

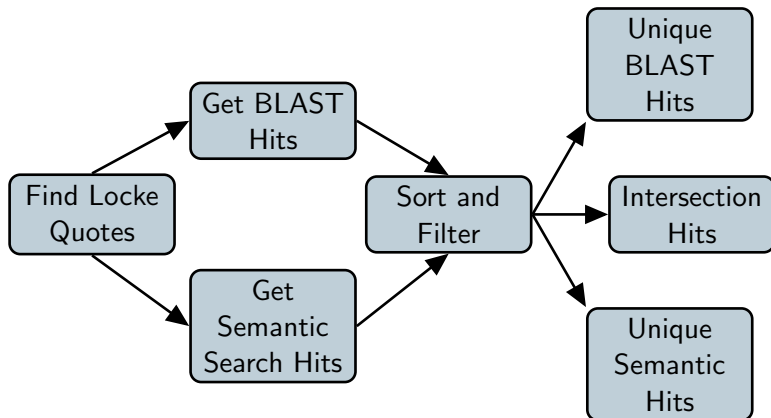
# Meaning in Locke

## Meaning of Meaning Workshop

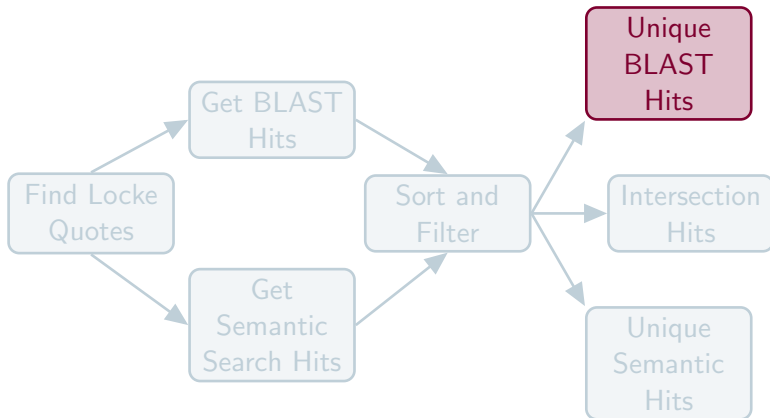
Ananth Mahadevan

May 2, 2023

## Pipeline Overview



# Pipeline Overview



# Unique BLAST Hits

## Example John Locke Quote

“The Animal and Vegetable Kingdoms are so nearly join'd, that if you will take the lowest of one, and the highest of the other, there will scarce be perceived any great difference between them.”

# Unique BLAST Hits

## Example John Locke Quote Piece

“the Animal and Vegetable Kingdoms, are so nearly join'd, that if you will take the lowest of one, and the highest of the other, there will scarce be perceived an”

# Unique BLAST Hits

- Text reuse hits with lots of OCR noise

## Example John Locke Quote Piece

“the Animal and Vegetable Kingdoms, are so nearly join’d, that if you will take the lowest of one, and the highest of the other, there will scarce be perceived an”

## BLAST Hit

“he Ani-\nm lal~andr Vegetable- KingdomsS are {ol~4 news~l \’ ”  
\’d, that if\nyou will takie the\’ lowes .of: one, and the ofp~~p  
the other,\nthere will ~fearce be perceived an”

# Unique BLAST Hit Document

176 *The SPECTATOR.* N<sup>o</sup>. 519.

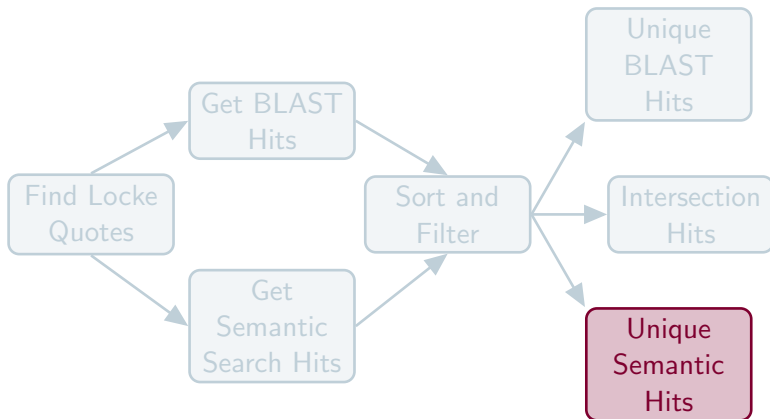
*Animals link the Terrestrial and Aquatic together; Seals live at Land and at Sea, and Porpoises have the warm Blood and Entrails of a Hog; not to mention what is confidently reported of Mermaids or Sea-Men. There are some Brutes, that seem to have as much Knowledge and Reason, as some that are called Men; and the Animal and Vegetable Kingdoms are so nearly join'd, that if you will take the lowest of one, and the highest of the other, there will scarce be perceived any great difference between them: and so on till we come to the lowest and the most in-organical parts of Matter, we shall find every where that the several Species are linked together, and differ but in almost insensible degrees. And when we consider the infinite Power and Wisdom of the Maker, we have reason to think that it is suitable to the magnificent Harmony of the Universe, and the great Design and infinite Goodness of the Architect, that the Species of Creatures should also, by gentle degrees, ascend upward from us toward his infinite Perfection, as we see they gradually descend from us downwards: Which if it be probable, we have reason then to be persuaded, that there are far more Species of Creatures above us, than there are beneath; we being in degrees of Perfection much more remote from the infinite Being of God, than we are from the lowest State of Being, and that which approaches nearest to nothing. And yet of all those distinct Species, we have no clear distinct Ideas.*

IN this System of Being, there is no Creature so wonderful in its Nature, and which so much deserves our particular Attention, as Man, who fills up the middle Space between the Animal and Intellectual Nature, the visible and invisible World, and is that Link in the Chain of Beings which has been often termed the *Nexus utriusque Mundi*. So that he, who in one respect being associated with Angels and Arch-Angels, may look upon a Being of infinite Perfection as his Father, and the highest Order of Spirits as his Brethren, may in another respect lay to Corruption, thou art my Father, and to the Worm, thou art my Mother and my Sister.

O

Monday,

# Pipeline Overview





# Unique Semantic Search Hits

- Finds paraphrases and meaning matches
- Hits are always a fixed size of tokens

## Semantic Search Hit

“in the vegetable and animal tribes belong-  
ing to the earth, and have discovered that the lowest of  
the animal species and the highest of the vegetable approx-  
imate so near to each other, that the difference between  
the two can scarcely be perceived; but this is the very  
summit of their researches; they are unable to trace the  
connection of things any further, and rest satisfied in ad-  
mitting that  
The chain continues, but its”

# Semantic Search Hit Document

## INTRODUCTION.

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pure and transparent light, with vivific heat, and illuminating power.

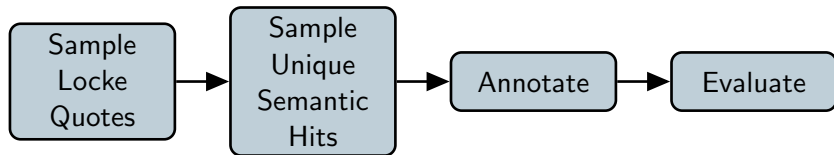
And such are the outlines of the system of the world, according to Pythagoras and Plato; which, strange as the assertion may seem, appears to have been entirely unknown from the æra of the Emperor Justinian to the present time. That beautiful mode in which as we have shewn the elements subsist both in the heavens and the earth, has not been even suspected by modern natural philosophers to have any existence; and astronomers have been very far from the truth in their assertions concerning the celestial spheres. In consequence of indolence, or ignorance, or prejudice, or from all three in conjunction, the moderns have invented systems no less discordant with the nature of things than different from each other. They have just been able to gain a glimpse of the beautiful union of things in the vegetable and animal tribes belonging to the earth, and have discovered that the lowest of the animal species and the highest of the vegetable approximate so near to each other, that the difference between the two can scarcely be perceived; but this is the very summit of their researches; they are unable to trace the connection of things any further, and rest satisfied in admitting that

The chain continues, but its links unknown.

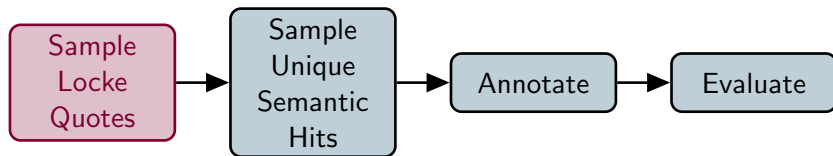
The divine nature of the celestial bodies cannot be seen through the telescope, and incorporeals are not to be viewed with a microscopic eye: but these instruments are at present the great standards of truth; and whatever opposes or cannot be ascertained by the testimony of these, is

con-

# Annotation Pipeline

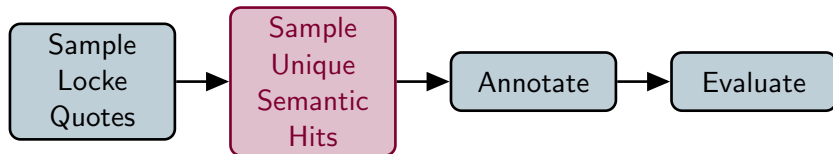


# Annotation Pipeline



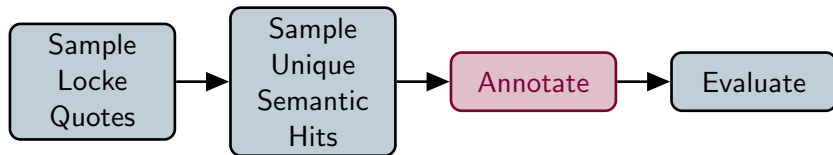
- Sample 20 quotes from top 1000 quotes

# Annotation Pipeline



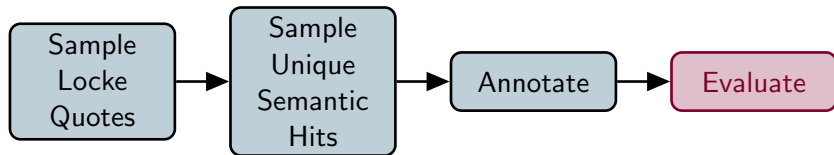
- Sample 50 after filtering 200K semantic hits
  - 1 Group by `work_id` and keep hit with highest certainty
  - 2 Top 5 hits
  - 3 5 random hits from each 10% interval

# Annotation Pipeline



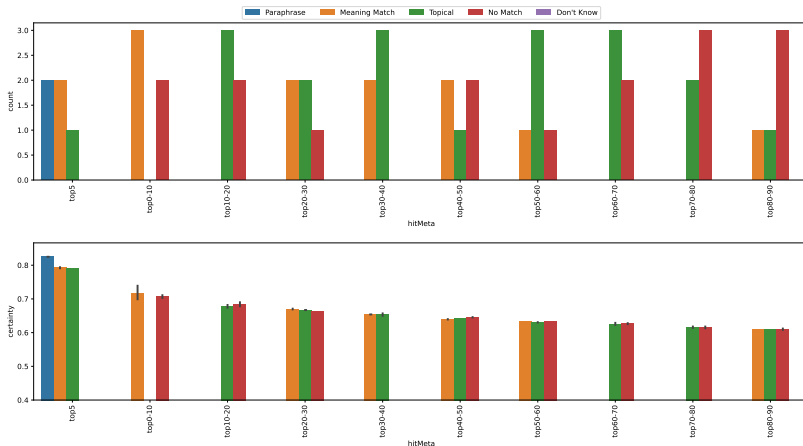
- Annotate with one of five options
  - 1 Paraphrase
  - 2 Meaning Match
  - 3 Topical
  - 4 No Match
  - 5 Don't Know

# Annotation Pipeline



# Annotation Results for example Locke quote

Quote ID:1  
the Animal and Vegetable Kingdoms, are so nearly join'd, that if you will take the lowest of one, and the highest of the other, there will scarce be perceived an





# Meaning Match for Example Quote

## OF NATURAL HISTORY.

15

rated from the body to which they belong, have no distinct perception of pleasure or pain. Their regular contraction and dilatation are evident symptoms of life, which, in many cases, may lead us to attribute living powers to substances that enjoy neither life nor sensation. Hence, though all plants were irritable, this circumstance would not prove that they are possessed of life. The contraction and dilatation of the sensitive plants, and the various motions of the leaves, branches, flowers, and roots of vegetables formerly mentioned, seem to indicate that most plants are endowed with irritability. Perhaps all vegetables have more or less of this quality. The heart, intestines, and diaphragm, are the most irritable parts of animal bodies: And, to discover whether this quality resides in all plants, experiments should be made chiefly on their leaves, flowers, buds, and the tender fibres of the roots.

From this narration of facts, it appears, that plants make a very near approach to animals; and that this similarity, as well as the difficulty of fixing the precise boundaries by which these two great kingdoms of nature are limited, are direct consequences of the organization of vegetables. It is owing to their organic structure alone, that plants and animals are capable of affording reciprocal nourishment to each other. This organic structure, though greatly diversified in the different species of animals and vegetables, evinces that Nature, in the formation of both, has acted upon the same general plan. May we not presume, therefore, as plants as well as animals are composed of a regular system of organs, that the vegetable part of the creation is not entirely deprived of every quality which we are apt to think peculiar to animated beings? I mean not to insinuate, that plants can perceive pleasure or pain. But, as many of their motions and affections cannot be explained upon any principle of mechanism, I am inclined to think that they originate from

# Topical Match for Example Quote

A N I [ 2 ]

*Anima* || *Spiritus intus alit, totoque infusa per artus*  
*Animal* || *Mens agitat molem, et magno se corpore miscet.*

They add, that this *anima mundi*, which more immediately resides in the celestial regions as its proper seat, moves and governs the heavens in such manner, as that the heavens themselves first received their existence from the fecundity of the same spirit: for that this *anima*, being the primary source of life, everywhere breathed a spirit like itself, by virtue whereof various kinds of things were framed conformable to the divine ideas.

*ANIMA Saturni*, a white powder obtained by pouring distilled vinegar on litharge, of considerable use in enamelling. See *ENAMEL*.

*ANIMADVERSION*, in matters of literature, is used to signify, sometimes correction, sometimes remarks upon a book, &c. and sometimes a serious consideration upon any point.

*ANIMAL*, in natural history, an organized and living body, which is also endowed with sensation: thus, minerals are said to grow or increase, plants to grow and live, but animals alone to have sensation.

It is this property of sensation alone that can be deemed the essential characteristic of an animal; and by which the animal and vegetable kingdoms seem to be so essentially separated, that we cannot even imagine the least approximation of the one to the other. Those naturalists, indeed, who have supposed the distinction between animals and vegetables to consist in any thing else than what we have already mentioned, have found themselves greatly embarrassed, and have generally agreed, that it was extremely difficult, if not impossible, to settle the boundaries between the animal and vegetable kingdoms. But this difficulty will be easily seen