** Machiavellianism (AO3)**

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**Extract from The Prince**
**Niccolò Machiavelli, 1532**

Every prince may desire to be thought **clement**. But it was Cesare Borgia's cruelty which brought peace and unity to the Romagna. A prince who keeps his **subjects** united and loyal, ought not to mind the **reproach** of cruelty; for too much **mercy** will allow disorder to injure the whole people, whilst a few executions offend only individuals.

Is it better to be loved or feared? One might wish to be both, but they are not met in the same person. 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 when the need is far distant; but when it approaches they turn against you. The prince who relies on their promises 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. Men will readily offend a beloved, for love is preserved by the link of obligation which men will break at every opportunity for their advantage; but fear preserves you by a dread of punishment which never fails.

**Extract from The Prince**
**Niccolò Machiavelli, 1532**

Many men believe the affairs of the world are governed by fortune and God, so that men cannot direct them. Fortune may direct one-half of our actions, but she still leaves us to direct the other half. She may be like the raging flood, which sweeps away trees and buildings. But that does not mean that, when the waters settle, men cannot make barriers against such misfortune.

A man may pursue glory and riches by caution, another with **haste**, one by force, another by skill, and yet still **attain** their goal. It is not so much the method, but how well they **conform** to the spirit of the times. It is the man who cannot change from his nature or his **accustomed** ways, who is lost. The cautious man who does not know when it is time to turn adventurous is ruined.

Fortune is changeful, yet mankind **steadfast** in their ways, success comes when the two are in agreement. For my part I consider that it is better to be adventurous than cautious, because fortune is a woman, and if you wish to control her it is necessary to beat and ill-use her; and she allows herself to be mastered by the adventurous. She is, therefore, always, woman-like, a lover of young men, because they are less cautious, more violent, and with more **audacity** command her.

**How does this relate to Macbeth’s actions?**

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