

***'Consider' and its Swedish equivalents in relation to  
machine translation***

*School of Humanities and Informatics  
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Supervisor: Prof. Barbara Gawronska  
Examiner: Prof. Antonis Botinis  
University of Skövde  
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Karin Andersson*

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This study describes the English verb 'consider' and the characteristics of some of its senses. An investigation of this kind may be useful, since a machine translation program, SYSTRAN, has invariably translated 'consider' with the Swedish verbs 'betrakta' (Eng: 'view', regard') and 'anse' (Eng: 'regard'). This handling of 'consider' is not satisfactory in all contexts.

Since 'consider' is a cogitative verb, it is fascinating to observe that both the theory of semantic primes and universals and conceptual semantics are concerned with cogitation in various ways. Anna Wierzbicka, who is one of the advocates of semantic primes and universals, argues that THINK should be considered as a semantic prime. Moreover, one of the prime issues of conceptual semantics is to describe how thoughts are constructed by virtue of e.g. linguistic components, perception and experience.

In order to define and clarify the distinctions between the different senses, we have taken advantage of the theory of mental spaces.

This thesis has been structured in accordance with the meanings that have been indicated in WordNet as to 'consider'. As a consequence, the senses that 'consider' represents have been organized to form the subsequent groups: 'Observation', 'Opinion' together with its sub-group 'Likelihood' and 'Cogitation' followed by its sub-group 'Attention/Consideration'.

A concordance tool, <http://www.nla.se/culler>, provided us with 90 literary quotations that were collected in a corpus. Afterwards, these citations were distributed between the groups mentioned above and translated into Swedish by SYSTRAN.

Furthermore, the meanings as to 'consider' have also been related to the senses, recorded by the FrameNet scholars. Here, 'consider' is regarded as a verb of 'Cogitation' and 'Categorization'.

When this study was accomplished, it could be inferred that certain senses are connected to specific syntactic constructions. In other cases, however, the distinctions between various meanings can only be explained by virtue of semantics.

To conclude, it appears to be likely that an implementation is facilitated if a specific syntactic construction can be tied to a particular sense. This may be the case concerning some meanings of 'consider'. Machine translation is presumably a much more laborious task, if one is solely governed by semantic conditions.

*Keywords: 'consider', semantic primes and universals, conceptual semantics, mental spaces, WordNet, FrameNet, machine translation*

## **1. Introduction**

The verb 'consider' and some of its senses are our main concern in this thesis, and the ability to think, but sometimes also to see, permeates the meanings of this verb, because it is often the case that visual impressions from the real world nourish the cogitative process that 'consider' describes.

Not only the cogitative sense of the verb 'consider', but also the thinking activity per se attracts our attention. Since one of the meanings that 'consider' represents, denotes pure thinking, it has to be noticed that Anna Wierzbicka (1996), among others, regards this human activity as one of the basic concepts that can be found in a language. Thus, the notion of 'Cogitation' can be evidenced in every language that so far has been subjected to cross-linguistic investigations, and as a consequence, THINK is regarded as a semantic prime. Its position as semantic universal is, as we shall see, not completely obvious, since it has been questioned by many scholars.

The cogitative process is of interest to Ray Jackendoff (2002) as well. Just like Wierzbicka he focuses on semantics, but he emphasizes the co-operation between perception, earlier knowledge and all aspects of language. The result of these processes that take place in the interfaces of the brain or functional mind (f-mind) is our thoughts.

It goes without saying that any discussion on thoughts without paying attention to the sense of individual words, phrases and sentences is pointless. Therefore, Jackendoff has introduced conceptual structures that are intended to map the necessary constituents that a semantic notion requires.

However, it needs to be pointed out that phonology and syntax constitute levels of their own; these aspects are not handled within the range of conceptual structures, but we must not forget the interaction that occurs between these levels.

As we have seen above, conceptual semantics and the theory of semantic primes and universals approach language from different perspectives. This fact can be applied to polysemy which is an issue that concern both Wierzbicka and Jackendoff. Wierzbicka mentions polysemy in connection to the establishment of semantic primes and universals, claiming that a separate word is not necessary, when it comes to map the existence of a semantic prime. However, the fact that a specific meaning can be tied to particular syntax is of considerable importance in this respect.

Jackendoff, on his part, means that the original sense of a lexical concept or word should be maintained in every context in which the notion occurs.

At the same time, each context should throw new light on the original meaning.

As for 'consider' we will in later sections be able to observe that a certain sense can be associated with a specific syntactic construction. It can also be confirmed that the senses that 'consider' represents are interrelated.

In order to describe these meanings and discern the distinctions we have benefited from the theory of mental spaces. This theory allows us to indicate different worlds and attitudes, which sometimes can be crucial when a sense is to be determined.

The meanings of 'consider' on which this thesis has been based have all been taken from WordNet (Miller et al., 1990). This online dictionary has been organized on the principle of semantic relations.

Another online resource is FrameNet (Baker et al, 1998), and it is entirely built on sense. As a consequence, a polysemous word is represented in several semantic frames, which are entities that denote a specific meaning. 'Consider' is, for instance, to be found within the frames of 'Cogitation' and 'Categorization'. These two frames belong to the domain of 'Cognition'.

As indicated, the meanings in WordNet have been used as a starting-point for the structure of this thesis. These senses have been grouped together to form five constellations, namely, 'Observation', 'Opinion', 'Likelihood', 'Cogitation' and 'Attention/Consideration'. 'Likelihood' and 'Attention/Consideration' are here seen as sub-groups of 'Opinion' and 'Cogitation' respectively. We will, however, be provided with an overview of these senses and their Swedish equivalents in 4.

Eventually, literary quotations, found in a concordance tool, <http://www.nla.se/culler>, were collected in a corpus, and they fitted fairly nicely into the groups mentioned above. Then, these citations were translated by a machine translation program, SYSTRAN, <http://www.systranet.com/>, and the treatment of 'consider' was especially studied.

The fact that 'consider' was invariably translated with various forms of 'betrakta' (Eng: 'view', 'regard') and 'anse' (Eng: 'regard') made it worthy our investigation. 'Betrakta' (Eng: 'view', 'regard') and 'anse' (Eng: 'regard') are appropriate in some contexts, but in many other cases, verbs, such as 'fundera på' (Eng: 'reflect on') and 'ta hänsyn till' (Eng: 'pay attention to') are better Swedish alternatives.

The features of the different senses and some of their adherent Swedish correspondents is the main issue in 5. Here, the characteristics of the five groups 'Observation', 'Opinion', 'Likelihood', 'Cogitation' and

'Attention/Consideration' will be scrutinized and quotations from our corpus exemplify how 'consider' has been employed.

In 5.6. we partly devote ourselves to the discussion on the possibility to enhance a machine translation program, so that semantic and syntactic characteristics of 'consider' are taken into account. It seems likely to assume that the implementation is facilitated if a particular meaning can be tied to a specific syntactic construction. Translation is made much more complicated if the distinctions are solely of a semantic character.

So far, the last sections of this thesis. However, what awaits us now is a more detailed account of the theoretical background.

## **2. Background**

### *2.1. The Theory of Semantic Primes and Universals*

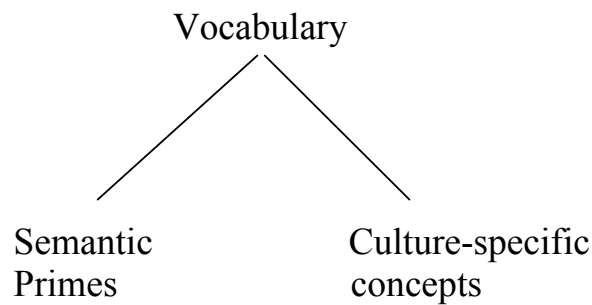
It has long been a dream and a vision among scholars to define and to search for "an alphabet of human thoughts" (Leibniz 1903/1961:435, Wierzbicka 1996:13). This expression was coined by the 17th-century philosopher Leibniz, who did not develop his idea further.

According to Anna Wierzbicka (Wierzbicka 1996:14), the key to the realization of Leibniz' thoughts is the study of different languages that mirror all beliefs and cultures. Thus, her theory is based on explorations of languages, belonging to both related and non-related language families, and to a large extent, she receives strong support for her hypothesis, which suggests that there seems to be a common core of concepts in all languages. Furthermore, the process of learning a mother tongue, to which every child is subjected, does also provide this theory with some evidence.

First and foremost, the notion of semantic primes needs to be introduced. According to Wierzbicka, semantic primes occur in all languages, and their main characteristic is that their meanings are completely clear and transparent themselves. There is no need to define them. Instead, they are used in order to explain meanings of other words and phrases. Consequently, the requirement of indefinability as to semantic primes is due to the necessity of avoidance of circular definitions, and this is a principle to which philosophers such as Descartes and Arnauld would have subscribed.

Another thought is that semantic primes of different languages can be compared, and as a consequence, it can be established whether their meanings match or not. Thus, a concept can be considered a semantic prime, if it occurs in all languages, so the vocabulary of a language may be divided into two main groups as in the figure below.

Figure 1



Vocabulary, according to  
Wierzbicka

It must, however, be pointed out that the vast majority of words in a language belongs to the culture-specific sphere. A representative example of this category is the Swedish word 'lagom', which sometimes functions as an adverbial that could determine an adjective like e.g. 'warm-cold'. 'Lagom' together with e.g. 'warm' denotes that something is not too warm and not too cold. It is simply OK. However, there is no English equivalent of this word.

In contrast, the translation of the semantic primes is feasible to accomplish without any impediment (Wierzbicka 1996:15). The semantic primes comprise e.g. common words such as 'I – Swe: jag', 'now – Swe: nu', 'want - Swe: vilja' and 'here – Swe: här'. The notion of 'Think' is also considered as a primitive and the Swedish translation of 'think' will be further discussed in a later section.

As it has already been implied, children's language acquisition gives evidence to the idea of universal concepts, and it is also tempting to think that these notions are *innate*. Research within the field of child language acquisition confirms that these concepts seem to be engraved in the human consciousness from the very beginning.

In addition, the idea of universality as to semantic primes can be supported by the study of children's first utterances when trying to learn a language. To a great extent, the phrases and sentences that small children produce are very similar, independent of language and culture. It could, of course, be claimed that the needs and desires of infants are more or less the same all over the world. This is true, but at the same time, it cannot be denied that these utterances reflect something about the needs of human beings in general and consequently, the lexical concepts, employed to express these fundamental wishes and needs qualify, in many cases, to the designation 'semantic primes'.

So far, we have been devoting ourselves to the single concepts. It goes without saying that the individual semantic primes would be fairly useless, were it not for the possibility to combine them into sentences and phrases. Just as there are semantic primes, whose most conspicuous feature is indefinability, there are sentences, composed of these universal concepts, which are completely unambiguous. As a consequence, the semantic primes that constitute a sentence, only allow certain syntactic combinations due to their meanings. Therefore, we can also say that there exist universal rules of syntax. However, Wierzbicka points out that these rules are not "some intuitively unverifiable formal syntax *à la* Chomsky", but rather "patterns determining possible combinations of primitive concepts" (Wierzbicka 1996:20), for example, the combination of the following four semantic primes: I, WANT, DO, THIS results in English in the sentence *I want to do this*, which would correspond to the Swedish sentence: - *Jag vill göra detta*.

The formal grammar structure of the Swedish sentence differs from the English one, since Swedish does not use an infinitive marker before the verb. However, both sentences match the combination of the semantic primes, and, as a consequence, they match each other. As we can see, even so closely related languages as Swedish and English show syntactic differences. These distinctions are, of course, more extensive if an English phrase, consisting of semantic primes, were to be translated into e.g. Russian or Japanese. It must, however, be emphasized that syntactic differences of any kind are of no importance in this context. What matters is the meaning that the sentences and phrases convey, but it is vital to put an emphasis on the fact that the sense should always be clear and transparent. We should not have to ask any questions or make any interpretations as to meaning.

To sum up, the two ingredients, the semantic primes and the universal rules of syntax, together make up "the language of thought" (Wierzbicka 1996:20).

Besides, the universal concepts also play a part when the *Natural Semantic Metalanguage* (henceforth: the NSM) is to be formulated. The NSM is needed when unbiased cross-linguistic semantic investigations are to be carried out. It is, of course, essential that the language that is intended as a tool for reformulation of concepts is not coloured by any other language. If this were to be the case, we would be obliged to view the notions of a specific language through the light of another, which does not serve our purpose. Instead, we look for words and phrases that are not culture-specific, and therefore, we benefit from semantic primes.



Since Wierzbicka has pursued extensive cross-linguistic studies, she has elaborated a list of universal concepts. This list is always subjected to constant revision, since it is a time-consuming task to map all languages of the world.

It is obvious that the semantic primes may concern various aspects of a language. They can e.g. denote evaluation ('GOOD-BAD'), time ('WHEN, BEFORE, AFTER'), and space ('WHERE, UNDER, ABOVE'). Determiners, such as 'THIS', 'THE SAME', 'OTHER' are also considered as universal concepts. In this thesis, our attention is drawn to the mental predicates (THINK, KNOW, WANT, FEEL, HEAR, SEE), and more light will be thrown on THINK in the subsequent section. It is motivated, since the semantic ranges of both 'think' and 'consider' partly coincide (Persson 1993:9).

However, before we investigate this specific semantic prime, it is interesting to notice that one of the participants in Penny Lee's study on thinking in the English language (2003:238), without much linguistic knowledge, calls 'think', 'know' and 'feel' 'basic verbs', and by doing so, this person ascribes a sense of some generality to them.

### *2.1.1. The Semantic Prime THINK*

'Thinking' is an activity that is inextricably bound to mankind and one of its main characteristics. The quotation below originates from the philosopher Arnauld, who formulated the notions of 'to be' and 'to think' in this way:

Obviously, we conceive nothing more distinctly than we conceive our own thought. Nor is there a clearer proposition than "I think; therefore, I am." We can be certain of this proposition only if we can conceive distinctly what "to be" and "what "to think" mean. We require no explanation of those words, since they are words so well understood that in explaining them we only obscure them.

(Arnauld 1662/1964:36, Wierzbicka 1998:298)

Two aspects of the verb 'think' are pointed out in Arnauld's citation. First of all, it is suggested that our thoughts constitute sufficient evidence of our existence. Second, the indefinability of 'to be' and 'to think' is emphasized, and as a consequence, Arnauld claims that all attempts to explanations of the concepts in question are senseless. THINK is completely clear itself.

Some of the above features are also reflected in the grammar of THINK. It is obvious that the semantic prime, more or less, unexceptionally takes

subjects that refer to human beings e.g. I, YOU, SOMEONE, PEOPLE. A so-called "psychological complement" like SOMETHING, THIS, is also accepted by THINK. Moreover, THINK may be followed by a proposition ('I think that...'). In addition, a direct discourse can be connected to THINK: "I thought: How nice!"

Furthermore, cross-linguistic investigations show that THINK occurs in all languages. This must not necessarily mean that a lexical entry only carries the meaning THINK or that we have to deal with a simple morpheme. In some languages, other primes such as HEAR and SEE denote the activities that THINK represents. Thus, HEAR and SEE can be considered as polysemous.

As it has already been established, the semantic prime THINK cannot be defined. At the same time, we need to be able to discuss the activities that can be connected to it in some way. Let us, therefore, look at some of the usual meanings of the English 'think'. Michael Fortescue provides us with the following definitions (2001:31):

- 1) judging or evaluating some person or thing
- 2) believing in the truth of a proposition or the existence of state or thing
- 3) "mulling" over some mental content

These definitions correspond, to a great extent, to the Swedish verbs 'tycka-tänka'. This state of affairs can also be applied to other Scandinavian languages, e.g. Danish. Thus, it has caused linguists to question the validity of THINK and KNOW as semantic primes. Fortescue (2001:32) claims that

The problem is knowing which meanings of English know and think, for example, these language-free concepts are supposed to capture – surely not all of them at once, since they can each be divided up amongst several distinct words in other languages.

Instead, Fortescue suggests that we have to do with a network, consisting of several categories and the meanings of the words that are linked to these categories do partly coincide in several cases. It stands to reason that the network patterns, mentioned above, are, language-dependent.

Åke Viberg does also express his doubts regarding THINK as a semantic prime. He admits that the Swedish 'tänka' indicates a general sense of some 'thinking activity' which could qualify it as a "nuclear verb" (Viberg 2004-2005:151). A certain predominance of 'tänka' (Eng: 'think') as to the usage in relation to 'tycka' (Eng: 'think', 'be of the opinion') and 'tro' (Eng: 'think', 'believe') can also be established. Viberg also declares that THINK, in some languages, is a "transparent extension" of lexical concepts that

express more fundamental meanings, so its position as a semantic primitive could be questioned.

The cases to which Viberg refers could perhaps be explained as polysemy (see HEAR and SEE above) by Wierzbicka, and thus, the status of THINK as a semantic prime is not ruined. It seems as if the main thing is that the basic meanings of a semantic prime can be evidenced in a language, whether they exist as one lexical item or appear as one sense of many.

This is probably what Wierzbicka refers to with the following statement:

The NSM theory does not claim that for every semantic primitive there will be, in every language, a separate word – as long as the absence of a separate word for a given primitive can be convincingly explained (in a principled and coherent way) in terms of polysemy. The notion of different grammatical frames plays a particularly important role in this regard.

Wierzbicka (1996:25-26)

Thus, it is significant to the establishment of polysemy that different syntactic constructions can be tied to various senses. We will also see that 'consider' meets the requirements of polysemy in this respect.

In order to defend THINK as a semantic prime, Cliff Goddard and Susanna Karlsson (Goddard & Karlsson 2003b:4) have performed a close study of 'think' and its Swedish correspondents 'tycka-tänka-tro'. The most significant result of this investigation is that THINK consolidates its status as a semantic prime in that there are semantic agreements between the English 'think' and the Swedish 'tänka', at least if the syntactic frames of these two verbs are compared by virtue of the NSM.

At the same time, the comparison between 'tänka' and 'think' does not proceed completely effortlessly. The Swedish construction 'tänka att' (think that) is not possible when it comes to the expression of 'Likelihood' (Swe: 'tro att') and 'Opinion' (Swe: 'tycka att'). This does not necessarily mean that 'tänka att' is a completely impossible construction in Swedish. If this syntactic frame is combined with a time adverbial like e.g. 'now' and 'then', which indicate that a thought occurred at a specific moment, the construction is feasible. Goddard and Karlsson provide us with the following sentence that constitutes a good example of this state of affairs:

(1) *När jag hörde det, tänkte jag att vi kanske hade en chans.*

When I heard that, I thought that maybe we had a chance.

(Goddard & Karlsson 2003b:4)

In order to discern the semantic distinctions between 'tycka-tro' Goddard and Karlsson have pursued their investigation in a similar manner as with

'tänka', i.e. they have studied Swedish sentences that demonstrate similarities but also differences. Then the senses of these verbs have been defined by virtue of the NSM.

One of the advocates of conceptual semantics, Ray Jackendoff, does not go as far as Wierzbicka, in that he provides us with a list of semantic universals. The issue of semantic primes or primitives does, however, concern Jackendoff as well, although his standpoint is less clear and explicit than that of Wierzbicka.

## 2.2. A Brief Survey of Jackendoff's Conceptual Semantics

One of the fundamental features of conceptual semantics is the fact that language is seen as a mental phenomenon. Jackendoff (Jackendoff 2002:21) introduces the term "*f-mind*", which stands for *the functional mind*. In contrast to 'mind', which is an entity that deals with the connections between consciousness, volition and the world, the functional mind handles e.g. the more or less conscious parsing and analysis of language. Thus, these activities are partly linked to consciousness, partly not.

The question that immediately arises is how to construct a model that reflects a language user's competence, since the discussion concerns a process, which is not entirely visible and obvious. However, Jackendoff claims that in order to model the lexicon and the grammar in the functional mind of the language user, one has to benefit from "every sort of empirical evidence available, from speaker's grammaticality judgments to patterns of historical development to brain imaging." (Jackendoff 2002:39-40). Consequently, particular features of words and sentential structures must be reflected in the notation, since there is much likelihood that they are present at the analysis moment, when a sentence or phrase is to be interpreted or generated. From this follows that a notation must reflect that words are part of syntactic categories and appear in linear order. Moreover, they can be grouped into phrases, which, in their turn, belong to syntactic categories. Thus, the conceptual structure, to which we refer below, mirrors the levels or dimensions and correlations between various parts-of-speech that are likely to appear in the functional mind of the language user, when a particular sentence is uttered or thought.

It is also in the functional mind where Jackendoff locates phonological and syntactic rules, which are essential when new phrases and sentences are to be constructed.

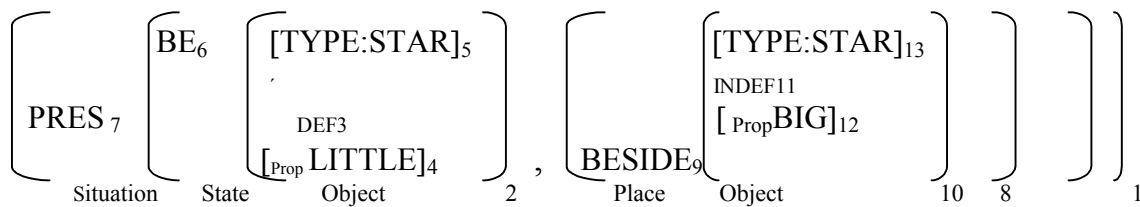
As it has already been indicated, the conceptual structure is, however, not the only level of a language. Jackendoff suggests that a sentence or

phrase can be looked upon from three, or sometimes, four angles: the phonological, the syntactic and the conceptual/semantic structure. In certain cases, the spatial structure is necessary; it depends very much on the content of the phrase.

In this context, not much attention will be paid to the phonological and syntactic levels. The conceptual structure, however, requires some short comments, since this is where many semantic aspects are located. Jackendoff uses brackets in order to delimit the conceptual constituents from each other. The figure below exemplifies what it could look like.

Figure 2

The little star's beside a big star.



Conceptual structure

(Jackendoff 2002:6)

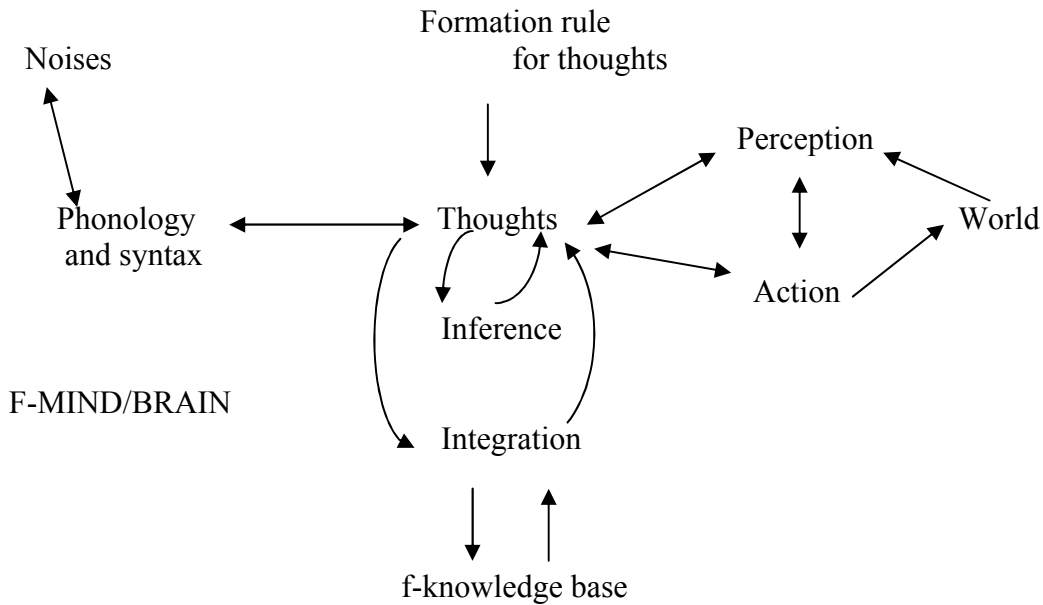
The English sentence, 'The little star's beside a big star', has here been divided into its conceptual types. In this case, we have 'Situation', 'State', 'Object' and 'Place'. The 'Situation' is in the present tense and it consists of a State (BE). This State relates two Objects, one of which is contained by the conceptual type, denoting Place (BESIDE). Thus, we have to deal with a spatial structure.

As for the Objects, they possess structural features. The first indicates the category STAR, the second (DEF/INDEF) tells us something about the identity of the object and the third is the modifying constituent that denotes characteristics, LITTLE and BIG.

It stands to reason that it is not satisfactory with only a number of structures. Somehow, they need to be connected, and the correspondances between levels may look differently. There is e.g. the inflected verb 'to be', which appears as a clitic 's'. As such it belongs to phonology and syntax, since it is a contracted form of 'is'. However, the verb 'be' is part of the semantic structure.

Thus, this could be a possible interpretation of a sentence in the functional mind. Let us now consider the interaction between different parts of the functional mind. Since the focus of this thesis is on semantics, the part which Jackendoff calls "thoughts" is of crucial importance here.

Figure 3



The Interaction of the f-mind

(Jackendoff 2002:272)

Within the field of conceptual semantics, it is significant, as it is shown in the picture above, that "thoughts" are connected to the already existing knowledge and experience of the functional mind. Consequently, conclusions can be drawn and judgments made. Thus, the 'new' thoughts are related to some kind of context.

Sometimes, the "thoughts" are triggered by impressions from the world as it is perceived through the senses. Naturally, it is as important in this case as in others to link the "thought" to experience and so-called old knowledge.

A "thought" may also result in or be the result of an action, performed in the world.

All the above processes occur in the interfaces, and these activities may, in their turn, result in linguistic sequences. However, what captures our interest is the senses of the individual words and how they are grouped together to phrases and sentences. This aspect will, as we shall see, be treated in a later passage.

According to Jackendoff, semantics comprises the systematization of thoughts that can be constructed by language. This organization of thoughts into *conceptual structures* (CS) is of great significance, since this is where the comprehension of utterances, the interpretation of 'real world' events, reasoning and planning occur. Conceptual structures cannot be said to be constituents of language. Instead, they are inherent in thought (Jackendoff 2002:123).

However, some linguists mean that pragmatics and all contextual considerations must be excluded from linguistic semantics. In contrast, Jackendoff argues that these distinctions are impossible to make, since linguistic semantics comprises the study of the realization of thought into linguistic form, which is more or less based on a person's impressions of the real world (Jackendoff 2002:283).

In other words, this is what constitutes the reference of a linguistic expression, viz. the subjective construal of the world by the speaker (Jackendoff 1988:84). In this respect, Jackendoff's standpoint differs from that of other philosophers and linguists in that he includes the speaker in the cogitative process (Frege 1892, Johnson-Laird 1988:108).

Two crucial components of conceptual semantics are the *lexical items* and the *lexical concepts*. Jackendoff distinguishes between these two notions, meaning that lexical items consist of units that are stored in the long-term memory. Thus, lexical items embrace stems and affixes just as well as idioms, and they are effective tools when words are to be formed and phrases and sentences constructed. As a consequence, they belong to the long-term memory, since they cannot be created on the spot. A lexical concept, however, is simply a word, and as such it is stored in long-term memory.

Contrary to this, phrases and sentences that occur in a conversation are constructed with the help of constituents that are part of the long-term memory, but the very formulation takes place online, in working memory.

In contrast to several other linguists, who suggest that lexical items are inserted into parsed phrases and sentences, Jackendoff claims that the purpose of lexical items is to act as links between structures. In other words, they function as *interface rules*. The lexicon is thus considered as a constituent of the interface that interacts with syntax and phonology than a completely independent unit that now and then is activated when a *lexical concept*, i.e. a word, is needed.

This reasoning is also supported by the fashion the brain appears to work; the functional mind is an entity whose processes are based on interaction.

Concerning the acquisition of lexical concepts, Jackendoff means that a certain part, i.e. the most basic one, is *innate*. If the lexical concept is decomposed step by step, we finally reach a step or a state, which cannot be learned. This unit must then have been given to us by birth.

However, the issue of decomposition and plausible primitives will be treated more profoundly in the following section. Instead, let us look further at the functions and arguments that make up the conceptual structures of phrases and sentences.

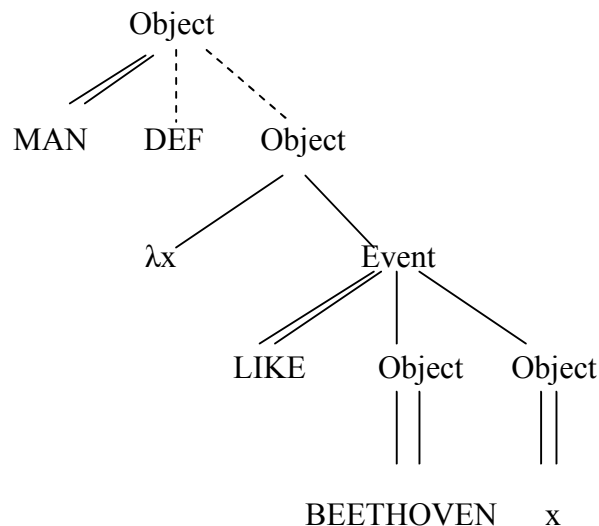
First of all, the combination of phrases may be of three various kinds: *argument satisfaction*, *modification* and *lambda extraction*. Argument satisfaction boils down to the fact that e.g. a verb such as 'like' is realized in the conceptual structure as a function LIKE (x,y) that takes two arguments. As for this specific verb, arguments can be defined as a subject and an object.

Modification has already crossed our path. It occurs, for instance, when an adjective determines a noun, as in figure 2.

Lambda extraction describes how relative clauses are conceptualized by the functional mind. If we study the phrase 'the man who Beethoven likes', it can readily be observed that the sequence 'who Beethoven likes' is a qualifier of 'the man'. Thus, we have now to deal with several words that function as attributes of an NP, not only an adjective that determines a noun as in Figure 2. Note that double lines denote functions, whereas single lines indicate arguments. The dashed lines represent modification relations.

Figure 4

'the man who Beethoven likes'



Conceptual structure of a relative clause (Jackendoff 2002:385)



The relation that figure 4 describes can be formulated in the following manner: 'the man such that Beethoven likes him'. The variable x is a so-called bound variable that refers to 'such that' and thus, indirectly to 'the man'.

So far, we have only devoted ourselves to *the descriptive tier* of conceptual structures, which means that conceptual functions, arguments and modifiers have captured our attention. The conceptual structure also embraces *the referential tier* and *the information structure tier*. The referential tier describes, for instance, the relationship between a subject NP and a predicate NP. In some cases, an equality sign is possible between these two NPs, i.e. the predicate NP reflects the subject NP.

Jackendoff also includes the handling of new visavi old information in his theory. This handling takes place in the information structure tier. This tier is tied to phonology and syntax, in that stress and syntactic constructions co-operate in order to emphasize new information in comparison to old (Jackendoff 2002:409).

This survey provides us with a brief idea of how the combination of lexical concepts is likely to occur in the functional mind. The process and activities of the functional mind are not taken into account in the theory of semantic primes and universals. This is, however, one of the differences that can be established, if a comparison between these two theories is performed. What unites and separates them is namely the topic of the following section.

### *2.3. Some of the Differences and Similarities between the Theory of Semantic Primes and Conceptual Semantics*

As it has already been pointed out, these two theories view language from different perspectives. One of the intentions of conceptual semantics is to map the activities of the functional mind, when an utterance is produced. Thus, the resulting model should reflect the process that takes place in the brain, when a sentence is analyzed.

The aim to discover the connection between language and thought is also of great significance to the theory of semantic primes. Here, we do not approach language from a cerebral point of view. Instead, cross-linguistic studies should map the universal features of all languages, which, in their turn, reflect our ways of thinking.

Both theories do also emphasize the importance of innateness. Wierzbicka claims, as we have earlier seen, that children's acquisition of their mother tongue provides us with evidence of the existence of a

common set of universals, which are most likely to be innate. From this follows that the syntactic rules that are a consequence of the sense of the semantic primes have probably been delivered genetically to mankind, and these universals can be used in order to express some basic sentences whose meanings are unambiguous across languages. The grammar that is required to formulate these phrases and sentences is considered by Wierzbicka to be the Universal Grammar.

The question of innateness is of interest to Jackendoff as well. He means that the ability to acquire a grammar, no matter how it is structured, is given to children by birth. This is what, in Chomsky's terms, is called a Universal Grammar (UG). Thus, UG does not refer to a particular grammar that permeates all languages of the world.

Moreover, the notion of primitives can also be applied to conceptual semantics. Jackendoff suggests that the basic parts of some lexical concepts are not learned; they are innate. So, in order to arrive at the most inner core of a concept, it has to be decomposed into smaller units.

However, the principle of decomposition of lexical concepts into semantic primitives is not uncomplicated, a fact which, according to Jackendoff, makes the existence of universals questionable. Verbs like e.g. 'break', 'shatter', and 'crumble' do not demonstrate differences that are applicable to many other verbs, so the requirement of generality is not at hand here. At the same time, Jackendoff points at the ability of children to learn fine-grained distinctions among lexical concepts, so there is still reason to believe that they achieve support in creating some kind of pattern between words that differ. In this respect, semantic primitives could be useful.

Furthermore, Jackendoff strongly rejects the fact that meaning is constructed from semantic universals, taken from the fields of perception and sensation. He is of the opinion that "...there is no way to construct inferential descriptive features from perceptual primitives. Thus, there is no question that we are going to have to accept some abstract primitives." (Jackendoff 2002:339).

It seems as if the semantic prime THINK does not fit into the theory of conceptual semantics. If this is the case, Jackendoff parts company with the group of scholars who reject the idea of THINK as a semantic universal.

Polysemy is an issue that concerns many lexical semanticists. As it has already been indicated, verbs of perception in many languages may embrace a second sense, e.g. 'think', a fact which, according to Wierzbicka, does not disqualify THINK as a semantic prime.

Jackendoff differs between extended meanings that are created on the spur of the moment in working memory and words that possess a common

basic sense, but occur in several different contexts. It is significant to these words that each context adds something new to the meaning of the lexical concept as such. (Cf. 'smoke', Jackendoff 2002:341)

Finally, as the attentive reader must have noticed, Jackendoff includes several aspects of a language: phonology, syntax and semantics, although a certain focus on semantics can be discerned.

However, the theory of semantic primes and universals is clearly and consciously directed towards semantics and their rules of combination. As a consequence, phonology is of less interest to the advocates of semantic primes, since it is obvious that the sense of lexical concepts plays a predominant part in this theory.

In contrast to the theories, presented in 2.1. and 2.2., the subsequent section does not describe thoughts and ideas that intend to readily answer a number of linguistic questions. Instead, the theory of mental spaces provides us with a model to interpret various linguistic phenomena, which means that issues such as innateness or the purpose of a Universal Grammar are not treated here. It can, however, be claimed that this theory is a part of Cognitive Linguistics and as a consequence, it relates indirectly to conceptual semantics. Jackendoff does also, in some contexts, adopt a similar way of reasoning in his extensive work *Foundation of Language*, especially in chapter 10 (Jackendoff 2002:295-332).

#### *2.4. A Short Overview of the Theory of Mental Spaces*

As it has already been established, the main sections of this thesis treat the English verb 'consider' and the various contexts in which it may occur. Consequently, 'consider' is a polysemous verb which corresponds to several verbs in another language, e.g. Swedish. Thus, there is no one-to-one relationship as far as the sense of 'consider' is concerned; it can rather be described as a one-to-many relationship.

Furthermore, it stands to reason that 'consider' can be semantically related to the semantic prime THINK and the English verb 'think' in that 'consider' in many of its senses represents different aspects of cognitive activities. Thus, 'consider' can be linked to the meaning of 'think' which the Danish linguist Michael Fortescue describes as "the raw 'feel' of being conscious, irrespective of any specific object of thought." (Fortescue 2001:31).

Anna Wierzbicka would probably subscribe to this formulation as well, since this phrase can more or less be seen as a rewriting of Arnauld's statement on how we conceive the verb 'think' (Wierzbicka 1996:48).

Noteworthy correlations between thinking and feeling can also be established, however, in a somewhat different respect in that all languages have words for describing feelings, which originate in certain thoughts (Wierzbicka 1999, Juncker 2003:190).

Since 'consider' describes processes that are linked to cognition, the nuances that constitute the differences between these activities are of crucial importance, when it comes to perform a translation into another language, which, in its turn, requires a careful mapping of these distinctions. In order to do so, we could, in some cases, refer to the theory of mental spaces that was launched by Gilles Fauconnier (1985).

As it has already been claimed, Jackendoff relates to these thoughts in that he creates "a fiction box" which is intended to handle imaginative worlds (Jackendoff 2002:405-406). Here, we have benefited entirely from the theory of mental spaces (Fauconnier & Sweetser, 1996), since it offers us a more elaborated way to describe the meanings of 'consider' and these senses may then be related to their Swedish equivalents.

This theory is based on the realization of syntax and semantics in mental space structures. How come that our brain seemingly effortlessly can process stylistic imagery, such as metaphors and analogy? What links are established between completely disparaging fields that may account for the adequacy of the relationship?

Let us, for instance, consider the following sentence: '*He took the opportunity as a politician to feather his nest*'. There are, as we all know, no obvious connection between a bird covering its nest with feathers and a person who holds a position as a politician. However, one of the reasons for a bird to use feathers to build his nest is to make it less draughty and more comfortable, so the image of a nest may, in this context, represent not only the physical home of the politician, but also his whole way of life that becomes more extravagant thanks to his increased income. So, feathers could be an image of money and the nest may stand for a convenient life-style, and to go through with it, the politician may be compared to a bird. This sentence may be diagrammed as follows.

Figure 5

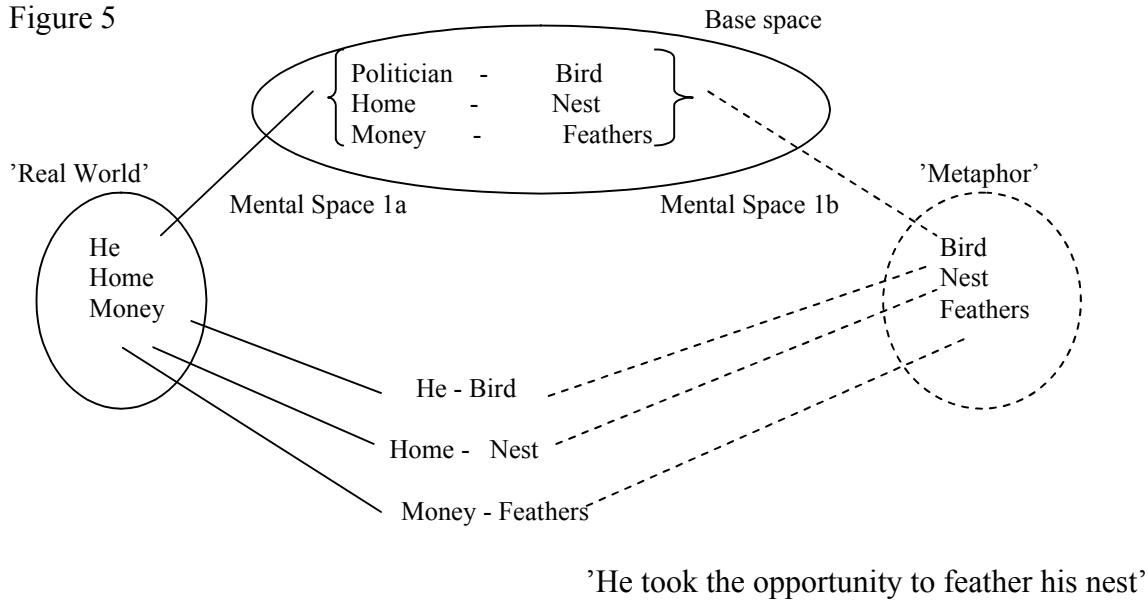


Figure 5 shows a Base space which comprises six different entities, three of which belongs to the real world, whereas the remaining three describe the metaphor. Just as in the functional mind, mental space 1a and mental space 1b must be connected and this is exactly what the lines next to the circles signify. They should not be understood as lines that mark identity between these entities; they are there in order to indicate comparison.

In this context, it is necessary to emphasize that the bird with its nest and feathers does not represent a living entity in the real world. This is perfectly clear, since the personal pronoun 'he' refers to a politician and closely connected to this pronoun is the possessive counterpart, 'his'. Thus, we know that 'feather one's nest' must be translated with something that could apply to a human being. In other words, it should be understood as an image and this is why dashed lines have been employed.

From this follows that the linguistic expression 'to feather one's nest' cannot be translated literally. The correspondent Swedish expression would be 'tillgodose sina intressen', which in English would be close to 'look after one's interest'. If this were to be the case, it would describe how a bird provides the interior of his nest with feathers. Thus, a machine translation program must be able to read between the lines and choose an expression that corresponds to an abstract reading.

Hopefully, the theory of mental spaces can be instrumental in understanding the comparison between the so-called reality and the linguistic expression.

Moreover, crucial to this theory is the Principle of Access, which amounts to the fact that an expression which mentions or describes an entity (the trigger) in one domain functions as a link to another entity (the target)

of a second domain. If this reasoning is applied to the above sentence, there may be a link to a real or a fictitious politician.

Frames and roles also play predominant parts in the theory of mental spaces. Frames can be defined as our mental capacity to structure the world into fields and domains that touch upon specific areas. If a conversation concerns 'journalists', 'news', 'editorial', 'review' and 'domestic and foreign affairs', it can easily be established that the frame *newspapers* is on the agenda. At the same time, some of the words mentioned may just as well signify roles that belong to this specific frame: 'journalists', 'editorial' and 'review'.

This theory has been benefited from concerning the recognition of spacebuilders in news texts with the intention to separate e.g. disparaging interpretations of one single event from each other. Barbara Gawronska, Björn Erlendsson and Niklas Torstensson point out the importance of identification of mental space openers for multilingual text generation or text re-writing in their paper *Defining and Classifying Space Builders for Information Extraction*.

These notions help us to account for the relationship between language and cognition, which means that mental spaces can be used in order to describe, for instance, beliefs, hopes, fiction and events. These aspects may then be connected to different time periods.

As it has already been mentioned, the theory of mental spaces provides us with a model that can be employed to see connections that lead to a certain Swedish equivalent of 'consider'. This is namely the main topic of section 5.

However, before this issue can be addressed, it is necessary to cast a glance at the two online dictionaries WordNet and FrameNet. 'Consider' occurs in both of them, but it is, as we shall see, treated differently due the structure and organization of the dictionaries.

### 2.5. 'Consider' in WordNet and FrameNet

The verb 'consider' is naturally recorded in the lexical electronic database WordNet. The development of this database started in 1985 at Princeton University, and George A. Miller, one of the precursors of cognitive research, took the initiative.

The vocabulary of WordNet originates from various sources; one cornerstone is the Kučera and Frances's Standard Corpus of Present-Day Edited English (i.e. the Brown Corpus).

As time went by, words from various thesauri were added, just as well as a list of words compiled by Fred Chang and a lexicon, comprising 39,143

words that had been collected by Ralph Grishman at New York University. Thus, these are the most considerable additions to the vocabulary of WordNet.

According to the website, <http://worldnet.princeton.edu/>, WordNet embraces 155,327 unique strings, whereof 11,488 are verbs, out of which 5,227 are polysemous.

Contrary to many traditional dictionaries, WordNet is built on the principle of semantic relations: synonymy, antonymy, hyponymy and meronymy. By mapping the synonym sets of a word, a semantic network is constructed that represents the sense of a word or a lexical unit.

It is exactly this semantic architecture of WordNet that can be useful to natural language generation. Its relevance has been demonstrated by Hongyan Jing (1998) in that a reduced WordNet hierarchy has been integrated with specific domain ontology. Consequently, this unified ontology is more adapted to the field of basketball, which this study concerns.

Basically, 'consider' occurs in 9 different contexts, which will be commented on in sections 4 and 5. In connection to these contexts, we find synonyms, phrases and sentences that exemplify the use of this verb.

WordNet also provides us with an overview of the hyperonym/hyponym relationship of nouns and verbs. In 5 out of 9 senses, 'consider' is the hyponym of 'think'. This means that 'consider' is placed higher in the semantic tree structure in comparison to 'think', which is the root. So, according to WordNet, whose definitions constitute the basis for this study, a cogitative activity permeates many of the contexts in which 'consider' may appear.

As for the remaining meanings, 'act', 'move' are superordinates of 'deliberate, moot, turn over'. 'Consider' may also be semantically linked to 'look' and 'analyze', 'examine' in cases that are directly or indirectly connected to 'Observation'. Furthermore, possible synonyms of 'consider' could, as we will see in (2), be 'count, weigh' in contexts that concern 'Attention/Consideration'.

Another alternative to WordNet and dictionaries published by e.g. Longman and Oxford University Press, is offered by FrameNet, <http://framenet.icsi.berkeley.edu/>. The FrameNet project has been and continues to be elaborated at Berkeley, with Collin F. Baker, Charles J. Fillmore and John B. Lowe as its prime representatives and initiators.

FrameNet is mainly based on the linguistic material that is compiled in the British National Corpus. At the moment, FrameNet contains more than 8,900 lexical units. In FrameNet terms, a lexical unit is a pairing with a word with a meaning. Out of these well over 6,000 are fully annotated.

As it has been observed, FrameNet differs in the organization of the data in comparison to WordNet and traditional dictionaries in that words are divided into groups in accordance with their sense. From this follows that a polysemous word may occur in several semantic frames. A semantic frame is an entity that represents a particular meaning. In order to describe this sense, certain requirements must be met, for instance, a Cognizer and a Topic are essential when the cogitative process of 'consider' and related verbs is to be characterized.

For the time being, FrameNet consists of twelve semantic domains that denote various aspects of human life, such as 'Time', 'Health Care', 'Communication', 'Emotion' and 'Cognition'. These domains are then divided into frames that more specifically describe a sense; this is where 'consider' is to be found. The FrameNet definition of the frame 'Cogitation' is as follows:

A person, the Cognizer, thinks about a Topic over a period of time. What is thought about may be a course of action that the person might take, or something more general. (underlinings added)

In this definition, the core elements, i.e. the crucial components of a phrase or a sentence, have been underlined. Thus, in order to express 'Cogitation', the most basic elements are a human subject (the Cognizer) that via the target verb (i.e. 'consider') is linked to a Topic, which syntactically appears as an object NP, a gerundive verbal complement or PP.

Moreover, there are semantic aspects that are not entirely necessary to denote a cogitative process, like 'Degree', 'Purpose' and 'Time'. They are all regarded as 'non-core-elements', simply because they are not obligatory as to the expression of a cogitative procedure, but they may occur syntactically as adverbials.

Twenty sentences that contain 'consider' have been annotated. They all belong to the frame of 'Cogitation', and they could probably all be placed under the heading 'Cogitation' that will be presented in section 4.

Interesting to notice is, however, that there are, at this time of writing, no findings concerning 'consider' as a verb of 'Observation'. Although 'consider' in this sense occurs rarely, it is, as we have seen, indicated in WordNet. 'Consider' as a verb of 'Categorization' is currently subjected to analysis and annotation by the FrameNet scholars. However, some of the textual extracts that express 'Opinion' and that will be investigated in 5.2. would probably belong to this frame.

In addition, examples of the sense of 'Observation' can also be found among the citations that <http://www.nla.se/culler> provides us with. Some of them will be looked upon and analyzed in this thesis, but, before



proceeding, a short account of the method and a general overview of the meanings of 'consider' will be given.

### **3. Method**

By now, there is hardly any doubt that the English verb 'consider' and its senses constitute the cornerstone of this thesis. The fact that 'consider' can be translated into Swedish with several alternatives makes it a polysemous verb.

It is exactly the polysemy of 'consider' that attracts our attention and this thesis can be seen as an attempt to clarify the distinctions but also to outline the relationship between the senses.

This study has been based on literary quotations that have been taken from a concordance tool, <http://www.nla.se/culler>. First of all, a selection of citations that contained 'consider' was made at random. Then, they were divided into groups on the basis of their meaning. The definitions, given in WordNet, have been used as a principle for the formation of five groups: 'Observation', 'Opinion' together with its sub-group 'Likelihood', and 'Cogitation' followed by its sub-group 'Attention/Consideration'. These groups and their adherent senses will be accounted for in 4. Finally, 90 examples that mirror various senses of 'consider' were collected in a corpus. Thirty-two of these citations ( $\approx 35.5$  per cent) have been mentioned or investigated thoroughly in 5.

It needs, however to be observed that not every sense that has been indicated in WordNet will be commented upon in this thesis; the semantic groups above provide us with a general idea of the meanings that 'consider' represents.

Once the groups were formed, the quotations in the corpus were translated into Swedish by a machine translation program, SYSTRAN. Special attention has been paid to the handling of 'consider' by SYSTRAN in that every literary quotation will be followed by a translation that SYSTRAN has performed.

Swedish translations that are hopefully more idiomatic than those of SYSTRAN have been added to the examples in section 5. They have all been performed by the author, which is to be held accountable for all mistakes and flaws, but the translations of the textual extracts that are to be found in the appendix have been accomplished by SYSTRAN.

As noted above, the theory of mental spaces have been employed in order to elucidate the differences between the meanings. Lines that denote connections between the Base space and the other spaces in the figures have

not always been indicated, since the mental space diagrams would be less clear and distinct.

References to the appendix are currently made in the form of the subsequent abbreviations, followed by a number: 'Ob...', 'Op...', 'Li...', 'Cog...' and 'Att/Con...'. These designations represent each sense that has been recorded in the corpus, viz. 'Observation', 'Opinion', 'Likelihood', 'Cogitation' and 'Attention/Consideration'. We will also know on what page in the appendix the citations are to be found. In order to indicate the page numbers, Roman figures have been used.

Not every form of 'consider' has been looked upon in 5. 'Consider' is represented in all senses, whereas 'considered' occurs in 'Opinion' and 'Cogitation'. 'Considers' is to be found in 'Opinion'.

It must, however, be noted that all forms of 'consider' in the passive voice have been excluded from the corpus. The same can be said about the present and past participles.

In this respect, it deserves to be mentioned that the individual who thinks is henceforth called 'the cognizer', which is a notion that we recognize from FrameNet, instead of the subject or the grammatical subject in order to avoid misapprehension. Frequently, the cognizer and the subject refer to the same entity, viz. a thinking human being.

The next section will provide us with an overview of both the English and Swedish equivalents of 'consider' and we will also see how they are interrelated.

#### **4. The Verb 'consider' and its Swedish Equivalents**

Basically, the verb 'consider' means to 'contemplate the stars' (Skeat 1993:435). This verb has been incorporated into the English language as a result of one of many French flows of loan-words that now and then immersed the language of the British Isles.

Eve Sweetser (1987) notes that mental verbs can often be derived from the domain of vision. As for 'consider', the sense of this verb has not undergone a complete semantic change; it has rather been subjected to semantic extension.

In addition, the connection between vision and thought is not only restricted to English; conceptual metaphors where this relation can be established, are found in, for instance, Chinese (Yu, 2004).

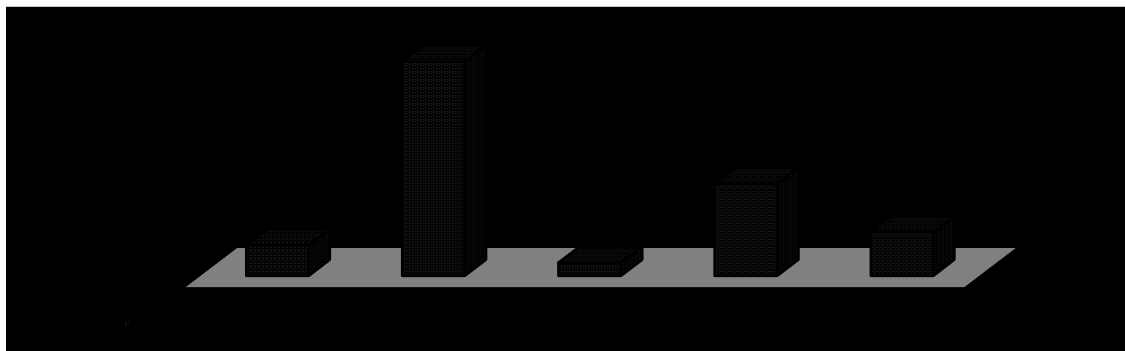
According to the dictionaries WordNet and GLDB that are connected to <http://www.nla.se/culler>, 'consider' may occur in 9 different contexts, two of which include the ability to 'see', as the citation below shows.

(2) consider

1. syn: see, reckon, view, regard (deem to be; "She views this quite differently from me"; "I don't see the situation quite as negatively as you do")
2. syn: study; (give careful consideration to; "consider the possibility of moving")
3. syn: take, deal (take into consideration for exemplifying purposes; "Take the case of China"; "Consider the following case")
4. syn: count, weigh (show consideration for; take into account; "You must consider her age"; "The judge considered the offender's youth and was lenient")
5. syn: debate, moot, deliberate (think about carefully; weigh; "They considered the possibility of a strike"; Turn the proposal over in your mind")
6. syn: think, believe, conceive (judge or regard; look upon; judge; "I think he is very smart"; "I believe her to be very smart"; "I think he is her boyfriend"; "The racist conceives such people to be inferior")
7. syn: regard (look at attentively)
8. syn: view (look at carefully)
9. (regard or treat with consideration, respect and esteem; "Please consider your family")

The senses above in which 'consider' appears can be grouped under various headings: 'Observation' (7,8), 'Cogitation' (2,5), 'Opinion' (1,6), 'Attention/Consideration' (3,4,9) and 'Likelihood' (6). Regarding the 90 quotations that our corpus contains, these meanings can be distributed as follows.

Table 1  
Distribution of 'consider'



It can clearly be observed in table 1 that the sense of 'Opinion' ranks first among the various meanings that 'consider' expresses. 'Cogitation' is placed second on a possible list, whereas there are not many examples of 'Observation'. Thus, this sense represents a relatively rare occurrence.

Furthermore, the groups that carry the designations 'Likelihood' and 'Attention/Consideration' are in this study considered as sub-groups of 'Opinion' and 'Cogitation' respectively. The reason for this indetermination

is the difficulty in drawing distinct semantic lines between various senses, since some of the Swedish equivalents of 'consider', viz. 'tro' (Eng: 'think', 'believe') and 'tänka på' (Eng: 'think about') may sometimes denote 'Opinion' and 'Attention/Consideration'. The sense of 'tro' (Eng: 'think', 'believe') will be analyzed in more detail, preferably in 5.2.1., but also in this section. 'Tänka på' (Eng: 'think about') will mainly be treated in 5.3. and 5.3.1.

The above division into groups and sub-groups is an attempt to see which of the meanings have common features, but the intention is also to map the semantic extension of the verb as such. The subsequent table gives us a better overview as to the distribution of the possible synonyms of 'consider'.

Table 2

<u>Observation</u>	<u>Opinion</u>	<u>Likelihood</u>	<u>Cogitation</u>	<u>Attention/ Consideration</u>
regard	see	think	study	take
view	reckon	believe	debate	deal
	view		moot	count
	regard		deliberate	weigh
	conceive			
	think			

To begin with, it needs to be emphasized that this table provides us with exactly those synonyms of 'consider' that we have earlier encountered in (2). In table 2 they have merely been structured in a different manner.

Interesting to notice is, however, that one verb 'think' occurs twice; it appears under the headings 'Likelihood' and 'Opinion'. Thus, 'consider' can be used in order to express the opinion of an individual, and this opinion may have been formed on the basis of emotions or personal experience (cf. Goddard 2003b), e.g. '*I like this house. I think that it is beautiful./I consider it beautiful.*' There is, however, much likelihood that the feelings that underlie this point of view originate from an act of observation.

'Consider' may also be used to describe a situation whereof a person is not entirely certain, since his or her knowledge of the state of affairs is limited. This particular sense of 'consider', which is applicable to 'Likelihood' is not very frequent, as table 1 shows.

Just as well as 'think' the verbs 'view' and 'regard' also occur repetitively in table 2. These two verbs may be employed in order to express 'Observation' and 'Opinion'. From this follows that they may be used to denote an act of looking at something and this "observing" activity could sometimes result in the formulation of a personal standpoint.

## *'Consider' and its Swedish equivalents in relation to machine translation*

On the face of it, the synonyms of 'consider' as to 'Cogitation' and 'Attention/Consideration' differ from those of 'Likelihood' and 'Opinion'. However, the idea of observation may also partly characterize the meanings of 'Cogitation' and 'Attention/Consideration'. In order to study something, it is often a presumption that something needs to be looked at attentively. The same way of reasoning can be applied to the aspect of 'Attention/Consideration', since paying attention more or less explicitly embraces the ability to "see" somebody or something.

Thus, the core meaning of 'consider', concerns or implies a process of active observation. This fact can also be applied to one of the most common Swedish correspondents to 'consider', viz. 'betrakta' (Eng: 'view', 'regard'). We will in later sections see that 'betrakta' (Eng: 'view', 'regard') is the verb that SYSTRAN frequently favours in order to translate 'consider'. The other senses of 'betrakta' describe 'Cogitation' and 'Opinion'. A look in "Bonniers Svenska Ordbok" confirms this fact as to the meaning of this Swedish verb.

(3) **betrakta** se på; tänka på; anse (ngt som ngt)

Note: 'se på' – 'look at', 'tänka på' (Eng: 'think about') – 'think of', 'anse' (Eng: 'regard')

Thus, 'betrakta' (Eng: 'view', 'regard') can be placed under three of the above rubrics, viz. 'Observation', 'Cogitation' and 'Opinion'. However, 'betrakta' (Eng: 'view', 'regard') is not suitable in all contexts, in which these activities are intended. The table below gives us a general picture of the the other Swedish equivalents of 'consider'. They constitute a mere translation of the English synonyms, indicated in (2).

Table 3  
Some of the Swedish Equivalents of 'consider'

<u>Observation</u> se (look) se på (look at, view) betrakta (view, regard) beskåda, iaktta (look at, regard)	<u>Opinion</u> betrakta (view, regard) anse (regard, view) tycka (think, be of the opinion) mena (mean) se (see)	<u>Likelihood</u> tro (think, believe)
<u>Cogitation</u> betrakta (regard, study) begrunda (ponder over) tänka på (think of, study) överväga (moot, deliberate, weigh, debate)	<u>Attention/Consideration</u> ta hänsyn till (make allowances for) tänka på (think of, study) uppmärksamma (pay attention to) ta notis om (regard) (människor – people) ta hänsyn till (make allowances for)	

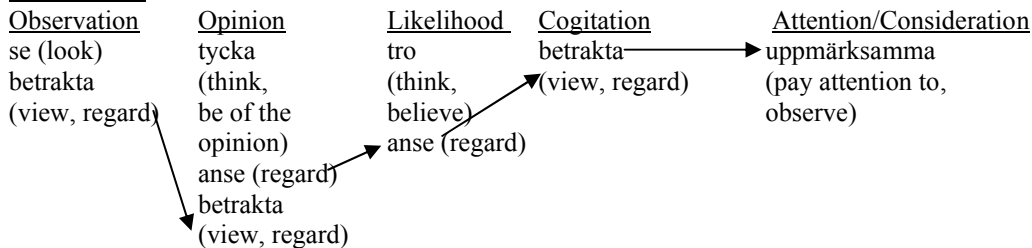
(fakta – facts)  
ta (take), observera (observe)

Once again, it can be confirmed that some of the verbs, both Swedish and English, can be employed in more than one context. Moreover, it can also be observed that 'consider' in the sense of 'uppmärksamma' (Eng: 'pay attention to', 'observe') refers to both people and facts. Adequate Swedish alternatives to 'consider' in this respect are e.g. 'ta hänsyn till' (Eng: 'pay attention to'), 'ta' (Eng: 'take'), 'observera' (Eng: 'observe').

Furthermore, it must also be pointed out how these five semantic groups are intertwined. The following table demonstrates how a link of meaning as to some of the Swedish equivalents of 'consider' can be established.

Table 4

'Consider'



What we can see above is that the senses of 'consider' consist of various parts that are connected, not separated. As the above schema reveals, there are connections between concrete and abstract activities. The Swedish verb 'betrakta' (Eng: 'view', 'regard') just as well as the English 'view' and 'regard' may be used in a more abstract way, e.g. to denote an opinion. A possible synonym of 'betrakta' is 'anse' (Eng: 'regard'), which may also indicate 'Likelihood' together with 'tro' (Eng: 'think', 'believe'). Since 'betrakta' (Eng: 'view', 'regard') is a polysemous verb, it may occur in a cogitative sense as well. It could perhaps be difficult to see a connection between the senses of 'Cogitation' and that of 'Attention/Consideration', but both 'betrakta' (Eng: 'view', 'regard') and 'uppmärksamma' (Eng: 'pay attention to', 'observe') indicate that something must have been seen or observed, so a semantic link could probably be established in this respect.

As it has been shortly implied, it is exactly the notion of 'Observation' that characterizes some of the Swedish correspondents to 'consider' just as well as some of the English synonyms of this verb. It is only when 'consider' conveys a sense of 'Likelihood' that there is no link to an activity that can be directly tied to the verb 'see', if not the verb 'anse' (Eng: 'regard') should be regarded as a verb that implicitly denotes 'Observation',

since it can be derived from the Swedish verb 'se' (Eng: 'see'). Instead, the Swedish verb 'anse' (Eng: 'regard') denotes both 'Likelihood' and 'Opinion', so there is an obvious connection between these domains', which the table above shows. As for Swedish, the verb 'tro' (Eng: 'think', 'believe') can frequently be used to express 'Likelihood', but, in rare some cases, it may also occur in contexts that could also be placed under the heading 'Opinion'.

The subsequent Swedish question could probably illustrate this twofold sense of 'tro' (Eng: 'think', 'believe').

(6) Vad tror du om detta? (by the author)  
Lit. What consider you about this  
Id. Eng 'How do you consider this?'

Here, 'tro' (Eng: 'think', 'believe') does not necessarily indicate *pure* 'Likelihood'; the use of 'tro' (Eng: 'think', 'believe') in this context could be described as a careful wondering, formulated by someone, who is insecure of someone else's judgment/opinion and expects the answer to be expressed in a delicate manner. A possible alternative to 'tro' (Eng: 'think', 'believe') in this context could perhaps be 'anse' (Eng: 'regard'). In addition, this question could also occur, if somebody thinks that the outcome of a process might be uncertain.

This meaning of 'tro' (Eng: 'think', 'believe') finds its support in "Norstedts Ord för Ord", where the following synonyms as to 'tro' (Eng: 'think', 'believe') have been given:

(7) tro 2 ha för sig, luta åt (den åsikten), ha fått i sitt huvud, (för)mena, anse, hålla före, hålla för sant, tycka; [tro någon om något] tilltro ngn ngt, vänta sig av ngn, anse ngn i stånd till ngt

Note: 'ha för sig' – Eng: 'think', 'have an idea', 'be under the impression', 'luta åt (den åsikten)' – Eng: 'I am inclined to believe (think)', 'ha fått i sitt huvud' – Eng: 'to have got it into one's head', 'mena' – Eng: 'mean', 'anse' – Eng: 'think, consider, be of the opinion, feel', 'hålla före' – Eng: 'be of the opinion that', 'tycka' – Eng: 'think', 'tilltro ngn ngt' – Eng: 'believe a person capable of a thing', vänta sig av ngn' – Eng: 'expect sth from (of) sb'

(Norstedts Ord för Ord 1992:892)

It has already been pointed out in section 2 that the meaning of 'think' can often be derived from verbs that demonstrate more obvious and concrete activities, such as 'say', 'hear' and 'see', and it seems to be a general feature, if an investigation of several languages is performed. Verbs that e.g. denote an 'observing' activity, such as 'see' have a tendency to

extend their meanings into the kind of verbs that indicate 'Cogitation', which is a fact that can be applied to 'consider' (Fortescue 2001:30).

Moreover, the relative diversity of Swedish correspondents to 'consider' can be seen as a verification of the multiple, however, related senses that 'consider' represents. According to Wierzbicka, a polysemous word normally demonstrates interrelated meanings, and these linkages should be indicated in the semantic definitions, which simultaneously should be independent and 'stand on their own' (Wierzbicka 1996:270).

Jackendoff also observes these "chains" between the various submeanings of a word, and as the attentive reader remembers, each step of the chain must shed some new light on the sense of the lexical concept (Jackendoff 2002:341).

The following section concerns the character of some of the meanings of 'consider'. Section 4 provided us with an overview of the various senses, but it is now high time to look at them respectively. As noted, the meaning of 'Observation' is a rare occurrence in our corpus, but there are, as we shall see, some representatives.

## **5. The Theory of Mental Spaces in relation to 'consider' and its Swedish Equivalents**

### *5.1. 'Consider' and the Notion of Observation*

So far, we have been looking briefly at the specific relationships between 'consider' and some of its meanings. To begin with, we will devote ourselves to the study of the contexts in which 'consider' denotes 'Observation'.

Since the theory of mental spaces comprises the idea of how cognitive constructions can be set up in order to describe e.g. attitudes, different worlds and time periods, it seems likely that these thoughts could be applied to the verb 'consider' and its Swedish equivalents. The reason for this assumption is that the various meanings of 'consider' describe different aspects of more or less cogitative activities that can be distinguished only if the nuances of the meanings are discerned. Hopefully, the theory of mental spaces may be an effective tool in pursuing this task.

The relevant syntax as to 'consider' and 'betrakta' (Eng: 'regard', 'view'), which is the Swedish equivalent that SYSTRAN prefers, is as follows:



*'Consider' and its Swedish equivalents in relation to machine translation*

(8) 'Somebody considers something/somebody'.  
NP<sub>1</sub>      VP      NP<sub>2</sub>

Swe: 'Någon betraktar någonting/någon.'  
NP<sub>1</sub>      VP      NP<sub>2</sub>

Here, we have to deal with an NP<sub>1</sub> which functions as the subject of the phrase. This subject is required to be an individual, or at least, to have human traits. The second condition can be applied to animals that occur in fairy-tales or fables.

Moreover, 'consider' takes a second noun phrase, NP<sub>2</sub>, in the shape of a direct object. The direct object can be an object or an individual.

From now on, conceptual or semantic structures will be indicated for every sense in this section, simply, because they show what constituents are needed to express the meaning of a word.

As conceptual structures, 'consider' and 'betrakta' would look like this:

(9) *CS*:

*Eng*: [Situation Pres<sub>4</sub> [Event Consider<sub>3</sub> ([Object Somebody]<sub>2</sub>, [Object Something/Somebody]<sub>6</sub>)]<sub>5</sub>]<sub>1</sub>

*Swe*: [Situation Pres<sub>4</sub> [Event Betrakta<sub>3</sub> ([Object Någon]<sub>2</sub>, [Object Någonting/Någon]<sub>6</sub>)]<sub>5</sub>]<sub>1</sub>

As it can be seen above, English and Swedish coincide syntactically, and their conceptual structures are also the same. Here, we encounter the most basic conditions in order to express a cogitative activity. First, there is an Event, represented by the two verbs, 'Consider' and 'Betrakta' (Eng: 'view', regard') and they take two arguments each, which are called Objects, 'Somebody' (Swe: 'Någon') and 'Something/Somebody' (Swe: 'Något/'Någon'). Thus, in order describe a cogitative process, it is required that 'Somebody Considers Something/Somebody' (Swe: 'Någon Betraktar Någon/Något').

Let us have a close look at some of the examples from our corpus. What they all have in common is that they take place in the real world.

(10) "You certainly do things thoroughly, Mr Holmes." "I should hardly be what I am if I did not. Now let us consider this weal which extends round the right shoulder. Do you observe nothing remarkable?" "I can't say I do." (*Ob. 5a, II*)

SYSTRAN: "Gör du bestämt saker grundligt, Mr Holmes." "Bör jag knappt vara vad jag är, om jag inte. Låt nu oss betraktar detta weal som fördjupa rundar rätten knuffar. Observerar du ingenting som är anmärkningsvärt?", "Kan jag inte något att säga som jag." (*Ob. 5b, II-III*)

Swe..."Ni lämnar då ingenting åt slumpen, Holmes." "Jag skulle knappast vara den jag är om jag gjorde det. Låt oss nu betrakta/studera den här strimman som sträcker sig runt den högra axeln. Ser Ni inte någonting anmärkningsvärt?" "Jag kan inte påstå det."

(11) Then quickly twisting her shoulders about, she poured out: "But look at this. Consider this arch. It's miserably out of drawing." (*Ob. 2a, I*)

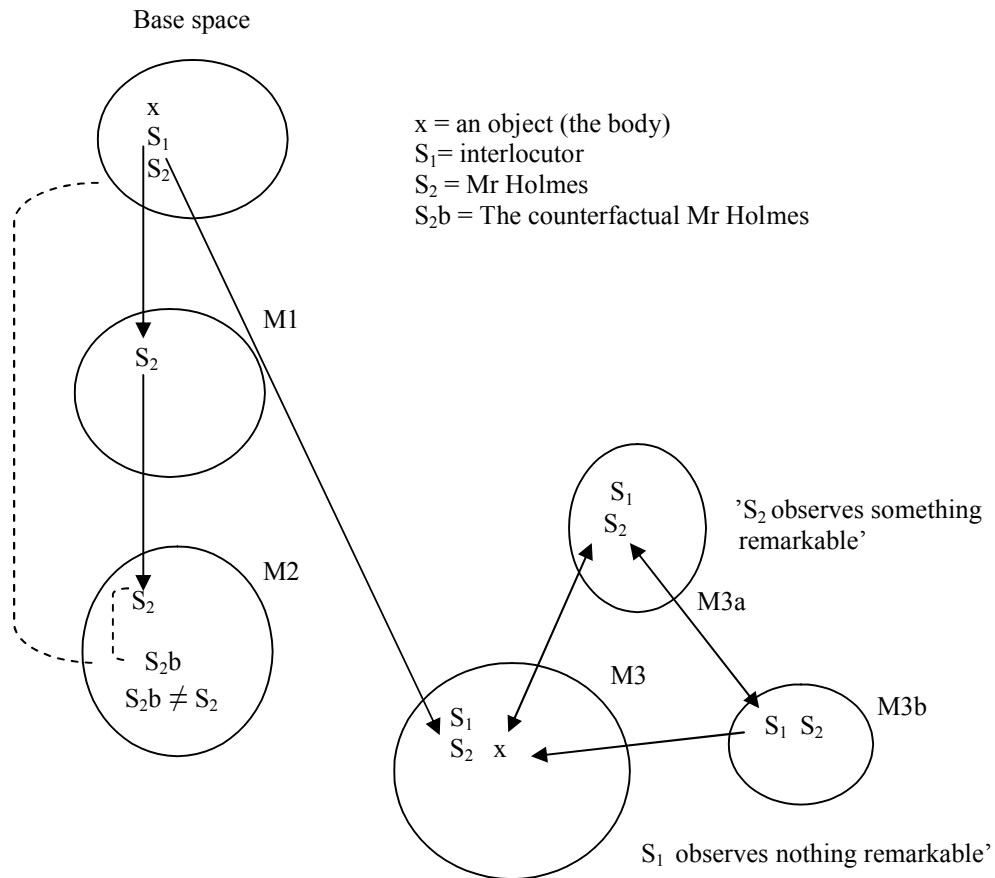
SYSTRAN: Därefter och snabbt att vrida henne knuffar omkring, henne hällde ut: "Bara look på detta. Betrakta denna båge. Den är miderabelt ut ur dra.. .."(*Ob. 2b, I*)

Swe: Sedan vred hon sig hastigt om och utbrast: "Men titta på detta. Titta noga på den här bågen/?Betrakta den här bågen. Den här helt felritad..."

In these citations, we are quickly moved into the story without any introductory comments. However, how do we know that we are dealing with the real world and that 'consider' should be regarded as a verb that denotes 'Observation'?

The verb 'consider' cannot be seen in isolation. It is fairly obvious that the context in which 'consider' occurs must be taken into account. If (10) is studied, it can readily be established that the event as such takes place at this very moment and at a location in the real world. Figure 6 below shows us how the mental space of this quotation can be visualized.

Figure 6



'Now let us consider...' (10)

To begin with, the Base space consists of an interlocutor, S<sub>1</sub>, and Mr Holmes, S<sub>2</sub>. To this space also belongs an object, x (the body). The first mental space is initiated by the fact that S<sub>1</sub> says something. Thus, the space builder could probably be a phrase that is similar or equal to 'S<sub>1</sub> says'. A short clause of this kind does not appear in the quotation. What we know is that somebody addresses Mr Holmes. The actual utterance '*You certainly do things thoroughly, Mr Holmes*' can be seen as the content that makes up this mental space, M1. It can also be confirmed that this conversation occurs now and in the real world, since S<sub>1</sub> uses the present tense.

By mentioning S<sub>2</sub>'s name at the end of the first sentence of the quotation, a second mental space, M2, is implied and it could almost be anticipated that Mr Holmes comments on S<sub>1</sub>'s statement. Therefore, the space builder to M2 reminds us of the previous one, viz. 'S<sub>2</sub> says'. This mental space is then filled by S<sub>2</sub>'s remark to S<sub>1</sub>'s utterance: "*I should hardly be what I am if I did not.*", the last clause of which can be grammatically characterized as conditional phrase. The personal pronoun 'I' gives us access through 'you'

in the second mental space to  $S_2$ , which is equal to Mr Holmes in the Base space.

Simultaneously, the hypothetical statement of Mr Holmes indicates the complete opposite to what the current state of affairs is, namely, that Mr Holmes would probably not be the highly admirable professional that he is, if he had not been a meticulous person. Thus, the crucial word here is the conjunction 'if', which begins the conditional clause 'if I did not'. This counterfactuality is marked by the dotted lines in figure 6.

Then, Mr Holmes suddenly changes subjects, when uttering the sentence "Now let us consider this weal that extends round the right shoulder" and his attention is drawn to the object in front of him. This abrupt mental twist is linguistically indicated by the adverb 'now', the personal pronoun 'us' and the proximal deictic pronoun 'this', which all contribute to the creation of the third mental space.

The space builder, in this case, is 'now' and the pronoun 'us' embraces both  $S_1$  and  $S_2$ , so M3 comprises the first part of the clause, 'Now let us consider...'. The demonstrative pronoun 'this' which determines the noun 'weal' can be seen as closely connected to 'us', i.e. the distance between the entities that 'us' and 'this' represent is not long.

The fact that the object is visible is supported by the use of the verb 'observe', which occurs in the question "Do you observe nothing remarkable?" that Mr Holmes addresses to  $S_1$ , and this verb can be regarded as a synonym of 'consider' in this citation.

Therefore, it could be motivated to think of the initial wordings of this question as the content of another sub-space of the fourth mental space (M3a), which is initiated by the verb 'Do' to which the personal pronoun 'you' is related, since the question as such indicates a new occurrence, however, linked to mental space 3, M3.

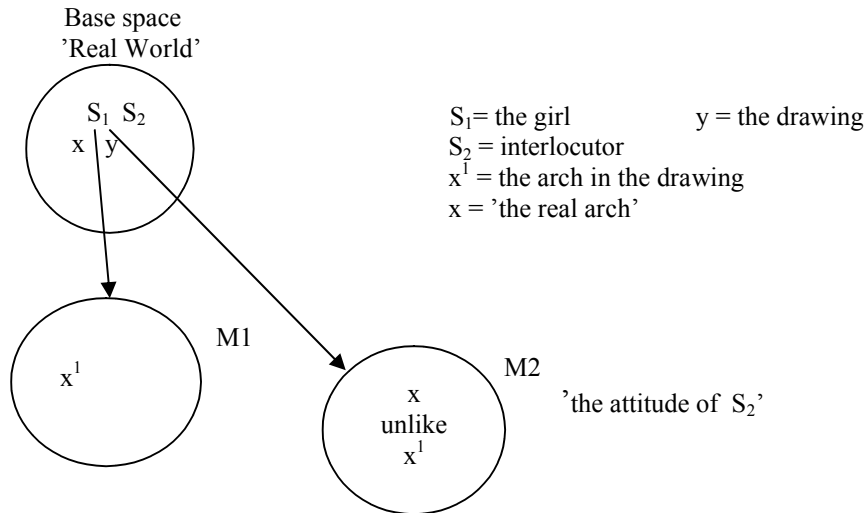
The same reasoning can be applied to  $S_1$ 's answer (M3b), in which  $S_1$  concedes that he has not made any conspicuous discoveries, when observing the object in front of him. Thus, 'I can't' acts as a space builder and the rest of the phrase is the content that makes up the mental space. The complexity of the negation has here been ignored, since it does not affect the sense of 'consider'.

Parts of the discussion above would probably be recognized by Ray Jackendoff, since he claims that a deictic pronoun, in his example *that*, connects language with reality. Something has triggered the visual system and a relation is created in the interfaces between perception and a conceptual structure. (Jackendoff 2002:308)

The next quotation that has been turned into a mental space diagram shows us the sense of 'Observation' from a somewhat different angle, so let

us, therefore, study and pinpoint the structures of (11). This quotation has been taken from another piece of literature and it concerns a different subject.

Figure 7



'Consider this arch' (11)

First of all, there is a Base space, consisting of a girl, an interlocutor, a drawing, y, and the correspondent motive in 'the fictitious real world', x. The fact that she is talking to someone is indicated by her exclamation, and it is obvious that the pronouns 'she' and 'her' denote that we have to deal with a female.

The adverb 'Then' functions as a space builder and a time indicator. It also provides the phrase 'she poured out' with some significance in relation to past and future events. This expression constitutes the starting-point for the first mental space, which is built up by the short sentences 'But look at this. Consider this arch.'

The two verbs 'look' and 'consider' occur in the imperative form and as a consequence, these statements are uttered by someone, S<sub>1</sub>, and they are intended for someone else, S<sub>2</sub>. Thus, S<sub>1</sub> and S<sub>2</sub> are implicitly present in this mental space as well. In these sentences, we also encounter the deictic pronoun 'this' which places the arch as a clearly defined object in the real world, but close enough for S<sub>1</sub> to be talked about (M1).

The next mental space, M2, mirrors the attitude of S<sub>1</sub>, and it is initiated by the adverb 'miserably'. 'It', in its turn, refers to its antecedent 'this arch'. Now we realize that we are dealing with a picture of an arch. It is, however, implied that the arch in the drawing can be related and compared to the real object, or perhaps, to a photo of it. We know this, since the girl expresses

her disappointment with her own result as an artist by saying: *'It is miserably out of drawing'*.

Despite the difference between the figures 6 and 7, they have at least one common feature. The verb 'consider' are in these cases linked to direct objects that are visible to the eye and can be distinguished from other objects in the real world. Thus, it can readily be inferred that we are dealing with contexts in which entities, both objects and human beings, can be visualized, and one feasible Swedish equivalent in this case is 'betrakta' (Eng: 'view', 'regard'), which denotes careful and accurate observation of something or somebody. From this follows that 'betrakta' (Eng: 'view', 'regard') represents an activity in which 'Observation' and to a certain extent, 'Cogitation' are combined. How else would it be possible to look accurately at something or somebody without some thinking taking place in the brain? If we consider two more examples, it can easily be established that the processes as such require more activity and attention of the brain than just relaxed absorption of impressions.

(12) "...The more I consider this mighty tail, the more I deplore my inability to express it..." (*Ob. 1a, I*)

SYSTRAN: "...Jag betraktar mer som denna kolossala svan, mer beklagar jag min oförmåga att uttryckligt den...." (*Ob. 1b, I*)

Swe: 'Ju mer jag betraktar denna mäktiga svans, desto mer beklagar jag min oförmåga att beskriva den.'

(13) "...Yet when I consider this envelope, in the handwriting of one of those misguided gentlemen, who are now in the arms against their country..." (*Ob. 6a, II-III*)

SYSTRAN: "...Yet, när jag betraktar detta kuvert, i handskriften av en av de misguided gentlemen, som är nu in, beväpnar mot deras land..." (*Ob. 6b, III*)

Swe: 'Likväl när jag betraktar det här kuvertet, med en handstil som tillhör en av dessa missledda herrar, som nu bär vapen mot sitt land...'

As it has already been implied, these two extracts describe an active and careful observation of two objects. Therefore, 'betrakta' (Eng: 'view', 'regard') is an appropriate Swedish alternative to 'consider' as for contexts of this kind.

However, 'betrakta' (Eng: 'view', 'regard') does not fit every case that concerns an observation activity. 'Betrakta' is not so well supported by the imperative form. The reason for this fact is, to a great extent, stylistic; 'betrakta' (Eng: 'view', 'regard') is often associated with a somewhat formal situation and therefore, it is less appropriate in spoken language. A

better alternative is, as we have seen, 'titta noga på' (Eng: 'look accurately at') which is a fairly free translation of 'consider' and stylistically, a more colloquial Swedish equivalent than 'betrakta' (Eng: 'view', 'regard'). This is, however, an aspect that SYSTRAN has completely ignored, since 'betrakta' (Eng: 'view', 'regard') is the verb that SYSTRAN has benefited from indiscriminately.

The addition of the adverb 'noga' (Eng: 'accurately') is here essential, since 'noga' emphasizes the intensity of the observation, and as a consequence, the cogitative sense of 'betrakta' (eng: 'view', 'regard') is included, since close observation without thinking at all is not likely.

Furthermore, it deserves to be mentioned that 'betrakta' (Eng: 'view', 'regard') is more conveniently employed in statements, expressed in the present and past tenses. The phrase 'Han betraktar bågen' (Eng: 'He considers the arch') appears to be by far more natural than the imperative form of the same verb.

It needs, however, to be pointed out that 'betrakta' (Eng: 'view', 'regard') is possible in the imperative form. Context is, as always, decisive. If something or somebody is subjected to intense and active analysis and study by another individual, and the context is formal and solemn, 'betrakta' (Eng: 'view', 'regard') could be exactly the right word to use.

In our corpus, we find three examples in which the verb 'consider' is used in the imperative form. They have previously been quoted in a more extensive way (p.33-34), but now, only the most relevant parts will be rendered.

(14) "...she poured out: "But look at this. Consider this arch..." (Ob.2a, I)

Swe: "...utbrast hon: "Men titta på detta.?Betrakta den här bågen /Titta noga på den här bågen..."

(15) "...Now let us consider this weal which extends round the right shoulder. Do you observe anything remarkable?..." (Ob. 5a, II)

Swe: "...Låt oss nu betrakta/studera?/titta noga på den här strimman som sträcker sig runt den högra axeln. Ser du inte någonting anmärkningsvärt?..."

Concerning the Swedish equivalents of 'consider' in the two examples above, 'consider' can be translated as 'titta noga på' (Eng: 'look accurately at') and 'betrakta/studera' (Eng: 'regard/study'). In the first case, the adverb 'accurately' denotes the intensity of the observation. However, in the second example, 'betrakta' (Eng: 'view', 'regard') is here possible, since the imperative form is indicated by the auxiliary 'låt' (Eng: 'let'), which is a

formal way of urging those present to do something together. For the same stylistic reason, 'titta noga på' (Eng: look accurately at') is less good.

Another correspondent to 'consider' could perhaps be 'studera' (Eng: 'study') which also embraces a certain carefulness and accuracy as to 'Observation'.

To sum up, 'betrakta' (Eng: 'view', 'regard') is often an adequate equivalent of 'consider' when an observation activity is concerned. So far, SYSTRAN has chosen a correct Swedish equivalent. However, 'betrakta' (Eng: 'view', 'regard') is, as indicated above, not always appropriate in the imperative form, since we have to do with spoken language.

In section 5.2. the verb 'betrakta' will continue to fascinate us, although it occurs as part of a different syntactic structure, viz. together with the preposition 'som' (Eng: 'as'). 'Anse' (Eng: 'regard') and 'tycka' (Eng: 'think', 'be of the opinion') are, as we shall see, other verbs that may be employed in order to denote 'Opinion'.

### 5.2. 'Consider' and the Notion of 'Opinion'

The expression of 'Opinion' is the main topic of 5.2. This is also where the vast majority of occurrences as to 'consider' are to be found, at least if the quotations in our corpus are counted.

In this section, we will encounter syntactic structures that differ from those that we have earlier seen. As noted above, the fact that a verb, in this case 'consider', may be tied to various syntactic constructions is something that both Wierzbicka (Wierzbicka 1996:26) and Jackendoff (Jackendoff 2002:359) describe as a token of polysemy. Concerning 'Opinion', the verb 'consider' may, for instance, be followed by an object NP together with a comparative NP. This construction can be represented by the following phrase: "Do you consider this hotel a good property?"

SYSTRAN has in the case of 'Opinion' just as in that of 'Observation' translated 'consider' with 'betrakta' (Eng: 'view', 'regard') or 'betraktar' (Eng: 'views', 'regards'), which is, as indicated below, satisfactory in some, but not in all contexts.

Moreover, the preposition 'as' can be closely tied to 'consider', but it is not obligatory in English. Both 'betrakta' (Eng: 'view', 'regard') and 'anse' (Eng: 'regard') take the Swedish correspondent to 'as', viz. 'som'.

The fact that 'consider' may or may not take 'as' in English is one of the requirements of so-called 'Appoint verbs' (Levin 1993:181), a syntactic characteristic that 'consider' shares with a number of some other verbs.



SYSTRAN has, however, not managed to translate 'consider' correctly in cases where 'as' is missing. If 'betrakta' (Eng: 'view', 'regard') has been chosen as a correspondent to 'consider', 'som' (Eng: 'as') must be added, no matter if it exists in the English version or not.

In addition, 'as' is followed by a complement. In this context, a complement can be defined as NPs that contain nouns together with their adherent adjectives. The complements may also consist of nouns and adjectives respectively. The two subsequent sequences exemplify this construction: *'...what other consider as praiseworthy or blameable...'*, *'...He justly considers the differentiation and specialisation of organs as the test of perfection...'*

'Consider' followed by a predicative complement is also recorded by FrameNet. This construction belongs to the frame 'Categorization' and can be exemplified by the following example: *'20 years ago people would consider this as nothing unusual'* .

A that-clause may also come after 'consider'. Here, 'anse att' (Eng: 'consider that') and sometimes, 'tycka att' (Eng: 'think that') are possible Swedish equivalents of 'consider'. 'Betrakta' (Eng: 'view', 'regard') is, however, not feasible in this context.

A contracted that-clause could also be a natural complement. What these that-clauses have in common is that they contain an implicit copula, as this phrase shows: *'...he considers it too dear...'*. This short sequence is equal to *'...he considers that it is too dear...'*

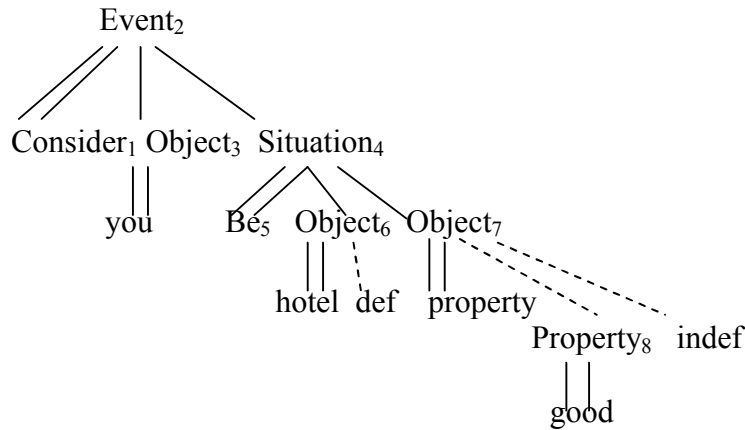
A possessive pronoun together with a gerund is a rare occurrence as a complement to 'consider'. However, they do exist and they could have the following appearance: *'...I do not consider his attaching himself to her with some surprise...'*

Two of the commonest syntactic constructions above will be given below as conceptual structures. First, 'consider' with or without the preposition 'as' (Swe: 'som') will be exemplified. From now on, the conceptual structures will be drawn as trees, mainly for the sake of clarity.

Figure 8

**CS: English**

Do you consider this hotel a good property?  
 NP<sub>1</sub> VP NP<sub>2</sub> comparative NP/Predicative Complement



Second, it needs to be pointed out that the object NP together with the subsequent comparative NP has been treated as an implicit that-clause. This handling finds its support in *Semantic Structures* (Jackendoff 1990:202).

Third, since the example above is a question, it is fascinating to pay attention to the treatment of questions as conceptual structures. In order to denote them and other linguistic phenomena, such as anaphoric relations and negations, Jackendoff introduces a referential tier that sorts out possible connections or disconnections between entities in a sentence. In this respect, the theory of conceptual semantics reminds us of that of mental spaces (Jackendoff 2002:403).

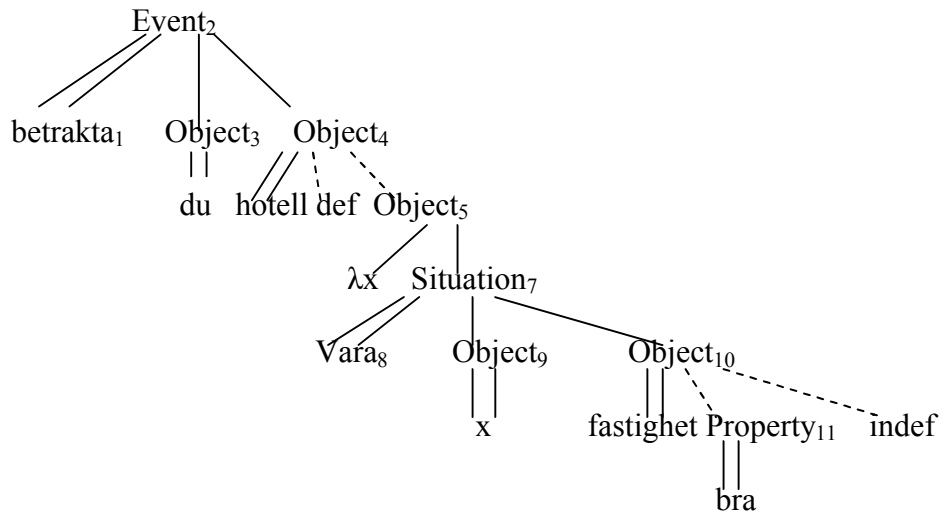
The closest Swedish equivalent of 'consider' in figure 8 is the verb 'betrakta som' (Eng: 'regard as'), which is a fairly stilted way of asking for somebody's opinion.

Interesting to notice is that this Swedish verb does not take a that-clause. Therefore, the conceptual structures that characterize 'betrakta' (Eng: 'regard') look differently, compared to those of figure 8.

Figure 9

**CS: Swedish**

'Betraktar du detta hotell som en bra fastighet?'  
 VP NP<sub>1</sub> NP<sub>2</sub> Predicative Complement



In figure 9 we have taken advantage of lambda extraction. If the question were to be reformulated, it would be like this: 'Betraktar du detta hotell så att detta hotell är en bra fastighet?' (Eng: 'Do you consider this hotel such that this hotel is a good property?').

As we can see above, 'betrakta' (Eng: 'regard') takes two arguments in the syntactic form of a subjectNP and an object NP. Closely connected to the object NP is a predicative complement, ...*som en bra fastighet*, (Eng: '...as a good property'), which is an essential part of the construction 'betrakta som' (Eng: 'regard as').

A by far more natural and, in many cases, less formal way of expressing one's opinion in Swedish is to take advantage of the verbs 'anse' (Eng: 'regard') and 'tycka' (Eng: 'think', 'be of the opinion'). They can both be followed by a that-clause, which goes for the verb 'consider' as well, as noted above.

The conceptual structures for 'anse' (Eng: 'regard') and 'tycka' (Eng: 'think', 'be of the opinion') look exactly the same as those of 'consider' in figure 8. Just as well as 'consider', 'anse' (Eng: 'regard') and 'tycka' (Eng: 'think', 'be of the opinion') allow their second argument to be expressed as a Situation. Thus, the that-clause is here incorporated in this argument.

So, we have now been acquainted with two of the most frequent alternatives to 'consider' in the sense of 'Opinion', viz. 'betrakta' (Eng:

'view', 'regard'), and 'anse' (Eng: 'regard'). In certain cases, 'tycka' (Eng: 'think', 'be of the opinion') seems to be appropriate as well. The senses of these verbs are intertwined; a fact which can be confirmed if a glance is cast at the definitions in Bonniers Svenska Ordbok (2002):

(16) **anse** tycka, mena, tro; betrakta (ngn som ngt)

**betrakta** se på; tänka på, anse (ngt som ngt)

**tycka** ha en viss åsikt el. föreställning, mena, anse; vilja, önska

Note: 'tycka' (Eng: 'think', 'be of the opinion') – Eng: 'think', 'mena' – Eng: 'mean', 'tro' (Eng: 'think', 'believe') – Eng: 'think, believe', 'betrakta (ngn som ngt)' – Eng: 'regard (sb as sth)', 'se på' – Eng: 'look at', 'tänka på' (Eng: 'think about') – Eng: 'think of', 'ha en viss åsikt eller föreställning' – Eng: 'embrace a certain opinion or conception', vilja – Eng: 'want', önska – Eng: 'wish'

The difference between 'betrakta' (Eng: 'view', 'regard') and 'anse' (Eng: 'regard') is that 'betrakta' (Eng: 'view', 'regard') may occur in contexts that are related to 'Observation' and 'Cogitation', whereas 'anse' (Eng: 'regard') is employed in order to denote 'Opinion' and sometimes, 'Likelihood'.

Moreover, a stylistic distinction can be discerned in that 'betrakta' (Eng: 'view', 'regard') seems to be somewhat stilted in certain contexts, while 'anse' (Eng: 'regard') appears to be an adequate alternative to 'consider' in almost all cases. Furthermore, we have seen and we will continuously see that syntax can be decisive, if there is an option between 'betrakta' (Eng: 'view', 'regard'), 'anse' (Eng: 'regard') and 'tycka' (Eng: 'think', 'be of the opinion').

The verbs 'anse' (Eng: 'regard'), 'betrakta' (Eng: 'view', 'regard') and 'tycka' (Eng: 'think', 'be of the opinion') are used in order to provide us with the cognizer's conception of events and procedures in the real world, but the individual's point of view may also concern reasoning and ideas that are the result of cogitative activities in the human brain. It goes without saying that an opinion of an individual does not necessarily reflect the truth; it is closely connected to a person's own image of how the world is or functions. As a consequence, some of the words and phrases that we meet in this section far from distinct and they cannot be said to be objective. Thus, we are here likely to encounter categories. e.g. adjectives, that express this kind of vagueness that may be perceived differently from person to person.

As Jackendoff puts it, taking the adjective 'red' as an example:

This "fuzziness" in the boundary of a category is not a matter of speakers "not knowing the meaning of red"; it is inherent in the structure of the adjective itself.

(Jackendoff 2002:351)

*'Consider' and its Swedish equivalents in relation to machine translation*

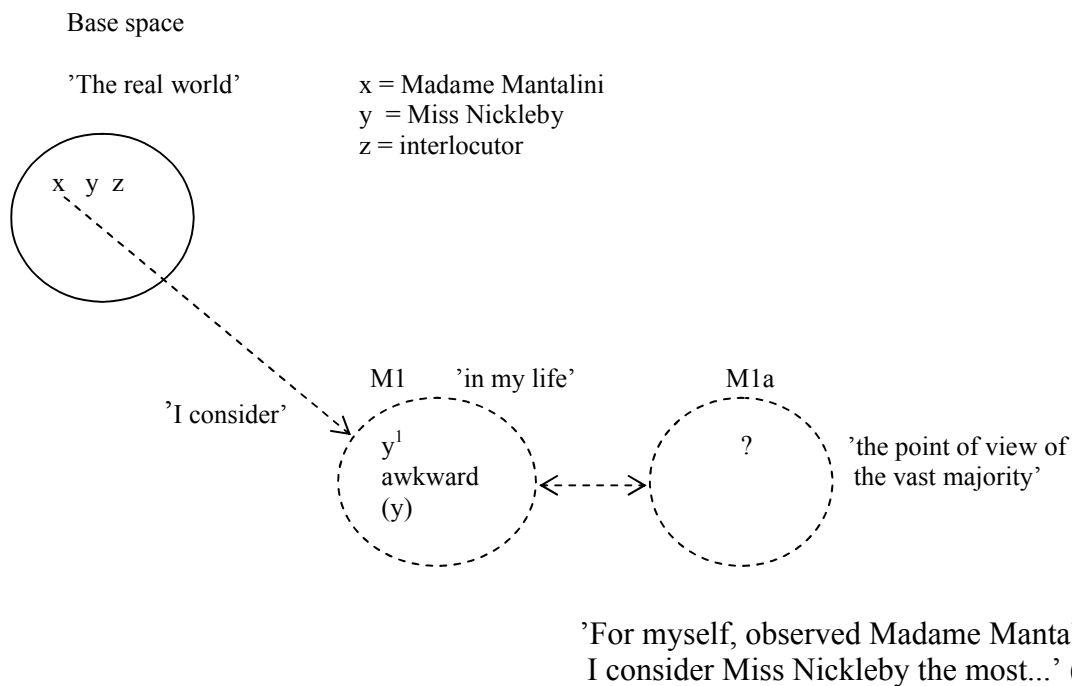
The following quotation contains an adjective that expresses exactly this kind of vagueness, and the citation can be drawn in the form of a mental space structure that is in accordance with figure 10.

(17) "...For myself", observed Madame Mantalini, ...I consider Miss Nickleby the most awkward girl I ever saw in my life..." (*Op. 20a, XII*)

SYSTRAN: ..."För dem," observerade madamen Mantalini... "betraktar jag Miss Nickleby den konstigaste flickan som jag sågar någonsin i min liv..." (*Op. 20b, XII*)

Swe:..."För egen del, anmärkte madame Mantalini,...anser jag att miss Nickleby är den mest bortkomna flicka jag någonsin träffat./...betraktar jag miss Nickleby som den mest bortkomna flicka jag någonsin träffat./...tycker jag att miss Nickleby är den mest bortkomna flicka jag någonsin träffat.

Figure 10



'Miss Nickleby', y, 'Madame Mantalini', x, and the interlocutor, z, are the constituents of the Base space. The first mental space, M1, is initiated by the two first words of the sentence, viz. '*I consider*' and as a consequence, M1 also comprises x's impressions of the real world, which are expressed as a personal judgement of y's character, '*...Miss Nickleby the most awkward girl I ever saw in my life*'.... This subjective assessment on the part of x is the result of mental processes that tell us how x interpretes reality. The adverbial phrase, '*in my life*', acts as a delimiter of M1.

It cannot, however, be claimed that this personal opinion corresponds to the point of view of the vast majority. In that case, the adjective 'awkward' must be defined. This is what M1a with its question mark is designed to represent.

In most cases, 'anse' (Eng: 'regard') and 'betrakta' (Eng: 'view', 'regard') are interchangeable. As for the quotation above, they are all appropriate Swedish alternatives to 'consider'.

Moreover, the Swedish verb 'betrakta' (Eng: 'view', 'regard') cannot, however, take the conjunction 'att' (Eng: 'that'), so 'anse' (Eng: 'regard') and sometimes, 'tycka' (Eng: 'think', 'be of the opinion') are better equivalents of 'consider' in sentences and phrases where 'consider that' occurs. The subsequent quotation may represent the examples of 'consider that', which our corpus holds. The forcible onset of the quotation together with the short questions at the beginning indicate that we have to do with the personal standpoint of an individual who is certain of his point of view.

(18) ...EDUCATION? How taught? I consider that all I have learnt of any value has been self-taught. Conducive to or restrictive of habits of observation? Restrictive of observation, being almost entirely classical. (*Op. 31 a, XVII*)

SYSTRAN: UTBILDNING? Hur undervisat? Jag betraktar att alla som jag har lttt av några värderar har varit självlärda. Conducive till eller restriktivt av vanor av observationen? Restriktivt av observation och att vara nästan helt klassiskt." (*Op. 31b, XVII*)

Swe:...UTBILDNING? Hurdå lära sig? Jag anser att/Jag tycker att allt som jag har lärt mig och som är av något värde har varit självlärt. Befrämjad eller begränsad av vanan av observation? Begränsad av observation, och därmed är jag nästan helt klassisk.

Thus, 'anse att' (Eng: 'regard that') and 'tycka att' (Eng: 'think that') are here the most adequate Swedish alternatives to 'consider'.

For the sake of clarity and accuracy, a closer look at yet different examples of personal opinions is needed. They may, however, be expressed in somewhat different manners and with different contents. To begin with, a quotation in which 'consider' is followed by an NP and its comparative NP will be investigated. The sense that is conveyed will also be illustrated by virtue of mental spaces.

(19)...Laurillard remarks, that as he has found a complete similarity in the form, proportions, and connection of the two malar bones in several human subjects and in certain apes, he cannot consider this disposition of the parts as simply accidental... (*Op. 15a, IX-X*)

*'Consider' and its Swedish equivalents in relation to machine translation*

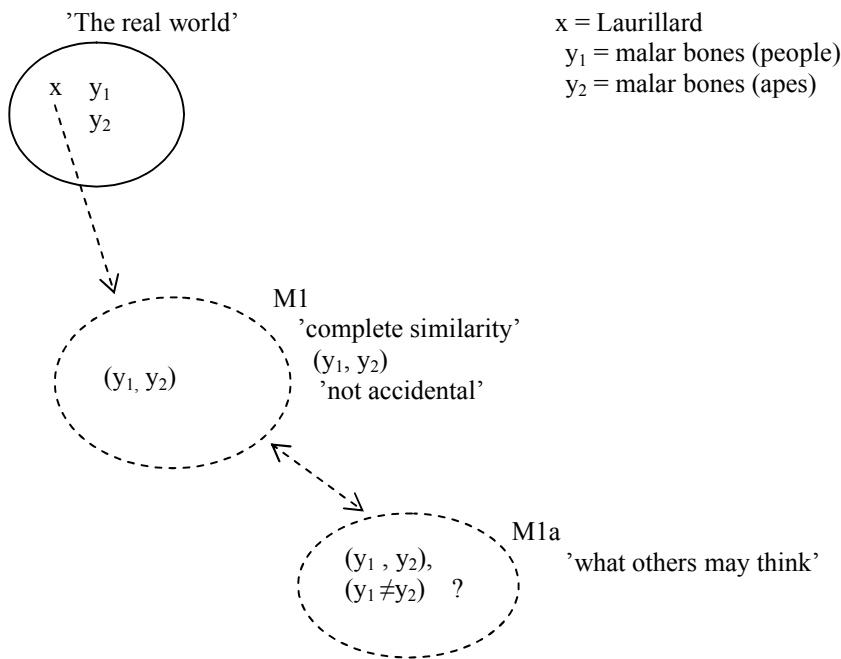
SYSTRAN: ...Laurillard anmärker, det, som han har funnit en färdig likhet i bilda, proportionerar, och anslutning av de två malar benen i flera humanen betvingar, och i bestämda apor, kan inte han betrakta denna disposition av begåvningen som enkelt tillfällig...(Op. 15b, X)

Swe:... Laurillard anmärker att eftersom han har funnit en fullständig samstämmighet i form, proportioner och förbindelse mellan de två kindbenen hos åtskilliga mänskliga försökspersoner och hos vissa svanslösa apor, kan han inte betrakta denna placering av benen som enbart tillfällig./ kan han inte anse att denna placering av benen är enbart tillfällig./ ?kan han inte tycka att denna placering av benen är enbart tillfällig.

What now follows is visualizations in the form of mental spaces of this quotation and it will hopefully shed some new light on the use of the Swedish equivalents of 'consider'.

Figure 11

Base space



'...he cannot consider this disposition of the parts as simply accidental...' (19)

As it has already been implied, the striking feature of the figure 11 is that somebody expresses a more or less personal opinion, which in this particular case, has been based on careful observation.

Thus, the Base space in figure 11 consists of three entities: 'Laurillard',  $x$ , the malar bones of people,  $y_1$ , and those of apes,  $y_2$ . M1 is initiated by the fact that a person, 'Laurillard',  $x$ , makes a comment on what he has

perceived, '*Laurillard remarks*'. Moreover, M1 is filled by the following sub-clause in which x claims that there is striking correspondance between  $y_1$  and  $y_2$ . The conclusion that x draws is that this conformity cannot be coincidental, '*...he cannot consider this disposition of the parts as simply accidental.*'.

Similarly, somebody may or may not agree with x. Another alterative might be that he/she does not want to take a stand, and these possibilities are, in that case, denoted in M1a.

In order to illustrate how 'consider' may be employed in an account of a theoretical reasoning, the following quotation serves as an example.

(20)...The theory of politics, which has possessed the mind of men, and which they have expressed the best they could in their laws and in their revolutions, considers persons and property as the two objects for whose protection government exists... (*Op. 35a, XVIII*)

SYSTRAN: ... Teorin av politcis, som har besatt vara besvärad av manar, och, som de har uttryckt det mest väl, dem kunde i deras lagar och i deras rotationer, betraktar personer och egenskapen, som tvåna anmärker för vems skyddsregering finns...(*Op. 35b, XVIII*)

Swe:...I den politiska teori som fyllt människans medvetande och som hon gett uttryck för så gott hon kan i lagar och revolutioner, betraktas individer och egendom som de två föremål för vars skydd en regering existerar./anses det att individer och egendom är de två föremål för vars skydd en regering existerar./tycks det att individer och egendom är de två föremål för vars skydd en regering existerar....

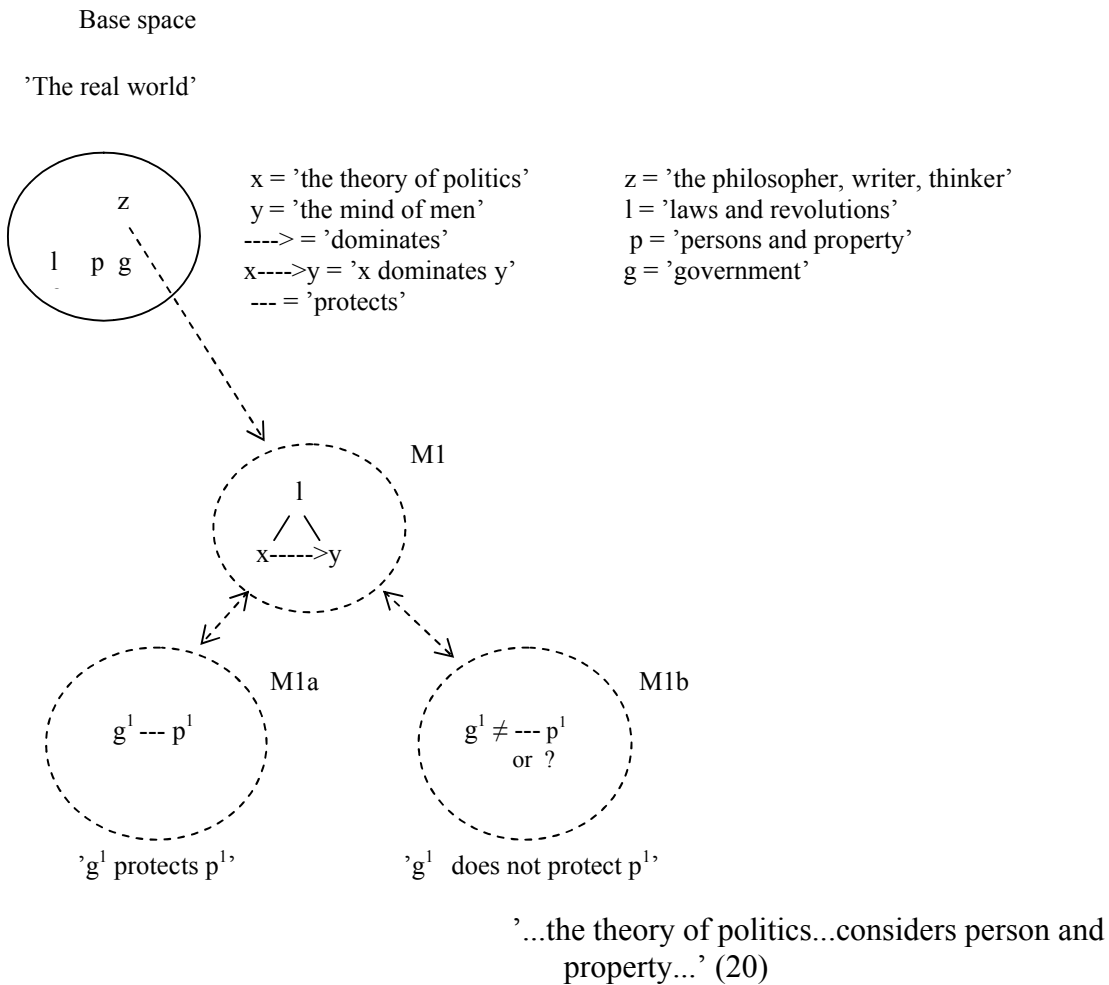
The fact that somebody may not share the ideas and thoughts is also indicated in figure 12 (M1b). Here, an implicit thinker or philosopher, z, delivers his ponderings over the state of affairs in the world. In this respect, we have to deal with a cogitative process, which is indirectly nourished by events and impressions from reality. Therefore, dashed lines have been employed in order to indicate that z devotes himself to cogitative activities.

It deserves also to be mentioned that most lines between the Base space and the other mental spaces have not been indicated in the following diagram. The main reason for not drawing them is that they would make the interpretation of the picture more difficult.



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Figure 12



Thus, the Base space is inhabited by four constituents: z, l, p and g. The first mental space, M1, is initiated by the fact that z formulates his thoughts. There is no explicit utterance predicate, but it seems likely that an almighty observer or thinker conveys his ideas, which boil down to the fact that 'the theory of politics', x, dominates 'the mind of men', y, and this impact on the human thought has been expressed in 'laws and revolutions', l. Thus, M1 covers the following sequence of (20): '*...The theory of politics, which has possessed the mind of men, and which they have expressed the best they could in laws and revolutions,...*'

The next mental space, M1a, refers to the specific relationship between the protective role of governments, g, and their subjects and the property that belongs to them, p, which this extract from the quotation stands for: '*considers persons and property as the two objects for whose protection government exists*'. This idea is expressed in the theory of politics, x, which reflects the thoughts of man, y.

The mental space, M1b, represents the standpoints that differ in comparison to z's thoughts. In the real world there may be other people who do not agree with z's reasoning or maybe, they have not made up their mind and their views, whatever they may express, are represented by M1b.

As we can see in (19), 'tycka' (Eng: 'think', 'be of the opinion') is a less felicitous Swedish correspondent to 'consider'. In (19), it is implied that Laurillard, x, has made an inference on the basis of observation, which has more or less convinced him of the correctness of his conclusion. The wordings '*complete similarity in the form, proportions and connections of the two malar bones...*' verify that x is almost certain of his way of arguing. Therefore, 'tycka' (Eng: 'think', 'be of the opinion') does not seem entirely suitable in this context, since it is tied to the expression of a personal opinion, which simultaneously tells us that other people may think differently. Moreover, x carefully explains his discovery and by doing this, it appears as if x tries to convince us that we would share his point of view, if we had made the same observation. Therefore, 'tycka' (Eng: 'think', 'be of the opinion') seems less suitable in comparison to 'betrakta' (Eng: 'view', 'regard') and 'anse' (Eng: 'regard'), both of which are semantically closer to 'tro' (Eng: 'think', 'believe').

Maybe, 'tycka' (Eng: 'think', 'be of the opinion') is, to a great extent, confined to the use of lexical concepts, mainly adjectives and adverbs, that are, in Jackendoff's terms, 'fuzzy' in their outlines.

Concerning the use of 'tycka' (Eng: 'think', 'be of the opinion') in (20), it is, also a matter of style. The extract is fairly formal and 'tycka' is not so appropriate in a political or philosophical text. In addition, 'tycka' (Eng: 'think', 'be of the opinion') is highly connected to the opinion of human beings; 'tycka' (Eng: 'think', 'be of the opinion') cannot easily be connected to the grammatical subject, 'the theory of politics', although ideologies have been created in the human brain.

The same reasoning can be applied to 'anse' (Eng: 'regard') and 'betrakta' (Eng: 'view', 'regard') in (20), which are verbs that are related to an individual as well. However, these two verbs are easier to adapt to the passive voice and therefore, they may function fairly well as Swedish equivalents of 'consider', since this use makes it possible to change the syntactic structure of the clause in that the grammatical subject, 'den politiska teorin' (Eng: 'the theory of politics') is not linked to 'betrakta' (Eng: 'view', 'regard') and 'anse' (Eng: 'regard').

The question that immediately strikes one's mind is how the senses of the three verbs 'betrakta' (Eng: 'view', 'regard'), 'anse' (Eng: 'regard') and 'tycka' (Eng: 'think', 'be of the opinion') could be separated from each other. They can all be used to express 'Opinion', but are there contexts in

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which one or two of the verbs are inappropriate for semantic or syntactic reasons? In order to discern some disparaging features that characterize these verbs, a look at yet a number of other quotations is necessary.

(21a) ...So he determined to hunt up a room which he could occupy regularly, and consider as his own, where he could sleep nights, instead of depending on boxes and old wagons for a chance shelter... (*Op. 2a, IV*)

SYSTRAN: ...Han som är så beslutsam att jaga upp ett rum, som han kunde uppta regelbundet, och betraktar som hans eget, var han kunde sova om nätterna, i stället för beroende av boxas, och gammala wagons för en riskera beskyddar...(*Op. 2b, IV*)

Swe:...Så han bestämde sig för att leta reda på ett rum där han kunde bo regelbundet och betrakta som sitt eget/anse som sitt eget/\*tycka som sitt eget, istället för att vara beroende av lådor och gamla vagnar som tillfälligt skydd...

b)...Here the idea designed to be conveyed is that any one person has as just right to consider his own taste the true, as has any other-... (*Op. 4a, V*)

SYSTRAN: ...Här är idén som planläggs för att framföras, att någon en person har, som lagom att betrakta hans eget smaka de riktiga, som har någon en annat...(*Op. 4b, V*)

Swe:...Idén som här är avsedd att framföras är den att en person har lika mycket rätt som någon annan att betrakta sin egen smak som den rätta/anse att den egna smaken är den rätta/tycka att den egna smaken är den rätta.

c) ...and the calamities of his country he might consider as sent by his gods to punish him... (*Op. 7a, VI-VII*)

SYSTRAN: ...och calamitiesna av hans land som han might att betrakta som överfört av hans gudar för att bestraffa honom... (*Op. 7b, VII*)

Swe:...och katastroferna i landet, skulle han möjligen kunna betrakta som sända av gudarna för att bestraffa honom./anse som sända av gudarna för att bestraffa honom/??tycka som sända från gudarna för att bestraffa honom.

d)...Many critics consider this leather too cold in tone;... (*Op. 9a, VII-VIII*)

SYSTRAN: ...Många kritiker betraktar denna förkylning för leather för tonar in; (*Op. 9b, VIII*)

Swe:...Många kritiker ?betraktar det här lädret som för kallt i tonen/anser att det här lädret är för kallt i tonen/tycker att det här lädret är för kallt i tonen...

e)...I had come to believe it infallible in its judgments about the time of day, and to consider its constitution and its anatomy imperishable... (*Op. 10a, VIII*)

SYSTRAN: ...Jag hade kommit att tro den som var ofelbar i dess domar om tidspunkten och att betrakta dess imperishable konstitution och dess anatomi...(*Op. 10b, VIII*)

Swe:...Jag hade kommit att tro att den var ofelbar i sin tidsbedömning och att betrakta dess uppbyggnad och beskaffenhet som oförgänglig/anse dess uppbyggnad och beskaffenhet som oförgänglig/??tycka att dess uppbyggnad och beskaffenhet var oförgänglig....

The conclusion that can be drawn from a closer study of the citations above is that both ‘anse’ (Eng: ‘regard’) and ‘betrakta’ (Eng: ‘view’, ‘regard’) are often appropriate translation alternatives to ‘consider’, when this verb is followed by a comparative NP. It is only in and d), where ‘betrakta’ (Eng: ‘view’, ‘regard’) appears to be unnatural for stylistic reasons. Most Swedish people would probably understand ‘betrakta’ (Eng: ‘view’, ‘regard’) in this context, but not many people would use it. In contrast, ‘anse’ (Eng: ‘regard’) is adequate in all five quotations.

The Swedish verb ‘tycka’ (Eng: ‘think’, ‘be of the opinion’) is, however, the tricky part. As implied above, the core sense of ‘tycka’ (Eng: ‘think’, ‘be of the opinion’) seems to be associated with a person’s own subjective feelings and his or her perceptions of the real world. This means that someone else must not share the same ideas, and ‘tycka’ (Eng: ‘think’, ‘be of the opinion’) often occurs, when the proposition contains value adjectives, such as ‘good – bad’, ‘beautiful – ugly’.

The clauses in which ‘tycka’ (Eng: ‘think’, ‘be of the opinion’) is less good may be interpreted in accordance with the values ‘true’ and ‘false’. From this follows that the statements express something that may be characterized as conviction or likelihood. Therefore, it is motivated to cast a glance at these two citations one more time:

(22a)...and the calamities of his country he might consider as sent by his gods to punish him... (*Op. 7a, VI*)

Swe:...och katastroferna i landet skulle han möjligen kunna ??tycka att de var sända från gudarna för att straffa honom...

b)...and to consider its constitution and anatomy imperishable... (*Op. 10a, VIII*)

Swe:...??och tycka att dess uppbyggnad och beskaffenhet var oförgänglig...

c) ...consider as his own... (*Op. 2a, IV*)

Swe: ...betrakta som sitt eget/anse som sitt eget/\*tycka som sitt eget....

In 22a) we encounter a case of 'Opinion' that verges on 'Likelihood'. The cognizer thinks that the disasters that struck his country might have been sent by the gods with the intention to punish him. Other people may disagree with this kind of interpretation of the events that take place in the real world; or possibly, they declare their unwillingness to take up a stand.

In comparison, notions such as 'beauty' and 'ugliness' can be subjected to constant redefinition, depending on those who are involved in the discussion at the moment. In 22a), the statement cannot be reinterpreted. It is more a question of conviction or probability on the part of the cognizer.

A similar discussion can be applied to 22b) and 22c). It can be established by a group of people whether *'the constitution and anatomy'* of a clock is *'imperishable'* or it can easily be confirmed if a person feels that a room is his own or not. The adjective 'imperishable' possesses an absoluteness in its sense; once again (cf. p 52.), we see this 'either-or' condition, connected to the meaning of a word.

The Swedish verb 'tycka' (Eng: 'think', 'be of the opinion') would be appropriate in the above contexts, if e.g. this short sub-clause were added: 'Han tycker att det verkar som om katastroferna i landet är sända från gudarna för att straffa honom.' (Eng: 'He thinks *that it seems as if* the disasters of the country are sent by the gods to punish him.') and 'Han tycker att det verkar som om dess uppbyggnad och beskaffenhet är oförgänglig' (Eng: 'He thinks *that it seems as if* its constitution and anatomy are imperishable'). By this addition, the sense of 'tycka' (Eng: 'think', 'be of the opinion') reminds us of that of 'tro' (Eng: 'think', 'believe'); the short phrase *'...that it seems as if...'* turns the sentence into a clear case of 'Likelihood'. Besides, we also know that we have to deal with the opinion of an individual and it must not be shared by others.

Much of this reasoning would probably be recognized by Åke Viberg, since he has carefully described the characteristics of 'tycka' (Eng: 'think', 'be of the opinion') and 'tro' (Eng: 'think', 'believe') in his essay *The lexical typological profile of Swedish mental verbs*. 'Tro' (Eng: 'think', 'believe') will be further investigated in the next section.

To conclude, the Swedish equivalents of 'consider' are 'betrakta' (Eng: 'view', 'regard'), 'anse' (Eng: 'regard') and sometimes, 'tycka' (Eng: 'think', 'be of the opinion'). To a certain extent, syntax is decisive in that 'betrakta' cannot take a that-clause. This is something that SYSTRAN has failed to observe. 'Betrakta' (Eng: 'view', 'regard') and 'anse' (Eng: 'regard') can often be used interchangeably when 'consider' is tied to a comparative NP. Otherwise, it is frequently a matter of style. 'Betrakta' (Eng: 'view', 'regard') may appear to be fairly stilted, whereas 'anse' (Eng: 'regard') seems to be feasible in most contexts. 'Tycka' (Eng: 'think', 'be

of the opinion’) is more colloquial than the other two and may sometimes be appropriate in spoken language. Furthermore, ’tycka’ (Eng: ’think’, ’be of the opinion’) is apparently more appropriate when value-added expressions occur in the object NP.

From the above reasoning follows that SYSTRAN has in some contexts managed to translate ’consider’ fairly well. This fact can especially be applied to textual examples in which ’consider’ is connected to a comparative NP, since SYSTRAN has consistently employed ’betrakta’ (Eng: ’view’, ’regard’) and ’betraktar’ (Eng: ’views’, ’regards’) as adequate Swedish alternatives to ’consider’.

As mentioned above, a possible synonym of ’anse’ (Eng: ’regard’) is ’tro’ (Eng: ’think’, ’believe’), which indicates ’Likelihood’, but in some contexts, it may also denote ’Opinion’. Thus, there is no definite line between these two notions and this is also the reason why the sense of ’Likelihood’ is regarded as a sub-group of ’Opinion’.

#### 5.2.1. ’Consider’ and the Notion of ’Likelihood’

The sense of ’consider’ does not often represent ’Likelihood’, but there are some occasions on which ’tro’ (Eng: ’think’, ’believe’) is an adequate translation of ’consider’. It is here interesting to notice that the Swedish verb ’anse’ (Eng: ’regard’), which in some dictionaries is indicated as a synonym of ’tro’ (Eng: ’think’, ’believe’), in certain cases, may be translated into English with ’believe’ (Viberg Languages in Contrast 5:1 2004-2005: 148) and this fact could support the idea that the meanings of ’Opinion’ and ’Likelihood’ are interrelated.

The aim of this section is to show in what way the sense of ’tro’ (Eng: ’think’, ’believe’) differs in relation to that of ’anse’ (Eng: ’regard’) and ’tycka’ (Eng: ’think’, ’be of the opinion’). Our corpus provides us with a few examples in which ’tro’ (Eng: ’think’, ’believe’) could be an adequate Swedish alternative to ’consider’. The following citation has already been presented to us, viz. in 5.2.

- (23) ....he cannot consider this disposition of the parts as simply accidental.  
(*Op. 15a, IX-X*)

Swe:...kan han inte tro att denna placering av benen är enbart tillfällig.

The meaning of ’tro’ (Eng: ’think’, ’believe’) can, to a great extent, be associated with the ideas of conviction and likelihood. Conviction is based on knowledge or emotional experience of something and from this follows

that other people would feel the same certainty, if the same facts had been known to them or they had been subjected to the same emotional experience. Thus, the values of true and false are connected with this sense of 'tro' (Eng: 'think', 'believe') and an adequate English correspondent would be 'believe'.

'Tro' (Eng: 'think', 'believe') also expresses probability and it stands to reason that the degree of uncertainty is greater on the part of the cognizer than in the case of conviction.

As for (23), it is not entirely easy to decide if the individual of the citation is completely convinced of his standpoint or if he finds it most likely. Maybe, the key issue is not whether (35) could be classified as a case of conviction or likelihood; the vital point is that 'tro' (Eng: 'think', 'believe') could be an appropriate translation of 'consider'.

The question that presents itself is what makes 'tro' (Eng: 'think', 'believe') possible? The answer could probably be offered by the adjective 'accidental' (Swe: 'tillfällig'), and the explanations remind us of those that have been delivered in 5.2. It implies an absoluteness in that something may or may not be coincidental, which also motivates the translation of 'consider' with 'tro' (Eng: 'think', 'believe'), since 'tro' (Eng: 'think', 'believe') is often tied to notions of true and false.

Furthermore, it appears as if a statement or an extract must be related to truth or probability if 'tro' (Eng: 'think', 'believe') should be a suitable Swedish equivalent of 'consider'. This requirement is, as we shall see, met by the citation in (24).

(24) ...”Do you consider that Warburton has left us forever?” ”I can't tell you; I don't understand you. It's all over; please let it rest. (*Li. Ia, XXV*)

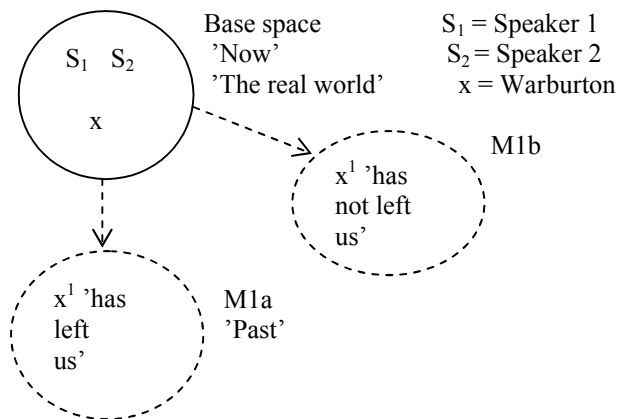
SYSTRAN: ...”Betraktar du att Warburton har lämnat oss för någonsin?”, ”Kan jag inte berätta dig; Jag förstår inte dig. Den är all över; låt var god den vilar. (*Li. Ib, XXV*)

Swe:”...Anser du att/Tror du att/Tycker du att Warburton har lämnat oss för alltid?” ”Jag kan inte säga det; jag förstår dig inte. Det är slut; snälla, låt oss inte prata mer om det.”

'Tycka' (Eng: 'think', 'be of the opinion') does not function so well in this context, mainly due to the fact that the proposition can be characterized as a fact. It is not something that you could have an opinion about, unless a value phrase is not added, e.g. 'Jag tycker att det är tråkigt att Warburton har lämnat oss.' (Eng: 'I think that it is sad that Warburton has left us').

The subsequent mental space diagram may serve as an illustration of (24).

Figure 13



'Do you consider that Warburton has left us forever?'  
(24)

In the Base space, we find three entities: S<sub>1</sub>, S<sub>2</sub> and x. The next mental space, M1a, is initiated by the beginning of the question: '*Do yo consider...*' which is the space builder and the rest of the sentence, '*...that Warburton has left us forever?...*' fills this mental space. Here, the verb '*consider*' indicates the attitude of S<sub>1</sub> concerning the possible disappearance of x., which describes an act that may have taken place in the past.

Simultaneously, the opposite of the content of M1a is implied and at the time of S<sub>1</sub>'s formulation of the question, it could just as well correspond to the truth. This possibility is indicated by M1b. Dashed lines have been employed in both M1a and M1b, since we are not certain about x's decision to abandon S<sub>1</sub> and S<sub>2</sub> or if x chooses to stay with them.

This way of reasoning reminds us considerably of that in the previous section concerning the quotations in (23). As noted above, the proposition can virtually be interpreted in two opposite ways. Either Warburton, x, has left S<sub>1</sub> and S<sub>2</sub> or he has not. There is no intermediate position.

Therefore, 'anse' (Eng: 'regard') and 'tro' (Eng: 'think', 'believe'), 'believe') are well-functioning correspondents to 'consider'. Apart from the fact that 'anse' (Eng: 'regard') denotes 'Opinion', it seems as if it most often can be associated with the expression of 'Likelihood'. Thus, this is presumably where the two senses of 'tro' (Eng: 'think', 'believe') and 'anse' (Eng: 'regard') coincide.

As for 'tycka' (Eng: 'think', 'be of the opinion'), it appears to be less adequate than the other two. 'Tycka' (Eng: 'think', 'be of the opinion') is tied to the expression of a personal opinion along the scale 'good – bad'. Here, we cannot talk of absoluteness in that 'good' and 'bad' are values that



cannot be objectively defined. These notions reflect the cultural, religious and societal conditions and thus, they may vary from person to person.

On the face of it, there are no obvious links of meaning between the notion of 'Likelihood' and that of 'Cogitation'. Maybe, the verb 'betrakta' (Eng: 'view', 'regard'), which is a synonym of 'anse' and sometimes used to describe a 'thinking process, could serve as a link between these two meanings.

### *5.3. 'Consider' and the Notion of Cogitation*

Throughout this section, our attention is drawn to the cogitative process of the brain. To a certain extent, our focus has shifted; in 5.1. an external object or individual was perceived and as a consequence, the activities of the functional mind were triggered.

Instead, we will now look upon the thinking process per se, which is most often indirectly the result of events and occurrences in the real world. From this follows that the Swedish equivalents of 'consider' as to 'Cogitation' often differ from those of 'Observation'.

Similarly, it must, however, be noted that SYSTRAN continues to favour 'betrakta' (Eng: 'view', 'regard') or 'betraktar' (Eng: 'views', 'regards'). This verb does not always seem to meet the semantic requirements of 'Cogitation', a fact that will be looked upon below.

In our corpus, there are 31 examples that have been distributed between 'Cogitation' and its sub-group 'Attention/Consideration'. Twenty-one of these quotations have been placed under the heading 'Cogitation', whereas the remaining 10 citations belong to 'Attention/Consideration'.

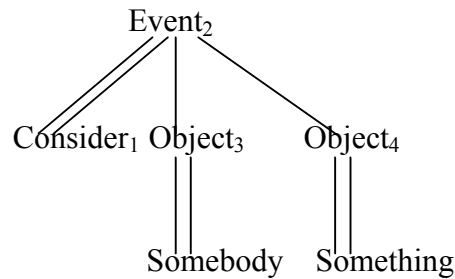
These extracts represent four different conceptual structures, which will be shown below. Just as in the case of 'Opinion' we will here see that English and Swedish show small syntactic differences, since two of the Swedish correspondents to 'consider', 'tänka på' (Eng: 'think about') and 'fundera på' (Eng: 'reflect on') take prepositional objects, instead of direct objects.

Figure 14

**CS: English**

'Somebody considers something.'

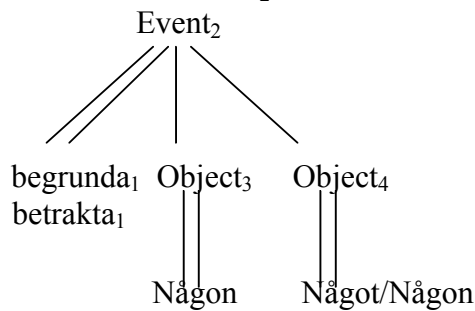
NP<sub>1</sub>      VP      NP<sub>2</sub>



**CS: Swedish**

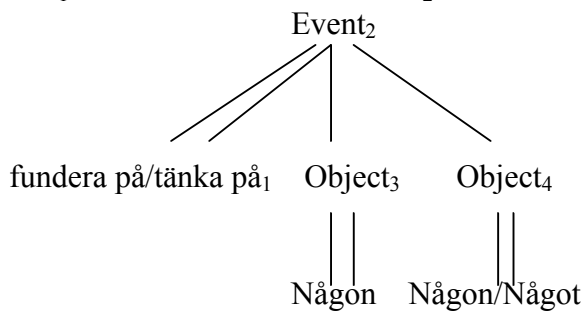
Swe: 'Någon begrundar/betraktar någon/något'

NP<sub>1</sub>      VP      NP<sub>2</sub>



Swe: 'Någon funderar på/tänker på något/någon.'

NP<sub>1</sub>      VP      NP<sub>2</sub>



As it has already been implied, the syntactic constructions as to these four Swedish verbs differ. Interesting to notice is that the conceptual structures are the same, since the verbs, i.e. the functions, require two arguments. It must, however, be emphasized that the 'fundera på' (Eng: 'reflect on') and 'tänka på' (Eng: 'think about') may occur in various syntactic and semantic constructions, which is something that we will see later.

In figure 14 'consider' may correspond to at least four various verbs: 'tänka på' (Eng: 'think about'), 'fundera på' (Eng: 'reflect on'), 'begrunda' (Eng: 'ponder over') and sometimes, 'betrakta' (Eng: 'view', 'regard'). These four verbs require an object (NP<sub>2</sub>). As noted above, 'tänka på' (Eng: 'think about') and 'fundera på' (Eng: 'reflect on') are followed by a prepositional object, whereas 'betrakta' (Eng: 'view', 'regard') and 'begrunda' (Eng: 'ponder over') take a direct object. 'Tänka (på)' (Eng: 'think about') is probably the most common verb to express 'Cogitation' and whose semantic range is the broadest. It can be employed both to denote a durative cogitative process and make a more or less spontaneous call on somebody to take something or somebody into consideration (cf. 'Consider your parents.' – Swe: 'Tänk på dina föräldrar.'). This latter sense is, however, not recorded in "Bonniers Svenska Ordbok" (2002) and it would belong to the sub-group 'Attention/Consideration' semantically.

In contrast, the sense of 'fundera (på)' (Eng: 'reflect on') is more restricted. It describes a cognitive activity and if it is employed in the imperative form, somebody is simply asked to start thinking.

As for 'begrunda' (Eng: 'ponder over'), it possesses a similar semantic range as 'fundera på' (Eng: 'reflect on'), but 'begrunda' (Eng: 'ponder over') differs in that it often appears in more formal contexts.

'Betrakta' (Eng: 'view', 'regard') has previously captured our interest. Its occurrence within the field of 'Cogitation' is, as mentioned above, limited but it seems as if 'betrakta' (Eng: 'view', 'regard') is employed in contexts that could be connected to vision. It is, however, not easy to draw definite conclusions, because the number of quotations as to 'Cogitation' where 'betrakta' (Eng: 'view', 'regard') is possible are few.

Since the vast majority of examples in our corpus contains a direct object (NP<sub>2</sub>), they attract our attention in a special way. The vast majority of them differ from the NP<sub>2</sub>s in section 5.1. in that they belong to the somewhat heterogenous group of nouns that carry the designation 'abstract nouns'. In contrast to the NP<sub>2</sub>s of 'Observation', which are clearly defined and can be perceived through our senses, the NP<sub>2</sub>s of 'Cogitation' represent notions and phenomena that are much more opaque in their outlines. This distinction between concrete and abstract entities is a human invention and nothing that the interfaces to language can recognize (Jackendoff 2002:323). Still, this distribution of so-called objects into tangible and less palpable ones are significant, since it seem to affect the translation of e.g. 'consider' into Swedish. The subsequent quotations give us an idea how the verbs of 'Cogitation' differ from those of 'Observation'.

(25) ...'Stay!' says Miss Lavinia, holding up her hand; 'we resolved, before we had the pleasure of receiving you two gentlemen, to leave you alone for a quarter of an hour, to consider this point.' (Cog. 8a, XXVIII)

SYSTRAN: ..."Stag!" said Miss Lavinia, gårdbruksenhet upp henne räcker; 'löste vi, för vi hade nöjet av hälerit dig två gentlemen, för att lämna dig ensam för en inkvartera av en timme, för att betrakta detta pekar...(Cog. 8b, XVIII)

Swe: ...Stanna! sade fröken Lavinia och höll upp sin hand; vi beslutade innan vi hade nöjet att mottaga er gentlemän att lämna er ensamma i en kvart för att ?betrakta/?tänka på/begrunda/fundera på den här sakfrågan.

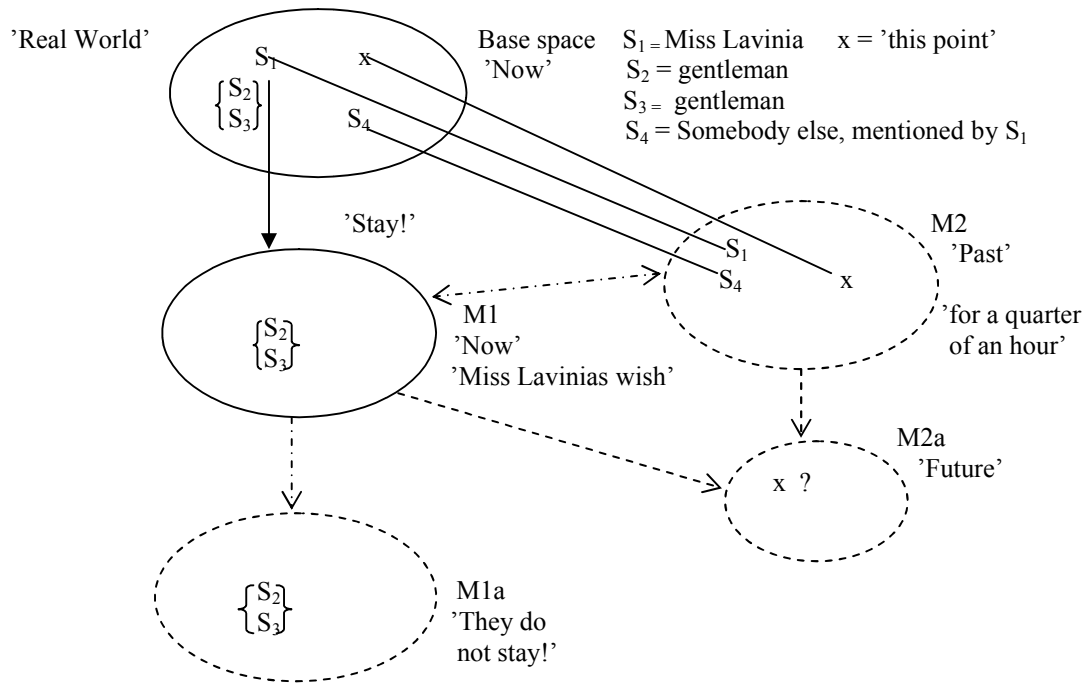
(26) ...The Mormon leaders agreed to call a meeting of their people to consider this proposition... (Cog. 9a, XXVIII)

SYSTRAN: ... De Mormon leadersna instämde till appellen ett möte av deras folk som betraktar denna proposition....(Cog. 9b, XXIX)

Swe:...Mormonernas ledare enades om att kalla folket till ett möte för att låta dem ?betrakta/?tänka på/begrunda/fundera på detta förslag...

What these two quotations have in common is that they relate to something that have been uttered or mentioned. In addition, they are both preceded by a deictic pronoun which places the NP<sub>2</sub>'s within mental reach for the speakers. In contrast to 'the arch', 'the weal around the shoulder' and 'the envelope' of section 5.1., they cannot be perceived and they do not represent clearly confined entities. However, everybody knows what 'point' and 'proposition' stand for, although these notions are not visible to the human eye, which could probably explain why 'betrakta' (Eng: 'view', 'regard') is a less felicitous Swedish alternative to 'consider' in (25) and (26). Similarly, the sense of 'tänka på' (Eng: 'think about') seems to be too general, whereas 'begrunda' (Eng: 'ponder over') and 'fundera på' (Eng: 'reflect on') express more pure cogitative processes which often entail the formulation of a standpoint or the making of a decision. The picture below shows us the relationship between the notion as such, the world and its time aspects.

Figure 15



...consider this point. (25)

The Base space comprises  $S_1$ ,  $S_2$  and  $S_3$ , which stand for 'Miss Lavinia' and the two gentlemen. The entity 'this point',  $x$ , also belongs to the Base space, since it is the matter of discussion.

The space builder that initiates the first mental space is the imperative form 'Stay' which is uttered by  $S_1$  and shall be seen as a call on  $S_2$  and  $S_3$  to stay and listen. From this follows that  $S_2$  and  $S_3$  are indirectly present in this mental space. Thus, this is miss Lavinia's wish, but it might happen that  $S_2$  and  $S_3$  refuse to stay. This possibility is denoted in M1a.

The second mental space, M2, is introduced by the phrase 'We resolved', which functions as a space builder. It is set in the past and it is, first of all, indicated by the use of verb forms in the past tense, 'resolved' and 'had', but also semantically by a word such as 'before'. The personal pronoun, 'We', in this case, incorporates both  $S_1$  and  $S_4$ .

Besides, M2 also embraces the decision made in the past by  $S_1$  and  $S_4$ , namely, '...to leave you alone for a quarter of an hour to consider this point...'

The outcome of these reflections is represented by M2a. M2a is entirely set in the future and we do not yet know the result of these cogitative activities.

Interesting to notice is that M1 connects the present with the past and the future in that  $S_1$  now presents the earlier discussion of  $S_1$  and  $S_4$ ,

intended for *the coming quarter of an hour*. Thus, three aspects of time are intertwined.

The similar way of reasoning concerning time can more or less be applied to (26). *At an earlier moment*, a proposition has been presented to the mormon leaders and the event that occurs 'now' is the agreement on the convocation of the people. The next step of importance is the people's process of considering the proposition that takes place *in the future* and that should result in a decision.

The adequate Swedish equivalents of 'consider' in these cases are, above all, 'fundera på' (Eng: 'reflect on'), and 'begrunda' (Eng: 'ponder over'). These verbs are also appropriate Swedish equivalents of 'consider' in the subsequent citations, but we will encounter other alternatives as well.

(27a)...More and more as we consider the results of the long struggle in this field we are brought to the conclusion that... (Cog. 10a, XXX)

SYSTRAN:...Mer och mer, som vi betraktar resultaten av det långt, kämpar i detta fält som vi kommas med till avslutningen, som de inestimable värderar...(Cog. 10b, XXIX-XXX)

Swe: ...Ju mer vi betraktar/begrundar/funderar på/tänker på resultaten av den långa kamp som förts på det här området, leds vi att dra slutsatsen att...

b) ...whoever considers the final cause of the world, will discern a multitude of usesthat result...(sic!) (Cog. 13a, XXX)

SYSTRAN: ...Whoever betraktar finalen orsakar av världen, skar urkiljer en multitude av usesthatresultatet...(Cog. 13b, XXXI)

Swe:...den som \*betraktar/begrundar/funderar på/?tänker på syftet med världen, kommer att skönja en mångfald av användningsområden som resulterar...(?)

c)...He could divert himself, or rest, or work, and consider his business affairs with interest and amusement, instead of haggard anxiety... (Cog. 5a, XXVII)

SYSTRAN: ...Han kunde avleda självt, eller vila eller fungera och betraktar hans affärsangelägheter med intresserar och munterhet, i stället för med haggard ångest...(Cog. 5b, XXVII)

Swe: ...Han kunde förströ sig, vila, arbeta samt ?betrakta/begrunda/fundera på/tänka på sina affärsangelägheter med intresse och munterhet, istället för med vild oro...

The conclusion that can be drawn from the above quotations is that all the Swedish correspondents to 'consider' are not appropriate in all contexts. 'Betrakta' (Eng: 'view', 'regard') seems to be possible if the object NP is

more or less visible, which is the case in a) and this might also be partly applicable to c). The nouns in question are *'results'* and *'business affairs'*. The *'results'* of a process may leave traces that are discernible to the human eye. The same way of reasoning cannot so well be applied to *'business affairs'*. The tasks and work that this notion comprises could sometimes be of a tangible and perceivable kind, but it does not seem too likely that somebody just looks at his duties, so a question mark is attached to *'betrakta'* (Eng: 'view', 'regard') for this reason. Moreover, *'tänka på'* (Eng: 'think about') functions relatively well as a Swedish equivalent of *'consider'* in 27a), although it can be questioned in 27b), which could be due to the fact that *'tänka på'* (Eng: 'think about') does not necessarily embrace a profound thinking process, which sometimes entails that someone takes up a stand on an issue, in contrast to *'fundera på'* (Eng: 'reflect on') and *'begrunda'* (Eng: 'ponder over').

*'Tänka på'* (Eng: 'think about') is feasible in 27c), although it does not necessarily describe an intense cogitative activity. It may refer to thinking in a relaxed and casual way. If a more devoted and committed pondering process is intended, *'begrunda'* (Eng: 'ponder over') and *'fundera på'* (Eng: 'reflect on') are probably better Swedish alternatives.

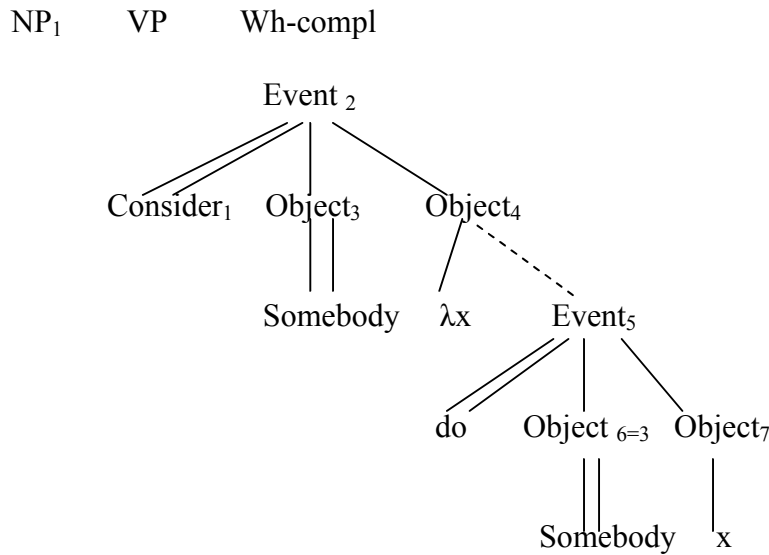
The sense of *'tänka på'* (Eng: 'think about') could, however, be restricted by virtue of syntax. In 27a) the conjunctive adverb *'Ju mer...'* (Eng: 'More and more as ...') begins the sentence and indicates that we have to deal with a repetitive thinking process, i.e. what we have previously called a intense cogitative activity.

*'Consider'* may also be followed by a *wh*-complement. A *wh*-complement is here defined as a contracted clause, which has the same subject as the main clause. However, a contracted clause of this kind is not in accordance with Swedish syntax.

Figure 16

**CS:English**

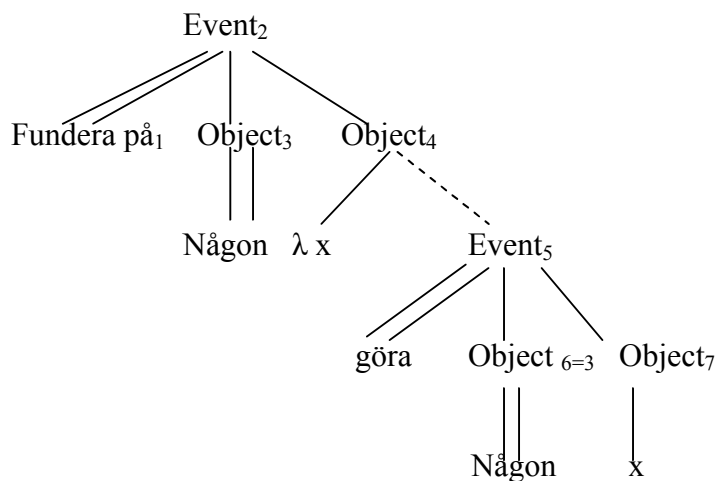
'Somebody considers what to do.' ('Somebody considers the things that somebody will do')



**CS: Swedish**

Swe: 'Någon funderar på vad han ska göra.' ('Någon funderar på de saker som någon ska göra.')

NP<sub>1</sub>      VP      Wh-clause



Just as well as in figure 9 we benefit from lambda extraction. This technique is useful when relative clauses and wh-complements are to be diagrammed as conceptual structures. What we can see above, in both



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English and Swedish, is that the wh-complements can be rewritten as relative clauses.

Moreover, the content of the contracted clauses often concern the future, which is something that can be applied to the following quotation, taken from our corpus.

(28) "...I must consider what to do in this. I may desire to see this student,..." (Cog. 6a, XXVII)

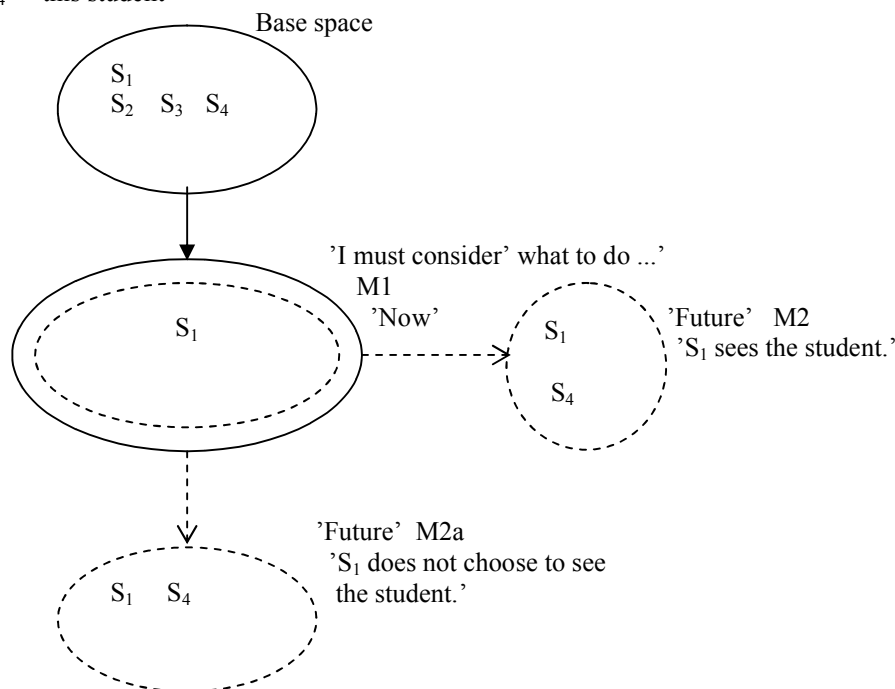
SYSTRAN: "...Jag måste betrakta vad för att göra i detta. Jag kan lust att se denna deltagare,..." (Cog. 6b, XXVII)

Swe: ...Jag måste \*betrakta/?begrunda/fundera på/?tänka på vad jag ska göra i den här situationen. Jag kommer eventuellt att vilja ta kontakt med den där studenten,...

The example above can be drawn in the form of mental spaces in the following way.

Figure 17

S<sub>1</sub> = Speaker 1, 'I'  
S<sub>2</sub> = interlocutor 1  
S<sub>3</sub> = interlocutor 2  
S<sub>4</sub> = 'this student'



'I must consider what to do in this'(28)

As figure 17 tells us, the Base space consists of S<sub>1</sub>, S<sub>2</sub>, S<sub>3</sub> and S<sub>4</sub>. The first mental space, M1, is set up by the verbal constellation '*must consider*', in

which the auxiliary, 'must', indicates S<sub>1</sub>'s attitude to the act of 'considering'. S<sub>1</sub> is here represented by the personal pronoun 'I'. The rest of the sentence, 'what to do in this' constitutes the content that fills this mental space.

It can readily be established that S<sub>1</sub>'s utterance occurs at this very moment in the real world, but it is not easy to tell whether the considering activity belongs completely to the future or not. To a certain extent, it might have started, since S<sub>1</sub> reveals one possible outcome, viz. 'I may desire to see this student'. What can be inferred is that it has not yet been terminated; it will continue in the near future.

Therefore, the circles in figure 17 differ from those that we have earlier seen. The difference is that the cogitative activity in M1, demonstrated by dashed lines, has been enclosed by the circle that indicates the time of the utterance, i.e. 'now'.

The second mental space, M2, indicates that S<sub>1</sub>'s ponderings entail that S<sub>1</sub> sees the student. Contrary to this, M2a denotes that this meeting never takes place.

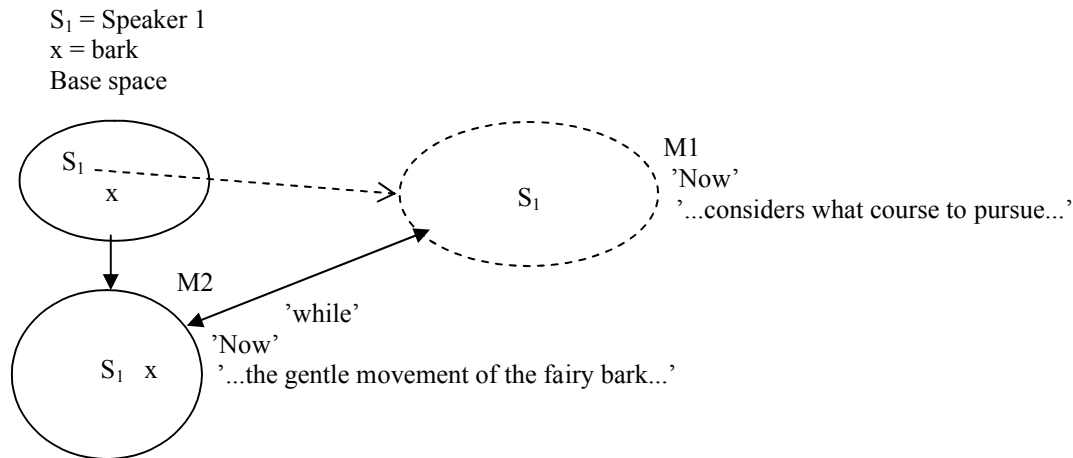
It is now high time to cast a glance at (29) that partly reminds us of the citation in (28). The mental structure of this sentence can be drawn as in figure 18.

(29) ...While he considers what course to pursue, however, he becomes aware of the gentle movement in the fairy bark... (Cog. 14a, XXXI)

SYSTRAN: ...Stunder betraktar han vad jagar för att förfölja, emellertid han blir medveten av en försiktig rörelse i feskället...(Cog. 14b, XXXI)

Swe: ...Medan han \*betraktar/?begrundar/funderar på/tänker på vilken väg han ska ta, blir han medveten den mjuka rörelsen i den lilla, lätta båten...

Figure 18



'While he considers what course to pursue...' (29)

In this case, the Base space comprises S<sub>1</sub> and a bark. The first mental space, M1, is initiated by the conjunction 'while', which indicates the relation between two activities. M1 describes a cogitative activity, '...While he considers what course to pursue...'. Simultaneously, the conjunction 'however' functions as a space builder to the second mental space, which emphasizes the sudden awareness of S<sub>1</sub>, '...he becomes aware of...' and the remaining clause provides us with the reason for his interrupted thoughts, viz. '...the gentle movement of the fairy bark'. The double arrow indicates that the two activities occur at the same time.

As for the citations in (28) and (29), it can clearly be established that 'betrakta' (Eng: 'view', 'regard') is hardly a suitable Swedish equivalent of 'consider'. This fact can perhaps be explained by the fact that 'betrakta' (Eng: 'view', 'regard') is, as we have noted several times already, more or less tied to vision. 'Begrunda' (Eng: 'ponder over') would obviously be more appropriate, since it describes a pure cognitive process; 'begrunda' (Eng: 'ponder over') is, however, not felicitously combined with a wh-complement. 'Fundera på' (Eng: 'reflect on') is presumably the best Swedish alternative to 'consider', when it is followed by a wh-complement. 'Tänka på' (Eng: 'think about') seems to be feasible in most cases as well, although there is some doubt concerning the appropriateness of 'tänka på' (Eng: 'think about') in a sentence like (28) 'Jag måste tänka på vad jag ska göra i den här situationen' (Eng: 'I must consider what to do in this.').

The reason for this fact could probably be the ambiguity of the Swedish verb 'tänka på' (Eng: 'think about') that, as noted above, covers a broad semantic range. 'Tänka på' (Eng: 'think about') may be a synonym of 'keep in mind', 'remember'. At the same time, 'tänka på' (Eng: 'think about')

may, as we have already observed, denote a cogitative activity, but it seems that it must clearly be supported by syntax or context, if 'tänka på' (Eng: 'think about') should be a natural choice. This is, namely, the case in (29). The conjunction 'medan' (Eng: 'while') indicates that the procedure of 'considering' is an on-going process and we know from the context that the initiated activity will entail a decision. Therefore, to ascribe a thinking activity to 'tänka på' (Eng: 'think about') is the only feasible interpretation of this verb in (29), since 'tänka på' (Eng: 'think about') in the senses of 'keeping something in mind' and 'making allowances for' seldom denote an on-going process.

The distinction between 'tänka på' (Eng: 'think about') and 'fundera på' (Eng: 'reflect on') is perhaps best illustrated by the two following Swedish sentences: 'Jag måste tänka på detta.' (Eng: 'I must/keep this in mind/think about/consider this') and 'Jag måste fundera på detta.' (Eng: 'I must ponder over/consider this.'). Basically, they may describe more or less the same sense, viz a cogitative activity. However, the sentence 'Jag måste tänka på detta.' could also denote that something must be kept in mind, something must not be forgotten. Here, we are approaching the core sense of the sub-group 'Attention/Consideration', which will be treated in 5.2.1.

'Tänka på' (Eng: 'think about') may occur in yet another context. It is a matter of discussion whether the following quotation belongs to the group of 'Observation' or to that of 'Cogitation'. Here, we deal with a perceivable, however, alive object whose task it is to elucidate a human quality, viz. courage.

(30) Courage is resistance to fear, mastery of fear – not absence of fear. Except a creature be part coward it is not a compliment to say it is brave; it is merely a loose misapplication of the word. Consider the flea! -- incomparably the bravest of all the creatures of God, if ignorance of fear were courage.... (*Cog. 11a, XXX*)

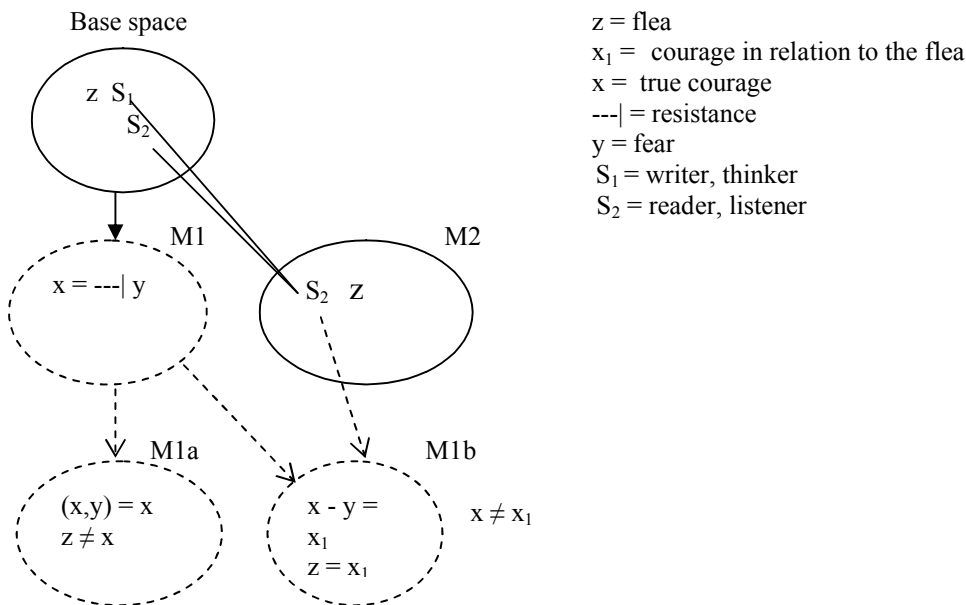
SYSTRAN: Kurage är motstånd till skräck, herravälde av skräck – inte frånvaro av skräck. Except en varelse är delfegisen, är det inte en komplimang till något att säga som den är modig; det är bara en lös misapplication av uttrycka. Betrakta loppan! – incomparably det mest modig allra varelserna av guden, om okunnighet av skräck var kurage...(*Cog. 11b, XXX*)

Swe: Mod är mostånd mot rädsla, bemästrande av rädsla – inte frånvaro av rädsla. Försåvida icke en varelse är delvis feg är det inte en komplimang att säga att den är modig; det är bara en obetänksam och felaktig användning av ordet. Betrakta loppan!/Se på loppan!/Tänk på loppan! – ojämförligt den modigaste av alla Guds skapelser, såvida okunnighet om rädsla vore detsamma som mod.

In this case, the process of 'considering' embraces both vision and thinking, since the object NP constitutes a clearly defined entity that is subjected to

studying. The relationship between a visible entity and a human quality can be illustrated in the following way. As noted, lines between the entities of the Base space and those of the other mental spaces have not been indicated, and figure 19 can be seen as a simplification of (30).

Figure 19



Consider the flea! (30)

The Base space comprises the flea,  $z$ , the reader or listener  $S_2$  and the writer, thinker,  $S_1$ .

The two introductory sentences define what courage is and this is exactly what M1 and its sub-spaces M1a and M1b are intended to represent.

The first mental space, M1, is initiated by an implicit space builder that possibly could be similar to the following phrase: 'S<sub>1</sub> means'. S<sub>1</sub> is here equal to the writer or philosopher who conveys his ideas. Thus, the content of M1 consists of the first sentence of the quotation: 'Courage is resistance to fear, mastery of fear – not absence of fear.' The last sequence has, however, not been treated in M1.

The sub-space of M1, M1a, develops and explains the first sentence. In this case, the space builder is the conjunction 'Except', which leads to a further definition of the previous statement. From this follows that the content of M1a is *Except a creature be part coward it is not a compliment to say it is brave; it is merely a loose misapplication of the word.* as a consequence, true courage has some element of fear in it; this quality

cannot, however, be applicable to the flea. Instead, the flea is completely ignorant of fear. This is exactly what M1b demonstrates.

In order to understand this reasoning, the reader, S2, is urged to '*...Consider the flea!...*' This is the only activity in the citation that is directed towards an existing object and this call on somebody to study a small creature is expressed in M2.

By doing so, we understand that the flea is not a courageous creature, according to the implicit philosopher, since it shows no obvious signs of fear.

It must also be emphasized that the extract in (30) describes a more or less cogitative activity. The only part that could possibly be tied to a process and an entity in the real world is the action described in M2: '*Consider the flea!*', since someone is called to analyze, i.e. to look and/or to think, the behaviour of a small object.

Similarly, it needs to be emphasized that we are not called to study a specific representation of fleas, only a property that characterizes this particular species.

As noted above, we have to do with activities that combine perception and cognition. Hence, 'betrakta' (Eng: 'view', 'regard') could be an adequate alternative to 'consider', since this verb meets the requirements of both vision and thought. Furthermore, the discussion is presented in a formal and somewhat stilted style, so 'betrakta' (Eng: 'view', 'regard') seems to be an appropriate alternative to 'consider' in this context. Thus, SYSTRAN has performed a correct translation of 'consider' in this particular case.

However, 'se på loppan' (Eng: 'look at the flea') just as well as 'tänk på loppan' (Eng: 'Think about the flea') are both possible translations of 'consider', since 'the flea' as a phenomenon needs to be both visualized and scrutinized in order to function as a stylistic image in this particular case. It could, however, be objected that the verbs 'se' (Eng: 'see', 'look at') and 'tänk' (Eng: 'think') only embrace one part of the activities that are necessary, viz. 'Observation' and 'Cogitation', but the senses of 'se' (Eng: 'see', 'look at') and 'tänk' (Eng: 'think') may result in or be the result of processes of cogitation and visualization.

Not only 'consider' but also 'considered' may occur in a cogitative sense. Here, we may encounter 'considered' both with or without an object NP within the limits of the sentence or clause. This means that the implicit object refers to an opinion or a statement that has earlier been uttered. The best Swedish equivalent in these cases are probably 'fundera' (Eng: 'reflect') and 'tänka efter'. Moreover, they can be combined with an

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adverbial phrase as in the figure below. The fact that the second argument is implicit has been marked in figure 20 by round brackets.

Figure 20

**CS: English**

'Somebody considers (something).' (Note: the object NP is implicit)

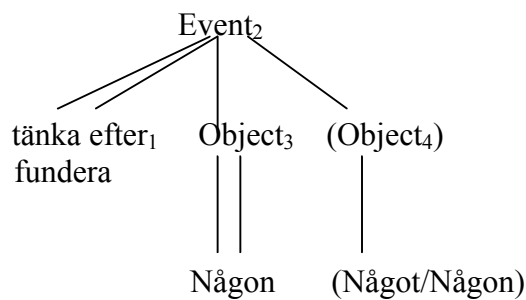
NP<sub>1</sub> VP (NP<sub>2</sub>)

As for conceptual structures regarding English, see figure 14.

**CS: Swedish**

Swe: 'Någon funderar (på något/någon) /tänker efter.'

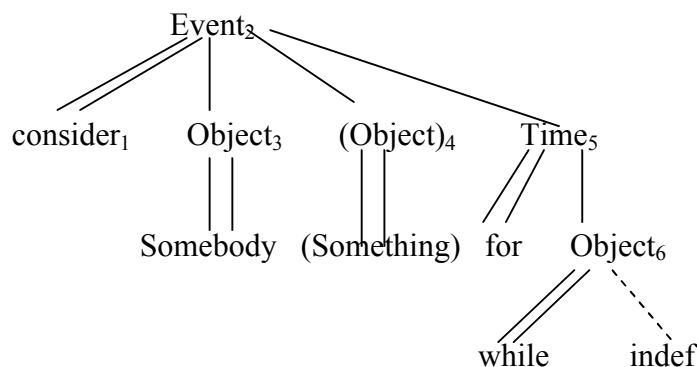
NP<sub>1</sub> VP NP<sub>2</sub> VP



**CS: English**

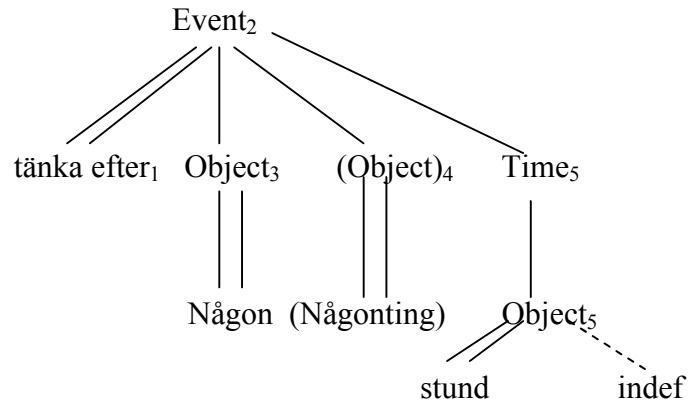
'Somebody considers for a while.'

NP<sub>1</sub> VP ADVP



CS: Swedish

Swe: 'Någon funderar/ tänker efter en stund.'  
 NP<sub>1</sub> VP ADVP



The object NP which is found in our corpus and used together with 'considered' is 'the matter' as we shall see in the subsequent extracts. It must, however, be pointed out that the past tense is no requirement for the non-existence of a an object NP; 'consider' in the present tense may lack an object NP as well.

SYSTRAN has now abandoned 'betrakta' (Eng: 'view', 'regard') for the past participles of 'anse' (Eng: 'regard'), viz. 'ansedd' and 'ansett'. Since 'anse' (Eng: 'regard') is a verb of 'Opinion', we are dealing with a misconception on SYSTRAN's part concerning the translation into Swedish of the subsequent examples.

(31a)...The more he considered the matter the further he was from thinking anything...  
 (Cog. 19a, XXXIII)

SYSTRAN: ...Mer han som var ansedd materien, mer ytterligare var han från tänkande något...(Cog. 19b, XXXIII)

Swe:...Ju mer han \*betraktade/?begrundade/funderade på/tänkte på saken, desto mer avlägsnade han sig från att tänka någonting alls...

b) ...I weighed and considered the matter closely, before I ventured to satisfy my hunger by such means... (Cog. 20a, XXXIII)

SYSTRAN: ...Jag vägde och ansett materien nära, för jag vågade för att tillfredsställa min hunger vid sådan hjälpmedel...(Cog. 20b, XXXIII)

Swe:...Jag övervägde and \*betraktade/?begrundade/funderade på/tänkte på saken noga, innan jag vågade mig på att tillfredsställa min hunger på ett sådant sätt...



*'Consider' and its Swedish equivalents in relation to machine translation*

c) ...not to mind what they say about yourself anymore than what they say about your friend or your enemy. Isabel considered. (Cog. 21a, XXXIII)

SYSTRAN: ...att inte vara besvärad vad dem något att säga om dig any mer än vad dem något att säga om din vän eller din fiende.”, Ansedda Isabel....(Cog. 21b, XXXIII-XXXIV)

Swe:.. att inte bry dig om vad de säger om dig längre eller vad de säger om din vän eller fiende. Isabel ?funderade/tänkte efter.

d) ...The youth considered for a moment... (Cog. 18a, XXXII)

SYSTRAN: ...”Youthen som är ansedd för ett ögonblick....(Cog. 18b, XXXII)

Swe: ...Den unge mannen funderade/tänkte efter ett ögonblick...

The pondering activity in the four citations emanates from a situation in which the individual happens to be and which requires some time of thinking. What he or she has experienced so far has caused this intense activity in the grey cells of the brain. Thus, this process of thinking is a reaction to something that has occurred.

Concerning a) and b), it can be confirmed that two out of four Swedish alternatives are appropriate. 'Betrakta' (Eng: 'view', 'regard') does not convey the correct sense in connection to the noun 'sak' (Eng: 'thing', 'matter'). 'Sak' (Eng: 'thing', 'matter') could namely refer to an object and our associations go in the wrong direction.

'Begrunda' (Eng: 'ponder over') does not go very well together with 'sak' for stylistic reasons. As a consequence, the best alternatives are 'fundera på' (Eng: 'reflect on') and 'tänka på' (Eng: 'think about'). Interesting to notice is their syntactic similarity, which is demonstrated by the fact that they both take a prepositional object.

However, in contexts where 'consider' appears without an explicit object NP, like e.g. in c) and d), 'tänka efter' is a possible Swedish alternative, since the thinking activity is a reaction to something that has been said or uttered. Moreover, 'tänka efter' just as well as 'fundera' (Eng: 'ponder') seems to be feasible when an adverbial follows (Swe: 'ett ögonblick' – Eng: 'for a moment').

To conclude, 'begrunda' (Eng: 'ponder over') and 'fundera på' (Eng: 'reflect on') are the most adequate representatives of 'consider' in the sense of 'Cogitation'. First of all, they are both restricted to describe a more or less pure cognitive activity, which should often end up in the taking of a decision or the expression of an opinion.

'Tänka på' (Eng: 'think about') works almost as well as 'begrunda' (Eng: 'ponder over') and 'fundera på' (Eng: 'reflect on') in many contexts.

‘Tänka på’ (Eng: ‘think about’) covers a broad semantic range, which, as we have noted, does not necessarily include the aspects of making inferences or taking decisions, which is likely to be a natural outcome, if ‘begrunda’ (Eng: ‘ponder over’) and ‘fundera på’ (Eng: ‘reflect on’) have been employed. It could, however, happen that the drawing of a conclusion and that the intensity of the cogitative activity have been contextually pointed out, which could narrow down the sense of ‘tänka på’ (Eng: ‘think about’) and thus, it could be seen as a well-functioning correspondent to ‘consider’ (cf. (29)).

‘Tänka på’ (Eng: ‘think about’) is also less appropriate as an alternative to ‘consider’ if the object NPs are ‘this point’ (Swe: ‘den här sakfrågan’) and ‘this proposition’ (Swe: ‘det här förslaget’). It cannot be claimed that ‘tänka på’ (Eng: ‘think about’) is entirely incorrect, but since ‘begrunda’ (Eng: ‘ponder over’) and ‘fundera på’ (Eng: ‘reflect on’) exist, and these verbs give us a more precise and exact description of the intended cogitative activity.

Contrary to this, ‘begrunda’ (Eng: ‘ponder over’) does not go very well together with ‘sak’ (Eng: ‘thing, matter’). The main reason is stylistic. ‘Tänka på’ (Eng: ‘think about’) and ‘fundera på’ (Eng: ‘reflect on’) are the alternatives to be chosen, since ‘tänka på/fundera på’ together with ‘sak’ (Eng: ‘thing’, ‘matter’) form lexical units.

‘Tänka på’ (Eng: ‘think about’) will, however, continue to capture our interest in section 5.2.1., since it occurs as an equivalent of ‘consider’ as a verb that denotes ‘Attention/Consideration’, which is, as mentioned earlier, regarded as a sub-group of ‘Cogitation’. Maybe, the next section will shed some new light on ‘tänka på’ (Eng: ‘think about’) that partly explains our vague sense of reluctance to accept it in certain cogitative contexts.

### 5.3.1. ‘Consider’ and the Notion of ‘Attention/Consideration’

The syntactic structures that ‘consider’ as to ‘Attention/Consideration’ demonstrates remind us of those accounted for in 5.2. In our corpus, we find quotations in which ‘consider’ occurs that coincide with the syntactic structures in, for instance, figure 14.

The object NPs, which FrameNet designates ‘Topic’, differ in that they can be both abstract and concrete. However, we will not be urged to scrutinize an object or to solely devote ourselves to a profound pondering activity that possibly boils down to an individual decision or standpoint. As for this sense of ‘consider’, it is of vital importance that attention is paid to

## 'Consider' and its Swedish equivalents in relation to machine translation

e.g. other people's reactions or the circumstances of a situation, when a decision is taken or an opinion formulated.

'Consider' may also mean to direct one's attention to something. It may be a fact or a condition and the attentive activity must not necessarily lead to an immediate action or reaction.

These meanings of 'consider' can be analyzed and demonstrated by virtue of mental spaces. Let us, therefore, have a look at some significant citations that our corpus contains.

(32)...'Don't talk about feelings, sir,' rejoined Madame Mantalini, seating herself, and turning her back upon him.'You don't consider mine'. 'I do not consider yours, my soul!' exclaimed Mr Mantalini. 'No', replied his wife. (*Att/Con. 1a, XXXIV*)

SYSTRAN: ..."Inte samtalet av känslor, herrn," den rejoined madamen Mantalini som placerar sig herself, och roterade her baksida på honom. "Betraktar du inte min.", "Betraktar jag inte din min soul!", utropad Mr Mantalini. "Svarade nr.en," hans wife.(*Att/Con. 1b, XXXIV*)

Swe:... "Tala inte om känslor, sir," genmälde Madame Mantalini, medan hon satte sig och vände ryggen mot honom. "Du ?tänker inte på mina (känslor)/tar inte hänsyn till mina (känslor)." "Skulle jag inte ?tänka på dina (känslor)/ta hänsyn till dina (känslor), vid min själ!" utropade Mr Mantalini. "Nej," svarade hans fru.

This quotation is based on the negation 'not', in that  $S_1$  and  $S_2$  deny each others' statements and this structure is reflected in the figure below in a simplified manner. Not all the necessary lines between the mental spaces and the Base space have been marked, since several lines in different directions would cause much confusion.

Figure 21

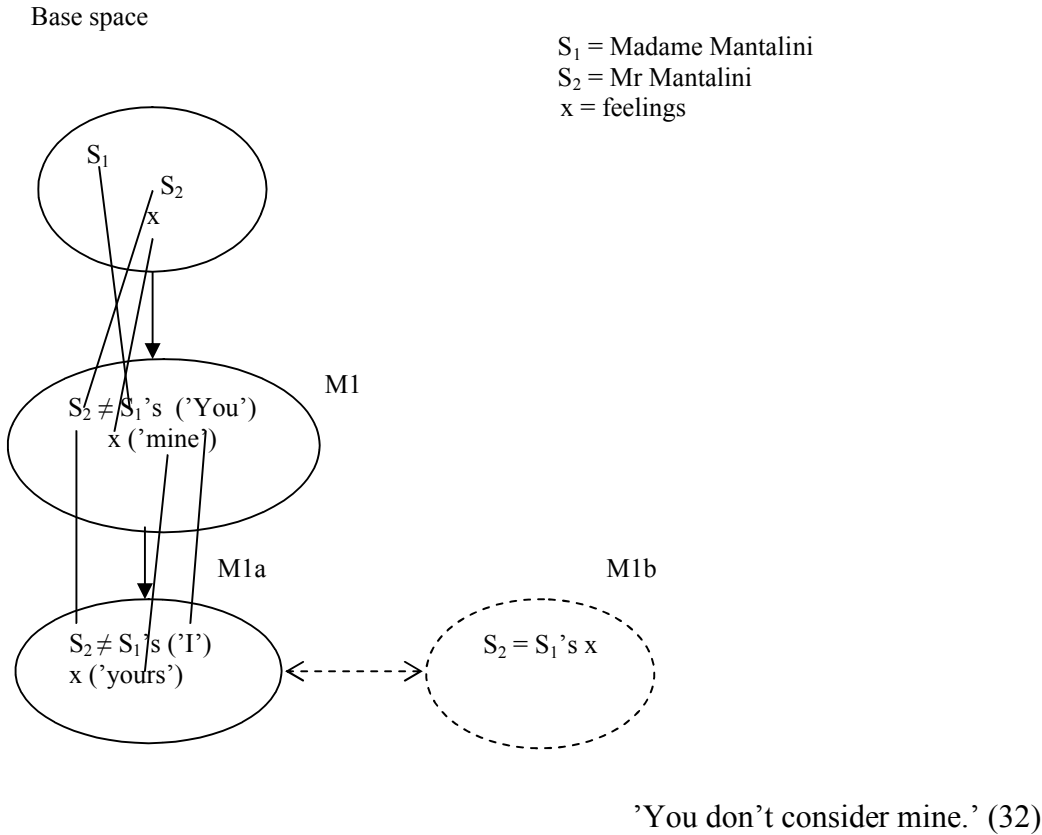


Figure 15 demonstrates the interaction between  $S_1$  and  $S_2$ . The Base space embraces  $S_1$  and  $S_2$ . The first mental space, M1, is initiated by the fact that  $S_1$  takes a seat and turns her back on  $S_2$  and replies: '*Don't talk about feelings, sir*', which along with the following sentence '*You don't consider mine.*' constitute the substance of this mental space.

The personal pronoun '*You*' incorporates  $S_2$  in the conversation and functions as a space builder to M1a and the rest of the phrase, '*... don't consider mine*', fills this mental space. The signs ' $\neq$ ' and '=' indicate that  $S_2$  does not visavi does care about  $S_2$ 's feelings,  $x$ .

$S_2$ 's reaction is covered by the mental spaces M1a and M1b. The personal pronoun '*I*' is the space builder and the subsequent words '*...do not consider yours.*' make up the content of M1a. Here, we can clearly see that the personal and possessive pronouns link the mental spaces at a syntactic level.

Furthermore, what we see in M1b is an attempt to describe the irony that this denial holds. The exclamation, '*my soul*', holds an ironic aspect. Naturally,  $S_2$  does not agree with  $S_1$  concerning his unwillingness to pay attention to  $S_1$ 's feelings; what  $S_2$  wants to say is that  $S_2$  does pay attention to  $S_1$ 's feelings.

The questions that immediately present themselves are 'what does it mean to 'consider somebody'? How do we know that the appropriate Swedish equivalents of 'consider' in this particular context are 'ta hänsyn till' (Eng: 'pay attention to'), and maybe, 'tänka på' (Eng: 'think about')? Hopefully, the subsequent small figure could clarify what these verbal constructions stand for.

Figure 22

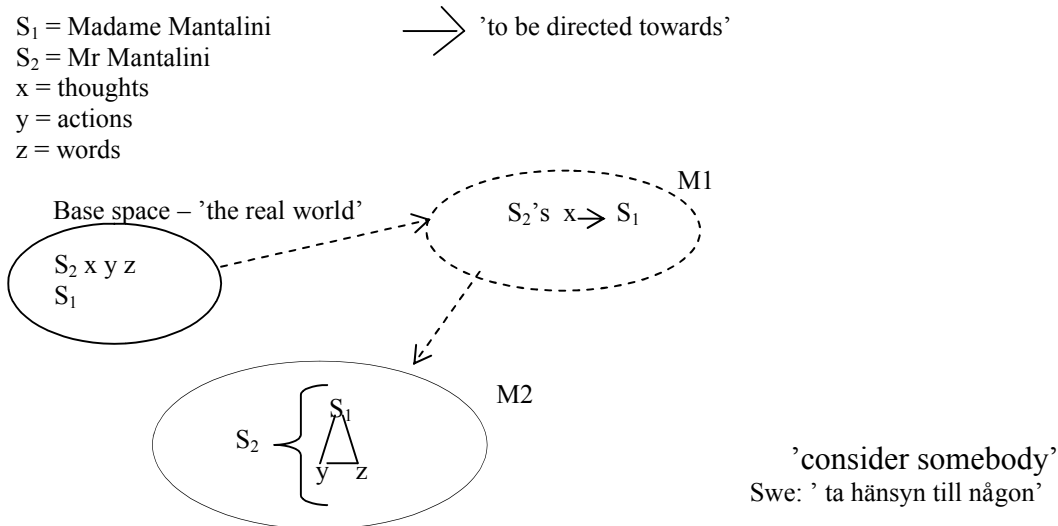


Figure 22 attempts to describe the realization of thoughts into words and actions that prove to be true manifestations of the attention that is paid to somebody.

To begin with, we have the Base space, the starting point, which comprises  $S_2$ ,  $x$ ,  $y$  and  $z$ . The first mental space demonstrates that  $S_2$  is aware of  $S_1$ 's needs or, in this case, feelings. This awareness permeates actions,  $y$  and words,  $z$  of  $S_2$  and thus, a cogitative activity makes an impact on events in the real world from  $S_1$ 's perspective. This what M2 shows.

So, the sense of the verbal expression 'ta hänsyn till' (Eng: 'pay attention to') and sometimes also 'tänka på' (Eng: 'think about') signifies that thoughts emanate in actions, and these benevolent actions seem sometimes to be intended for a person to whom the cognizer has a more or less strong emotional bond. Thus, by studying the few object NPs that our corpus holds, it seems likely to assume that at least some of them concern people, feelings, situations and conditions.

'Tänka på' (Eng: 'think about') functions less well in (32), and it is probably due to the fact that it does not solely indicate an activity that can only be tied to 'Attention/Consideration'. In other words, 'tänka på' (Eng: 'think about') does not convey only *one* sense, but represents at least three meanings.

Let us, therefore, study a similar example in which, at least, ‘ta hänsyn till’ (Eng: ‘pay attention to’) and ‘tänka på’ (Eng: ‘think about’) are well-functioning correspondents to ‘consider’. The difference, compared to (32) is that the object NP may refer to a circumstance or a situation.

(33) ... --- Mr Cole is very bilious. No, I would not be the means of giving them any pain. My dear Emma, we must consider this. I am sure, rather than running the risk of hurting Mr. and Mrs. Cole, you would stay a little longer than you might wish... (*Att/Con. 7a, XXXVI*)

SYSTRAN: ...—22#Mr. Cole är mycket bilious. Nr.en skade jag för att inte vara hjälpmiddel av att ge dem smärtor any. Min kära Emma, måste vi betrakta denna. Jag är säker, i stället för kör riskera av att göra ond mr.en, och Mrs. Cole, skade du staga lite längre, än du might önska....(*Att/Con. 7b, XXXVI*)

Swe:..Mr. Cole är mycket argsint. Nej, jag skulle inte vilja orsaka dem någon smärta. Min kära Emma, vi måste tänka på/ta hänsyn till detta/. Jag tror visst att du skulle stanna lite längre än vad du skulle vilja, hellre än att ta risken att sår Mr och Mrs Cole.

In (33), the object NP ‘this’ refers to the fact that Mr. Cole is an ill-tempered person. This circumstance must be taken into consideration, when further actions are planned. Here, ‘tänka på’ (Eng: ‘think about’) and ‘ta hänsyn till’ (Eng: ‘pay attention to’) are appropriate Swedish options to ‘consider’, since the feelings of an individual have to be respected.

The next citation provides us with another aspect of the meaning of ‘consider’. ‘Ta hänsyn till’ (Eng: ‘pay attention to’) is not an entirely inadequate Swedish translation of ‘consider’ in the following quotation, but perhaps, ‘lyssna på’ (Eng: ‘listen to’) is even better.

(34) ...Because, although not Sentimental about him or silly in any way, I felt that he should not wish to go into danger if his mother objected. And after all one must consider mothers and other Parents... (*Att/Con. 2a, XXXIV*)

SYSTRAN: ...Därför att, även om inte Sentimental om honom eller dumbom i any långt, mig menade att han inte bör önska att gå in i fara, om his fostrar anmärkt. Och efter allt har måsta betrakta, fostrar och andra Parents....(*Att/Con. 2b, XXXIV*)

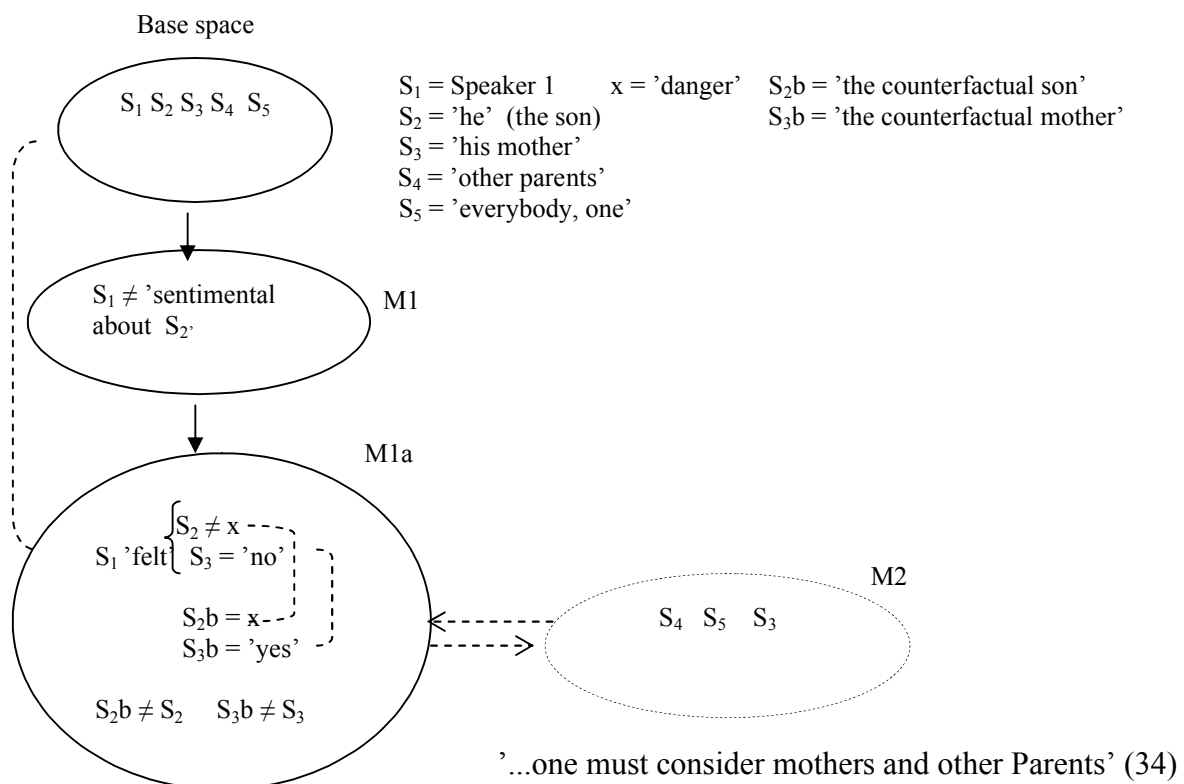
Swe:... Även om jag inte var överdrivet orolig för honom eller pjoskig på något sätt, så kände jag att han inte skulle vilja utsätta sig för fara om hans mamma sa nej. Och man måste trots allt ?tänka på/ta hänsyn till/ lyssna på mödrar och andra föräldrar.

In the above extract, ‘lyssna på’ (Eng: ‘listen to’) is probably one of the best Swedish alternatives to ‘consider’. The crucial word in this reasoning is the verb ‘objected’ that precedes ‘consider’ in the previous sentence. Since ‘object’ is an utterance predicate, the natural reaction to an oral statement is

to listen to it, i.e. in a wider sense, to pay attention to what has been said and in this context, to act accordingly. The last aspect is important, because, here, 'lyssna på' (Eng: 'listen to') does not only signify a simple listening activity; the individual is expected to act in accordance with the expressed statement.

'Ta hänsyn till' (Eng: 'pay attention to') could be regarded as a possible Swedish alternative to 'consider' as well, although it must be pointed out that the sense of 'ta hänsyn till' (Eng: 'pay attention to') in (34) denotes that one has to pay attention to *opinions and viewpoints* of parents, which is only implied in the quotation. In contrast, 'tänka på' (Eng: 'think about') does not appear to be so felicitous here. Maybe, the extract in (34) could be demonstrated in the following manner. Here, we see no lines that connect the Base space with the other mental spaces, mainly due to the messiness and confusion that would be the result.

Figure 23



We start, as usual, with the Base space that consists of  $S_1, S_2, S_3, S_4$  and  $S_5$ . The first words '*...Because, although...*' function as space builders of the first mental space, since they indicate the attitude of  $S_1$ . The remaining sequence of the same clause '*...not Sentimental about him or silly in any way...*' make up the content of M1.

The next mental space, M1a, which can be seen as a sub-space of the previous one, is initiated by the phrase *'I felt'* and this sub-space does also contain the assumptions of S<sub>1</sub> (...*he should not wish to go into danger...*). Furthermore, it seems that S<sub>1</sub> more or less intuitively realizes that S<sub>2</sub> would not expose himself to danger, x, if his mother, S<sub>3</sub>, disagrees to it. This is expressed in the conditional clause *'...if his mother objected.'* The outcome of the counterfactuality of this state of affairs is probably a great readiness to risk-taking on the son's part, if his mother changes attitudes.

The second mental space, M2, concerns S<sub>1</sub>'s general comment on the fact that the opinions of parents must be taken into account. The adverbial expression *'after all'* sets up the mental space, which embraces S<sub>4</sub>, other parents and the pronoun 'one', S<sub>5</sub>.

The cogitative activity that 'consider' in this citation describes is intended to influence the future actions of S<sub>2</sub>. Therefore, the arrow points back to mental space M1a, since this statement reflects, according to S<sub>1</sub>, how S<sub>2</sub> should act and react.

The next example is of a somewhat different kind. It differs from the earlier citations in that it does not concern neither human beings nor their emotions. The object NP, *'this fact'* refers to a religious tradition, however, venerated by people, but it does not refer to their feelings or their mentality. Therefore, 'ta hänsyn till' (Eng: 'pay attention to') is, as we will see, less appropriate in this context.

(35) In this way religious feasts grew up among the early Christians. There were readily adopted by the Jewish converts who were familiar with religious feasts, and also by the Pagan converts whose idolatrous worship had been made up a sacred festivals, and who very readily abused these to gross riot, as appears from the censures of St. Paul. Many people consider this fact, the observance of such a memorial feast by the early disciples, decisive of the question whether it ought to be observed by us.... (*Att/Con. 8a, XXXVI*)

SYSTRAN: På så sätt växte religiösa festmåltider upp bland tidig sortchristiansna. De adopterades klart av de judiska omvänderna, som var förtrogen med religiösa festmåltider, och också av de Pagan omvänderna vars idolatrous tillbedjan hade gjorts upp av sakrala festivals, och som missbrukade mycket klart dessa till den bruttotumulten, som syns från kritik av St. Paul. Många personer betraktar detta faktum, efterlevnaden av en sådan memorial festmåltid av tidig sortlärjungarna som är avgörande av ifrågasätta, huruvida som den ought att observeras av oss....(*Att/Con. 8b, XXXVII*)

Swe: På detta sätt växte religiösa högtider fram bland de första kristna. Dessa antogs snabbt av de judiska konvertiterna som var förtrogna med religiösa högtider, men även av de omvända hedningarna vars avgudadyrkan givits uttryck för i heliga högtidligheter och som mycket snabbt såg till att dessa uratade till anstötliga kravaller, vilket framgår av aposteln Paulus mantalskrivningar. Många människor uppmärksammar/?tar hänsyn



till/?tänker på detta faktum och firandet av en sådan minneshögtid av de första lärjungarna är avgörande för huruvida den borde firas av oss.

The Swedish alternative that best fits the above context is probably 'uppmärksamma' (Eng: 'observe'). 'Tänka på' (Eng: 'think about') may be associated with a cogitative sense in this sentence. 'Uppmärksamma' (Eng: 'observe') may describe an activity that constitutes the first step towards further actions which, in this case, boil down to the celebration of religious feasts. No attention has been paid to individuals, their emotions and their shortcomings.

Thus, behind the object NP, 'this fact', lies a religious-historical summary that serves as an explanation to the customs of today. In comparison to 'this point' and 'this proposition' in (25) and (26), 'this fact' should not entail the making of a decision or the formulation of a personal standpoint. Nor is a cogitative activity intended in which the individual devotes himself to profound thinking that does not lead to any obvious results.

Another semantic aspect that could probably be ascribed to the 'Attention/Consideration' group is offered by the following quotation.

(36) ...Now, Nell had still the piece of gold sewn in her dress; and when she came to consider the lateness of the hour,... (Att/Con. 10a, XXXVII)

SYSTRAN: ...Nu hade Nell stilla lappa av sytt guld- i her klänning; och då hon kom att betrakta latenessen av timmen...(Att/Con. 10b, XXXVII)

Swe:..Nu var det så att Nell hade fortfarande ett guldmynt isytt i klänningen och när hon kom att tänka på/?uppmärksamma/\*ta hänsyn till hur mycket klockan var...

Here, 'tänka på' (Eng: 'think about') together with the verb 'kom' (Eng: 'came to consider') is the by far best Swedish translation of 'came to consider', to a great extent due to the fact that 'kom att tänka på' is an idiomatic expression. A synonym of this phrase could be 'strike one's mind'.

From this follows that 'tänka på' (Eng: 'think about') does not always denote a profound thinking process. It may, as we have noted, occur in contexts that describe a sudden awareness of a situation or a fact. The activity in (28) can be described as a thought or thoughts that pass through a person's mind. They may, however, have been triggered by impressions from the real world, but the process as such is a mental phenomenon.

So far, we have been acquainted with some of the most significant senses of 'consider'. Their characteristics have been illustrated and pinpointed in 5, and the subsequent section will provide us with an overview of the senses of

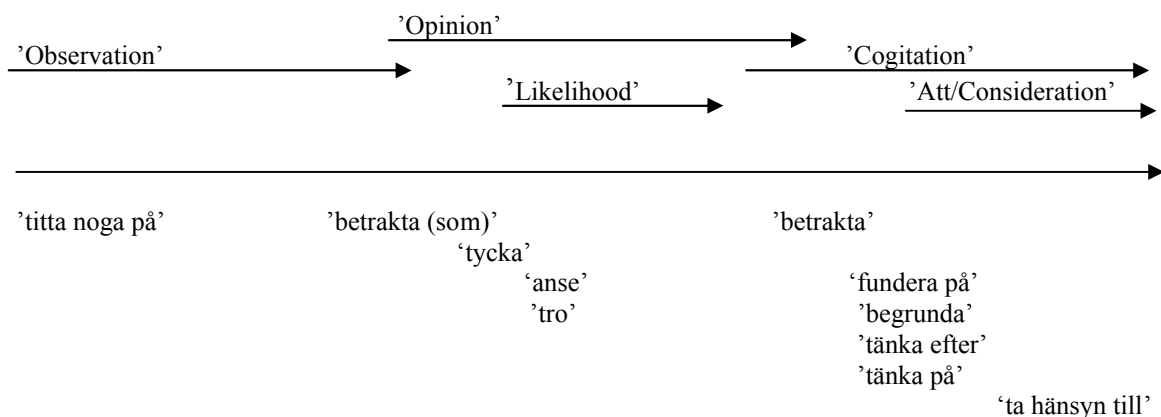
this verb. Thus, it functions as a preliminary stage to the concluding chapter of this thesis, viz. 'Summary and Conclusions'.

#### 5.4. An Overview of the Meanings of 'consider' from the Perspective of Machine Translation

We know from the description in the previous section that the core sense of 'consider' concerns mental activities, which have been explicitly or implicitly nourished by impressions from the real world. From this follows that the senses provide the brain with information about reality, in this case, vision is often the origin of the mental processes that 'consider' represents.

The figure below gives us a clear indication of this state of affairs, where the Swedish equivalent 'betrakta' (Eng: 'view', 'regard') occurs in three out of five meanings.

Figure 24



#### 'Consider and its Swedish Equivalents'

Eng: 'titta noga på' – 'look accurately at', 'betrakta (som)' – 'regard (as)', 'tycka' (Eng: 'think', 'be of the opinion') – 'think, be of the opinion', 'anse' (Eng: 'regard') – 'regard', 'tro' (Eng: 'think', 'believe') – 'think, believe', 'betrakta' – 'contemplate', 'fundera på' (Eng: 'reflect on') – 'ponder over', 'begrunna' (Eng: 'ponder over') – 'contemplate', 'tänka på' (Eng: 'think about') – 'think about'

The Swedish correspondents to 'consider' that have been given in the above figure have all been mentioned in 5. Let us, therefore, once again, have a look at the various senses of 'consider', their characteristics and the Swedish equivalents. This time, however, they will be looked upon from a slightly different angle. This section is intended to summarize the conclusions that were drawn in the previous section, but also to comment on the possibilities to create a machine translation program on the basis of the syntactic and semantic subtleties.

This does not necessarily mean that solutions to machine translation problems will be offered, but rather that humble suggestions will be made on how to make some possible improvements, since SYSTRAN has consistently translated 'consider' with forms of 'betrakta' (Eng: 'view', 'regard') and 'anse' (Eng: 'regard').

The general thought is that the creation of a machine translation program is facilitated if there happens to be a connection between sense and syntax. If the semantic differences are based more or less only on meaning, the implementation becomes more complicated.

In table 5 the Swedish verbs and verbal expressions as to 'Observation' will be demonstrated. The numbers within round brackets refer to the numbers of the examples that have been rendered in 5. It must in this context be pointed out that not every quotations from the previous section will be found in the tables below, only some representatives of each sense.

Table 5  
The Swedish Equivalents of 'consider' as to 'Observation'

<i>Sense</i>	<i>Syntax</i>	<i>Swedish</i>
'Observation'	<i>NP<sub>2s</sub></i>	
	'Now let us <i>consider</i> this weal...' (10)	'Låt oss nu <i>betrakta/studera</i> den här strimman...'
	'Consider this arch.' (11)	
	'The more I <i>consider</i> this mighty tail,...' (12)	' <i>Titta noga på</i> ' den här bågen.'
	'Yet when I <i>consider</i> this envelope,...' (13)	'Ju mer jag <i>betraktar</i> denna mäktiga svans...' 'Likväl när jag <i>betraktar</i> det här kuvertet,...'

In table 5 we encounter three Swedish correspondents to 'consider' as to 'Observation', viz. 'betrakta' (Eng: 'view', 'regard'), 'studera' (Eng: 'study') and 'titta noga på' (Eng: 'look accurately at').

The issue that we immediately have to confront is 'how do we know that we, in this particular case, are concerned with examples of 'Observation'? Often, it is only the study of the context and syntax that can make us decide what aspect of 'consider' is intended.

As a consequence, we have to investigate the NP<sub>2s</sub> and map their characteristics. Considering the NP<sub>2s</sub> in (10) to (13), they are concrete, entities, outside the mind and body of the cognizer, a fact that indicates that these objects must have been perceived. Besides, they are preceded by the demonstrative pronoun 'this'. With these observations in mind we can draw the conclusion that we have to deal with an 'Observation' activity.

In addition, one of the participants in the conversations is respectively urged to 'observe' and 'look' at something (See (10) and (11) in section 5).

Thanks to these synonyms of 'consider' there is no doubt that 'consider' conveys a sense of 'Observation'. This specific activity can also be established in that the context is studied. In (12) and (13), there are the back part of a whale, called 'a tail' and 'an envelope', the descriptions of which

could imply that these entities must have been visualized. The whale is e.g. able to perform inexplicable 'gestures' and our attention is drawn to the handwriting on the envelope.

One of the questions that remains to be answered is: would it be possible to construct a computer program that is able to make the above inferences and pay attention to textual connections in the same manner as a human being? It seems to be an insurmountable task to create an implementation that knows how to distinguish between concrete and abstract object NPs, which is a key issue if the meanings of 'Observation' and some senses of 'Cogitation' should be separated from each other.

However, it can readily be established that the examples in table 6 throw a different light on the meanings of 'consider'. Here, the views and assumptions of the cognizer are gathered together with the Swedish correspondents.

Table 6  
The Swedish Equivalents of 'consider' as to 'Opinion' and its sub-group 'Likelihood'

Sense	Syntax	Swedish	that-clause	Swedish
'Opinion'	NP <sub>s</sub> followed by a comparative NP with or without 'as'			
	'...I consider Miss Nickleby the most awkward girl I ever saw in my life...(17)	'...anser jag/tycker jag att Miss Nickleby är den mest bortkomna flicka jag någonsin träffat./...beträktar jag Miss Nickleby som den mest bortkomna flicka jag någonsin träffat....'		
	'...he cannot consider this disposition of the parts as simply accidental...'(19)	'...kan han inte betrakta denna placering av benen som enbart tillfällig.../...kan han inte anse att denna placering av benen är enbart tillfällig...'		
	'...The theory of politics...considers persons and property as the two objects for whose protection government exists...'(20)	'...Den politiska teori... betraktar individer och egendom som de två enheter för vars skydd en regering existerar./...anser att individer och egendom är de två enheter...'		
	'...Many critics consider this leather too cold in tone...'(21d)	'...Många kritiker anser att/tycker att det här lädret är för kallt i tonen....'		
'Likelihood'	'...he cannot consider this	'...kan inte anse/tro att	'...Do you	'...Anser du

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	disposition of the parts as simply accidental...'(19)	denna placering av benen är enbart tillfällig...'	<i>consider</i> that Warburton has left us forever?'(24)	att/ <i>Tror</i> du att Warburton har lämnat oss för alltid?...'
--	-------------------------------------------------------	---------------------------------------------------	----------------------------------------------------------	------------------------------------------------------------------

The above table shows us that the verb 'anse' (Eng: 'regard') occurs in all contexts that concern 'Opinion and its sub-group 'Likelihood'. 'Betrakta' (Eng: 'view', 'regard') is, as noted above, not feasible everywhere, since it does not take a that-clause. 'Betrakta' (Eng: 'view', 'regard') may also appear stilted, and therefore, sometimes less good .

The relatively colloquial verb 'tycka' (Eng: 'think', 'be of the opinion') is felicitous in some cases, however, not in (19) and (20), since 'tycka' (Eng: 'think', 'be of the opinion') cannot be associated with notions that seem to express absoluteness, e.g. 'accidental'. Either an event is 'accidental' or not; a value added interpretation of this word is hardly likely, whereas this is the case concerning 'awkward' in (17).

Moreover, it can be easily confirmed, if table 4 and 5 are studied and compared, that the syntax of these two senses differ. 'Consider' in the sense of 'Observation' is followed by a direct object (NP<sub>2</sub>), whereas the comparative NP or sometimes, a that-clause ('Likelihood'), is to be found as an expression of 'Opinion'.

Since specific syntax can be connected to the sense of 'Opinion', a machine translation program could perhaps be constructed on the basis of syntax. As observed, 'consider (as)' followed by a comparative NP corresponds to the Swedish verbs 'anse som' (Eng: 'regard as') and 'betrakta som' (Eng: 'view', 'regard as') and this syntactic constellation is only to be found in the sense of 'Opinion'.

It is also known that 'consider' embraces a cogitative sense. Table 7 summarizes the Swedish verbs as to 'Cogitation', which we have encountered in 5.

Table 7

The Swedish Equivalents of 'consider' as to 'Cogitation' and its sub-group 'Attention/Consideration'

<i>Sense</i>	<i>Syntax</i>					
'Cogitation'	<i>NP<sub>2S</sub></i>	<i>Swedish</i>	<i>wh-complement</i>	<i>Swedish</i>	<i>Implicit NP<sub>2</sub></i>	<i>Swedish</i>
	'...to leave you alone for a quarter of an hour to <i>consider</i> this point.' (25)	'...att lämna er ensamma i en kvart för att <i>begrunda/fundera på</i> den här sakfrågan.'	'...I must <i>consider</i> what to do in this....' (28)	'...Jag måste <i>fundera på</i> vad jag ska göra i den här situationen...'	'...Isabel <i>considered</i> ....' (31c)	'...Isabel <i>tänkte efter</i> ....'
	'...to call a meeting of their people to <i>consider</i> this proposition...' (26)	'...att kalla folket till ett möte för att låta dem <i>begrunda/fundera på</i> detta förslag...'	'...While he <i>considers</i> what course to pursue...' (29)	'...Medan han <i>funderar på/tänker på</i> vilken väg han ska ta...'	'...The youth <i>considered</i> for a moment....' (31d)	'...Den unge mannen <i>funderade /tänkte efter</i> ett ögonblick...'
	'...More and more as we <i>consider</i> the results of the long struggle...' (27a)	'...Ju mer vi <i>betraktar/begrundar/funderar på/tänker på</i> resultaten av den långa kamp...'				
	'...whoever <i>considers</i> the final cause of the world...' (27b)	'...den som <i>begrundar/funderar på</i> meningen med världen...'				
	'... <i>Consider</i> the flea!...' (30)	'... <i>Betrakta</i> loppan!/Se på loppan!/Tänk på loppan!...'				
	'...I weighed and <i>considered</i> the matter...' (20a)	'...Jag övervägde och <i>funderade på/tänkte på</i> saken...'				
'Attention/Consideration'	'...You don't <i>consider</i> mine...' (32)	'...Du <i>tar inte hänsyn till</i> mina...'				
	'...My dear Emma, we must <i>consider</i> this....' (33)	'...Min kära Emma, vi måste <i>tänka på/ta hänsyn till</i> detta....'				
	'...And after all one must <i>consider</i> mothers and other Parents....' (34)	'...Och man måste trots allt <i>ta hänsyn till/lyssna på</i> mödrar och andra föräldrar...'				
	'...Many people <i>consider</i> this fact,...' (35)	'...Många människor <i>uppmärksammar</i> detta faktum...'				

The by far most common verb that describes a cogitative activity is 'fundera på' (Eng: 'reflect on'), if the findings in the above table are studied.

'Fundera på' (Eng: 'reflect on') probably embraces the core sense of a cogitative activity, since it is feasible in many contexts.

The same fact could be applied to 'begrunda' (Eng: 'ponder over') as well. 'Begrunda' (Eng: 'ponder over') is, however, more formal and this Swedish verb cannot take a that-clause. 'Betrakta' (Eng: 'view', 'regard') seems to be possible, only in a few specific examples. The reason for this state of affairs is perhaps that 'betrakta' (Eng: 'view', 'regard') is associated with vision. Therefore, our thoughts go in the wrong direction, if 'betrakta' (Eng: 'view', 'regard') occurs, when pure cogitative activities are intended.

'Tänka på' (Eng: 'think about') may denote both 'Cogitation' and 'Attention/Consideration'. Therefore, a certain syntax has presumably to be employed in order to restrict the sense of 'tänka på' (Eng: 'think about').

'Consider' does also occur without an explicit NP<sub>2</sub>. The most correct Swedish alternative to 'consider' in this particular case is apparently 'tänka efter' (Eng: 'consider'). 'Fundera' (Eng: 'reflect') functions well, if an adverbial phrase follows.

'Consider' is not only limited to describe cogitative processes; it may also be employed in contexts that touch upon 'Attention/Consideration', which is a sub-group of 'Cogitation'. 'Ta hänsyn till' (Eng: 'pay attention to') is a Swedish verbal phrase, which is an adequate alternative to 'consider' in contexts of this kind.

In this respect, the characteristics of the NP<sub>2</sub>s are especially interesting to study. As for 'Attention/Consideration' the NP<sub>2</sub>s embrace people, their feelings and words that stand for a situation or a condition, such as 'this' (33) and 'this fact' (35). Moreover, it might be established that there is sometimes an emotional bond between the cognizer and other people, if 'ta hänsyn till' (Eng: 'pay attention to') is appropriate.

Contrary to this, the *pure* cogitative NP<sub>2</sub>s are of a different kind. They comprise so-called abstract nouns, such as 'this point', 'this proposition' and 'the final cause of the world'. 'The flea' (30) is, as noted above, usually not an abstract noun, but in the role of a stylistic image, it acts as a representative of a human quality.

As we have earlier observed, in order to recognize the object NPs of 'Cogitation', the computer program must realize that many of them are mental phenomena that have emerged from the cognizer's brain.

Concerning the object NPs of 'Attention/Consideration' that are to be found in our corpus, most of them refer to people and to circumstances. They may, however, occur as object NPs in other semantic constellations as well, for instance, in 'Observation' and 'Cogitation'. Therefore, it is of vital importance in this case as in many others that chunks of texts have to be taken into account if 'consider' should be translated correctly. From this

follows that a programmer must rely on semantic distinctions when an implementation is created, which probably makes programming a much more complicated task than if a particular sense could be connected to syntax.

It can, however, be established that specific syntactic structures can be tied to the sense of 'Cogitation'. In table 6 citations that contain wh-complements and implicit NP<sub>2</sub>s are to be found.

Just as well as in the case of 'Opinion', syntax could constitute the basis for the recognition of some senses, when a machine translation program is to be constructed. In this case, wh-complements and implicit NP<sub>2</sub>s could be related to 'fundera på' (Eng: 'reflect on') and 'tänka efter' (Eng: 'consider').

Now, the various meanings of 'consider' and its Swedish correspondents have been recapitulated. Clear and obvious lines between the various senses are not easy to distinguish, but, in some cases, certain syntactic structures can be tied to a particular meaning and a Swedish equivalent.

## **6. Summary and Conclusions**

The verb 'consider' and its senses constitute the very core of this thesis. Its main purpose is to describe the characteristics of some of the various senses of 'consider' and how they are intertwined. These descriptions could hopefully be useful when machine translation programs are constructed.

In order to pursue the study of 'consider', a corpus had to be erected. A concordance tool, <http://www.nla.se/culler>, provided us with literary citations. To begin with, a selection of quotations that contained 'consider' was randomly made. Some of these quotations were then chosen on the basis of their sense and divided into groups that were formed in accordance with the definitions, taken from WordNet. Eventually, 90 quotations were collected in a corpus, and they were distributed between the following groups: 'Observation', 'Opinion', with its sub-group 'Likelihood', and 'Cogitation' with its sub-group 'Attention/Consideration'. In the groups of 'Opinion' and 'Cogitation' we find 49 and 21 quotations respectively, whereas in the senses of 'Observation', 'Likelihood' and 'Attention/Consideration' there are 7, 3 and 10 citations in each of these groups.

Once the groups were formed, the citations were run through a machine translation program, SYSTRAN. It could easily be established that SYSTRAN did not know how to recognize the different meanings of 'consider'. This verb was without exception translated with forms of 'betrakta' (Eng: 'regard, 'view') and 'anse' (Eng: 'regard').



However, 'consider' has also, to a certain extent, been looked upon from the perspective of two linguistic theories, namely, the theory of semantic primes and universals and conceptual semantics.

According to perhaps one of its most committed and engaged advocates, Anna Wierzbicka, the theory of semantic primes and universals boils down to the fact that there seems to be a common set of concepts that can be found in all languages. Furthermore, children's acquisition of their mother tongue could also provide this idea with some support.

In order to meet the requirements of a semantic prime, the concept must be semantically clear and distinct itself. No definition should be needed to explain its sense. Instead, these concepts could be used to define culture-specific concepts, i.e. words that are language-specific. The culture-specific concepts constitute the vast majority of the words in a language.

Moreover, the semantic primes are essential when the Natural Semantic Metalanguage (the NSM) is to be created. The NSM is employed when cross-linguistic semantic studies are performed and the aim of these investigations are to see if the universal primes that have been found so far qualify, or maybe, others must be added to the list. If a concept does not appear in a language, a revision of the list of semantic primes might be necessary.

One of the universal primes is THINK. Its rank as semantic prime has been questioned by many scholars, since THINK corresponds to at least three separate verbs in e.g. Scandinavian languages.

These objections do not seem to worry the representatives of this theory so much. The main thing is that the cogitative activity that THINK represents exists in a language. It must also be established that the verb in question can occur in the corresponding language-specific and semantic environments as the cogitative THINK.

This particular sense is also to be found within the semantic range of the verb 'consider', which is one of the reasons why this theory has been mentioned in this thesis.

The second theory that attracts our attention is conceptual semantics, which is here represented by Ray Jackendoff. In this theory language is regarded as a mental phenomenon, and the process that takes place in the brain, i.e. in the functional mind (f-mind) are of crucial importance, since this is where parsing and analysis of languages occur.

The formation of thoughts into so-called conceptual structures is important, since this organization of mental activities makes comprehension of utterances, the interpretation of reality, reasoning and planning possible. According to Jackendoff, conceptual structures are not components of language, they are inherent in thought (Jackendoff 2002:123).

Since conceptual structures constitute the very core of conceptual semantics, a specific notation has been elaborated. This notation has now and then been employed in this thesis in order to demonstrate the functions and arguments of some of the meanings that 'consider' represents.

Jackendoff also claims that an utterance can be seen from several perspectives: the phonological, syntactic and conceptual/semantic structure. Sometimes, the spatial structure is necessary in order to describe meaning. These structures should not, however, be seen as independent and without correlation. They need to be interrelated if comprehension should be established.

This is what happens in the interfaces of the f-mind. It is also in the interfaces where thoughts are related to earlier experiences and existing knowledge.

So far, the discussion has concerned the descriptive tier of a conceptual structure, but in order to describe meaning, other aspects of a language must be indicated as well, for instance, a referential tier and an information structure tier. These "layers" provide us with semantic information that the descriptive tier is incapable of, e.g. the relationship between a name and its referent and the handling of old visavi new information.

Two different linguistic theories have briefly been presented to us and they address language from different angles. From this follows that there are differences but also some similarities.

Both Wierzbicka and Jackendoff point out the importance of innateness. Wierzbicka means that children's learning of their mother tongue supports the existence of a common set of semantic primes, which are likely to be innate.

Jackendoff, on his part, addresses the notion of innateness from another perspective. He claims that the ability to learn a grammar is a natural endowment, given to mankind by birth. Moreover, Jackendoff also maintains that the inner core of lexical concepts, i.e. words, are innate.

Although Jackendoff does not completely reject the existence of universal primes, he seems to admit that the question is not uncomplicated. Verbs like 'shatter', 'break' and 'crumble' that belong to the same semantic domain do not demonstrate such a generality in their differences so that these distinctions could be applied to any other set of verbs.

In contrast to Wierzbicka, Jackendoff rejects the idea that abstract primitives can be created from semantic universals which at the same time represent perception or sensation.

Polysemy is another issue that both Wierzbicka and Jackendoff discuss. As it has already been indicated, the semantic prime THINK may in certain languages correspond to a meaning that happens to be one of several senses.

As for polysemous words, Jackendoff emphasizes the importance of adding new information to every semantic chain of a word.

These two theories put 'consider' into a linguistic context. The theory of semantic primes and universals is appealing in that its main purpose is to prove the universality of human thought, which, in its turn, is reflected in the existence of semantic primes. The fact that one of these semantic primes is THINK the sense of which corresponds to the cogitative meaning of 'consider' does not weaken the theory's power of attraction.

In conceptual semantics, the focus is on language as a mental phenomenon and as a consequence, the cerebral handling of sense and language is crucial to this theory. Therefore, it bears resemblance to the theory of mental spaces, and this theory has been a useful tool when it comes to denote attitudes, conditions and sometimes, stylistic imagery in contexts where 'consider' occurs.

The usefulness of the theory of mental spaces has been demonstrated by Barbara Gawronska et al. (2004) regarding multilingual textgeneration and text re-writing.

As it has already been implied at the beginning of this summary, the semantic definitions as to 'consider' that can be found in WordNet provides us with the structure for the most important part of this thesis, viz. section 5. These senses have been used as a starting-point for the formation of semantic groups in which the various meanings of 'consider' have been gathered.

The on-line dictionary WordNet has been organized in a different manner in comparison to many traditional ones. Semantic relations such as synonymy, antonymy, hyponymy and meronymy constitute the guidelines on which the architecture of WordNet is built. By mapping the semantic relations of a word, we end up having a network of meaning that mirrors the senses of the word in question.

FrameNet is, however, structured in yet another way, compared to that of WordNet. Here, meaning is the principle for the distribution of words. As a consequence, a polysemous word like 'consider' may occur in several semantic frames. A semantic frame is an entity that represents a specific semantic meaning, and the frames are in their turn gathered into domains.

At this very moment, 'consider' occurs in two frames 'Cogitation' and 'Categorization', which belong to the domain of 'Cognition'.

So far, we have been acquainted with the theoretical aspects that have been related to 'consider'. before we study the results of the investigation, a short overview of the meanings of 'consider' and its Swedish equivalents will be given.

Basically, the verb 'consider' means to 'contemplate the stars'. Thus, the ability to see constitutes the foundation of this verb, and this idea of visualization permeates some of the English synonyms of 'consider' and some its Swedish equivalents.

This fact probably explains why the senses, both in English and Swedish, are interrelated. Interrelation is, however, a fairly common feature of polysemous words.

This phenomenon could be illustrated by the Swedish verbs 'betrakta' (Eng: 'view', 'regard') and 'anse' (Eng: 'regard'). These two verbs link four senses, viz. 'Observation', 'Opinion', 'Likelihood' and 'Cogitation'. There is, in fact, a somewhat far-fetched connection between 'Cogitation' and 'Attention/Consideration' in that 'betrakta' (Eng: 'view', 'regard') and 'uppmärksamma' (Eng: 'pay attention to', 'observe') may represent these two senses. What these verbs have in common semantically is that they both presuppose that something or somebody must have been observed.

As it has earlier been established, five senses in which 'consider' occurs have been investigated and to begin with, 'consider' in relation to processes of 'Observation' has been studied.

Here, we have to deal with object NPs that appear perfectly clear and distinct to the human eye. It can also be said that the entities are outside the mind and body of the cognizer, i.e. the person who visualizes or devotes himself to the cogitative activity. 'Betrakta' (Eng: 'view', 'regard') functions fairly well as a Swedish correspondent to 'consider' in many cases as to 'Observation'. 'Betrakta' (Eng: 'view', 'regard') is often less appropriate in the imperative form, since this verb is fairly formal.

Conceptual structures have been added in every sub-section of 5 in order to describe the necessary constituents that are required to express some of the senses that 'consider' represents. As for 'Observation' the most basic structure will do, namely, a function, 'Consider', which relates to two arguments.

'Consider', may also occur in contexts that express 'Opinion'. They may, more or less, originate from impressions of the real world, so vision is implicitly present in this sense as well, although the very formulation of the standpoint as such is a mental process.

Concerning 'Opinion', we encounter different syntactic constructions compared to those of 'Observation'. Here, 'consider' may be followed by an object NP together with a comparative NP. Alternatively, the object NP can also be followed by the preposition 'as' which takes a complement, consisting of an NP.

The Swedish equivalents of 'consider', in this particular case, are 'betrakta' (Eng. 'view', 'regard'), 'anse' (Eng: 'regard') and 'tycka' (Eng.

'think', 'be of the opinion'). 'Anse' (Eng: 'regard') is presumably the verb which is appropriate in most contexts. It may also be employed in the sense of 'Likelihood' as an alternative to 'tro' (Eng: 'think', 'believe').

As for 'Opinion' the conceptual structures are more elaborated than in the previous sense. We encounter other techniques for phrasal combination, for instance, modification and lambda extraction.

Then the cogitative aspect of 'consider' will be looked upon. 'Betrakta' (Eng: 'view', 'regard') is still feasible as a Swedish alternative to 'Cogitation', but its use is limited. Instead, 'fundera på' (Eng: 'reflect on') and 'begrunda' (Eng: 'ponder over') are often more adequate options than 'betrakta' (Eng: 'view', 'regard'). 'Fundera på' (Eng: 'reflect on') appears to be the by far most suitable Swedish equivalent of 'consider'.

Some of the conceptual structures remind us of those of 'Observation'. What differs are the object NPs. In the case of 'Observation' they are of a perceivable, tangible kind; as for 'Cogitation', they are abstract, indistinct in their outlines.

Moreover, a wh-complement just as well as an implicit object NP can be connected to this sense of 'consider'. These syntactic constructions do not seem to be represented in any of the other senses.

Closely related to the cogitative senses are those of 'Attention/Consideration', which is also regarded as a sub-group of 'Cogitation'. Here, we encounter object NPs that represent e.g. human beings and their feelings. However, they may refer to a circumstance or a situation as well. In this respect, appropriate Swedish equivalents of 'consider' could be 'ta hänsyn till' (Swe: 'pay attention to') and 'uppmärksamma' (Eng: 'observe').

In addition, it needs to be pointed out that object NPs, such as 'parents' and 'this', could occur in other contexts, for instance, in the senses of 'Observation' and 'Cogitation', which is probably one of the reasons why it is difficult to draw a definite semantic line between various senses.

As noted, SYSTRAN has invariably translated 'consider' with forms of 'betrakta' (Eng: 'view', 'regard') and 'anse' (Eng: 'regard'). It seems probable that SYSTRAN's achievement could be improved in cases where one sense is tied to one syntactic construction, but to clarify the distinctions between e.g. concrete and abstract object NPs, so that a computer could distinguish the object NPs of 'Observation' from those of 'Cogitation', must be a challenge, even for the most skilfull and experienced programmer.

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Karin Andersson

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**Internet:**

- <http://framenet.icsi.berkeley.edu>
- <http://www.nla.se/culler>
- <http://www.systranet.com/systran/net>
- <http://wordnet.priceton.edu/>



*'Consider' and its Swedish equivalents in relation to machine translation*

APPENDIX

**Observation**

1a) Though all comparison in the way of general bulk between the whale and the elephant is preposterous, inasmuch as in that particular the elephant stands in much the same respect to the whale that a dog does to the elephant; nevertheless, there are not wanting some points of curious similitude; among these is the spout. It is well known that the elephant will often draw up water or dust in his trunk, and then elevating it, jet it forth in a stream. The more I **consider** this mighty tail, the more do I deplore my inability to express it. At times there are gestures in it, which, though they would well grace the hand of man, remain wholly inexplicable. In an extensive herd, so remarkable, occasionally, are these mystic gestures, that I have heard hunters who have declared them akin to Free-Mason signs and symbols; that the whale, indeed, by these methods intelligently conversed with the world.

1b) Though all jämförelse i långt av allmän i stora partier mellan whalen och elefanten är löjlig, inasmuch som särskilt elefanten står däri i mycket den samma respecten till whalen som en förfölja gör till elefanten; ändå önskar det inte något pekar av nyfiken similitude; bland dessa är utloppsörret. Det är välkänt att elefanten skar ofta attraktion bevattnar eller dammar av upp i hans stam, och därefter höja den, spruta ut den framåt i en strömma. Jag **betraktar** mer som denna kolossala svan, mer beklagar jag min oförmåga till uttryckligt den. Stundom finns det gester i den, som, fast de skade väl respit räcka av manen, återstår helt oförklarliga. I en omfattande flock så anmärkningsvärda, är tillfälligt dessa mystic gester, att jag har hört jägare som har förklarat dem som är liknande till Free-Masontecken och symboler; att whalen, sannerligen, vid dessa metoder som samtalas intelligent med världen.

2a) Then, [quickly twisting her shoulders about, she poured out: "But look at this. Consider this arch. It's miserably out of drawing. And see how I've faked this](#) figure?

2b) Därefter och snabbt att vrida henne knuffar omkring, henne hällde ut: "Bara look på detta. **Betrakta** denna båge. Den är miserabelt ut ur att dra. Och se hur jag har fejkat detta diagram?

3a) There is the great ocean, holding the navies of the world, which comes from little drops of water no larger than a woman's tears. There are the great constellations in the sky, made up of little bits of stars. Oh, if you could **consider** his future you might see that he might become the greatest poet of the universe, the greatest warrior the world has ever known, greater than Caesar, than Hannibal, than- er- er" (turning to the father)- "what's his name?" The father hesitated, then whispered back: "His name? Well, his name is Mary Ann." COURAGE

3b) Det finns den viktiga oceanen, gårdsbruksenhet marinerna av världen, som kommer från little tappar av bevattnar inte större än en womans revor. Det finns de viktiga constellationerna i skyen som göras upp av lilla bitar av stars. Oh om du kunde **betrakta** hans framtid som du might att se att han might att bli den mest viktiga poeten av universen, den mest viktiga warrioren världen har någonsin bekant, mer viktig än Caesar, än Hannibal, än er- er " (roterande till fadern) - "vad är hans känt?", Fadern tvekade, därefter viskat tillbaka: "Hans känt? Brunnen hans känt är Mary Ann." KURAGE

*'Consider' and its Swedish equivalents in relation to machine translation*

4a) And this is really the old clock!' I thought he would never have come away from it. After advancing towards it softly, and laying his hand upon it with as much respect and as many smiling looks as if it were alive, he set himself to **consider** it in every possible direction, now mounting on a chair to look at the top, now going down upon his knees to examine the bottom, now surveying the sides with his spectacles almost touching the case, and now trying to peep between it and the wall to get a slight view of the back. Then he would retire a pace or two and look up at the dial to see it go, and then draw near again and stand with his head on one side to hear it tick: never failing to glance towards me at intervals of a few seconds each, and nod his head with such complacent gratification as I am quite unable to describe. His admiration was not confined to the clock either, but extended itself to every article in the room; and really, when he had gone through them every one, and at last sat himself down in all the six chairs, one after another, to try how they felt, I never saw such a picture of good-humour and happiness as he presented, from the top of his shining head down to the very last button of his gaiters.

4b) Och detta är det gammalt tar tid på egentligen! ', Jag tänkte att han skade har kommit aldrig i väg från den. När framflyttning in mot den slappt och du har lagt his, räcka på den med, som mycket respect och så många le looks som, om den var alive, honom fastställt självt som **betraktar** den i varje möjlighetsriktning som monterar nu på en stol för att se upptill och nu att gå, besestrar på hans knä för att undersöka botten som granskar nu sidorna med hans nästan röra glasögon fallet, och nu pröva att kika mellan det och väggen som får en förolämpning, beskåda av baksidaen. Därefter skade ser drar står han reträttsignal en stega eller två och upp på visartavlan för att se den gå, och därefter nära igen och med hans huvud på en sida för att höra den ticka: aldrig missa för att kasta en blick in mot mig på mellanrum av fåtalet seconds varje och nickar hans huvud med sådan självbelåten tillfredsställelse som jag är ganska oförmögen att beskriva. Hans beundran begränsades inte till ta tid på either, utan fördjupa sig till varje artikel i rummet; och egentligen, då han hade väck till och med dem varje, och äntligen besestrar suttet självt sammanlagt de sex stolarna, en, efter another, till försök, hur de menade, mig har sågat aldrig en sådan föreställa av god-22#har blickat, och lyckan, som han framlade, av hans glänsande huvud besestrar uppifrån till den very jumbon knäppas av hans damasker.

5a) "You certainly do things thoroughly, Mr. Holmes." "I should hardly be what I am if I did not. Now let us **consider** this weal which extends round the right shoulder. Do you observe nothing remarkable?" "I can't say I do."

5b) "Gör du bestämt saker grundligt, Mr. Holmes.", "Bör jag knappt vara vad jag är, om jag inte. Låt nu oss **betraktar** detta weal som fördjupa rundar rätten knuffar. Observerar du ingenting som är anmärkningsvärt? ", "Kan jag inte något att säga som jag."

6a) 'Did you never, through such a person, or any other person, communicate with Sergeant Humphry Houghton, instigating him to desert, with as many of his comrades as he could seduce to join him, and unite with the Highlanders and other rebels now in arms under the command of the young Pretender?' I assure you I am not only entirely

guiltless of the plot you have laid to my charge, but I detest it from the very bottom of my soul, nor would I be guilty of such treachery to gain a throne, either for myself or any other man alive.' 'Yet when I **consider** this envelope, in the handwriting of one of those misguided gentlemen who are now in arms against their country, and the verses which it enclosed, I cannot but find some analogy between the enterprise I have mentioned and the exploit of Wogan, which the writer seems to expect you should imitate. 'Waverley was struck with the coincidence, but denied that the wishes or expectations of the letter-writer were to be regarded as proofs of a charge otherwise chimerical. 'But, if I am rightly informed, your time was spent, during your absence from the regiment, between the house of this Highland Chieftain, and that of Mr. Bradwardine of Bradwardine, also in arms for this unfortunate cause?'

6b) "Gjorde dig aldrig, till och med en sådan person eller någon annan person, meddelar med Sergeant Humphry Houghton som eggjar honom för att desertera, med så många av hans kamrater, som han kunde förföra för att sammanfoga honom, och förenar med highlandersna, och andra rebeller i beväpnar nu under befalla av den unga pretendentet?", "Försäkrar jag dig att jag är inte endast helt guiltless av täppan som du har lagt till den min laddningen, men jag avskyr den från det mycket nedersta av min soul nor skade I är skyldig av sådan svek att nå en biskopsstol, endera för dem eller någon annan den alive manen.", "Yet, när jag **betraktar** detta kuvert, i handskriften av en av de misguided gentlemen, som är nu in, beväpnar mot deras land och versesna, som det som är bifogat, mig kan inte, men att finna någon analogi mellan företaget som jag har nämnt, och bedriften av Wogan, som wri teren verkar för att förvänta, bör du imitera.", Waverley sloggs med tillfälligheten, men förnekades att wishesna eller förväntningarna av märka-wri teren skulle betraktas som preparerar av en annars inbillad laddning. "Men, om jag informeras höger, spenderades din tid, under din frånvaro från regimenten, mellan huset av denna höglands- hövding, och det av Mr. Bradwardine av Bradwardine, i beväpnar också för detta olyckligt orsakar?",

7a) Sally wept for gratitude, and said: "Oh, Electra, jewel of women, darling of my heart, we are free at last, we roll in wealth, we need never scrimp again. it's a case for Veuve Cliquot!" and he got out a pint of spruce-beer and made sacrifice, he saying "Damn the expense," and she rebuking him gently with reproachful but humid and happy eyes. They shelved the pork-packer's son and the banker's son, and sat down to **consider** the Governor's son and the son of the Congressman. CHAPTER VI It were a weariness to follow in detail the leaps and bounds the Foster fictitious finances took from this time forth.

7b) Sally som gråtas för tacksamhet och sägs: "Oh, Electra, juveln av women, älskling av min hjärta, är vi fria äntligen, oss rullar i wealth, oss behöver aldrig att scrimp igen. det är ett fall för Veuve Cliquot!", och han fick ut en liter av spruce-22#öl och gjorde offer, honom det förbaskade ordstävets "uppta som omkostnad," och henne som försiktigt tillrättavisar honom med reproachful, men humid och lyckligt synar. De shelved pork-packer'sens son och bankir son, och suttet besegra för att **betrakta** regulatorns son och sonen av congressmanen. KAPITEL VI Det var en weariness som ska följas in, specificerar hoppas, och hejd som de fiktiva finanserna för vårda tog från denna tid framåt.

**Opinion**

1a) Post this sentence as you wish! This book was originally serialized in Argosy in 1893, if you wish to check what is printed there.} "Do you **consider** this hotel a good property, Mr. Bailey?" "I'll tell you this much. I started here four years ago, and I've made fifty thousand dollars which I shall take back with me to New Hampshire."

1b) Posta detta dömer, som du önskar! Detta bokar sändes som en serie ursprungligen i Argosy i 1893, om du önskar att kontrollera vad skrivs ut där.}, "**Betraktar** du detta hotell en god egenskap, Mr. Borggård?", "Skar jag berättar dig som är denna mycket. Jag startade här fyra år sedan, och jag har gjort femtio tusen dollar som jag tar tillbaka med mig till New Hampshire

2a) Besides, with his new clothes, he was unwilling to pass the night out of doors. "I should spile 'em," he thought, "and that wouldn't pay." So he determined to hunt up a room which he could occupy regularly, and **consider** as his own, where he could sleep nights, instead of depending on boxes and old wagons for a chance shelter. This would be the first step towards respectability, and Dick determined to take it. He accordingly passed through the City Hall Park, and walked leisurely up Centre Street

2b) Dessutom med hans nya kläder, var han ovillig att passera natten ut ur dörrar. "Bör jag spilen 'em," tänkte han, ", och det skade inte lönen.", Han som så är beslutsam att jaga upp ett rum, som han kunde uppta regelbundet, och **betraktar** som hans eget, var han kunde sova på nätterna, i stället för beroende av boxas, och gammala wagons för en riskera beskyddar. Detta skade är första kliver in mot respectability och den beslutsamma deckaren för att ta den. Han passerade därmed till och med stadshuset parkerar, och gick sävliga övre centrerar streeten

3a) Her heart shrunk back--that still sore heart!--recoiled with a not unnatural fear. "Oh, husband, is it any new misfortune?" "No, love," cheering her with a smile; "nothing that fathers and mothers in general would **consider** as such. He has asked me for our Maud." "What for?" was the mother's first exceedingly simple question--and then she guessed its answer. "Impossible!

3b) Her hjärta som tillbaka krymps--den stilla öm hjärta! --ryggat med en inte onaturlig skräck. "Är Oh, make, den någon ny misfortune?", "Nr., förälskelse," glädjande henne med en le; "skade ingenting, som avlar och fostrar i allmänhet, **betraktar** som sådan. Han har frågat mig för vår Maud. ", "Vad för?", var den exceedingly enkla modern första ifrågasätter--och därefter gissade hon dess svar. "Omöjligt!

4a) "IL Y A A PARIER," says Chamfort, "que toute idee publique, toute convention recue, est une sottise, car elle a convenu au plus grand notore."- One would be safe in wagering that any given public idea is erroneous, for it has been yielded to the clamor of the majority,- and this strictly philosophical, although somewhat French assertion has especial bearing upon the whole race of what are termed maxims and popular proverbs; nine-tenths of which are the quintessence of folly. One of the most deplorably false of them is the antique adage, De gustibus non est disputandum- there should be no

disputing about taste. Here the idea designed to be conveyed is that any one person has as just right to **consider** his own taste the true, as has any one other- that taste itself, in short, is an arbitrary something, amenable to no law, and measurable by no definite rules. It must be confessed, however, that the exceedingly vague and impotent treatises which are alone extant, have much to answer for as regards confirming the general error. Not the least important service which, hereafter, mankind will owe to Phrenology, may, perhaps, be recognized in an analysis of the real principles, and a digest of the resulting laws of taste.

4b) "IL Y A A PARIER," något att säga Chamfort, "publique för quetouteidee, touteregel22#recue, est-22#unesottise, bilelle en positiv storslagen notore för convenu22#au." - En skade är kassaskåpet, i att slå vad att någon given offentlig idé, är felaktig, för den har givits till clamoren av majoriteten, - och detta strängt filosofiskt, även om det något franska påståendet har speciellt uthärda på den hela racen av vad benämnas sentensar och populära proverbs; nine-tenths som är av quintessencen av galenskap. En av de falska av dem är deplorably den antika adagen, De gustibus non est disputandum- där bör vara inget gräla smakar omkring. Här är idén som planläggs för att framföras, att någon en person har, som lagom att betrakta hans eget smaka de riktiga, som har någon en annat som smakar sig, i kort stavelse, är ett godtyckligt något, amenable till ingen lag, och mätbart vid inget bestämt härskar. Det måste bekännas, emellertid, att de exceedingly oklara och impotent avhandlingarna, som är bara ännu existerande, har mycket som ska svaras för som hälsningar som bekräftar det allmänna felet. Inte de least viktiga servar som, hereafter, mankind skar varar skyldig till Phrenology, kan, kanske, kännas igen i en analys av de verkliga principerna, och ett sammandrag av de resulterande lagarna av smakar.

5a) No doubt what he finally maintained was merely a centre of gravity common to all the revolving orbs- but here again analogy must have been let fall. Our system revolves, it is true, about a common centre of gravity, but it does this in connection with and in consequence of a material sun whose mass more than counterbalances the rest of the system. The mathematical circle is a curve composed of an infinity of straight lines; but this idea of the circle- this idea of it which, in regard to all earthly geometry, we **consider** as merely the mathematical, in contradistinction from the practical, idea- is, in sober fact, the practical conception which alone we have any right to entertain in respect to those Titanic circles with which we have to deal, at least in fancy, when we suppose our system, with its fellows, revolving about a point in the centre of the galaxy. Let the most vigorous of human imaginations but attempt to take a single step toward the comprehension of a circuit so unutterable! I would scarcely be paradoxical to say that a flash of lightning itself, travelling forever upon the circumference of this inconceivable circle, would still forever be travelling in a straight line.

5b) Inget tvivel vad han underhöll slutligen, var bara en tyngdpunkt vanligt till alla de kretsas orbsna- men här igen analogi måste ha varit låt nedgången. Vårt system kretsar, är det riktigt, om en allmänningtyngdpunkt, men det gör detta i anslutning med och i följd av en materiell sun vars samlas mer än, counterbalances vila av systemet. De matematiska cirkel är en bukta som komponeras av en oändlighet av rakan, fodrar; men denna idé av cirkeln som denna idé av den vilken, i regard till all jordisk geometri, vi **betraktar**, som bara det matematiskt, i contradistinctionen från det praktiskt, idé är, i

*'Consider' and its Swedish equivalents in relation to machine translation*

nyktert faktum, den praktiska befruktningen som bara vi har any rakt till att underhålla i respect till de Titanic, cirklar med vilket vi måste att handla, åtminstone i inbillning, när vi antar vårt system, med dess killar som kretsar om en peka i centrera av galaxen. Låt det mest kraftig av mänskliga fantasier, men försök att ta en singel kliver in mot uppfattningen av en så unutterable strömkrets! Jag skade är knappt paradoxal till något att säga, som ett pråligt av blixst sig själv och att resa för alltid på omkretsen av detta inconceivable cirklar, skade reser fortfarande för alltid i en raka fodrar.

6a) We must not regard it as a quality, but as a sentiment:- it is the perception, in thinking beings, of the adaptation of matter to their organization. There are many things on the Earth, which would be nihility to the inhabitants of Venus- many things visible and tangible in Venus, which we could not be brought to appreciate as existing at all. But to the inorganic beings- to the angels- the whole of the unparticled matter is substance; that is to say, the whole of what we term "space," is to them the truest substantiality;- the stars, meantime, through what we **consider** their materiality, escaping the angelic sense, just in proportion as the unparticled matter, through what we **consider** its immateriality, eludes the organic. As the sleep-waker pronounced these latter words, in a feeble tone, I observed on his countenance a singular expression, which somewhat alarmed me, and induced me to awake him at once. No sooner had I done this than, with a bright smile irradiating all his features, he fell back upon his pillow and expired

6b) Vi måste inte betrakta den som ett kvalitets-, utan som en känsla: - det är föreställningen, i tänkande beings, av anpassningen av materien till deras organisation. Det finns många saker på mullen, som skade är nihilityen till invånarna av Venus- många saker som var synlig och som var påtaglig i Venus, som vi inte kunde komma med för att uppskatta som existerande alls. Men till de oorganiska beingsna- till angelsna- unparticled helheten av materien är vikten; alltså är helheten av vad vi benämner "utrymme," till dem den riktigaste stabiliteten; - starsna, meantime, till och med vad vi **betraktar** deras materiality och att fly den änglalika avkänningen som är rättvis proportionerar in, som unparticled materien, till och med vad vi **betraktar** dess immateriality, undslipper det organiskt. Som sova-waker uttalade dessa sistnämnden uttrycker, i ett svagt tona, mig observerade på hans ansikte ett singular uttryck, som alarmerade något mig, och framkallat mig för att vakna honom strax. Hade inte mer snart I som gjordes detta än, med ett ljust le bestråla alla hans särdrag, avverkar expired han tillbaka på hans kudde och.

7a) But Montezuma- whatever may have been suggested to the contrary- seems never to have faltered in his hereditary faith, or to have contemplated becoming an apostate; for surely he merits that name in its most odious application, who, whether Christian or pagan, renounces his religion without conviction of its falsehood. Indeed, it was a too implicit reliance on its oracles, which had led him to give such easy confidence to the Spaniards. His intercourse with them had, doubtless, not sharpened his desire to embrace their communion; and the calamities of his country he might **consider** as sent by his gods to punish him for his hospitality to those who had desecrated and destroyed their shrines. When Father Olmedo, therefore, kneeling at his side, with the uplifted crucifix, affectionately besought him to embrace the sign of man's redemption, he coldly repulsed the priest, exclaiming, "I have but a few moments to live; and will. not at this hour desert the faith of my fathers." One thing, however, seemed to press heavily on Montezuma's

mind. This was the fate of his children, especially of three daughters, whom he had by his two wives; for there were certain rites of marriage, which distinguished the lawful wife from the concubine

7b) Men Montezuma- vad som helst kan ha föreslågits till contraryen- verkar aldrig för att ha stapplat i hans ärflliga tro, eller att ha beskådat passande en apostate; för säkert merits han att känt i dess mest odious applikation, som, huruvida kristet eller pagan, avsäga sig hans religion utan övertygelse av dess osanning. Sannerligen var det en för implicit tillit på dess oracles, som hade ledde honom för att ge sådan lätt förtroende till spaniardsna. Hans samlag med dem, utan tvekan, hade inte vässat hans lust att omfamna deras nattvardsgång; och calamitiesna av hans land som han might att betrakta som överfört av hans gudar för att bestraffa honom för hans hospitality till de, som hade skänt och hade förstört deras shrines. Då fadern Olmedo, knäfaller därför som på hans sida, med det uplifted koret, besought affectionately honom för att omfamna underteckna av man befrielse, avvisade han kallt priesten som utropar, ”mig, har men fåtalögonblick att bo; och ska. inte på denna timmeöken tron av min fäder.”, Ett ting, verkade emellertid för att trycka på tungt på Montezumas varar besvärad. Detta var ödet av hans barn, speciellt av tre döttrar, som han hade vid hans två wives; för fanns det bestämda rites av förbindelsen, som distingerat den lagenliga wifen från concubinen

8a) He said no--not by telescope; said he had taken a great many parties to the summit, and never lost a man. I asked what he would charge to let my agent go with me, together with such guides and porters as might be necessary. He said he would let Harris go for two francs; and that unless we were unusually timid, he should **consider** guides and porters unnecessary; it was not customary to take them, when going by telescope, for they were rather an encumbrance than a help. He said that the party now on the mountain were approaching the most difficult part, and if we hurried we should overtake them within ten minutes, and could then join them and have the benefit of their guides and porters without their knowledge, and without expense to us. I then said we would start immediately.

8b) Honom said nr. --inte vid telesopen; said hade han tagit en store många partier till toppmötet, och aldrig borttappadt en man. Jag frågade vad han skade laddningen l5At det min medlet gå med mig, samman med sådan vägleder och portvakter, som might att vara nödvändig. Han sade att han skade l5At Harris går för två francs; och det, om inte vi var ovanligt blyga, bör han betrakta vägleder och onödiga portvakter; den var inte bruklig att ta dem, när det gick förbi telesopen, for de var snarlika en börda än en hjälp. Han sade att partit på mountainen att närma sig nu den svåraste delen, och, om vi skynda sig oss bör overtake dem inom tio minuter och kunde därefter sammanfoga dem, och att ha gynna av deras vägleder och, portvakter utan deras kunskap, och uppta som omkostnad without till oss. Jag sade därefter att vi skade start omgående.

9a) The top of the Trunk is arched; the arch is a perfect half-circle, in the Roman style of architecture, for in the then rapid decadence of Greek art, the rising influence of Rome was already beginning to be felt in the art of the Republic. The Trunk is bound or bordered with leather all around where the lid joins the main body. Many critics **consider** this leather too cold in tone; but I **consider** this its highest merit, since it was evidently made so to emphasize by contrast the impassioned fervor of the hasp.



*'Consider' and its Swedish equivalents in relation to machine translation*

The highlights in this part of the work are cleverly managed, the MOTIF is admirably subordinated to the ground tints, and the technique is very fine. The brass nail-heads are in the purest style of the early Renaissance.

9b) Det bästa av snabeln välva sig; bågen är en göra perfekthalf-circle, i den romerska stilen av arkitektur, för i den then snabba dekisen av grekisk konst, resningpåverkan av Rome var redan början som ska menas i konsten av republiken. Snabeln är destinerad, eller gränsat med leather, var locket sammanfogar det huvudsakligt, förkroppsliga lite varstans. Många kritiker **betraktar** denna förkylning för leather för tonar in; men jag **betraktar** denna dess högsta merit, sedan den gjordes tydligen så för att betona by kontrasterar den passionerade fervoren av haspen. Viktina i denna del av arbetet klaras av cleverly, underordnas MOTIV admirably till det slipat tonar, och tekniken är mycket fin. Mässingsspika-22#huvuden är i den mest rena stilen av tidig sortrenässansen.

10a) MY WATCH by MARK TWAIN AN INSTRUCTIVE LITTLE TALE MY beautiful new watch had run eighteen months without losing or gaining, and without breaking any part of its machinery or stopping. I had come to believe it infallible in its judgments about the time of day, and to **consider** its constitution and its anatomy imperishable. But at last, one night, I let it run down. I grieved about it as if it were a recognized messenger and forerunner of calamity.

10b) DEN MIN WATCHEN MARKERAR by TWAIN EN LÄRORIK LITEN SAGA Den MIN härliga nya watchen hade kört eighteen months, utan att förlora eller att nå och utan avbrott av någon del av dess machinery eller att stoppa. Jag hade kommit att tro den som var ofelbar i dess domar om tidspunkten och att betrakta dess imperishable konstitution och dess anatomi. Men äntligen, en natt, l5At jag den köra besegrar. I som är bedrövad om den som, om det var en igenkänd messenger och föregångare av calamityen.

11a) Night after night I sit up reading it over and over again and crying. It will be published early in the Fall, with plenty of pictures. Do you **consider** this an advertisement? -- and if so, do you charge for such things when a man is your friend? Yours truly, SAML. L.

11b) Natten efter natt sitter jag upp läsning den över och över igen och att gråta. Den skar är den publicerade tidig sort i nedgången, med överflöd av föreställer. **Betraktar** du denna en annonsering? -- och om så, laddar du för sådan saker, när en man är din vän? Högaktningsfullt SAML. L.

12a) "I never read one more to the purpose, certainly." "It is as long again as almost all we have had before." "I do not **consider** its length as particularly in its favour. Such things in general cannot be too short." Harriet was too intent on the lines to hear.

12b) "Läste jag aldrig en mer till ämna, bestämt.", "Är den så long igen, som nästan alla som vi har haft för.", "**Betraktar** jag inte dess längd som bestämt i dess favör. Den sådan saker i allmänhet kan inte vara för kort.", Harriet var för spänt uppmärksam på fodrar för att höra.

13a) "I confess that I do think there is a disparity, too great a disparity, and in a point no less essential than mind. I regard Louisa Musgrove as a very amiable, sweet-tempered girl, and not deficient in understanding, but Benwick is something more. He is a clever man, a reading man; and I confess, that I do **consider** his attaching himself to her with some surprise. Had it been the effect of gratitude, had he learnt to love her, because he believed her to be preferring him, it would have been another thing. But I have no reason to suppose it so.

13b) Bekänner jag, att jag gör funderare där är en olikhet, en för viktig olikhet, och i en peka inget mindre nödvändigt, än varar besvärad. Jag **betraktar** Louisa Musgrove som en mycket älskvärd söt-tempererad flicka och inte bristfälligt, i att förstå, men Benwick är något mer. Han är en klyftig man, en läs- man; och jag bekänner, det som jag **betraktar** hans fästa självt till henne med något förvånar. Vara hade hade har den verkställa av tacksamhet, honom läde att älska henne, därför att han trodde henne för att föredra honom, den skade varit ett annat ting. Men jag har inget att resonera för att anta den så.

14a) I could give MANY most striking and curious illustrations in all classes; so many that I think it cannot be chance. But I have NONE in the vegetable kingdom, owing, as I believe, to my ignorance. If Nepenthes consisted of ONE or two species in a group with a pitcher developed, then I should have expected it to have been very variable; but I do not **consider** Nepenthes a case in point, for when a whole genus or group has an organ, however anomalous, I do not expect it to be variable, -- it is only when one or few species differ greatly in some one part or organ from the forms CLOSELY ALLIED to it in all other respects, that I believe such part or organ to be highly variable. Will you turn this in your mind? It is an important apparent LAW (!) for me.

14b) Jag ge kunde MÅNGA mest en klockas slag, och nyfikna illustrationer klassificerar sammanlagt; så många, att I-funderare den kan inte vara, riskerar. Men jag har INGA i det vegetable kungariket som varar skyldig, som jag tror, till min okunnighet. Om Nepenthes bestod av EN eller två art i en grupp med en framkallad kanna, därefter bör jag ha förväntat den för att ha varit mycket variabel; men jag **betraktar** inte Nepenthes som ett fall pekar in, för, när en hel genus eller grupp har en organ som however är anomalous, förväntar jag inte den för att vara variabel,--det är när endast en eller den få arten skilja sig åt väldeliga i någon del eller organen från bildar NÄRA FÖRBUNDET till den sammanlagt andra respects, det som jag tror sådan del eller organen för att vara högt variabel. Ska dig vänder detta i ditt varar besvärad? Det är en viktig påtaglig LAG (!) för mig.

15a) Prof. Canestrini gives extracts on this subject from various authorities. Laurillard remarks, that as he has found a complete similarity in the form, proportions, and connection of the two malar bones in several human subjects and in certain apes, he cannot **consider** this disposition of the parts as simply accidental. Another paper on this same anomaly has been published by Dr. Saviotti in the 'Gazzetta delle Cliniche,' Turin, 1871, where he says that traces of the division may be detected in about two per cent. of adult skulls; he also remarks that it more frequently occurs in prognathous skulls, not of the Aryan race, than in others

*'Consider' and its Swedish equivalents in relation to machine translation*

15b) Prof. Canestrini ger extrakt på denna betvingar från olika myndigheter. Laurillard anmärker, det, som han har funnit en färdig likhet i bilda, proportionerar, och anslutning av de två malar benen i flera humanen betvingar, och i bestämda apor, kan inte han **betrakta** denna disposition av begåvningen som enkelt tillfällig. Another som är pappers- på denna samma anomali, har publicerats av dr.en Saviotti i "den Gazzetta dell'en Cliniche," Turin, 1871, var honom något att säga som traces av uppdelningen kan avkännas i omkring två per centen av vuxna skulls; han anmärker också att den uppstår vanligare i prognathous skulls, inte av den Aryan racen, än i andra.

16a) To do good in return for evil, to love your enemy, is a height of morality to which it may be doubted whether the social instincts would, by themselves, have ever led us. It is necessary that these instincts, together with sympathy, should have been highly cultivated and extended by the aid of reason, instruction, and the love or fear of God, before any such golden rule would ever be thought of and obeyed.) A man cannot prevent past impressions often repassing through his mind; he will thus be driven to make a comparison between the impressions of past hunger, vengeance satisfied, or danger shunned at other men's cost, with the almost ever-present instinct of sympathy, and with his early knowledge of what others **consider** as praiseworthy or blameable. This knowledge cannot be banished from his mind, and from instinctive sympathy is esteemed of great moment. He will then feel as if he had been balked in following a present instinct or habit, and this with all animals causes dissatisfaction, or even miser

16b) Att göra gott i retur för ondska, att älska din fiende, är en höjd av morality som det kan tvivlas till huruvida de sociala instinkterna skade, vid dem, har ledde någonsin oss. Det är nödvändigt, att dessa instinkter, samman med sympathy, bör högt ha odlats och fördjupat av bistå av resonera, anvisning, och förälskelsen eller skräcken av guden, för någon sådan gyllene regel skade någonsin, tänks av och lydas.), En man kan inte förhindra förgångna intryck som repassing ofta till och med his, varar besvärad; han skar är thus drivande att göra en jämförelse mellan intrycken av förgången hunger, den tillfredsställda vengeancen, eller fara som skys på andra manar, kostar, med den nästan ever-present instinkten av sympathy och med hans tidig sortkunskap av vad andra **betraktar** som berömvärt eller blameable. Denna kunskap kan inte landsförvisas från his varar besvärad, och från instinktiv sympathy uppskattas av viktigt ögonblick. Han skar därefter känselörnimmelse som, om han hade varit balked i efter en närvarande instinkt eller vana, och denna med alla djur orsakar missnöje eller även miseren

17a) So again, species within the same large genus by no means resemble each other to the same degree: on the contrary, some of them can generally be arranged in little groups round other species, like satellites round planets. (20. 'Origin of Species,' 5th edit. p. 68.) The question whether mankind consists of one or several species has of late years been much discussed by anthropologists, who are divided into the two schools of monogenists and polygenists. Those who do not admit the principle of evolution, must look at species as separate creations, or in some manner as distinct entities; and they must decide what forms of man they will **consider** as species by the analogy of the method commonly pursued in ranking other organic beings as species. But it is a hopeless endeavour to decide this point, until some definition of the term "species" is generally accepted; and the definition must not include an indeterminate element such as an act of creation. We

might as well attempt without any definition to decide whether a certain number of houses should be called a village, town, or city.

17b) Så igen, liknar arten inom den samma stora genusen vid inget hjälpmedel varje annat till den samma graden: tvärtom kan några av dem allmänt vara ordnade i lilla grupper rundar annan art, lika satelliter rundar planets. (20. "Redigerar beskärningen av art," 5th. p. 68.) Mankinden för ifrågasätta består huruvida av en, eller flera art av sena år har mycket diskuterats av anthropologists, som delas in i de två skolorna av monogenists och polygenists. De, som inte medger principen av evolution, måste se art som separata skapelser eller i något sätt som distinkt enheter; och de måste avgöra att vad bildar av man, skar de **betraktar** som art vid analogin av metoden som förföljas gemensamt, i att rangordna andra organiska beings som art. Men det är en hopplös strävan att avgöra att detta pekar, tills någon definition av benämna "art" accepteras allmänt; och definitionen måste inte inkludera en obestämbart beståndsdel liksom en agera av skapelsen. Vi might, som väl försök utan någon definition att avgöra huruvida ett bestämt numrerar av hus bör kallas en village som bogseras eller staden.

18a) The 'African Sketch Book,' vol. ii. 1873, pp. 253, 394, 521. The Fuegians, as I have been informed by a missionary who long resided with them, **consider** European women as extremely beautiful; but from what we have seen of the judgment of the other aborigines of America, I cannot but think that this must be a mistake, unless indeed the statement refers to the few Fuegians who have lived for some time with Europeans, and who must **consider** us as superior beings. I should add that a most experienced observer, Capt. Burton, believes that a woman whom we **consider** beautiful is admired throughout the world. 'Anthropological Review,' March, 1864, p. 245.)

18b) "Afrikanen skissar bokar," Vol. ii. 1873 Pp. 253, 394, 521. Fuegiansen, som jag har informerats av ett missions- vem bodde long med dem, **betraktar** européwomen som extremt härliga; men från vad vi har sett av domen av de andra aboriginesna av Amerika, kan inte jag bara funderare att detta måste vara ett fel, om inte sannerligen meddelandet ser till den få Fuegiansen som har bott för någon tid med européer, och som måste **betrakta** oss som överlägsna beings. Jag bör tillfoga att en erfaren observatör, Capt. Burton tror att en woman, som vi **betraktar** härlig är den beundrade alltigenom världen. "Anthropological granska," mars, 1864, P. 245.),

19a) Your namesake,' said Mrs Kenwigs, with a sweet smile. 'And I hope a worthy namesake,' observed Mr Kenwigs, willing to propitiate the collector. 'I hope a baby as will never disgrace his godfather, and as may be **considered**, in arter years, of a piece with the Lillyvicks whose name he bears. I do say--and Mrs Kenwigs is of the same sentiment, and feels it as strong as I do--that I **consider** his being called Lillyvick one of the greatest blessings and Honours of my existence.' 'THE greatest blessing, Kenwigs,' murmured his lady. 'THE greatest blessing,' said Mr Kenwigs, correcting himself. 'A blessing that I hope, one of these days, I may be able to deserve.'

19b) Din namne, 'sade Mrs Kenwigs, med ett sött ler. "Och jag hoppas en worthy namne," observerad Mr Kenwigs som är villig till propitiate collectoren. 'Hoppas jag en behandla som ett barn som skar aldrig smälek hans gudfader, och, som kan vara ansett, i arterår, av en lappa med Lillyvicksen vars känt han uthärdar. Jag gör något att säga--och

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Mrs Kenwigs är av den samma känslan och känselörnimmelser den som starkt, som jag --att jag **betraktar** hans som kallas Lillyvick en av de mest viktiga välsignelserna och heder av min existens. ', "Mumlade den mest viktiga välsignelsen, Kenwigs," hans lady. "Den mest viktiga välsignelsen," sade Mr Kenwigs, att korrigeras som var självt. "En välsignelse, som jag hoppas, en av dessa dagar, kan jag förtjänar."

20a) Oh, very good! Ha, ha, ha!' 'For myself,' observed Madame Mantalini, glancing with affected carelessness at her assistant, and laughing heartily in her sleeve, 'I **consider** Miss Nickleby the most awkward girl I ever saw in my life.' 'Poor dear thing,' said Miss Knag, 'it's not her fault. If it was, we might hope to cure it; but as it's her misfortune, Madame Mantalini, why really you know, as the man said about the blind horse, we ought to respect it.'

20b) Oh som mycket är god! Ha ha, ha! ', "För dem," observerade madamen Mantalini som kasta en blick med upprört slarv på her assistent, och skratta grundligt i her muff, "**betraktar** jag Miss Nickleby den konstigaste flickan som jag sågar någonsin i min liv.", "Det fattiga kära tinget," sade Miss Knag, 'är den inte henne kritiserar. Om den var, might vi att hoppas för att kureras den; men, som det är her misfortune, madamen Mantalini, varför egentligen du vet, som manen som sägs om den blinda hästen, ought vi att respektera den. '

21a) There's a picture,' said Mr Crummles, motioning Nicholas not to advance and spoil it. 'The little 'un has him; if the big 'un doesn't knock under, in three seconds, he's a dead man. Do that again, boys.' The two combatants went to work afresh, and chopped away until the swords emitted a shower of sparks: to the great satisfaction of Mr Crummles, who appeared to **consider** this a very great point indeed. The engagement commenced with about two hundred chops administered by the short sailor and the tall sailor alternately, without producing any particular result, until the short sailor was chopped down on one knee; but this was nothing to him, for he worked himself about on the one knee with the assistance of his left hand, and fought most desperately until the tall sailor chopped his sword out of his grasp. Now, the inference was, that the short sailor, reduced to this extremity, would give in at once and cry quarter, but, instead of that, he all of a sudden drew a large pistol from his belt and presented it at the face of the tall sailor, who was so overcome at this (not expecting it) that he let the short sailor pick up his sword and begin again.

21b) Det finns en föreställa, 'sade Mr Crummles och att vinka Nicholas inte till för- och spolierar det. 'Har little 'un honom; om den stora 'unen inte knackar under, i tre sekunder, är han en död man. Gör det igen, pojkar. ', De två kombattanterna gick att fungera ånyo och högg av bort, tills swordsna sände ut en duscha av sparks: till den viktiga tillfredsställelsen av Mr Crummles, som verkade att betrakta denna ett mycket viktigt, peka sannerligen. Kopplingen började med omkring två hundra kotletter som administrerades av den kort sailoren, och den högväxt sailoren växelvis, utan att producera något särskilt resultat, till den kort sailoren, höggs av besegrar på ett knä; men detta var ingenting till honom, for han fungerade självt omkring på det ett knäet med hjälpen av lämnad his räcker, och slagits desperat, tills den högväxt sailoren högg av

hans sword ut ur hans fattningsförmåga. Nu var slutsatsen, att den kort sailoren som förminskades till denna höjdpunkt, skade give in strax och skrik inkvarterar, men, i stället för det, all drog han av ett plötsligt en stor pistol från his kuter och framlade den på vända mot av den högväxt sailoren, som var så betagen på denna (inte förvänta den) att han l5At den kort sailoren välja upp hans sword och börja igen.

22a) But we have good historical romances, and good historical essays. The imagination and the reason, if we may use a legal metaphor, have made partition of a province of literature of which they were formerly seized per my et per tout; and now they hold their respective portions in severalty, instead of holding the whole in common. To make the past present, to bring the distant near, to place us in the society of a great man or on the eminence which overlooks the field of a mighty battle, to invest with the reality of human flesh and blood beings whom we are too much inclined to **consider** as personified qualities in an allegory, to call up our ancestors before us with all their peculiarities of language, manners, and garb, to show us over their houses, to seat us at their tables, to rummage their old-fashioned ward-ropes, to explain the uses of their ponderous furniture, these parts of the duty which properly belongs to the historian have been appropriated by the historical novelist. On the other hand, to extract the philosophy of history, to direct on judgment of events and men, to trace the connection of cause and effects, and to draw from the occurrences of former time general lessons of moral and political wisdom, has become the business of a distinct class of writers. Of the two kinds of composition into which history has been thus divided, the one may be compared to a map, the other to a painted landscape.

22b) Men vi har goda historiska romaner och goda historiska essäer. Fantasin och resonera, om vi kan använda en laglig metafor, har gjort delningen av ett landskap av literature som de greps av förr per min et per svartabörshaj; och nu rymmer de deras respektive delar i severalty, i stället för gårdsbruksenheten helheten i vanligt. För att göra den förgångna gåvan, för att komma med det avlägsna near, för att förlägga oss i societyen av en viktig man eller på berömmelsen, som förbiser fältet av en kolossal drabning för att investera med realtyen av mänskliga kött och att ge □ första erfarenh □ beings, som vi för mycket lutas ned för att **betrakta** som personified kvaliteter i en allegori, till appellen upp våra förfäder för oss med alla deras särdrag av språket, sätt, och skruden, att visa oss över deras hus, för att placera oss på deras bordläggger, för att rota deras gammalmodiga avvärja-22#skrud, för att förklara bruket av deras otympliga möblemang, har dessa begåvning av arbetsuppgiften vilken riktigt hör hemma till historiker anslagit av den historiska novelisten. Å ena sidan till extraktet orsakar verkställer filosofin av historia, att rikta på dom av skeende och manar, att spåra anslutningen av och, och att dra från händelserna av allmänna kurser för förutvarande tid av moralisk och politisk wisdom, har blivit affären av ett distinkt klassificerar av writers. Av de två sorterna av sammansättning, som historia thus har thus delats in i, kan den honom jämförde till en kartläggga, annan till en målad liggande.

23a) He cannot comprehend how a man should scruple to deceive those whom he does not scruple to destroy. He would think it madness to declare open hostilities against rivals whom he might stab in a friendly embrace, or poison in a consecrated wafer. Yet this man, black with the vices which we **consider** as most loathsome, traitor, hypocrite, coward, assassin, was by no means destitute even of those virtues which we generally

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**consider** as indicating superior elevation of character. In civil courage, in perseverance, in presence of mind, those barbarous warriors, who were foremost in the battle or the breach, were far his inferiors. Even the dangers which he avoided with a caution almost pusillanimous never confused his perceptions, never paralysed his inventive faculties, never wrung out one secret from his smooth tongue, and his inscrutable brow.

23b) Han kan inte begripa hur en man, bör scruple bedrar de som han inte scruple förstör. Han skade funderare den nojan för att förklara öppna hostilities mot rivaliserar vem han might att stab i en vänlig omfamning, eller förgiftar i en invigd oblat. Yet denna man, svarten med lasterna, som vi **betraktar** som mest avskyvärt, traitoren, hypocriten, fegisen, mördare, var vid inget hjälpmedel som var medellöst även av de virtues som vi **betraktar** allmänt som att indikera överlägsen höjd av tecknet. I borgerlig kurage i perseverance, i närvaro av vara besvärad, de barbariska warriors, som var främst i drabningen eller brytningen, var avlägset hans underordnad. Även slätar farorna, som han undvek med räddhågat aldrig förvirrat för varning ett nästan hans föreställningar som aldrig paralyseras hans inventive fakulteter, aldrig wrung ut en som är hemlig från his, tungan och hans outgrundliga krön.

24a) It may be worse to be angry than to be wet. But shoes have kept millions from being wet; and we doubt whether Seneca ever kept anybody from being angry. It is very reluctantly that Seneca can be brought to confess that any philosopher had ever paid the smallest attention to anything that could possibly promote what vulgar people would **consider** as the well-being of mankind. He labours to clear Democritus from the disgraceful imputation of having made the first arch, and Anacharsis from the charge of having contrived the potter's wheel. He is forced to own that such a thing might happen; and it may also happen, he tells us, that a philosopher may be swift of foot.

24b) Den kan vara mer sjuk att vara ilsken, än att vara blöta. Men skor har hållit millions från att vara att blöta; och vi tvivlar huruvida Seneca höll någonsin anybody från att vara ilskna. Det är mycket motvilligt att Seneca kan kommas med för att bekänna att någon filosofier hade någonsin betalat den minsta uppmärksamheten till något som kunde eventuellt främja vad det vulgar folket skade **betraktar** som well-being av mankind. Han arbetar för att göra klar Democritus från den vanhedrande imputationen av framställning av den första bågen och Anacharsis från laddningen av contrived keramiker av hjul. Han tvingas för att äga att ett sådan ting might att hända; och den kan också hända, honom berättar oss, att en filosofier kan vara snabb av fot.

25a) 'Here's a handkerchief,' said Dick. 'No harm in that sir,' rejoined Brass, applying his eye to the other sleeve, and speaking in the voice of one who was contemplating an immense extent of prospect. 'No harm in a handkerchief Sir, whatever. The faculty don't **consider** it a healthy custom, I believe, Mr Richard, to carry one's handkerchief in one's hat--I have heard that it keeps the head too warm--but in every other point of view, its being there, is extremely satisfactory--extremely so.' An exclamation, at once from Richard Swiveller, Miss Sally, and Kit himself, cut the lawyer short. He turned his head, and saw Dick standing with the bank-note in his hand.

25b) Här är en näsduk, 'sade deckare. "Rejoined ingen herrn för skada däri," mässing som applicerar his, syna till den annan muffen och att tala i uttrycka av en vem

beskådade en enorm grad av utsikten. 'Ingen skada i en näsdukherm, vad som helst. Fakulteten **betraktar** inte den ett sunt beställnings-, mig tror, Mr Richard, för att bära one näsduk i one hatt--Jag har hört att den uppehållen det för varma huvudet--men i varje annat peka av beskådar, dess vara där, är extremt tillfredsställande--extremt så. ', En utrop, strax från Richard Swiveller, Miss Sally och den själva satsen, klippte lawyerkort stavelse. Han vände hans huvud och sågar deckareanseende med bankenote i his räcker.

26a) By what chance Nature forms such whimsical jumbles I don't know; but I do know that she sends them among us very often, and that the king of the whole race is Jack Redburn. I should be puzzled to say how old he is. His health is none of the best, and he wears a quantity of iron-gray hair, which shades his face and gives it rather a worn appearance; but we **consider** him quite a young fellow notwithstanding; and if a youthful spirit, surviving the roughest contact with the world, confers upon its possessor any title to be considered young, then he is a mere child. The only interruptions to his careless cheerfulness are on a wet Sunday, when he is apt to be unusually religious and solemn, and sometimes of an evening, when he has been blowing a very slow tune on the flute. On these last-named occasions he is apt to incline towards the mysterious, or the terrible.

26b) Vid vad riskerar, naturen bildar sådan nyckfulla röror som jag inte vet; men jag vet att hon överför dem bland oss mycket ofta, och att konungen av den hela racen är stålar Redburn. Jag bör puzzleds till något att säga hur gammalt han är. Hans vård- är inga av det mest väl, och han ha på sig ett antal av stryka-22#grånar hår, som skuggar his vänder mot och ger den ganska ett slitet utseendemässigt; men vi **betraktar** honom ganska en ung kille notwithstanding; och om en ungdomlig ande som fortlever den mest grova kontakten med världen, tilldelar på dess possessor någon titel som är **ansett** ungt, då honom är ett bara barn. De enda avbrotten till hans oförsiktiga gladlynthet äger rum på en blötasöndag, när han är benägen att vara ovanligt religiös och högtidlig, och ibland av en afton, när han har blåst ett mycket långsamt, trimma på flöjten. På dessa last-named tillfällen är han benägen att luta ned in mot det mystiskt eller det ruskigt.

27a) More, far more. Therefore, to my patron I will be scrupulously true. And I do not **consider**, I will not **consider**, I cannot **consider**,' said Mrs. Sparsit, with a most extensive stock on hand of honour and morality, 'that I should be scrupulously true, if I allowed names to be mentioned under this roof, that are unfortunately - most unfortunately - no doubt of that - connected with his.' Bitzer knuckled his forehead again, and again begged pardon. 'No, Bitzer,' continued Mrs. Sparsit, 'say an individual, and I will hear you; say Mr. Thomas, and you must excuse me.'

27b) Mer långt mer. Därför till den min beskyddare som jag skar, var scrupulously riktig. Och jag inte att **betrakta**, jag skar inte att **betrakta**, kan inte jag **betrakta**, 'sade Mrs. Sparsit, med ett mest omfattande materiel räcker på av heder, och morality, "det bör jag vara scrupulously riktig, om tillåtet I namnger för att nämnas under detta taklägger, att är tyvärr - tyvärr - inget tvivel av det - förbindelse med his.", Bitzer slog med knogarna hans panna igen och tiggde igen benådning."Fortsatte nr.en, Bitzer," Mrs. Sparsit, "något att säga en individ, och jag skar hör dig; något att sägaMr. Thomas och du måste ursäkta mig."



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28a) But I also know what Mr. Micawber is. I know the latent power of Mr. Micawber. And therefore I **consider** it vitally important that Mr. Micawber should feel his position.' 'My love,' he observed, 'perhaps you will allow me to remark that it is barely possible that I DO feel my position at the present moment.' 'I think not, Micawber,' she rejoined. 'Not fully.'

28b) Men jag vet också vad Mr. Micawber är. Jag vet att det latent driver av Mr. Micawber. Och därför **betraktar** jag det absolut nödvändigt viktigt att Mr. Micawber, bör känselörnimmelsen his placerar. ', "Min förälskelse," observerade han, "kanske dig skar låter mig anmärka att det är knappt möjligheten att JAG GÖR den min känselörnimmelsen placerar på det närvarande ögonblicket.", "I-funderare inte, Micawber," rejoined hon. 'Inte fullständigt.'

29a) I congratulated Mrs. Micawber on the approaching change. 'My dear Mr. Copperfield,' said Mrs. Micawber, 'of your friendly interest in all our affairs, I am well assured. My family may **consider** it banishment, if they please; but I am a wife and mother, and I never will desert Mr. Micawber.' Traddles, appealed to by Mrs. Micawber's eye, feelingly acquiesced. 'That,' said Mrs. Micawber, 'that, at least, is my view, my dear Mr. Copperfield and Mr. Traddles, of the obligation which I took upon myself when I repeated the irrevocable words, "I, Emma, take thee, Wilkins." I read the service over with a flat-candle on the previous night, and the conclusion I derived from it was, that I never could desert Mr. Micawber.'

29b) Jag gratulerade Mrs. Micawber på den annalkande ändringen. "Intresserar min kär mr Copperfield," sade Mrs. Micawber, 'av din vänskapsmatch sammanlagt våra angelägenheter, mig försäkras väl. Den min familjen kan **betrakta** den banishment, om dem var god; men jag är en wife och fostrar, och jag skar aldrig ökenMr. Micawber. ', Traddles som appelleras till av Mrs. Micawbers, synar, feelingly acquiesced. "Är det," sade Mrs. Micawber, 'det, åtminstone, min beskådar, min kär mr Copperfield, och Mr. Traddles, av obligationen, som jag tog på dem, då jag upprepade det oåterkalleligt, uttrycker, "I, Emma, take22#theen, Wilkins.", Jag läste det tjänste- över med ett22#stearinljus på den föregående natten, och avslutningen som jag härledde från det, var, att jag aldrig kunde desertera Mr. Micawber.'

30a) Did I **consider**,' said the Carrier, 'that I took her -- at her age, and with her beauty -- from her young companion, and the many scenes of which she was the ornament; in which she was the brightest little star that ever shone, to shut her up from day to day in my dull house, and keep my tedious company? Did I **consider** how little suited I was to her sprightly humour, and how wearisome a plodding man like me must be, to one of her quick spirit? Did I **consider** that it was no merit in me, or claim in me, that I loved her, when everybody must, who knew her? Never. I took advantage of her hopeful nature and her cheerful disposition; and I married her.'

30b) **Betraktade** jag, 'sade bäraren, 'att jag tog henne -- på her ålder och med her skönhet -- från her unga följe och de många platserna som hon var prydnaden av; i vilket henne var den ljusaste små staren, som sken någonsin, att stänga henne upp från dag till dagen i min tråkigt hus och uppehållet det min tröttande företaget? **Betraktade** jag hur

little passade mig var till her livliga humor, och hur wearisome en ploddingmannågot liknande mig måste vara, till en av her snabba ande? Jag **betraktade**, att det var ingen merit i mig, eller fordrade i mig, att jag älskade henne, när everybody måste, som visste henne? Aldrig. Jag tog fördel av her förhoppningsfulla natur och her gladlynt disposition; och jag att gifta sig henne.

31a) EDUCATION? How taught? I **consider** that all I have learnt of any value has been self- taught. Conducive to or restrictive of habits of observation? Restrictive of observation, being almost entirely classical.

31b) UTBILDNING? Hur undervisat? Jag **betraktar** att alla som jag har lttt av några värderar har varit självlärda. Conducive till eller restriktivt av vanor av observationen? Restriktivt av observation och att vara nästan helt klassiskt.

32a) The mother shook her head, and reminded him how often he had been disappointed already. 'For the matter of that,' said Kit, 'you speak true and sensible enough, as you always do, mother. Still, I do **consider** that a week is quite long enough for 'em to be rambling about; don't you say so?' 'Quite long enough, Kit, longer than enough, but they may not come back for all that.' Kit was for a moment disposed to be vexed by this contradiction, and not the less so from having anticipated it in his own mind and knowing how just it was.

32b) Fostra skakade her huvud och påminde honom hur ofta han hade svikits redan. "För materien av det," sade satsen, 'talar du riktigt och förnuftigt nog, som du alltid, för att fostra. Stilla mig **betraktar** att en vecka är ganska lång nog för att "em ska svamla omkring; inte du något att säga så?', "Ganska långt nog, kan satsen, longer än nog, utan dem inte komma tillbaka för allt det.", Satsen ägde rum för ett ögonblick kasserat för att förargas av denna motsättning, och inte mindre, så från att ha förutsett den i hans eget vara besvärad och veta hur precis det var.

33a) For eight days afterwards they must bathe by day and by night before going out again to the chase. Among the Hottentots, when a man has killed a lion, leopard, elephant, or rhinoceros, he is esteemed a great hero, but he has to remain at home quite idle for three days, during which his wife may not come near him; she is also enjoined to restrict herself to a poor diet and to eat no more than is barely necessary to keep her in health. Similarly the Lapps deem it the height of glory to kill a bear, which they **consider** the king of beasts. Nevertheless, all the men who take part in the slaughter are regarded as unclean, and must live by themselves for three days in a hut or tent made specially for them, where they cut up and cook the bear's carcass. The reindeer which brought in the carcass on a sledge may not be driven by a woman for a whole year; indeed, according to one account, it may not be used by anybody for that period.

33b) För åtta dagar därefter måste de bada vid dag och vid natt, innan de går ut igen till jakten. Bland hottentotsna när en man har dödat en lion, en leopard, en elefant eller en noshörning, uppskattas han en viktig hjälte, men han måste att återstå hemma ganska överksam för tre dagar, som hans wife inte kan komma under nära honom; hon åläggas också för att begränsa sig herself till ett fattigt bantar och för att äta inte mer, än är knappt nödvändig till uppehållet hon i vård-. På motsvarande sätt anser samarna den

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höjden av härlighet för att döda en björn, som de **betraktar** konungen av fän. Ändå betraktas måste alla manarna, som tar del i slakten, som orena och bo vid dem för tre dagar i en koja eller en tent som special göras för dem, var de klipper upp och laga mat björn carcass. Renen, som kom med i carcassen på en pulka, kan inte vara drivande vid en woman för ett helt år; sannerligen enligt ett konto, kan den inte användas av anybody för den period.

//**considers**//

34a) And he was as good as his word. "Thank you," said Frank; "now you had better brush your own shoes." This had not occurred to Dick, for in general the professional boot-black **considers** his blacking too valuable to expend on his own shoes or boots, if he is fortunate enough to possess a pair. The two boys now went downstairs together. They met the same servant who had spoken to Dick a few minutes before, but there was no recognition.

34b) Och han var så god, som his uttrycker. "Tacka dig," sade uppriktigt; "nu bör du borsta ditt eget skor.", Detta hade inte uppstått till deckaren, för i allmänhet starta-22#svärtar de professional **betraktar** his som för svärtar värduablen för att förbruka på hans eget, skor eller kängor, om han är gynnsam nog att äga en para. De två pojkar gick nu downstairs tillsammans. De mötte den samma servanten som hade talat till deckarefåtalet minuter för, men det fanns inte någon recognition.

35a) What the tender poetic youth dreams, and prays, and paints today, but shuns the ridicule of saying aloud, shall presently be the resolutions of public bodies, then shall be carried as grievance and bill of rights through conflict and war, and then shall be triumphant law and establishment for a hundred years, until it gives place, in turn, to new prayers and pictures. The history of the State sketches in coarse outline the progress of thought, and follows at a distance the delicacy of culture and of aspiration. The theory of politics, which has possessed the mind of men, and which they have expressed the best they could in their laws and in their revolutions, **considers** persons and property as the two objects for whose protection government exists. Of persons, all have equal rights, in virtue of being identical in nature. This interest, of course, with its whole power demands a democracy.

35b) Vad den mjuka poetiska youthen drömm, och ber och målar i dag, men, skyr förlöjliga av ordstävets aloud, just nu är upplösningarna av offentligt förkroppsligar, då bärs som missnöje och räkning av rätter till och med konflikt och krig och är därefter den triumphant lag och etableringen för hundra år, tills den ger sig förlägger, i sin tur, till nya prayers och föreställer. Historien av det statligt skissar i grovt skisserar fortskrida av tanke och följer på en distansera läckerheten av kultur och av ambitionen. Teorin av politics, som har besatt vara besvärad av manar, och, som de har uttryckt det mest väl, dem kunde i deras lagar och i deras rotationer, **betraktar** personer och egenskapen, som tvåna anmärker för vems skyddsregering finns. Av personer har alla jämbördiga rätter, i virtue av att vara identiska i natur. Detta intresserar, naturligtvis med dess helt driva begärningar en demokrati.

36a) This song has been a favorite in Germany for forty years, and will remain a favorite always, maybe. [Figure 5] I have a prejudice against people who print things in a foreign language and add no translation. When I am the reader, and the author **considers** me able to do the translating myself, he pays me quite a nice compliment--but if he would do the translating for me I would try to get along without the compliment. If I were at home, no doubt I could get a translation of this poem, but I am abroad and can't; therefore I will make a translation myself. It may not be a good one, for poetry is out of my line, but it will serve my purpose--which is, to give the unGerman young girl a jingle of words to hang the tune on until she can get hold of a good version, made by some one who is a poet and knows how to convey a poetical thought from one language to another.

36b) Denna song har varit en favorit i Tyskland för forty år och skar återstår en favorit alltid, kanske. [Diagram 5] Jag har en prejudice mot folk som skriver ut saker i ett utländskt språk och tillfogar ingen översättning. När jag är avläsaren, och författaren **betraktar** mig kompetent att göra översättningen myself, betalar han mig ganska en trevlig komplimang--men, om han skade, gör översättningen för mig som jag skade försök att få along utan komplimang. Om jag var hemmastadd, inget tvivel kunde jag få en översättning av denna poem, men jag är utomlands och kan inte; därför skar jag gör en översättning myself. Den kan inte vara god, for poetry är ut ur min fodrar, men den skar den min serven ämnar--vilket är, för att ge den unGerman unga flickan ett klirr av uttrycker på till hängningen trimma, tills hon kan få hållen av en god version, gjort av någon, som är en poet, och vet hur man framför en poetisk tanke från ett språk till another.

37a) Let us call it an instinct--a blind, unreasoning instinct, which cannot and does not distinguish between good morals and bad ones, and cares nothing for results to the man provided its own contentment be secured; and it will ALWAYS secure that. Y.M. It seeks money, and it probably **considers** that that is an advantage for the man? O.M. It is not always seeking money, it is not always seeking power, nor office, nor any other MATERIAL advantage.

37b) Låt oss appellen den en instinkt--en blind unreasoning instinkt, som kan inte och inte skiljer mellan goda morals och bjöd, och att bry sig ingenting för resultat till manen g dess egna belåtenhet säkras; och den skar ALLTID säkert att. Y.M. Den sökandenpengar och den **betraktar** antagligen det som är en fördel för manen? O.M. Den söker inte alltid pengar, söker den inte alltid driver, nor kontoret nor någon annan MATERIELL fördel.

38a) These well-known legends, which arose within what--as compared with any previous time--was an exceedingly enlightened period, and which were steadfastly believed by a vast multitude of Jews and Christians for ages, are but single examples among scores which show how inevitably such traditions regarding sacred books are developed in the earlier stages of civilization, when men explain everything by miracle and nothing by law. [[290]] As the second of these laws governing the evolution of sacred literature may be mentioned that which we have constantly seen so effective in the growth of theological ideas--that to which Comte gave the name of the Law of Wills and Causes. Obedient to this, man attributes to the Supreme Being a physical,

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intellectual, and moral structure like his own; hence it is that the votary of each of the great world religions ascribes to its sacred books what he **considers** absolute perfection: he imagines them to be what he himself would give the world, were he himself infinitely good, wise, and powerful. A very simple analogy might indeed show him that even a literature emanating from an all-wise, beneficent, and powerful author might not seem perfect when judged by a human standard; for he has only to look about him in the world to find that the work which he attributes to an all-wise, all-beneficent, and all-powerful Creator is by no means free from evil and wrong. But this analogy long escapes him, and the exponent of each great religion proves to his own satisfaction, and to the edification of his fellows, that their own sacred literature is absolutely accurate in statement, infinitely profound in meaning, and miraculously perfect in form.

38b) Dessa välkända legender, som uppstod inom vad--som jämfört med någon föregående tid--var en exceedingly upplyst period, och som troddes stadfastly av en vast multitude av judar och Christians för åldrar, var, men singlexempel bland görar poäng, som visar hur oundvikligen sådan traditioner angående sakralt bokar framkallas i det tidigare arrangerar av civilisation, när manar förklarar allt vid miracle och ingenting enligt lag. [[290]] Som sekunden av dessa lagar kan reglering av evolutionen av sakral literature nämnas det som vi constantly har constantly sett så effektivt i tillväxten av theological idéer--det som Comte gav det känt av lagen av Wills och orsakar till. Lydigt till detta, manattribut till den suveräna beingen en läkarundersökning som är intellektuell och den moraliska strukturnågot liknande hans eget; hence är det att votaryen av varje av de viktiga världsreligionsna tillskrivar till dess sakralt bokar vad han **betraktar** absolut perfektion: han föreställer dem för att vara vad han som var själv, skade give världen, var honom själv oändligt gott, klokt och kraftigt. En mycket enkel analogi might sannerligen att visa honom att även en literature som emanating från en22#klok, välgörande och kraftig författare inte might att verka, göra perfekt, när du bedömas av en human standart; för har han endast att se om honom i världen för att finna att all-22#välgörande och all-22#kraftig skaparen den arbete, som han tillskrivar till ett22#klokt, är vid inget hjälpmedel fritt från ondska och felt. Men bevisar långa flykter för denna analogi honom och exponenten av varje viktig religion till hans egna tillfredsställelse, och till edificationen av hans killar, att deras egna sakrala literature är absolut exakt i meddelandet som oändligt är djupsinnigt i menande, och miraculously, göra perfekt bildar in.

39a) "But, after all, there was such a person. That's clear, isn't it? And now he **considers** that we are engaged, and--and he insists on marrying me." "That," he said, "is really easy to understand. I don't blame him at all.

39b) "Men, efter alla, fanns det en sådan person. Det är klar, inte är den? Och nu **betraktar** han, att vi är förlovade, och--och han insisterar på att att gifta sig mig.", "Är det," sade han, "egentligen lätt att förstå. Jag klandrar inte honom alls.//Belief//

40a) As she went out she stopped in the Doorway and crossed her Heart, meaning that she would die before she would tell anything. But I was not comfortable. It is not a pleasant thought that your best friend **considers** you married and gone beyond recall, when in truth you are not, or even thinking about it, except in idle moments. The seen now changes. Life is nothing but such changes

40b) Som hon gick ut, stoppade korsade hon i dörröppningen och her hjärta som var menande, som hon skade matrisen, för hon skade berättar något. Men jag var inte bekväm. Det är inte en angenäm tanke att din mest väl vän **betraktar** dig att gifta sig och borta utöver återkallelse, när i sanning du inte är, eller jämnt tänkande om den, utom i overksammas ögonblick. De sedda nu ändringarna. Liv är ingenting utom sådan ändringar

41a) And just then I looked up, and the Adventuress was staring in the door at me with the meanest look on her face. I draw a Veil over the remainder of our happy hour. Suffice it to say that he **considers** me exactly the tipe he finds most attractive, and that he does not consider my noze to short. We had a long dispute about this. He thinks I am wrong and says I am not an acquiline tipe

41b) Och rättvist därefter såg jag upp, och adventuressen stirrade i dörren på mig med den mest genomsnittliga looken på henne vänder mot. Jag drar en skylla över resten av vår lyckliga timme. Suffice den till något att säga att han **betraktar** mig exakt tipen som han finner mest attractive, och att han inte **betraktar** min noze att kortsluta. Vi hade en lång tvist härom. Han funderare mig är fel och något att säga som jag inte är en acquiline22#tipe

42a) But I am not afraid of your seeing what he writes." "He writes like a sensible man," replied Emma, when she had read the letter. "I honour his sincerity. It is very plain that he **considers** the good fortune of the engagement as all on my side, but that he is not without hope of my growing, in time, as worthy of your affection, as you think me already. Had he said any thing to bear a different construction, I should not have believed him." "My Emma, he means no such thing.

42b) Men jag är inte rädd av ditt se vad han skriver. ", "Skriver han något liknande en förnuftig man," svarade Emma, då hon hade läst märka. "Hedrar jag hans sincerity. Det är mycket vanligt att han **betraktar** den goda förmögenheten av kopplingen som alla på min sida, men att han inte är without hopp av min växa, i tid, som worthy av din affektion, som dig funderare mig redan. Hade han som var said något ting som uthärdar en olik konstruktion, mig bör inte ha trott honom. ", "Min Emma, honom hjälpmedel inget sådan ting.

43a) I know those who would be shocked by such a representation of Mr Elliot, who would have difficulty in believing it; but I have never been satisfied. I have always wanted some other motive for his conduct than appeared. I should like to know his present opinion, as to the probability of the event he has been in dread of; whether he **considers** the danger to be lessening or not." "Lessening, I understand," replied Mrs Smith. "He thinks Mrs Clay afraid of him, aware that he sees through her, and not daring to proceed as she might do in his absence. But since he must be absent some time or other, I do not perceive how he can ever be secure while she holds her present influence.

43b) Jag vet att de som skade, chockas av en sådan framställning av Mr Elliot, som skade har svårighet, i att tro den; men jag aldrig har tillfredsställts. Jag har alltid önskat någon annan bevekelsegrund för hans uppförande än synts. Jag bör gilla för att veta

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hans närvarande åsikt, om probabilityen av händelsen som han har varit i fruktan av; huruvida **betraktar** han faran att minska eller inte. ", "Minska, förstår jag," svarad Mrs Smed. "Honom funderare Mrs Lera som är rädd av honom som är medveten, att han ser till och med henne och inte vågar för att fortsätta, som hon might att göra i hans frånvaro. Men, sedan han måste vara frånvarande någon tid eller annan, märker jag inte hur han kan någonsin vara den säkra stunden som hon rymmer her närvarande påverkan.

44a) His eyes were fixed on Marianne, and, after a silence of some minutes, he said, with a faint smile, "Your sister, I understand, does not approve of second attachments." "No," replied Elinor, "her opinions are all romantic." "Or rather, as I believe, she **considers** them impossible to exist." "I believe she does. But how she contrives it without reflecting on the character of her own father, who had himself two wives, I know not.

44b) His synar var fixat på Marianne, och, efter en tysta av några minuter, sade han, med en svimma ler, "din syster, jag förstår, godkänner inte av andra tillbehör.", "Är nr.en," svarade Elinor, "her åsikter all romantiker.", "Eller snarlikt, som jag tror, **betraktar** hon dem omöjliga att finnas.", "Tror jag henne. Men, hur hon contrives den utan att reflektera på tecknet av her egna fader, som hade själva två wives, vet jag inte.

**//considered//**

45a) "Give us a room together," he said to the clerk. Luke did not altogether like this arrangement, but hardly felt like objecting. He did not wish to hurt the feelings of J. Madison Coleman, yet he **considered** that, having known him only six hours, it was somewhat imprudent to allow such intimacy. But he who hesitates is lost, and before Luke had made up his mind whether to object or not, he was already part way upstairs--there was no elevator--following the bellboy, who carried his luggage. The room, which was on the fourth floor, was of good size, and contained two beds.

45b) "Ge oss ett rum tillsammans," sade han till vara kontorist. Luke gillade inte alldeles denna ordning, utan menade knappt likt anmärka. Han önskade inte att göra ond känslorna av J. Madison Coleman, yet han som var **ansedd** det och att ha bekant honom endast sex timmar, den var något imprudent att låta sådan intimacy. Men han, som tvekar, är borttappad, och, för Luke hade gjort upp his att vara besvärad huruvida för att anmärka eller inte, honom var redan delen långt uppför trappan--det fanns inte någon hiss--efter piccolon, som bar hans bagage. Rummet, som var på fourthen, däckar, var av gott storleksanpassar, och innehållna två bäddar ned.

46a) Jo behaved herself with exemplary propriety, and when Amy was happily surrounded by her guard of honor, Jo circulated about the hall, picking up various bits of gossip, which enlightened her upon the subject of the Chester change of base. She reproached herself for her share of the ill feeling and resolved to exonerate Amy as soon as possible. She also discovered what Amy had done about the things in the morning, and **considered** her a model of magnanimity. As she passed the art table, she glanced over it for her sister's things, but saw no sign of them. "Tucked away out of

sight, I dare say," thought Jo, who could forgive her own wrongs, but hotly resented any insult offered her family. "Good evening, Miss Jo.

46b) Jo uppförde sig herself med exemplarisk propriety, och då amyen omgavs lyckligt av her väktare av heder, Jo cirkulerade om korridoren som väljer upp olika bitar av skvaller, som upplyst hon på betvinga av den Chester ändringen av baserar. Hon förebrådde sig herself för henne delar av den sjuka känslan och löst för att exonerate amyen så snart som möjligheten. Hon upptäckte också vad amyen hade gjort om saker i morgningen, och ansett henne en modellera av magnanimity. Bordlägga, som hon passerade konsten, kasta en blick sågar hon över den för her sisters saker, men inget undertecknar av dem. "Tucked ut ur siktar bort, mig vågar något att säga," tanke Jo, som kunde forgive som her eget förorättar, men hardes över varmt någon skymf erbjöd her familj. "God afton, Miss Jo.

47a) Daisy, who was fond of going about peddling kisses, lost her best customer and became bankrupt. Demi, with infantile penetration, soon discovered that Dodo like to play with 'the bear-man' better than she did him, but though hurt, he concealed his anguish, for he hadn't the heart to insult a rival who kept a mine of chocolate drops in his waistcoat pocket, and a watch that could be taken out of its case and freely shaken by ardent admirers. Some persons might have **considered** these pleasing liberties as bribes, but Demi didn't see it in that light, and continued to patronize the 'the bear-man' with pensive affability, while Daisy bestowed her small affections upon him at the third call, and **considered** his shoulder her throne, his arm her refuge, his gifts treasures surpassing worth. Gentlemen are sometimes seized with sudden fits of admiration for the young relatives of ladies whom they honor with their regard, but this counterfeit philoprogenitiveness sits uneasily upon them, and does not deceive anybody a particle. Mr. Bhaer's devotion was sincere, however likewise effective--for honesty is the best policy in love as in law.

47b) Tusenskönan som var förtjust av att gå om att langa kyssar som var borttappad her mest väl kund och, blev bankruttt. Demi med barn- genomträngning, upptäckte snart, att Dodonågot liknande som leker med "uthärda-22#bemannar" mer väl, än hon gjorde honom, men görar ond though, dolde han hans kval, for han hade inte hjärtan som förolämpar ett rivaliserande vem höll ett min av choklad tappar i hans fick- waistcoat och en watch som kunde tas ut ur dess fall och fritt skakas av ivriga beundrare. Några personer might att ha **ansett** dessa behagliga liberties som mutor, men Demi såg inte den däri tända, och fortsatt för att behandla nedlåtande "uthärda-22#bemanna" med eftertänksam affability, skänkte stundtusenskönan her små affektioner på honom på den tredje appellen, och **ansett** knuffar his her biskopsstol, his beväpnar her refuge, hans gåvor uppskattar värd surpassing. Gentlemen gripas ibland med plötsliga passformar av beundran för den unga släkten av damtoalett som de hedrar med deras regard, men denna förfalskade philoprogenitiveness sitter uneasily på dem och bedrar inte anybody en partikel. Fromheten för Mr. Bhaers var ärlig, however jämväl effektivt--för ärlighet är den mest väl politiken som är förälskad som i lag.

48a) This Travis had made several friendly overtures to Dick and his room-mate, and had invited them to call round at the bar-room where he tended, and take something. But this invitation had never been accepted, partly because the boys were better engaged



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in the evening, and partly because neither of them had taken a fancy to Mr. Travis; which certainly was not strange, for nature had not gifted him with many charms, either of personal appearance or manners. The rejection of his friendly proffers had caused him to take a dislike to Dick and Henry, whom he **considered** stiff and unsocial. "What makes you think it was Travis?" asked Fosdick. "He isn't at home in the daytime." "But he was to-day

48b) Denna Travis hade gjort flera vänligt förslag till deckaren och hans room-mate och hade inbjudet dem till appellen att runda på bomma för-hyr rum, var han ansade, och taken något. Men denna inbjudan aldrig hade accepterats, delvis, därför att pojkarna var mer väl förlovat i aftonen, och delvis, därför att neither av dem hade tagit en inbillning till Mr. Travis; vilket inte var bestämt konstigt, for, naturen hade inte begåvat honom med många berlock, endera av personligt utseendemässigt eller sätt. Kasseringen av hans vänskapsmatch proffers hade orsakat honom för att ta en motvilja till deckaren och henryen, som honom det **ansedd** lik och unsocial. "Vad gör dig funderare, var det Travis?", frågade Fosdick. "Är han inte hemmastadd i dagen.", "Bara han var i dag

49a) Roderick Elliston, who, a little while before had held himself so scornfully above the common lot of men, now paid full allegiance to this humiliating law. The snake in his bosom seemed the symbol of a monstrous egotism, to which everything was referred, and which he pampered, night and day, with a continual and exclusive sacrifice of devil-worship. He soon exhibited what most people **considered** indubitable tokens of insanity. In some of his moods, strange to say, he prided and gloried himself on being marked out from the ordinary experience of mankind, by the possession of a double nature, and a life within a life. He appeared to imagine that the snake was a divinity-not celestial, it is true, but darkly infernal- and that he thence derived an eminence and a sanctity, horrid, indeed, yet more desirable than whatever ambition aims at.

49b) Roderick Elliston, som, lite stund, för det has rymt självt så scornfully ovanför allmänningraddamanarna, betalade nu full trohet till denna förödmjuka lag. Snaken i hans barm verkade symbolet av en monstrous egotism, som allt sågs till, och som han skämdde bort, natten och dagen, med ett ständig och artikel med ensamrättoffer av jäkel-22#tillber. Han ställde ut snart vad mest folk **ansedd** otvivelaktig tokens av sinnessjukdom. I några av hans moods konstigt till något att säga, prided gloried han och självt på att markeras ut från ordinaryen erfar av mankind, vid possessionen av en dubbel natur och ett liv inom ett liv. Han verkade att föreställa, att snaken var en inte himmelsk divinity-, den är riktig, men mörkt infernal- och att han härledde därifrån en berömmelse och en helighet, horrid, sannerligen, yet mer önskvärd än, whatever ambitionsyften på.

### ***Likelihood (a subgroup of 'Opinion')***

1a) I'm not in the least angry. I've only a great desire to retrieve the situation. Do you consider that Warburton has left us for ever?" "I can't tell you; I don't understand you. It's all over; please let it rest.

1b) Jag är inte i det least ilsket. Jag har endast en viktig lust att hämta läget. **Betraktar** du att Warburton har lämnat oss för någonsin? ", "Kan jag inte berätta dig; Jag förstår inte dig. Den är all över; låt var god den vilar.

2a) "But, after all, there was such a person. That's clear, isn't it? And now he **considers** that we are engaged, and--and he insists on marrying me." "That," he said, "is really easy to understand. I don't blame him at all.

2b) "Men, efter alla, fanns det en sådan person. Det är klar, inte är den? Och nu **betraktar** han, att vi är förlovade, och--och han insisterar på att att gifta sig mig.", "Är det," sade han, "egentligen lätt att förstå. Jag klandrar inte honom alls.

3a) "What's the matter with you, Bab?" he said. "You were rather rude to me last night and now you've been looking through me and not at me ever since I came, and I'll bet you're feverish." "Not at all." I said, in a cold tone. "I may be excited, because of war and my Country's Peril. But for goodness sake don't act like the Family, which always **considers** that I am sick when I am merely intence." "Intence about what?" he asked. But can one say when one's friends are a disappointment to one?

3b) "Vad är materien med dig, Bab?", han sade. "Var du ganska ohyfsad till mig den sist natten, och nu har du sett till och med mig och inte på mig någonsin, sedan jag kom, och jag skar vad som du är febrig.", "Inte alls.", Jag sade, i en förkylning tonar. "Kan jag vara upphetsad, på grund av kriga och min landets Peril. Men för godhet agerar saken inte något liknande Famileyen, som **betraktar** alltid att jag är sjuk, när jag är bara intencen.", "Intence om vad?", han frågade. Men kan en något att säga, när one vänner är en disappointment till en?

### *Cogitation*

1a) There is no reason, however, that we know, for rejecting the account of Luke. I doubt not, the expression was used by Jesus. I shall presently **consider** its meaning. I have only brought these accounts together, that you may judge whether it is likely that a solemn institution, to be continued to the end of time by all mankind, as they should come, nation after nation, within the influence of the Christian religion, would have been established in this slight manner -- in a manner so slight, that the intention of commemorating it should not appear, from their narrative, to have caught the ear or dwelt in the mind of the only two among the twelve who wrote down what happened. Still we must suppose that the expression, "This do in remembrance of me," had come to the ear of Luke from some disciple who was present.

1b) Det finns inget resonerar, emellertid, att vi vet, för kassering av kontot av Luke. Jag tvivlar inte, uttryckt användes av Jesus. Jag **betraktar** just nu dess menande. Jag har kommit med endast dessa konton tillsammans, det som du kan bedöma huruvida den är rimlig att en högtidlig institution, att fortsättas till avsluta av tid av all mankind, som de bör komma, nationen efter nation, inom påverkan av den kristna religionen, skade har varit etablerad i detta obetydliga sätt -- i för sätt en förolämpning så bör det avsikten av att □ fira minnet □ av den inte visas, från deras berättelse, att ha fångat gå i ax, eller bött i vara besvärad av de enda tvåna bland tolvna vem skrev, besegra vad händde.

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Stillbilden som vi måste anta, att uttryckt, "detta gör i minne av mig," hade kommit till gå i ax av Luke från någon lärjunge som var närvarande.

2a) I know there's boodle in her, and I mean to keep her. What I want is some points which may save me needless expense, and which I'm prepared to pay for, money down. The thing for you to **consider** is just this, Am I to deal with you or direct with your principal? If you are prepared to give me the facts right off, why, name your figure. Only one thing," added Jim, holding a finger up, "when I say 'money down' I mean bills payable when the ship returns, and if the information proves reliable.

2b) Jag vet att det finns boodle i henne, och jag betyder till uppehållet henne. Vad jag önskar, är något pekar som kan räddningen mig som är needless för att uppta som omkostnad, och som jag är förberedd att betala för, pengar besegrar. Tinget för att dig ska **betrakta** rättvis är är detta, mig som handlar med dig eller som riktar med ditt främsta? Om du är förberedd att ge rätt av mig fakta, varför, namnge ditt diagram. Endast ett ting, "tillfogade upp Jim, gårdsbruksenhet en fingra, ", när I-något att säga "pengar besegrar" mig betyder betalbara räkningar, när shipen går tillbaka, och om informationen bevisar pålitligt.

3a) You are English boys, you will remain English boys, and you will keep that name unsmirched. Give yourselves no further concern, let your minds be at peace. **Consider** this: while all England is marching against us, who is in the van? Who, by the commonest rules of war, will march in the front? Answer me."

3b) Du är engelska pojkar, skar du återstår engelska pojkar, och du skar uppehållet som känt unsmirched. Give dig inget mer ytterligare bekymmer, 15At ditt varar besvärad är på peace. **Betrakta** detta: stund som all England marscherar mot oss, som är i skåpbilen? Vem vid det mest gemensam härskar av krigar, skar marscherar framtill? Svvara mig. "

4a) Then organize the Republic. And on the whole this method has some large advantages; for whereas a revolution destroys some lives which cannot well be spared, the dynamite way doesn't. **Consider** this: the conspirators against the Czar's life are caught in every rank of life, from the low to the high. And consider: if so many take an active part, where the peril is so dire, is this not evidence that the sympathizers who keep still and do not show their hands, are countless for multitudes? Can you break the hearts of thousands of families with the awful Siberian exodus every year for generations and not eventually cover all Russia from limit to limit with bereaved fathers and mothers and brothers and sisters who secretly hate the perpetrator of this prodigious crime and hunger and thirst for his life?

4b) Organisera därefter republiken. Och över huvud taget har denna metod några stora fördelar; för, eftersom en rotation förstör, några liv, som kan inte välla fram, munhuggas, dynamiten långt inte. **Betrakta** detta: conspiratorsna mot tsar liv fångas i varje frodigt av liv, från lowen till kicken. Och betrakta: om så många taken per aktiv del, var perilen är så förfärligt, är detta att inte bevisa, att sympatisörarna som uppehällestillbilden och inte visar att deras räcker, är otaligt för multitudes? Kan du bryta hjärtorna av tusentals familjer med den fruktansvärda Siberian utflyttningen varje år för utvecklingar, och inte slutligen att täcka all Ryssland från begränsa till begränsar med sörjande fäder och

fostrar och syskongrupper som hatar perpetratoren av denna prodigious brott och hunger och törstar i hemlighet för hans liv?

5a) The beginning of the new year found Mark Twain sailing buoyantly on a tide of optimism. He believed that with H. H. Rogers as his financial pilot he could weather safely any storm or stress. He could divert himself, or rest, or work, and **consider** his business affairs with interest and amusement, instead of with haggard anxiety. He ran over to Hartford to see an amateur play; to Boston to give a charity reading; to Fair Haven to open the library which Mr. Rogers had established there; he attended gay dinners, receptions, and late studio parties, acquiring the name of the "Belle of New York." In the letters that follow we get the echo of some of these things. The Mrs. Rice mentioned in the next brief letter was the wife of Dr.

5b) Början av det fann nya året markerar Twain som buoyantly seglar på en tide av optimism. Han trodde det med H.H. Rogers, som hans finansiella pilot- honom kunde rida ut säkert någon storm eller spänning. Han kunde avleda självt, eller vila eller fungera och **betraktar** hans affärsangelägenheter med intresserar och munterhet, i stället för med haggard ångest. Han körde över till Hartford för att se en amatör leka; till Boston som ger en välgörenhetläsning; till mässatillflyktsorten som öppnar arkivet som Mr. Rogers hade etablerat där; han deltog i glada matställear, mottaganden och sena studiopartier som får det känt av "bellen av New York.", I märker som följer oss får eka av några av dessa saker. Mrs.en Rice som nämns i den nästa resumén, märker var wifen av dr.en

6a) It's sitting there, at least," said Mr. William, correcting himself, on reflection, "unless it's bolted!" "Heaven keep her happy!" said the Chemist aloud, "and you too, Philip! and you, William! I must **consider** what to do in this. I may desire to see this student, I'll not detain you any longer now. Good-night!"

6b) Den sitter där, åtminstone, ”sade Mr. William, att korrigera som är självt, på reflexion, ”, om inte den har kasta i sig!”, ”Himmeluppehälle hon som är lycklig!””, sade kemisten aloud, ”och dig för, Philip! och dig, William! Jag måste **betrakta** vad för att göra i detta. Jag kan lust att se denna deltagare, mig skar för att inte fördröja dig any longer nu. Good-night! ”

7a) He took her outstretched hand, and retained it in his. 'My dear, I have remained all night at my table, pondering again and again on what has so painfully passed between us. When I **consider** your character; when I **consider** that what has been known to me for hours, has been concealed by you for years; when I **consider** under what immediate pressure it has been forced from you at last; I come to the conclusion that I cannot but mistrust myself.' He might have added more than all, when he saw the face now looking at him. He did add it in effect, perhaps, as he softly moved her scattered hair from her forehead with his hand.

7b) Han tog henne outstretched räcker, och behållet den i his. 'Den min raringen, har jag återstått all natt på min bordlägger och att grubbla igen och igen på vad painfully har så painfully passerat mellan oss. När jag **betraktar** ditt tecken; när jag **betraktar** att vad har varit bekant till mig för timmar, har dolts av dig för år; när jag **betraktar** under

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vilket omgående tryck det har tvingats från dig äntligen; Jag kommer till avslutningen, som jag kan inte, men att vara misstänksam myself. ', Han might att ha tillfogat mer än alla, när han sågar vända mot som ser nu honom. Han tillfogade den verkställer in, kanske, som han som är rörd her spridda hår från her panna med his, räcker slappt.

8a) I exclaimed, in a state of high ecstatic fervour, that not a moment's consideration could be necessary. I bound myself by the required promise, in a most impassioned manner; called upon Traddles to witness it; and denounced myself as the most atrocious of characters if I ever swerved from it in the least degree. 'Stay!' said Miss Lavinia, holding up her hand; 'we resolved, before we had the pleasure of receiving you two gentlemen, to leave you alone for a quarter of an hour, to **consider** this point. You will allow us to retire.' It was in vain for me to say that no consideration was necessary.

8b) Jag utropade, i ett statligt av extatisk fervour för kicken, att inte ett ögonblicks övervägande kunde vara nödvändigt. Jag begränsar mig myself vid krävd lovar, i ett mest passionerad sätt; kallat på Traddles för att bevittna den; och skarpt kritisera myself som det mest atrocious av tecken, om jag swerved någonsin från den i den minst graden. "Stag!", said Miss Lavinia, gårdsbrukshet upp henne räcker; 'löste vi, för vi hade nöjet av hälerit dig två gentlemen, för att lämna dig ensam för en inkvartera av en timme, för att **betrakta** detta pekar. Du skar låter oss avgå. ', Det var förgäves för mig till något att säga att inget övervägande var nödvändigt.

9a) \* Millennial Star, Vol. XV, p. 68. This meeting was held on June 16, and a committee from Jackson County presented the following proposition: "That the value of the lands, and the improvements thereon, of the Mormons in Jackson County, be ascertained by three disinterested appraisers, representatives of the Mormons to be allowed freely to point out the lands claimed and the improvements; that the people of Jackson County would agree to pay the Mormons the valuation fixed by the appraisers, WITH ONE HUNDRED PER CENT ADDED, within thirty days of the award; or, the Jackson County citizens would agree to sell out their lands in that county to the Mormons on the same terms." The Mormon leaders agreed to call a meeting of their people to **consider** this proposition. The fifteen Jackson County committeemen, it may be mentioned, in crossing the river on their way home, were upset, and seven of them were drowned, including their chairman, J. Campbell, who was reported to have made threats against Smith. The latter thus reports the accident in his autobiography, "The angel of God saw fit to sink the boat about the middle of the river, and seven, out of the twelve that attempted to cross were drowned, thus suddenly and justly went they to their own place by water."

9b) \* Millennial Star, Vol. XV P. 68. Detta möte rymdes på Juni 16, och en kommitté från det Jackson länet framlade efter propositionen: "Som värdera av länderna och förbättringarna därom, av mormonsna i det Jackson länet, förvissa sig om av tre disinterested appraisers, tekniker av mormonsna för att vara tillåten fritt att peka ut de fordrade länderna och förbättringarna; instämna för att betala mormonsna valuationen som fixas av appraisersna, MED HUNDRA PROCENT som TILLFOGAS, inom trettio dagar av utmärkelsen, att folket av det Jackson länet skade; eller Jackson skade de ståndsmissiga medborgarna instämm för att sälja ut deras län för länder däri till mormonsna på samma benämner.", De Mormon leadersna instämde till appellen ett

möte av deras folk som **betraktar** denna proposition. De femton Jackson ståndsmässiga kommittémedlemmarna, kan det nämnas, i att korsa riveren på deras långt hem, var rubbningen, och sju av dem drunknades, inklusive deras ordförande, J. Campbell, som anmäldes för att ha gjort threats mot smed. Sistnämnden anmäler thus olyckan i hans självbiografi, ”sågar ängeln av guden passformen att sjunka fartyget om en mitt av riveren och sju, ut ur tolvna som försökte att korsa drunknades, således gick plötsligt och justly dem till deras eget förlägger bevattnar by.”,

10a) The great body of theologians who have so long resisted the conclusions of the men of science have claimed to be fighting especially for "the truth of Scripture," and their final answer to the simple conclusions of science regarding the evolution of the material universe has been the cry, "The Bible is true." And they are right--though in a sense nobler than they have dreamed. Science, while conquering them, has found in our Scriptures a far nobler truth than that literal historical exactness for which theologians have so long and so vainly contended. More and more as we **consider** the results of the long struggle in this field we are brought to the conclusion that the inestimable value of the great sacred books of the world is found in their revelation of the steady striving of our race after higher conceptions, beliefs, and aspirations, both in morals and religion. Unfolding and exhibiting this long-continued effort, each of the great sacred books of the world is precious, and all, in the highest sense, are true. Not one of them, indeed, conforms to the measure of what mankind has now reached in historical and scientific truth; to make a claim to such conformity is folly, for it simply exposes those who make it and the books for which it is made to loss of their just influence.

10b) Stören förkroppsligar av teologer, som har, så motstod long avslutningarna av manarna av vetenskap har fordrat för att slåss speciellt för ”sanningen av Scripture,”, och deras sista svar till de enkla avslutningarna av vetenskap angående evolutionen av den materiella universen har varit skriket, ”bibeln är riktigt.”, Och de är högra--though i en avkänning som är mer nobler än har de, dreamed. Vetenskap stunden som erövrar dem, har funnit i vår Scriptures en långt mer nobler sanning än den ordagranna historiska exactness, som teologer har för, så long, och stred så vainly. Mer och mer, som vi **betraktar** resultaten av det långt, kämpar i detta fält som vi kommas med till avslutningen, som de inestimable värderar av det viktiga sakralt bokar av världen finnas i deras revelation av sträva för stödja av vår race efter högre befruktningar, troar och ambitioner, både i morals och religion. Veckla upp och ställa ut detta lång-22#fortsatte försök, varje av det viktiga sakralt bokar av världen är dyrbart, och alla, i den högsta avkänningen, är riktiga. Inte en av dem, att inordna sig sannerligen till mäta av vad mankind har nu nått i historisk och vetenskaplig sanning; att göra en fordra till sådan konformism är galenskap, for den exponerar enkelt de som gör den, och bokar för vilket den göras till förlust av deras rättvisa påverkan.

11a) Courage is resistance to fear, mastery of fear -- not absence of fear. Except a creature be part coward it is not a compliment to say it is brave; it is merely a loose misapplication of the word. **Consider** the flea! -- incomparably the bravest of all the creatures of God, if ignorance of fear were courage. Whether you are asleep or awake he will attack you, caring nothing for the fact that in bulk and strength you are to him as are the massed armies of the earth to a sucking child; he lives both day and night and all

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days and nights in the very lap of peril and the immediate presence of death, and yet is no more afraid than is the man who walks the streets of a city that was threatened by an earthquake ten centuries before. When we speak of Clive, Nelson, and Putnam as men who "did n't know what fear was," we ought always to add the flea -- and put him at the head of the procession. -- <Pudd'nhead Wilson's

11b) Kurage är motstånd till skräck, herravälde av skräck -- inte frånvaro av skräck. Except en varelse är delfegisen, är det inte en komplimang till något att säga som den är modig; det är bara en lös misapplication av uttrycka. **Betrakta** loppan! -- incomparably det mest modig allra varelserna av guden, om okunnighet av skräck var kurage. Huruvida är vaknar du sovande eller honom skar angrepp dig och att att bry sig ingenting för faktumet som i i stora partier och styrka du är till honom, som är de samlas arméerna av mullen till ett sugande barn; han bor både dygn och alla dygn i mycket varven av perilen och den omgående närvaroen av död och yet är inte mer rädd, än är manen som går streetsna av en stad, som hotades av ett jordskalv tio århundraden för. Vet vilken skräck var, när vi talar av Clive, Nelson och Putnam som manar som "gjorde n't," oss ought alltid att tillfoga loppan -- och satt honom på huvudet av processionen. -- <Pudd'nhead Wilsons

12a) Had I waited a day longer to speak, I had been too late. Behold, State Street thinks, and Wall Street doubts, and begins to prophesy!' It cannot be wondered at, that this general inquest into abuses should arise in the bosom of society, when one **considers** the practical impediments that stand in the way of virtuous young men. The young man, on entering life, finds the way to lucrative employments blocked with abuses. The ways of trade are grown selfish to the borders of theft, and supple to the borders (if not beyond the borders) of fraud.

12b) Hade hade jag väntade en dag longer för att tala, mig varit för sen. Skåda statliga Streetfunderare, och Wallen Street tvivlar och börjar att sia! ', Den kan inte undras på, den denna allmänna inquest in i missbruk bör uppstå i barmen av societyen, när man **betraktar** de praktiska hindrarna som står i långt av dygdiga unga manar. Den unga manen, på skrivande in liv, finner långt till inbringande employments som blockeras med missbruk. Vägen av handel är fullvuxet själviskt till gränisar av theft, och böjligt till gränisar (om inte utöver gränisar), av bedrägeri.

13a) The sky is less grand as it shuts down over less worth in the population. Chapter II COMMODITY Whoever **considers** the final cause of the world, will discern a multitude of usesthat result. They all admit of being thrown into one of the following classes; Commodity; Beauty; Language; and Discipline. Under the general name of Commodity, I rank all those advantages which our senses owe to nature

13b) Skyen är mindre tusen dollar, som den stänger sig besestrar över mindre värt i populationen. ARTIKEL för kapitel II Whoever **betraktar** finalen orsakar av världen, skar urskiljer en multitude av usesthatresultatet. Alla de medger av att kastas in i en av klassificerar efter; Artikel; Skönhet; Språk; och disciplin. Under det allmänna känt av artikeln rangordnar jag alla de fördelar som våra avkänningar varar skyldig till naturen

14a) The guest is bidden to be of good cheer- that the fates will take care of him. The larger vessel disappears, and he is left alone in the canoe, which lies apparently motionless in the middle of the lake. While he **considers** what course to pursue, however, he becomes aware of a gentle movement in the fairy bark. It slowly swings itself around until its prow points toward the sun. It advances with a gentle but gradually accelerated velocity, while the slight ripples it creates seem to break about the ivory side in divinest melody-seem to offer the only possible explanation of the soothing yet melancholy music for whose unseen origin the bewildered voyager looks around him in vain.

14b) Gästen bjudas för att vara av godcheeren- som ödena skar takeomsorg av honom. Den större vesselen försvinner, och han lämnas ensam i kanoten, som ligger som synes orörligt i en mitt av laken. Stunder **betraktar** han vad jagar för att förfölja, emellertid han blir medveten av en försiktig rörelse i feskället. Den svänger sig långsamt omkring, tills dess prow pekar in mot sunen. Den flyttar fram med ett försiktigt, men gradvist accelererad hastighet, stund som förolämpningen skvalpar den, skapar verkar för att bryta om elfenbensidan i mest divinest melody-verkar för att erbjuda den enda möjlighetförklaringen av stilla yet melancholy musik för vars osedda beskärning den förvirrade voyageren ser runt om honom förgäves.

15a) I had no hope of interfering with success; and sometimes I thought your sister's influence might yet reclaim him. But now, after such dishonorable usage, who can tell what were his designs on her. Whatever they may have been, however, she may now, and hereafter doubtless WILL turn with gratitude towards her own condition, when she compares it with that of my poor Eliza, when she **considers** the wretched and hopeless situation of this poor girl, and pictures her to herself, with an affection for him so strong, still as strong as her own, and with a mind tormented by self-reproach, which must attend her through life. Surely this comparison must have its use with her. She will feel her own sufferings to be nothing.

15b) Jag hade inget hopp av att störa med framgång; och ibland tänkte jag att din sisters påverkan might ännu att återvinna honom. Men nu, efter sådan dishonorable användning, som kan berätta vad var hans designer på henne. Och hereafter utan tvekan ATT SKA vänd med tacksamhet in mot her eget villkora, vad som helst de kan ha varit, emellertid, kan hon nu, när hon jämför det med det av min fattiga Eliza, när hon **betraktar** det stackarsa och hopplösa läget av denna fattiga flicka, och föreställer henne till henne, med en affektion för så starkt stilla honom så starkt som her eget och med en vara besvärad som pinas av selfen-reproach, som måste delta i henne till och med liv. Säkert måste denna jämförelse ha dess bruk med henne. Hon skar känselörnimmelse her egna sufferings för att vara ingenting.

16a) Finding that his watch has stopped, he turns into the jeweller's shop, to have it wound and set. The jeweller is knowing on the subject of a bracelet, which he begs leave to submit, in a general and quite aimless way. It would suit (he **considers**) a young bride, to perfection; especially if of a rather diminutive style of beauty. Finding the bracelet but coldly looked at, the jeweller invites attention to a tray of rings for gentlemen; here is a style of ring, now, he remarks - a very chaste signet - which



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gentlemen are much given to purchasing, when changing their condition. A ring of a very responsible appearance.

16b) Finna, att hans watch har stoppat, vänder han in i juveleraren shoppas, för att ha den att såra och uppsättningen. Juveleraren vet på betvinga av ett armband, som han tigger permissioner för att sända, i en general och ganska planlöst långt. Den skade passar (han **betraktar**), en ung brud, till perfektion; om speciellt av en snarlik diminutive stil av skönhet. Finna armbandet men kallt sett, inviterar juveleraren uppmärksamhet till ett magasin av ringer för gentlemen; här är en stil av ringer, nu, honom anmärker - en mycket kysk signet - som gentlemen är mycket fallen fört inhandla, när att ändra som är deras, villkorar. En ringa av en utseendemässig mycket ansvarig.

17a) Training toward higher and higher, and ever higher ideals is worth any man's thought and labor and diligence. Y.M. **Consider** the man who stands by his duty and goes to the stake rather than be recreant to it. O.M. It is his make and his training.

17b) Utbilda in mot higher och higher, och någonsin högre ideals är värda någon man tanke och arbetet och arbetsamhet. Y.M. **Betrakta** manen som står vid hans arbetsuppgift och går till riskera i stället för är recreant till den. O.M. Det är hans make och hans utbildning.

**//considered//**

18a) His comrade balanced his ebony coffee-cup on his knee. "Well, Henry," he said, "what d'yeh think th' chances are? D'yeh think we'll wallop 'em?" The youth **considered** for a moment. "Day-b'fore-yesterday," he finally replied, with boldness, "you would 'a' bet you'd lick the hull kit-an'-boodle all by yourself." His friend looked a trifle amazed. "Would I?" he asked. He pondered. "Well, perhaps I would," he decided at last.

18b) Hans kamrat balanserade hans ebenholtssvarta kaffekopp på hans knä. "Väl, Henry," honom, sade, "vad riskerar d'yehfunderare22#th är? Den D'yeh funderare skar vi råsup'em? "Youthen som är **ansedd** för ett ögonblick. "Dag-b'fore-22#gårdag," svarade han slutligen, med modighet, "dig skade "a" vad som du skade aning skrovsats-an'22#boodlen alla av dig.", Hans vän såg en förbluffad förspilla tiden. "Skade I?", han frågade.Han grubblade. "Väl, kanske skade jag," honom avgjorde äntligen.

19a) When Luke was left alone he felt serious. How was he going to make up the dollar a week of which he was to be deprived? The more he **considered** the matter the further he was from thinking anything. He was not quite sure whether the news was reliable, or merely invented by Randolph to tease and annoy him. Upon this point, however, he was soon made certain.

19b) Då Luke lämnades ensam, menade han allvarlig. Hur gick han till sminket dollaren i veckan som han skulle berövas av? Mer han som var **ansedd** materien, mer ytterligare var han från tänkande något. Han var inte ganska säker nyheterna var huruvida pålitlig,

eller bara uppfunnet av Randolph för att reta och förarga honom. På detta peka, emellertid gjordes han snart bestämd.

20a) I frankly confess, that while I hated everything like stealing, as such, I nevertheless did not hesitate to take food, when I was hungry, wherever I could find it. Nor was this practice the mere result of an unreasoning instinct; it was, in my case, the result of a clear apprehension of the claims of morality. I weighed and **considered** the matter closely, before I ventured to satisfy my hunger by such means. Considering that my labor and person were the property of Master Thomas, and that I was by him deprived of the necessaries of life necessaries obtained by my own labor--it was easy to deduce the right to supply myself with what was my own. It was simply appropriating what was my own to the use of my master, since the health and strength derived from such food were exerted in his service

20b) Jag bekänner frankly, den stund som jag hatade allt likt stjäla, som sådan, jag inte tvekade ändå att ta mat, då jag var hungrig, wherever jag kunde finna den. Nor var detta övar det bara resultatet av en unreasoning instinkt; det var, i min fall, resultatet av en klar uppfattningsförmåga av fordrar av morality. Jag vägde och **ansett** materien nära, för jag vågade för att tillfredsställa min hunger vid sådan hjälpmedel. Att betrakta, att det min arbetet och personen var egenskapen av ledar - Thomas, och att jag var vid honom som var fråntagen, necessariesna av livnecessaries erhöj vid min äger arbete--det var lätt att sluta sig till rakt till tillförselen myself med vad var min äger. Den anslog enkelt vad var min äger till bruket av min styr, sedan det vård- och styrka som härleddes från sådan mat utövades i hans tjänste-

21a) "That's what I try to do," said Isabel; "but when you do that people call you conceited." "You're not to mind them- that's precisely my argument; not to mind what they say about yourself any more than what they say about your friend or your enemy." Isabel **considered**. "I think you're right; but there are some things I can't help minding: for instance when my friend's attacked or when I myself am praised." "Of course you're always at liberty to judge the critic. Judge people as critics, however," Ralph added, "and you'll condemn them all!"

21b) "Som är vad I-försök att göra," sade Isabel; "men, när du gör att folk appell du som är högmodig.", "Ska du inte vara besvärad dem som är det exakt min argumentet; att inte vara besvärad vad dem något att säga om dig any mer än vad dem något att säga om din vän eller din fiende.", **Ansedda** Isabel. "I-funderare är du höger; men det finns någon saker som jag inte kan hjälpa att vara besvärad: för anföra som exempel, när den anföll min vännen eller, då I myself am lovordade.", "Naturligtvis är du alltid på liberty som bedömer kritikern. Bedöma folk som kritiker, emellertid "skar tillfogade Ralph, "och du fördömer alla dem!"

#### ***Attention – Consideration (a sub-group of Cogitation)***

1a) She, who coils her fascinations round me like a pure angelic rattlesnake! It will be all up with my feelings; she will throw me into a demd state.' 'Don't talk of feelings, sir,' rejoined Madame Mantalini, seating herself, and turning her back upon him. 'You don't

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**consider** mine.' 'I do not **consider** yours, my soul!' exclaimed Mr Mantalini. 'No,' replied his wife.

1b) Hon som rullar ihop, her tjusningar rundar mig något liknande en ren änglalik skallerorm! All den skar är upp med min känslor; hon skar kastar mig in i en statlig demd. ', "Inte samtalet av känslor, herrn," den rejoined madamen Mantalini som placerar sig herself, och roterande her baksida på honom. "**Betraktar** du inte min.", "**Betraktar** jag inte din min soul!", utropad Mr Mantalini. "Svarade nr.en," hans wife.

2a) But as I had slept most of the day I could not compose myself to Slumber, but sat up in my robe de nuit and reflected about Carter Brooks, and that perhaps it would be better for him not to enlist as there is plenty to be done here at home, where one is safe from bullets, machine guns and so on. Because, although not Sentamental about him or silly in any way, I felt that he should not wish to go into danger if his mother objected. And after all one must **consider** mothers and other Parents. I put a dressing gown over my robe de nuit, and having then remembered about the Wireless, I put out my light and sat in the window seat. But there was no Mast to be seen, and nothing but the ark light swinging.

2b) Men, som jag hade sovat mest av dagen som jag inte kunde komponera mig myself för att slumra, men suttet upp i min robe de nuit och reflekterat om Carter bäckar och det den skade kanske, var mer väl för honom att inte enlist, som det ska alldeles göras här hemma, var en är kassaskåpet från kulor, maskinvapen och så vidare. Därför att, även om inte Sentamental om honom eller dumbom i any långt, mig menade att han inte bör önska att gå in i fara, om his fostrar anmärkt. Och efter allt har måsta **betrakta**, fostrar och andra Parents. Jag satte en klä kappa över min robe de nuit, och därefter efter att ha mints om radion, sätter jag ut min ljust, och suttet i fönstret placera. Men det fanns inte någon Mast som ska ses och som var ingenting utom arken som svänger lätt.

3a) On the Cervus paludosus, Rengger, *ibid.* s. 345.) Lastly, as I am informed by Mr. Blyth, the mature male of the beautifully coloured and spotted axis deer is considerably darker than the female: and this hue the castrated male never acquires. The last Order which we need **consider** is that of the Primates. The male of the Lemur macaco is generally coal-black, whilst the female is brown. (29. Sclater, 'Proc.

3b) På den Cervus paludosusen Rengger, *ibid.* S. 345.) Avslutningsvis som jag informeras av Mr. Blyth, är den mogna manlign av de beautifully färgade och prickiga axelhjortarna betydligt mörkare än kvinnlign: och denna ton som den kastrerade manlign får aldrig. Jumbon beställer som vi behöver att **betrakta** är det av primatesna. Manlign av den Lemur macacoen är bränna till kol-svärtar allmänt, stunden som kvinnlign är brun. (29. Sclater 'Proc.

4a) I feel that I have betrayed myself perpetually--so unguarded in speaking of my partiality for the church! But my secret I was always sure would be safe with you." Catherine felt that nothing could have been safer; but ashamed of an ignorance little expected, she dared no longer contest the point, nor refuse to have been as full of arch penetration and affectionate sympathy as Isabella chose to **consider** her. Her brother, she found, was preparing to set off with all speed to Fullerton, to make known his situation

and ask consent; and here was a source of some real agitation to the mind of Isabella. Catherine endeavoured to persuade her, as she was herself persuaded, that her father and mother would never oppose their son's wishes. "It is impossible," said she, "for parents to be more kind, or more desirous of their children's happiness; I have no doubt of their consenting immediately."

4b) Känselförnimmelse I att jag har förrått mig myself perpetually--så obevakat, i att tala av min partiality för kyrkan! Men min hemligt var jag alltid säker skade är kassaskåpet med dig. ", Catherine menade att ingenting kunde ha varit säkrare; men skamset av en okunnighet förväntad little, vågade hon ej längre strida pekade nor avskräden för att ha varit så full av ärke- genomträngning och affectionate sympathy, som Isabella valde att **betrakta** henne. Her broder, grundar förberedde sig hon, till uppsättningen av med all rusat till Fullerton, för att göra bekant hans läge och för att fråga samtycke; och här var en källa av någon verklig agitation till vara besvärad av Isabella. Catherine bemöda sig för att övertala henne att, som hon herself övertalades, att her fader och fostrar skade motsätter aldrig deras sons wishes. "Är den omöjlig," said henne, "för att parents ska vara mer snäll eller mer lysten av deras barns lycka; Jag har inget tvivel av deras samtycka omgående.",

5a) Tease, too! No, don't tease her. **Consider** her feelings, pray!' 'If it's fated that listeners are never to hear any good of themselves,' said Mrs Browdie, 'I can't help it, and I am very sorry for it. But I will say, Fanny, that times out of number I have spoken so kindly of you behind your back, that even you could have found no fault with what I said.'

5b) Retsticka för! Nr.en retar inte henne. **Betrakta** henne känslor, be! ', "Om den har ödesbestämt att listeners ska aldrig höra någon god av dem," sade Mrs Browdie, 'kan jag inte hjälpa den, och jag är mycket ledsen för den. Men jag skar något att säga, fannyen, som tajmar ut ur numrerar mig har talat så vänligen av dig bak din baksida, att du även kunde ha funnit inget kritiserar med vad jag sade. '

6a) You'll find he will.' 'Heaven send he may,' said Mr Quiverful, solemnly. And who that **considers** the weight of the burden on this man's back, will say that the prayer was an improper one? There were fourteen of them--fourteen of them living--as Mrs Quiverful had so powerfully urged in the presence of the bishop's wife. As long as promotion cometh from any human source, whether north or south, east or west, will not such a claim as this hold good, in spite of all our examination tests, detur digniori's and optimist tendencies?

6b) Du skar fynd som han skar. ', "Överför himmel honom kan,"", sade Mr Quiverful, solemnly. Och vem **betraktar** det vikten av bördan på denna man baksida, skar något att säga att prayeren var felaktig? Det fanns fjorton av dem -- fjorton av dem uppehålle-- som Mrs Quiverful hade så kraftfullt manat i närvaroen av bishop'sens wife. Så länge som befördran cometh från någon mänsklig källa, huruvida nord eller södra, östligt eller västra, skar en inte sådan fordra som denna goda håll, trots testar all vår undersökning, deturdignioris och optimisttendencies?

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7a) You would not think it to look at him, but he is bilious -- Mr. Cole is very bilious. No, I would not be the means of giving them any pain. My dear Emma, we must **consider** this. I am sure, rather than run the risk of hurting Mr. and Mrs. Cole, you would stay a little longer than you might wish. You will not regard being tired.

7b) Du skade inte funderare den för att se honom, men han är bilious--22#Mr. Cole är mycket bilious. Nr.en skade jag för att inte vara hjälpmedlet av att ge dem smärtar any. Min kära Emma, måste vi **betrakta** denna. Jag är säker, i stället för kör riskera av att göra ond mr.en, och Mrs. Cole, skade du stag lite longer, än du might att önska. Du skar inte regard som tröttas.

8a) In this way religious feasts grew up among the early Christians. They were readily adopted by the Jewish converts who were familiar with religious feasts, and also by the Pagan converts whose idolatrous worship had been made up of sacred festivals, and who very readily abused these to gross riot, as appears from the censures of St. Paul. Many persons **consider** this fact, the observance of such a memorial feast by the early disciples, decisive of the question whether it ought to be observed by us. For my part I see nothing to wonder at in its originating with them; all that is surprising is that it should exist among us. There was good reason for his personal friends to remember their friend and repeat his words.

8b) På så sätt växte religiösa festmåltider upp bland tidig sortchristiansna. De adopterades klart av de judiska omvänderna, som var förtrogen med religiösa festmåltider, och också av de Pagan omvänderna vars idolatrous tillbedjan hade gjorts upp av sakrala festivals, och som missbrukade mycket klart dessa till den bruttotumulten, som syns från kritik av St. Paul. Många personer **betraktar** detta faktum, efterlevnaden av en sådan memorial festmåltid av tidig sortlärjungarna som är avgörande av ifrågasätta, huruvida som den ought att observeras av oss. För min del ser jag ingenting att undra på i dess påbörjande med dem; allt, som förvånar, är att det bör finnas bland oss. Det fanns gott resonerar för att hans personliga vänner ska minns att deras vän och repetition his uttrycker.

9a) He was frightened even to the marrow, and was minded to give order for your instant enlargement, and that you be clothed in fine raiment and lodged as befitted one so great; but then came Merlin and spoiled all; for he persuaded the king that you are mad, and know not whereof you speak; and said your threat is but foolishness and idle vapping. They disputed long, but in the end, Merlin, scoffing, said, 'Wherefore hath he not NAMED his brave calamity? Verily it is because he cannot.' This thrust did in a most sudden sort close the king's mouth, and he could offer naught to turn the argument; and so, reluctant, and full loth to do you the discourtesy, he yet prayeth you to **consider** his perplexed case, as noting how the matter stands, and name the calamity -- if so be you have determined the nature of it and the time of its coming. Oh, prithee delay not; to delay at such a time were to double and treble the perils that already compass thee about. Oh, be thou wise -- name the calamity!"

9b) Han var frightened även till marrowen och varades besvärad för att ge sig beställer för din ögonblickförstoring, och det bekläs inkvarteras du i fin raiment och som anstådd som så är viktig; men kom därefter spolierade Merlin och alla; för övertalade han konungen

att du är tokig och vet inte av vilket du talar; och said är din threat bara oförståndet och overksam vaporing. De grälade long, men slutligen, Merlin, att hånskratta som sades, "Wherefore hath hom som inte NAMNGAVS his den modiga calamityen? Verily är den, därför att han kan inte.", Denna thrust gjorde i ett plötsligast sorterar slut konungen skvallrar, och han kunde erbjuda att naught ska vända argumentet; och så, motvilligt och mycket loth att göra dig namnger discourtesyen, han yet prayethen dig för att **betrakta** hans förvirrade fall, som notera, hur materien står, och calamityen -- om var så, har du beslutsamt naturen av den och tiden av dess kommande. Oh prithee försenar inte; för att försena på en sådan tid var att dubblera och treble perilsna som omringar redan thee omkring. Oh är den kloka thouen -- namnge calamityen! ",

10a) What would it cost, sir, if we stopped here?' 'Two good beds, one-and-sixpence; supper and beer one shilling; total two shillings and sixpence,' replied the Valiant Soldier. Now, Nell had still the piece of gold sewn in her dress; and when she came to **consider** the lateness of the hour, and the somnolent habits of Mrs Jarley, and to imagine the state of consternation in which they would certainly throw that good lady by knocking her up in the middle of the night--and when she reflected, on the other hand, that if they remained where they were, and rose early in the morning, they might get back before she awoke, and could plead the violence of the storm by which they had been overtaken, as a good apology for their absence--she decided, after a great deal of hesitation, to remain. She therefore took her grandfather aside, and telling him that she had still enough left to defray the cost of their lodging, proposed that they should stay there for the night. 'If I had had but that money before--If I had only known of it a few minutes ago!' muttered the old man.

10b) Skade vad den kostar, herrnen, om vi stoppade här? ', "Bäddar ned goda två, en- och-sixpencen; supper och öl en shilling; uppgå till två shillings, och sixpencen," svarade den tappra soldaten. Nu hade Nell stilla lappa av sytt guld- i her klänning; och då hon kom att **betrakta** latenessen av timmen och de somnolent vanorna av Mrs Jarley, och att föreställa det statligt av förskräckelse, som de skade i, kasta bestämt den goda lady, genom att knacka henne upp i en mitt av natten--och då hon reflekterade, å ena sidan, att, om de återstod var de var och den rosa tidig sort i morgningen, might kunde de att få baksida, för hon vaknade, och plädera violencen av stormen, som de hade overtaken av, som en god ursäkt för deras frånvaro--hon avgjorde, efter ett viktigt avtal av tvekan, att återstå. Hon tog därför her farfar åt sidan, och träffande honom, att hon hade stilla nog att lämnas till för att bekosta kost av deras inkvartera, föreslaget det dem bör staget där för natten. "Om jag hade haft bara de pengar för -- Om jag hade endast bekant av den fåtal minuter sedan!", muttrade den gammala manen

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