Analyzing Monarchy and Republicanism in Machiavelli's The Prince: A Corpus-Based Study of Political Representations

Binglin Zhang[1,a,*]

[1]*Hong Kong Polytechnic University, Hung Hom, Kowloon, Hong Kong, China*
a. 20084344d@connect.polyu.hk
**corresponding author*

Abstract: This research filled a research gap in the utilization of corpus and discourse analysis in *The Prince*. Niccolò Machiavelli's paramount treatise, *The Prince*, persists in generating scholarly discourse and contentious discussions due to its forthright examination of political expediency within the turbulent milieu of Renaissance Italy. Although Machiavelli's impact permeates the discipline of political science, the preponderance of examinations of his oeuvre has been conducted from political and philosophical perspectives, resulting in a dearth of analysis from a linguistic standpoint. Traditional discourse analysis has played a critical role in investigating attitudes, but it tends to focus on a small number of texts only, which leads to concerns from the perspective of statistics. This study aims to use a new prevailing method combining corpus-based research with manual text analysis, to investigate Machiavelli's attitudes toward Republics, by analyzing his famous work *The Prince*. An analytical model based on the attitude schema is proposed to explicate the strategies for encoding attitudes. Analysis shows that Machiavelli's attitudes towards Republicanism are characterized by a series of positive judgments of propriety, creating a positive image of Republicanism, whereas when Republicanism is mentioned, his attitudes are characterized by his favor. It is found that negative attitudes are always expressed implicitly by recounting events that elicit the attitudes (i.e. behaviors of the monarchies or republics) and performing speech acts that are motivated by the attitudes.

Keywords: Machiavelli, political discourse analysis, attitudes, monarchy, republicanism

1. Introduction

The objective of this research is to fill the existing void through a corpus-driven analysis of language within Machiavelli's *The Prince* [1]. Utilizing the Appraisal framework by Martin and White[2], this study outlines how Machiavelli conveys his perspectives on monarchy and republicanism. These viewpoints are embedded not just in his word selection but also within the nuanced aspects of grammar and syntax.

As it seeks to achieve its goal, the research integrates modern computational linguistic methodologies with classic manual text examination, aiming for a more layered comprehension of Machiavelli's persuasive methods. This blended approach sheds light on Machiavelli's overt

declarations of loyalty as well as his underlying judgments that have long influenced the understanding of monarchical and republican concepts.

Through a detailed analysis of the linguistic structure of Machiavelli's political ideology, this study offers a significant addition to the ongoing conversation about the significance of *The Prince* in contemporary political discourse, providing new perspectives on the complex interplay between language and belief systems.

This study analyzes how the conflicts between republicanism and monarchy are reflected in Machiavelli's work *The Prince,* and the connotation of attitudes towards the two systems constructed by the linguistic features in his work. *The Prince* is selected as the material because it is firstly the most representative work of Machiavelli. Although it has already been fully reviewed by thousands of scholars, not much study has been done from the perspective of corpus linguistics, most of the previous studies review the work using political or sociological methods, and a research gap on linguistics thus can be filled. This study focuses on Machiavelli's attitudes towards monarchy and republicanism. To analyze the type of attitude and how they are realized in an accurate and precise way, this study draws upon the Appraisal system developed by Martin and White [2]. It should be pointed out that 'attitude' in Appraisal theory and in the current study refers to a system of meanings that are realized in language, that is, through choices of words and grammar. Therefore, our concern is not with Machiavelli's inner feelings (which are obviously not available), but how attitudes are carefully designed to express his attitudes towards the two different political systems. The quantitative analysis results will then be given and used to explain the strategies and attitudes beneath. Eventually, a conclusion will be reached to reflect the schema of attitude expressed through Machiavelli's strategies and the connotation underlying his selection to convey meaning to his readers.

2. Literature review

2.1. Critical discourse analysis and appraisal system

The field of discourse studies has witnessed the ascension of political discourse to a position of prominence, especially within the domain of Critical Discourse Analysis (CDA)—a trend evidenced by the seminal contributions of Charteris-Black [3][4], Chilton [5], Fairclough [6][7], Van Dijk [8], and Wodak [9]. Scholars within the CDA paradigm conceptualize political discourse not merely as a communicative phenomenon but as a form of social praxis intrinsic to a myriad of political processes, encompassing governance, legislation, electoral campaigning, and propagandistic endeavors [8].

The ensuing discourse will succinctly elucidate the predominant theoretical frameworks that underpin the critical examination of political discourse. Van Dijk [8] proffers a socio-cognitive lens through which he scrutinizes 'preferred structures and strategies' in political discourse. His multidimensional analytical framework encompasses a diverse array of elements such as topics , superstructures local semantics, lexical choice, syntactic pattern, rhetorical devices expression structures, and speech acts

Another notable contribution to the field emanates from Chilton [5], who, drawing from cognitive science and linguistics, examines the mental representations of reality in the context of political communication. Similarly, Charteris-Black [3], operating from a cognitive linguistic standpoint, emphasizes the pivotal role of metaphor in political rhetoric through his analysis of oratory from luminary figures such as Winston Churchill, Martin Luther King, Margaret Thatcher, and Tony Blair.

Wodak [9] employs a discourse-historical approach, foregrounding the underlying power dynamics and the gamut of agency potentiality within political texts. Her approach differentiates among three dimensions: the topics of discourse, the strategic use of discourse, and the linguistic resources utilized to effectuate topics and strategies. Her methodology integrates a triangulation of

historical context and background knowledge pertaining to the sociopolitical milieu in which discursive events transpire.

Fairclough [7] introduces an innovative technique for dissecting the architecture and representational aspects of practical argumentation in political discourse, applying this analytical structure to various forms of political discourse, including governmental reports, parliamentary debates, political addresses, and digital platforms for political discourse.

A remarkable implementation of an attitudinal analytic framework within the practice of political communication by Feng [10], such as journalistic outputs, addresses the construction of stances through "choices of attitude." This methodology represents an expansion of the scope traditionally associated with political discourse analysis, critiquing the insufficiency of agentless quantitative inquiry while advocating for a synthesis of corpus-based research with qualitative text analysis as a means to bridge the lacunae in representativeness and generalizability inherent in the framework proposed by Martin and White [2].

2.2.   Previous Research on *The Prince*

At the beginning of Machiavelli's work *The Prince*, he made the announcement to indicate that the purpose of his work is to prove his capacity to assist a prince. He says in his letter to the "Magnificent" Lorenzo de' Medici, "Thus, since I desire to offer myself to your Magnificence with some testimony of my homage4 to you, I have found nothing in my belongings that I care so much for and esteem so greatly as the knowledge of the actions of great men, learned by me from long experience with modern things and a continuous reading of ancient ones." By using the verb "desire", Machiavelli clearly attributes the intention of the statement as a manifesto of allegiance. This as well indicates the main theme of his work *The Prince*, that the denotation of *The Prince* is to assist Lorenzo de' Medici as a Monarch. However, the apposition of the guiding tenets espoused in Machiavelli's seminal work, *The Prince*, against those articulated within his other works Livy and The History of Florence evidences a discernible incongruity. This dichotomy supports the assertion that this interpretation is superficial, as Jean-Jacques Rousseau noted in his work The Social Contract [11]: "Machiavelli was a gentleman and a good citizen; but being attached to the house of Medici, he was forced during the oppression of his country to disguise his love of liberty". Many scholars argued the connotation of *The Prince*, some studies argue he was defending monarchy, including Strauss [12], who presented the idea that Machiavelli is a teacher of evil in his work Thoughts on Machiavelli. Other scholars with similar positions like Rousseau [11], however, argue that Machiavelli was revealing the evil nature of monarchy and giving methods to maintain a republic as a republican, including Mansfield [13] and Pocock [14].

3.   Analytical method: Corpus-based appraisal system

This research adopted a method combination of corpus-linguistic and manual text analysis, to explain how Machiavelli realized his attitude through discursive semantic choices. Among the many tools used in discourse, evaluative concepts are most often used to express ideological content Van Dijk [15]. Similarly, White [16] points out that a key function of ideology in the text is evaluation—how the text guides its readers to view the characters, actions, and events it describes in either a positive or negative light. To understand how evaluative concepts work, this research use the Appraisal system by Martin and White [2]. This system has three parts: Attitude, Engagement, and Graduation. Attitude is the most detailed part, dealing with how we emotionally respond (Affect), judge human behavior (Judgment), and appreciate beauty or quality in things (Appreciation). Affect covers our feelings, from happiness to dissatisfaction, and how secure or inclined we feel about something. Judgment looks at how we view others' actions, considering their normality, ability, and determination, and

whether they are truthful and ethical. Appreciation is about how we react to and evaluate things, like their attention-grabbing nature, structure, and originality. The Appraisal system, shown in Figure 1, uses language in different ways to show these attitudes, either directly stated (like saying "happy" or "sad") or implied through stories that bring out these feelings. The categorization of attitudes is illustrated with examples in Table 1.

This framework provides an effective tool for analyzing both explicitly and implicitly evaluative meanings in a systematic way. However, as with other approaches to discourse analysis, researchers tend to rely on the close reading of a small number of texts, which results in concerns about representativeness and generalizability. Corpus linguistic analysis, on the contrary, tends to focus on low-level lexical features and neglects the discursive nature of meaning. Therefore, this research introduced a method that combines corpus-based research and manual analysis proposed by Bednarek [17] and optimized by Feng [10], which adopts a concordance analysis approach to analyze Machiavelli's attitudes towards republicanism and monarchy.

This study adopts a concordance analysis approach to analyze *The Prince*. This corpus includes 39427 running tokens, covering 186 relevant concordances that focus on monarchy and republicanism. The data is selected by representing keywords of "monarchy", "prince" and their variants as representations of monarchy, and "republic", "free", names of republics and their variants as representations of republicanism. The world list is generated by the WordSmith8 word list generating function. All the instances were manually annotated using the Attitude framework. When there was no clear attitude, or it was not clear whether the attitude was positive or negative, the instance was marked as 'neutral'. To guarantee the accuracy of analysis, we not only focused on the sentences containing the keywords but also considered the neighboring sentences and even paragraphs wherever necessary.

Table 1: Categorization of attitudes toward political systems and examples
(based on Martin & White 2005)

Attitude		Positive	Negative
Affect	Inclination/disinclination		
	Happiness/Unhappiness	want, admire, desire	criticize
	Security/insecurity		
	Social esteem — Normality	fortune, sound, extraordinary	pusillanimous
Judgment	Capacity		
	Tenacity		
	Veracity		
Appreciation	Social sanction — Property	virtue, loved, satisfying	hated, fearful
	Reaction	securing	terrifying
	Valuation	professional	useless
	Composition	steady, sustained	ungoverned

4. Results and discussion

The following analysis will focus on two key questions based on the purpose of this article: What attitudes did Machiavelli present towards monarchy and republicanism, and through what strategies did he manage to express these attitudes.

The representation keywords of the two political systems were first selected as follows: "monarchy" and "prince" represent monarchy, "free" and its variants, and "republic" and its variants represent republicanism. The word list containing concordance of words "monarchy", "prince", "free", and "republic", and their variants were generated by the wordlist function of Wordsmith 8. In the primary state of the word list, many of the concordances are found to be overlapped. Thus, a manual sorting was conducted to categorize the concordances for further analysis. To conclude the result, in the final wordlist, as presented in table 2, "monarchy" has 2 concordances, "prince" has 165 concordances, "free" and its variants, and "republic" and its variants have 19 concordances. Among these concordances, it can be noticed that the frequency of occurrence of monarchy and prince is much higher than freedom and republics, this indicates the purpose and background of this work on the surface, that Machiavelli had already talked about republics in his other work *Discourses on Livy*, and *The Prince* is wrote to assist a prince, at least in name. The moral standard of Machiavelli for judgments is also a concerning factor, for the direct application of modern appraisal on the two political systems will definitely cause chaos and inaccuracy, because appraisals on them have changed greatly during the hundreds of years since the Renaissance. This paper adopts Erica Benner's [18] view on the ethics of Machiavelli, that his ethics can be identified as deontological. Thus, this research will apply a deontology view as the moral standard presented by Machiavelli for the judgments, that is, he recognized morality as the sanctity of virtue and condemned the violation of moral standards, while also acknowledging the pragmatic rationality of behaviors. This standard will be a key factor in the following analysis of his attitudes.

In the following analysis, this work will look into the attitudes toward the two political systems in detail, and reach an explanation on how the attitudes were presented.

Table 2: Machiavelli's attitudes towards political systems

Stance	Positive		Negative		Neutral	Total
	Explicit	Implicit	Explicit	Implicit		
Source						
Monarchy	65	8	60	10	24	167
Republicanism	12	0	5	0	2	19
	Explicit	Implicit	Explicit	Implicit		
	Positive		Negative		Neutral	Total
Affect	1	0	1	2		4(2.4%)
Judgement	70	6	63	8		147(79.1%)
Appreciation	6	2	1	0		9(4.8%)
Total	77(42.3%)	8(4%)	65(35%)	10(5%)		26(13.7%)
	85(46.3%)		75(40%)		26(13.7%)	186(100%)

4.1. Attitudes towards the monarchy:

The results of the analysis of the 167 concordances about monarchy are displayed as follows:

Table 3: Machiavelli's attitudes toward monarchy

	Positive		Negative		Neutral	Total
	Explicit	Implicit	Explicit	Implicit		
Affect	1	0	1	2		4(2.4%)
Judgement	59	6	58	8		131(78.5%)
Appreciation	5	2	1	0		8(4.8%)
Total	65(39%)	8(4.7%)	60(36%)	10(6%)		24(14.3%)
	73(43.7%)		70(42%)		24(14.3%)	167(100%)

All the cases mentioned in table 3 contain the attitude of Machiavelli. It's clear that judgment is the most frequent attitude of the cases, consisting of 131, about 80% among the total 167 concordances, compared with 8 appreciation and 4 affect, this suggests that although the quantification of adverse dispositions is nearly equivalent to that of favorable ones, with 73 positive stances compared to 70 negative stances that indicate the composition was crafted in an unbiased and expository manner, Machiavelli also tried to judge monarchies by involving the behaviors of monarchies in his arguments, rather than merely focus on events. In the predominant instances, Machiavelli's discourse centers on the suitability of conduct rather than his personal disposition towards such behaviors. Machiavelli did not deliberately craft a monarchical representation laden with either pejorative or laudatory connotations; instead, his approach seems to lack explicit directionality. Furthermore, it is apparent that Machiavelli exhibited a predilection for conveying his stance through subtle means, as evidenced by the predominance of 125 inferred attitudes over a mere 18 that are unequivocally stated. Contrary to employing a strategy of manifesting overt attitudes through the utilization of lexemes and adjectives, Machiavelli chose to articulate his perspectives beneath the deployment of argumentation and empirical evidence, thus adopting a considerably implicit modality.

In terms of how Machiavelli used the strategies to convey his attitudes, the first and very rare strategy used by Machiavelli is the direct implication of attitude lexes(appreciation) as presented in table 2. The use of the lexical terms is not merely a lexical choice but a deliberate evaluative strategy, reflecting a nuanced appreciation of the complexities and challenges inherent in monarchical rule. For example, in text 1 Machiavelli explicitly extols the virtues of overcoming adversity for a monarch by using the term 'great' and "extraordinary".

Text 1:

This man can be called an almost new prince because from being a weak king he has become by fame and by glory the first king among the Christians; and, if you consider his actions, you will find them all very great and some of them extraordinary.

The second and most distinguished strategy is the focus on arguing the appropriateness of the behaviors of the monarchies(judgment). In the implementation of this strategy, most of the monarchies' attributes are not expressed through direct judgments or urging them to stop the behaviors, but by stating the consequences of the behaviors. For example, in text 2, Machiavelli revealed an underlying assumption that people who have lived under a monarchy or similar autocratic regime would lack the experience, desire, or capability to govern themselves or to challenge the new ruler. Other arguments conveyed by this strategy include the circumstances in which the monarch must be immoral in order to maintain his power, as he mentioned in chapter 17, a monarch should choose to be feared rather than to be loved if he can not achieve both, as demonstrated in text 3. The

criteria to categorize these judgments is based on the previous hypothesis that Machiavelli is a deontologist, one who emphasizes the inherent morality of actions, thus the pragmatism presented by the monarchs is considered contentious. He acknowledges that acts deemed 'bad' could be justified if they serve the greater good of state stability and governance efficiency. Thus, while Machiavelli does condemn the violation of virtue, he still recognizes it as a pragmatic element of political strategy, where the ends can justify the means, aligning with a nuanced, deontological standpoint that prioritizes duty and intention over the moral nature of the acts themselves.

Text 2:

When they are, they may be held with great ease, especially if they are not used to living free; and to possess them securely it is enough to have eliminated the line of the prince whose dominions they were.

Text 3:

A prince, therefore, so as to keep his subjects united and faithful, should not care about the infamy of cruelty.

The last strategy Machiavelli used to express his attitudes towards monarchy, is more subtlety. This strategy involves the combination of personal appraisals and historical events(affect). The strategy of Machiavelli is likely to trigger a rather negative image with a negative example to the reader. The most typical example of this strategy is the argument about Cesare Borgia, who was highly praised by Machiavelli(as presented in text 4), and eventually failed to maintain his power and was killed by his enemy. Inside *The Prince*, Machiavelli highly praised his behaviors and argues how he managed to do everything Machiavelli believed necessary, even immoral to maintain power, although his behaviors are mostly appropriate, according to Machiavelli's standard to monarchies, he still lost his power in reality instead of succeeding in maintaining power like Machiavelli's argument(text 5). This household name will constantly remind readers that the destined fate of being a monarch may be a failure even doing everything correctly.

Text 4:

notwithstanding the fact that he made use of every deed and did all those things that should be done

Text 5:

Cesare Borgia, called DukeValentino by the vulgar, acquired his state through the fortune of his father and lost it through the same

4.2. Attitudes towards republics

As mentioned previously, Machiavelli focuses on arguing monarchy in *The Prince,* thus only 19 concordances about republicanism are found, compared to the 167 concordances of the monarchy. The results of the distribution of the concordances are listed in Table 4, presenting concordance lines of "republic", "free", names of republics, and their variants.

Table 4: Machiavelli's attitudes towards republicanism

	Positive		Negative		Neutral	Total
	Explicit	Implicit	Explicit	Implicit		
Affect	0	0	0	0		0(0%)
Judgement	11	0	0	5		11(84.2%)
Appreciation	1	0	0	0		1(5.2%)
Total	12(64.1%)	0(0%)	0(0%)	5(25.3%)		2(10.6%)
	12(64.1%)		5(25.3%)		2(10.6%)	19(100%)

It can be noticed over 80% of Machiavelli's attitudes towards republicanism are judgments, and about 65% of them can be categorized as positive attitudes. With this distribution, combined with the actual meanings of all the concordance lines, the analysis finds out that the dominant expression of republicanism demonstrated through his work is basically positive. Similarly to the strategies Machiavelli used to express his attitudes toward monarchy, the positive attitudes towards republicanism mainly include corresponding results of implementing republicanism or behaviors of republics in Italy. As presented in text 6, citizens of Republicans are authorized with a larger extent of liberty, thus they give back their country with more loyalty in peace time, and they will be more sacrificing when their freedom is threatened and their country is invaded. Similar to his attitude toward monarchy, Machiavelli expresses his attitude by using attitude vocabulary, describing triggering conditions, and representing resultant actions (directives and representations). The attitude is mainly one of praise. He kept mentioning how powerful and successful republicanism city-states were. This attitude reflects another aspect of party politics, namely how power is used. This aspect of the analysis will be further carried out in the next section.

Text 6:

And a city used to living free may be held more easily by means of its own citizens than in any other mode, if one wants to preserve it.

However, Machiavelli also used a different strategy in terms of conveying negative attitudes towards republicanism. He always provoked negative attitudes towards republicanism with facts that the republics(e.g. "Pisa", "Florence") were either destroyed, their people enslaved or invaded other state nations. But in addition to this factual information with clear negative facts, Machiavelli managed to use a U-turn strategy to suggest better countermeasures attributed to the unique features of the republicanism system(e.g. freedom, liberty) can be taken and the republics can be thus saved as the connotation beneath surface denotations. For example, in text 7, the denotation of this context is a reflection on the political strategies and dynamics of alliances. If the audience concentrates on the part that describes the assistance of Venetians, it is considered extraordinary, and this description can be used to compare with members of the church, who are described as "weak" in the same context. Thus the deeper connotation of praising the strength of a republic can be revealed by this comparison.

Text 7:

Venetians were always under a necessity to stay with him; and by their means he could always have secured himself easily against whoever remained great among us.

4.3. Attitudes, power, and politics

In the two subsections above, we have analyzed Machiavelli's *The Prince* on two levels: patterns of attitudes and linguistic strategies of expression. We reported two major findings regarding the pattern of Machiavelli's attitudes. First, his attitudes towards monarchy reflect a predominantly negative judgment of propriety.

Secondly, Machiavelli's views on republics show a clear preference for the way republics and their governing bodies, like states and cities, work together. This isn't just about liking the same things; it's about how these views play a role in using authority to gain power and build alliances. In this part, we'll look into how attitudes towards power and politics in Italy are examined through critical discourse analysis (CDA).

Critical discourse analysis sees texts as places where struggles for power happen. It's interested in how language shows power dynamics and influences people's attitudes and behaviors. When it comes to politics and the balance of power, *The Prince* is seen as a field of tension between the ideas of monarchy and republicanism, and between Machiavelli and the Medici family. This method of analysis pays attention to how power relations are shown in discussions, and how these discussions affect people's views and actions. Discourse not only reflects power relations but also influences the

attitudes and behaviors of others by exerting power. As Wodak [9] points out, "discourse exerts power because it conveys knowledge that serves as the basis for individual and collective action". Van Dijk [19] also believes that "manipulating other people's ideas, such as knowledge, opinions and ideologies, and thereby controlling their behavior, is a form of exercising voice". In *The Prince*, Machiavelli constructs a version of reality that helps replicate and enhance the administrative power of a republic. These examples are designed to achieve multiple goals by influencing their audience. As Viroli [19] observes, Machiavelli's primary audience was the Medici family, to whom *The Prince* was dedicated, but he also crafted his messages to be accessible and instructive to a broader civic-minded audience. Viroli's [19] analysis considers both the political aspirations and the pedagogical dimensions of Machiavelli's work. At the same time, these cases can be understood by readers themselves by reading and studying history. This creates a ubiquitous message to influence audience attitudes and behavior.

As a basic rhetorical device, these attitudes are carefully designed to promote Machiavelli's intentions, to reveal to readers the secrets of a monarch's rule, and to expose its hypocrisy and weaknesses.

To commence, a critical examination of audience attitudes' influence is warranted. The predominant characteristic of the "reality" fabricated by Machiavelli resides in his portrayal of princes in an overwhelmingly negative light, which operates to deter the audience's allegiance towards these figures. The antecedent segments of analysis have delineated methods employed in the cultivation of such portrayals; chief among these methods is the strategic recapitulation of "facts" that invoke adverse perceptions.

Hidden behind this reality is Machiavelli's active presence within the political context of the Renaissance. First, by criticizing monarchy, he created an image of moral superiority, implying that he was just the opposite, that he truly cared about the interests of the Italian people. Furthermore, Machiavelli himself was known for his efforts to wage military struggles in republicanism city-states, positioning his role as someone who fought against monarchy for the benefit of the people, and thus potentially won political Neutral audience support. Second, the description of the monarchies actions explains to readers, especially supporters of the republic, why they were able to retain power.

This approach is in line with Van Dijk's [20] idea that people often present themselves in a good light while casting others in a less favorable one. This kind of black-and-white portrayal can effectively shape how readers see different political systems and can be a powerful tool in winning their support. The use of such clear-cut representations can significantly guide the establishment process of readers' values and lead people to prefer one political system over another.

5.   Conclusion

This study investigated Machiavelli's attitudes towards republicanism and monarchy in his work. The starting point of our study is the projections of Machiavelli's life experience on the relations between monarchy and republicanism. In order to meet the need to study Machiavelli's attitude from the perspective of linguistics, this study conducted analysis on the data collected from 186 samples involving the two political systems of *The Prince* and categorized them for further analysis.

The results of this study revealed strategies used by Machiavelli to indicate attitudes toward monarchy and republicanism from the perspective of language usage. These strategies of attitude expression are elucidated using the schema of attitude, while the process of analyzing the data collected from Machiavelli's work involves massive data collection and discourse analysis, further developing Martin and White's [2] framework of appraisal system. As the first large-scale corpus-based analysis of *The Prince*, this study makes a number of contributions to discourse and communication research. First, the semantic patterns of attitudes enable us to understand the nature of the two political systems and feature a comprehensive analysis of these relations from the

perspective of a former official of a republic. Second, it develops an interdisciplinary framework, based on the Appraisal system; it draws upon the attitude schema and speech act theory in order to elucidate the strategies of attitude expression. The study thus provides a deeper understanding of the conflict of the two systems and the difference in power relations. Furthermore, the findings of this research can be used to contribute to interdisciplinary research between politics and language, as cross-validation for confirmation or falsification of hypotheses that investigate Machiavelli's hidden intentions beneath his works.

This essay updated the research tools of corpus-based discourse analysis on typical political works with modern computer science software, and efficiently extended the scale of samples used in traditional discourse analysis. Further research in this area could be combinations of deep learning systems and the appraisal system developed by Martin and White [2]. With the aid of proper coding, the system can be applied to analyze attitudes and their establishment in other political works on an unprecedentedly large scale.

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