ought to be done by a wise and able man to fix firmly his roots in the states which the arms and fortunes of others had bestowed on him.

. . . .

{15}[Pope] Alexander the Sixth, in wishing to aggrandize the duke, his son, had many immediate and prospective difficulties. Firstly, he did not see his way to make him master of any state that was not a state of the Church; and if he was willing to rob the Church he knew that the Duke of Milan and the Venetians would not consent, because Faenza and Rimini were already under the protection of the Venetians. Besides this, he saw the arms of Italy, especially those by which he might have been assisted, in hands that would fear the aggrandizement of the Pope, namely, the Orsini and the Colonnese and their following. It behooved him, therefore, to upset this state of affairs and embroil the powers, so as to make himself securely master of part of their states. . . .

{16}When the duke occupied the Romagna he found it under the rule of weak masters, who rather plundered their subjects than ruled them, and gave them more cause for disunion than for union, so that the country was full of robbery, quarrels, and every kind of violence; and so, wishing to bring back peace and obedience to authority, he considered it necessary to give it a good governor. Thereupon he promoted Messer Ramiro d'Orco, a swift and cruel man, to whom he gave the fullest power. This man in a short time restored peace and unity with the greatest success. Afterwards the duke considered that it was not advisable to confer such excessive authority, for he had no doubt but that he would become odious, so he set up a court of judgment in the country, under a most excellent president, wherein all cities had their advocates. And because he knew that the past severity had caused some hatred against himself, so, to clear himself in the minds of the people, and gain them entirely to himself, he desired to show that, if any cruelty had been practiced, it had not originated with him, but in the natural sternness of the minister. Under this pretense he took Ramiro, and one morning caused him to be executed and left on the piazza at Cesena with the block and a bloody knife at his side. The barbarity of this spectacle caused the people to be at once satisfied and dismayed. . . .

{17}As to the future he had to fear, in the first place, that a new successor to the Church might not be friendly to him and might seek to take from him that which Alexander had given him, so he decided to act in four ways. Firstly, by exterminating the families of those lords whom he had despoiled, so as to take away that pretext from the Pope. Secondly, by

winning to himself all the gentlemen of Rome, so as to be able to curb the Pope with their aid, as has been observed. Thirdly, by converting the college more to himself. Fourthly, by acquiring so much power before the Pope should die that he could by his own measures resist the first shock. Of these four things, at the death of Alexander, he had accomplished three. For he had killed as many of the dispossessed lords as he could lay hands on, and few had escaped; he had won over the Roman gentlemen, and he had the most numerous party in the college. And as to any fresh acquisition, he intended to become master of Tuscany, for he already possessed Perugia and Piombino, and Pisa was under his protection. And as he had no longer to study France (for the French were already driven out of the kingdom of Naples by the Spaniards, and in this way both were compelled to buy his goodwill), he pounced down upon Pisa. After this, Lucca and Siena yielded at once, partly through hatred and partly through fear of the Florentines; and the Florentines would have had no remedy had he continued to prosper, as he was prospering the year that Alexander died, for he had acquired so much power and reputation that he would have stood by himself, and no longer have depended on the luck and the forces of others, but solely on his own power and ability.

{18}But Alexander died five years after he had first drawn the sword. He left the duke with the state of Romagna alone consolidated, with the rest in the air, between two most powerful hostile armies, and sick unto death. Yet there were in the duke such boldness and ability, and he knew so well how men are to be won or lost, and so firm were the foundations which in so short a time he had laid, that if he had not had those armies on his back, or if he had been in good health, he would have overcome all difficulties. . . . On the day that [Pope] Julius the Second was elected, he told me that he had thought of everything that might occur at the death of his father, and had provided a remedy for all, except that he had never anticipated that, when the death did happen, he himself would be on the point to die.

{19}When all the actions of the duke are recalled, I do not know how to blame him, but rather it appears to be, as I have said, that I ought to offer him for imitation to all those who, by the fortune or the arms of others, are raised to government. Because he, having a lofty spirit and far-reaching aims, could not have regulated his conduct otherwise, and only the shortness of the life of Alexander and his own sickness frustrated his designs. Therefore, he who considers it necessary to secure himself in his new principality, to win friends, to overcome either by force or fraud, to make himself beloved and feared by the people, to be followed and revered by the soldiers, to exterminate those who have power or reason to hurt him, to change the old order of things for new, to be severe and gracious, magnanimous and liberal, to destroy a disloyal soldiery and to create new, to maintain friendship with kings and princes in such a way that they must help him with zeal and offend with caution, cannot find a more lively example than the actions of this man. . . .

CHAPTER VIII

CONCERNING THOSE WHO HAVE OBTAINED A PRINCIPALITY BY WICKEDNESS

{20}. . . . Agathocles, the Sicilian, became King of Syracuse not only from a private but from a low and abject position. This man, the son of a potter, through all the changes in his fortunes always led an infamous life. Nevertheless, he accompanied his infamies with so much ability of mind and body that, having devoted himself to the military profession, he rose through its ranks to be Praetor of Syracuse. Being established in that position, and having deliberately resolved to make himself prince and to seize by violence, without obligation to others, that which had been conceded to him by assent. . . . One morning he assembled the people and the senate of Syracuse, as if he had to discuss with them things relating to the Republic, and at a given signal the soldiers killed all the senators and the richest of the people; these dead, he seized and held the principedom of that city without any civil commotion. . . .

{21}Some may wonder how it can happen that Agathocles, and his like, after infinite treacheries and cruelties, should live for long secure in his country, and defend himself from external enemies, and never be conspired against by his own citizens; seeing that many others, by means of cruelty, have never been able even in peaceful times to hold the state, still less in the doubtful times of war. I believe that this follows from severities being badly or properly used. Those may be called properly used, if of evil it is possible to speak well, that are applied at one blow and are necessary to one's security, and that are not persisted in afterwards unless they can be turned to the advantage of the subjects. The badly employed are those which, notwithstanding they may be few in the commencement, multiply with time rather than decrease. Those who practice the first system are able, by aid of God or man, to mitigate in some degree their rule, as Agathocles did. It is impossible for those who follow the other to maintain themselves.

{22} Hence it is to be remarked that, in seizing a state, the usurper ought to examine closely into all those injuries which it is necessary for him to inflict, and to do them all at one stroke so as not to have to repeat them daily; and thus by not unsettling men he will be able to reassure them, and win them to himself by benefits. He who does otherwise, either from timidity or evil advice, is always compelled to keep the knife in his hand; neither can he rely on his subjects, nor can they attach themselves to him, owing to their continued and repeated wrongs. For injuries ought to be done all at one time, so that, being tasted less, they offend less; benefits ought to be given little by little, so that the flavor of them may last longer.

{23}And above all things, a prince ought to live amongst his people in such a way that no unexpected circumstances, whether of good or evil, shall make him change; because if the necessity for this comes in troubled times, you are too late for harsh measures; and mild ones will not help you, for they will be considered as forced from you, and no one will be under any obligation to you for them. . . .

CHAPTER XV

CONCERNING THINGS FOR WHICH MEN, AND ESPECIALLY PRINCES, ARE PRAISED OR BLAMED

{24}It remains now to see what ought to be the rules of conduct for a prince towards subject and friends. And as I know that many have written on this point, I expect I shall be considered presumptuous in mentioning it again, especially as in discussing it I shall depart from the methods of other people. But, it being my intention to write a thing which shall be useful to him who apprehends it, it appears to me more appropriate to follow up the real truth of the matter than the imagination of it; for many have pictured republics and principalities which in fact have never been known or seen, because how one lives is so far distant from how one ought to live, that he who neglects what is done for what ought to be done, sooner effects his ruin than his preservation; for a man who wishes to act entirely up to his professions of virtue soon meets with what destroys him among so much that is evil.

{25}Hence it is necessary for a prince wishing to hold his own to know how to do wrong, and to make use of it or not according to necessity. Therefore, putting on one side imaginary things concerning a prince, and discussing those which are real, I say that all men when they are spoken of, and chiefly princes for being more highly placed, are remarkable for some of those qualities which bring them either blame or praise; and thus it is that one is reputed liberal, another miserly, using a Tuscan term (because an avaricious person in our language is still he who desires to possess by robbery, whilst we call one miserly who deprives himself too much of the use of his own); one is reputed generous, one rapacious; one cruel, one compassionate; one faithless, another faithful; one effeminate and cowardly, another bold and brave; one affable, another haughty; one lascivious, another chaste; one sincere, another cunning; one hard, another easy; one grave, another frivolous; one religious, another unbelieving, and the like. And I know that everyone will confess that it would be most praiseworthy in a prince to exhibit all the above qualities that are considered good; but because they can neither be entirely possessed nor observed, for human conditions do not permit it, it is necessary for him to be sufficiently prudent that he may know how to avoid the reproach of those vices which would lose him his state; and also to keep himself, if it be possible, from those which would not lose him it; but this not being possible, he may with less hesitation abandon himself to them. And again, he need not make himself uneasy at incurring a reproach for those vices without which the state can only be saved with difficulty, for if everything is considered carefully, it will be found that something which looks like virtue, if followed, would be his ruin; whilst something else, which looks like vice, yet followed brings him security and prosperity.

CHAPTER XVI

CONCERNING LIBERALITY AND MEANNESS

{26} Commencing then with the first of the above-named characteristics, I say that it would be well to be reputed liberal. Nevertheless, liberality exercised in a way that does not bring you the reputation for it, injures you; for if one exercises it honestly and as it should be exercised, it may not become known, and you will not avoid the reproach of its opposite. Therefore, anyone wishing to maintain among men the name of liberal is obliged to avoid no attribute of magnificence; so that a prince thus inclined will consume in such acts all his property, and will be compelled in the end, if he wish to maintain the name of liberal, to unduly weigh down his people, and tax them, and do everything he can to get money. This will soon make him odious to his subjects, and becoming poor he will be little valued by any one; thus, with his liberality, having offended many and rewarded few, he is affected by the very first trouble and imperiled by whatever may be the first danger; recognizing this himself, and wishing to draw back from it, he runs at once into the reproach of being miserly.

{27} Therefore, a prince, not being able to exercise this virtue of liberality in such a way that it is recognized, except to his cost, if he is wise he ought not to fear the reputation of being mean, for in time he will come to be more considered than if liberal, seeing that with his economy his revenues are enough, that he can defend himself against all attacks, and is able to engage in enterprises without burdening his people; thus it comes to pass that he exercises liberality towards all from whom he does not take, who are numberless, and meanness towards those to whom he does not give, who are few.

{28} We have not seen great things done in our time except by those who have been considered mean; the rest have failed. Pope Julius the Second was assisted in reaching the papacy by a reputation for liberality, yet he did not strive afterwards to keep it up, when he made war on the King of France; and he made many wars without imposing any extraordinary tax on his subjects, for he supplied his additional expenses out of his long thriftiness. The present King of Spain would not have undertaken or conquered in so many enterprises if he had been reputed liberal. A prince, therefore, provided that he has not to rob his subjects, that he can defend himself, that he does not become poor and abject, that he is not forced to become rapacious, ought to hold of little account a reputation for being mean, for it is one of those vices which will enable him to govern.

{29} And if anyone should say: Caesar obtained empire by liberality, and many others have reached the highest positions by having been liberal, and by being considered so, I answer: Either you are a prince in fact, or in a way to become one. In the first case this liberality is dangerous, in the second it is very necessary to be considered liberal; and Caesar was one of those who wished to become pre-eminent in Rome; but if he had survived after becoming so, and had not moderated his expenses, he would have destroyed his government. And if anyone should reply: Many have been princes, and have done great things with armies, who have been considered very liberal, I reply: Either a prince spends

that which is his own or his subjects' or else that of others. In the first case he ought to be sparing, in the second he ought not to neglect any opportunity for liberality. And to the prince who goes forth with his army, supporting it by pillage, sack, and extortion, handling that which belongs to others, this liberality is necessary, otherwise he would not be followed by soldiers. And of that which is neither yours nor your subjects' you can be a ready giver, as were Cyrus, Caesar, and Alexander; because it does not take away your reputation if you squander that of others, but adds to it; it is only squandering your own that injures you.

{30}And there is nothing wastes so rapidly as liberality, for even whilst you exercise it you lose the power to do so, and so become either poor or despised, or else, in avoiding poverty, rapacious and hated. And a prince should guard himself, above all things, against being despised and hated; and liberality leads you to both. Therefore it is wiser to have a reputation for meanness which brings reproach without hatred, than to be compelled through seeking a reputation for liberality to incur a name for rapacity which begets reproach with hatred.

CHAPTER XVII

CONCERNING CRUELTY AND CLEMENCY, AND WHETHER IT IS BETTER TO BE LOVED THAN FEARED

{31}Coming now to the other qualities mentioned above, I say that every prince ought to desire to be considered clement and not cruel. Nevertheless he ought to take care not to misuse this clemency. Cesare Borgia was considered cruel; notwithstanding, his cruelty reconciled the Romagna, unified it, and restored it to peace and loyalty. And if this be rightly considered, he will be seen to have been much more merciful than the Florentine people, who, to avoid a reputation for cruelty, permitted Pistoia to be destroyed. Therefore a prince, so long as he keeps his subjects united and loyal, ought not to mind the reproach of cruelty; because with a few examples he will be more merciful than those who, through too much mercy, allow disorders to arise, from which follow murders or robberies; for these are wont to injure the whole people, whilst those executions which originate with a prince offend the individual only. . . .

{32}Upon this a question arises: whether it be better to be loved than feared or feared than loved? It may be answered that one should wish to be both, but, because it is difficult to unite them in one person, it is much safer to be feared than loved, when, of the two, either must be dispensed with. Because this is to be asserted in general of men, that they are ungrateful, fickle, false, cowardly, covetous, and as long as you succeed they are yours entirely; they will offer you their blood, property, life, and children, as is said above, when the need is far distant; but when it approaches they turn against you. And that prince who, relying entirely on their promises, has neglected other precautions, is ruined; because friendships that are obtained by payments, and not by greatness or nobility of mind, may

indeed be earned, but they are not secured, and in time of need cannot be relied upon; and men have less scruple in offending one who is beloved than one who is feared, for love is preserved by the link of obligation which, owing to the baseness of men, is broken at every opportunity for their advantage; but fear preserves you by a dread of punishment which never fails.

{33}Nevertheless a prince ought to inspire fear in such a way that, if he does not win love, he avoids hatred; because he can endure very well being feared whilst he is not hated, which will always be as long as he abstains from the property of his citizens and subjects and from their women. But when it is necessary for him to proceed against the life of someone, he must do it on proper justification and for manifest cause, but above all things he must keep his hands off the property of others, because men more quickly forget the death of their father than the loss of their patrimony. Besides, pretexts for taking away the property are never wanting; for he who has once begun to live by robbery will always find pretexts for seizing what belongs to others; but reasons for taking life, on the contrary, are more difficult to find and sooner lapse. But when a prince is with his army, and has under control a multitude of soldiers, then it is quite necessary for him to disregard the reputation of cruelty, for without it he would never hold his army united or disposed to its duties.

{34}Among the wonderful deeds of Hannibal this one is enumerated: that having led an enormous army, composed of many various races of men, to fight in foreign lands, no dissensions arose either among them or against the prince, whether in his bad or in his good fortune. This arose from nothing else than his inhuman cruelty, which, with his boundless valor, made him revered and terrible in the sight of his soldiers, but without that cruelty, his other virtues were not sufficient to produce this effect. And short-sighted writers admire his deeds from one point of view and from another condemn the principal cause of them. That it is true his other virtues would not have been sufficient for him may be proved by the case of Scipio, that most excellent man, not only of his own times but within the memory of man, against whom, nevertheless, his army rebelled in Spain; this arose from nothing but his too great forbearance, which gave his soldiers more license than is consistent with military discipline. For this he was upbraided in the Senate by Fabius Maximus, and called the corrupter of the Roman soldiery. The Locrians were laid waste by a legate of Scipio, yet they were not avenged by him, nor was the insolence of the legate punished, owing entirely to his easy nature. Insomuch that someone in the Senate, wishing to excuse him, said there were many men who knew much better how not to err than to correct the errors of others. This disposition, if he had been continued in the command, would have destroyed in time the fame and glory of Scipio; but, he being under the control of the Senate, this injurious characteristic not only concealed itself, but contributed to his glory.

{35}Returning to the question of being feared or loved, I come to the conclusion that, men loving according to their own will and fearing according to that of the prince, a wise prince

should establish himself on that which is in his own control and not in that of others; he must endeavor only to avoid hatred, as is noted.

CHAPTER XVIII

CONCERNING THE WAY IN WHICH PRINCES SHOULD KEEP FAITH

^{36}Every one admits how praiseworthy it is in a prince to keep faith, and to live with integrity and not with craft. Nevertheless our experience has been that those princes who have done great things have held good faith of little account, and have known how to circumvent the intellect of men by craft, and in the end have overcome those who have relied on their word. You must know there are two ways of contesting, the one by the law, the other by force; the first method is proper to men, the second to beasts; but because the first is frequently not sufficient, it is necessary to have recourse to the second. Therefore it is necessary for a prince to understand how to avail himself of the beast and the man. This has been figuratively taught to princes by ancient writers, who describe how Achilles and many other princes of old were given to the Centaur Chiron to nurse, who brought them up in his discipline; which means solely that, as they had for a teacher one who was half beast and half man, so it is necessary for a prince to know how to make use of both natures, and that one without the other is not durable. A prince, therefore, being compelled knowingly to adopt the beast, ought to choose the fox and the lion; because the lion cannot defend himself against snares and the fox cannot defend himself against wolves. Therefore, it is necessary to be a fox to discover the snares and a lion to terrify the wolves. Those who rely simply on the lion do not understand what they are about. Therefore a wise lord cannot, nor ought he to, keep faith when such observance may be turned against him, and when the reasons that caused him to pledge it exist no longer. If men were entirely good this precept would not hold, but because they are bad, and will not keep faith with you, you too are not bound to observe it with them. Nor will there ever be wanting to a prince legitimate reasons to excuse this non-observance. Of this endless modern examples could be given, showing how many treaties and engagements have been made void and of no effect through the faithlessness of princes; and he who has known best how to employ the fox has succeeded best.

^{37}But it is necessary to know well how to disguise this characteristic, and to be a great pretender and dissembler; and men are so simple, and so subject to present necessities, that he who seeks to deceive will always find someone who will allow himself to be deceived. One recent example I cannot pass over in silence. Alexander the Sixth did nothing else but deceive men, nor ever thought of doing otherwise, and he always found victims; for there never was a man who had greater power in asserting, or who with greater oaths would affirm a thing, yet would observe it less; nevertheless his deceits always succeeded according to his wishes, because he well understood this side of mankind.

{38} Therefore it is unnecessary for a prince to have all the good qualities I have enumerated, but it is very necessary to appear to have them. And I shall dare to say this also, that to have them and always to observe them is injurious, and that to appear to have them is useful; to appear merciful, faithful, humane, religious, upright, and to be so, but with a mind so framed that should you require not to be so, you may be able and know how to change to the opposite.

{39} And you have to understand this: that a prince, especially a new one, cannot observe all those things for which men are esteemed, being often forced, in order to maintain the state, to act contrary to fidelity, friendship, humanity, and religion. Therefore it is necessary for him to have a mind ready to turn itself accordingly as the winds and variations of fortune force it, yet, as I have said above, not to diverge from the good if he can avoid doing so, but, if compelled, then to know how to set about it.

{40} For this reason a prince ought to take care that he never lets anything slip from his lips that is not replete with the above-named five qualities, that he may appear to him who sees and hears him altogether merciful, faithful, humane, upright, and religious. There is nothing more necessary to appear to have than this last quality, inasmuch as men judge generally more by the eye than by the hand, because it belongs to everybody to see you, to few to come in touch with you. Everyone sees what you appear to be, few really know what you are, and those few dare not oppose themselves to the opinion of the many, who have the majesty of the state to defend them; and in the actions of all men, and especially of princes, which it is not prudent to challenge, one judges by the result.

{31} For that reason, let a prince have the credit of conquering and holding his state, the means will always be considered honest, and he will be praised by everybody; because the vulgar are always taken by what a thing seems to be and by what comes of it; and in the world there are only the vulgar, for the few find a place there only when the many have no ground to rest on.

The Prince Reading Short Answer Questions (SAQs)

Dedication:

1. For whom is the book written?
2. What is Machiavelli's purpose in writing The Prince?

Chapter I

3. All governments of men and States have been ruled two ways. What are those two ways?

Chapter II

4. Define and explain the difference between a hereditary state and a new state.
5. Which are easier to govern:
 - a. Hereditary states or new states
 - b. Explain Machiavelli's reasoning
 - c. Explain your reasoning.

Chapter VII

6. Why is a Princedom acquired by Fortune (or luck) easy to acquire, but hard to maintain?
7. What are the four things that a new prince should do to maintain hold of his state?

Chapter VIII

8. What are the two ways a man can become prince aside from fortune or merit?
9. Explain the meaning of the following quote:

"Injuries should be inflicted all at once, that their ill savor being less lasting may the less offend: Whereas, benefits should be conferred little by little that so they may be more relished."
10. How can a prince who arises to power by wickedness survive and thrive?

Chapter XV

11. How is Machiavelli's discussion of the prince supposed to be different from what others had written?
12. In what sense can vice be beneficial for a prince?

Chapter XVI

13. How can generosity sometimes bring harm to a prince?
14. How is it better for a prince to be a miser?
15. Can you relate any of this to our policies on taxation and spending on social services?
16. Machiavelli says that being a miser is one of the vices that enables a prince to rule. How so? Do you think this can just as well apply to a contemporary politician?
17. What examples does Machiavelli provide of rulers who were generous and yet ruled successfully? Why were they successful?

Chapter XVII

18. When is the rule by cruelty necessary, according to Machiavelli?
19. How can being cruel to a few lead to being merciful in reality to many?
20. Machiavelli says that being cruel for a new prince is almost necessary. Why?
21. Machiavelli asks, is it better to be loved than feared, or vice versa? What's his answer and why?
22. In the second paragraph of this chapter Machiavelli discusses the nature of man. What generalizations does he come up with? Is it true, then that the character of the people determine the character of the prince?
23. What is the difference between being feared and being hated? Why does Machiavelli not recommend for a prince to be hated?
24. Why is it better for a prince leading an army to be considered cruel?
25. Explain and comment on the last paragraph in this chapter. What can a prince control and not control?

Chapter XVIII

26. Machiavelli says that it is more important that a prince knows how to manipulate people than to be honest and keep his promises. How so?
27. What should a prince do if he can't fight with laws? The prince must be both a man and a beast. What examples does he provide?
28. How should the prince act both as a fox and as a lion? How does Machiavelli justify this type of behavior?
29. Why is it easy for a prince to be deceitful, according to Machiavelli?
30. Machiavelli suggests that a prince should only seem to appear virtuous, and not necessarily always act that way. Why?