

## Formalized Axioms and Analysis

Formalizability Index: 0.80

Total Segments: 40

Formalizable Segments: 32

### Logic Reconstruction:

=== Formal Logic Reconstruction ===

- (1) The concept of chivalry has varied significantly throughout history.  
Formal: Chivalry(V)  $\wedge$  SignificantlyVaried(History)
- (2) Chivalry is an ideal that can be understood distinctly from other ideals.  
Formal: Ideal(Chivalry)  $\wedge$  Distinct(Chivalry, OtherIdeals)
- (2) The conception of the man, comme il faut, is a special contribution of the Middle Ages to culture.  
Formal: Conception(ManCommellFaut)  $\wedge$  SpecialContribution(MiddleAges, Culture)
- (3) Launcelot was the meekest man.  
Formal: Meekest(Launcelot)
- (4) The subject was both meek and stern.  
Formal: Meek(Subject)  $\wedge$  Stern(Subject)
- (5) The ideal makes a double demand on human nature.  
Formal: DoubleDemand(Ideal, HumanNature)
- (6) The knight embodies duality in character.  
Formal: EmbodiesDuality(Knight)
- (7) He is neither a compromise nor a balance between two extremes.  
Formal:  $\neg$ Compromise(He)  $\wedge$   $\neg$ Balance(He, Extremes)
- (8) Launcelot is deeply affected by the acknowledgment of being the best knight.  
Formal: DeeplyAffected(Launcelot, Acknowledgment(BestKnight))
- (10) The subject at hand is of significant importance.  
Formal: SignificantImportance(Subject)
- (11) The concept discussed may or may not be practicable.  
Formal: MayBePracticable(ConceptDiscussed)
- (11) The principle is certainly practical.  
Formal: Practical(Principle)
- (12) The medieval ideal combines two disparate elements.  
Formal: Combines(TwoDisparateElements, MedievalIdeal)
- (13) The event or situation brought people together.  
Formal: BroughtTogether(People, EventOrSituation)
- (14) Humility and forbearance are essential virtues for a great warrior.  
Formal: EssentialVirtues(Humility, Forbearance, GreatWarrior)
- (15) The urbane and modest man is expected to demonstrate valour.  
Formal: ExpectedDemonstrateValour(UrbaneModestMan)
- (15) Public perception can categorize individuals in contrasting ways.  
Formal: CanCategorize(PublicPerception, Individuals, ContrastingWays)
- (16) The Middle Ages fixed on the one hope of the world.

Formal: FixedOnOneHope(MiddleAges, World)

(17) It may or may not be possible to produce by the thousand men who combine the two sides of Lau

Formal: MayBePossible(ProduceThousandMen, CombineTwoSides(LauncelotCharacter))

(18) All talk of any lasting happiness or dignity in human society is pure moonshine if it is not possible.

Formal:  $\neg$ Possible  $\rightarrow$  PureMoonshine(AllTalk(LastingHappiness, Dignity, HumanSociety))

(19) Humanity can be divided into two main sections based on their capabilities.

Formal: DividedTwoSections(Humanity, BasedOnCapabilities)

(20) The disassociation of the two halves of Launcelot leads to a simplification of history.

Formal: Disassociation(TwoHalves(Launcelot))  $\rightarrow$  Simplification(History)

(21) The ancient history of the Near East is comparable to a certain concept or situation.

Formal: Comparable(AncientHistory(NearEast), ConceptOrSituation)

(22) Barbarians can destroy established civilizations.

Formal: CanDestroy(Barbarians, EstablishedCivilizations)

(23) Civilization leads to a softening of character.

Formal: LeadsToSoftening(Civilization, Character)

(24) The knight is a synthesis of different character traits.

Formal: Synthesis(Knight, DifferentCharacterTraits)

(24) The knight is a creation of human art rather than a natural occurrence.

Formal: CreationOfArt(Knight)  $\wedge$   $\neg$ NaturalOccurrence(Knight)

(25) The combative side of man's nature is viewed as a pure, atavistic evil by an enlightened tradition.

Formal: ViewAsPureAtavisticEvil(CombativeSide(HumanNature), EnlightenedTradition)

(25) The chivalrous sentiment is considered part of the 'false glamour' of war.

Formal: ConsideredPart(ChivalrousSentiment, FalseGlamour(War))

(26) There exists a neo-heroic tradition that criticizes chivalrous sentiment.

Formal: Exists(NeoHeroicTradition)  $\wedge$  Criticizes(NeoHeroicTradition, ChivalrousSentiment)

(27) There exists a connection between pre-Christian ferocity and modernity.

Formal: Exists(Connection(PreChristianFerocity, Modernity))

(31) There is still life in the tradition inaugurated by the Middle Ages.

Formal: StillLife(Tradition(MiddleAges))

(32) The knightly character is something that can be achieved rather than something inherent or natur

Formal: Achievable(KnightlyCharacter)  $\wedge$   $\neg$ Inherent(KnightlyCharacter)

(33) Knowledge is necessary for a democratic society.

Formal: Necessary(Knowledge, DemocraticSociety)

(34) The vestiges of chivalry were maintained by a specialized class.

Formal: MaintainedBy(SpecializedClass, Vestiges(Chivalry))

(35) The people must be chivalrous on their own resources.

Formal: MustBeChivalrous(People, OwnResources)

(35) There are two remaining alternatives to chivalry: brutality and softness.

Formal: RemainingAlternatives(Chivalry, Brutality, Softness)

(39) The ideal embodied in Launcelot represents a form of escapism.

Formal: RepresentsEscapism(Ideal(Launcelot))

(39) Chivalry provides the only means of escape from a divided world.

Formal: ProvidesMeansEscape(Chivalry, DividedWorld)

English Reconstruction:

=== English Reconstruction of the Argument ===

- The concept of chivalry has varied significantly throughout history.
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- The conception of the man, *comme il faut*, is a special contribution of the Middle Ages to culture.
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- The subject was both meek and stern.
- The ideal makes a double demand on human nature.
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- The subject at hand is of significant importance.
- The concept discussed may or may not be practicable.
- The principle is certainly practical.
- The medieval ideal combines two disparate elements.
- The event or situation brought people together.
- Humility and forbearance are essential virtues for a great warrior.
- The urbane and modest man is expected to demonstrate valour.
- Public perception can categorize individuals in contrasting ways.
- The Middle Ages fixed on the one hope of the world.
- It may or may not be possible to produce by the thousand men who combine the two sides of Launcelot.
- All talk of any lasting happiness or dignity in human society is pure moonshine if it is not possible.
- Humanity can be divided into two main sections based on their capabilities.
- The disassociation of the two halves of Launcelot leads to a simplification of history.
- The ancient history of the Near East is comparable to a certain concept or situation.
- Barbarians can destroy established civilizations.
- Civilization leads to a softening of character.
- The knight is a synthesis of different character traits.
- The knight is a creation of human art rather than a natural occurrence.
- The combative side of man's nature is viewed as a pure, atavistic evil by an enlightened tradition.
- The chivalrous sentiment is considered part of the 'false glamour' of war.
- There exists a neo-heroic tradition that criticizes chivalrous sentiment.
- There exists a connection between pre-Christian ferocity and modernity.
- There is still life in the tradition inaugurated by the Middle Ages.
- The knightly character is something that can be achieved rather than something inherent or natural.
- Knowledge is necessary for a democratic society.
- The vestiges of chivalry were maintained by a specialized class.
- The people must be chivalrous on their own resources.
- There are two remaining alternatives to chivalry: brutality and softness.
- The ideal embodied in Launcelot represents a form of escapism.
- Chivalry provides the only means of escape from a divided world.