The Function of Skepticism in Part I of Don Quijote

DANIEL LORGA

THE AIM OF THIS essay is to clarify one of the functions of skepticism in Part I of Don Quijote. More specifically, even though there
are many studies about the presence of skepticism in the writings
of Cervantes,' there is one aspect of that philosophy that has not received
all the attention it deserves: the way in which it gives thematic continuity and structure to the novel. As we shall see, Cervantes took deliberare advantage of skeptical philosophy to create a contrast between the
slory of Don Quijote and the character "Don Quijote." On the one hand,
Don Quijote's dogmatism drives him from one adventure to the next,
which gives continuity to the narration, and on the other, the slory of
Don Quijote is presented as being un-dogmatic. This structural contrast
works best in a culture where skeptical doctrine is well-known and influential, which is the case of Europe when the book was written."

These three scholars, Vives, Sinchez and Valencia are, as Menendez y Pelayo noted, the key representatives of the critical orientation of sintrenth-century peninsular thought. But Skepticism does appear, less directly, sometimes less intelligently, in numerous other philosophical expositions. For Morcilllo (1526-1560), Gomez Pereira (1500-1558), and Francisco Valles (1524-1552) typify Skeptical manifestations on this level, (24)

CONTRACTOR OF

¹ See for example, Maureen Ihrie (1981), Alban K. Forcione (1981), Juan Bautista Avalle-Arce (1975), Américo Castro (1925) and José Annonio Maravall (1991).

^{4.} For the re-discovery of Sexuas Empiricus's works during the Renaissance see C. Schmitt (1983) and R. Popkin (1984). The Brong influence of skepticism during the Golden Age can be appreciated by considering Maureen Brite's work. Before she applies skepticism to Cervantes, she explains in the first chapter its enormous popularity. She begins with a brief but accurate account of the extent and sense in which Sexuas Empiricus, Juan Luis Vives, Francisco Sánchez and Pedro de Valencia are skeptics, and then Brite concludes as follows:

Skepticism In Cervantes

Brendan G. Carr

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Table of Contents Skepticism In Cervantes

- 1. Understanding the eBook Skepticism In Cervantes
 - The Rise of Digital Reading Skepticism In Cervantes
 - Advantages of eBooks Over Traditional Books
- 2. Identifying Skepticism In Cervantes
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
- 3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - $\circ\,$ Features to Look for in an Skepticism In Cervantes
 - User-Friendly Interface
- 4. Exploring eBook Recommendations from Skepticism In Cervantes
 - Personalized Recommendations

- Skepticism In Cervantes User Reviews and Ratings
- Skepticism In Cervantes and Bestseller Lists
- 5. Accessing Skepticism In Cervantes Free and Paid eBooks
 - Skepticism In Cervantes Public Domain eBooks
 - Skepticism In Cervantes eBook Subscription Services
 - Skepticism In Cervantes Budget-Friendly Options
- 6. Navigating Skepticism In Cervantes eBook Formats
 - o ePub, PDF, MOBI, and More
 - Skepticism In Cervantes Compatibility with Devices
 - Skepticism In Cervantes Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Skepticism In Cervantes
 - Highlighting and Note-Taking Skepticism In Cervantes
 - Interactive Elements Skepticism In Cervantes
- 8. Staying Engaged with Skepticism In Cervantes
 - o Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Skepticism In Cervantes
- 9. Balancing eBooks and Physical Books Skepticism In Cervantes
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Skepticism In Cervantes
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Skepticism In Cervantes
 - Setting Reading Goals Skepticism In Cervantes
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Skepticism In Cervantes
 - Fact-Checking eBook Content of Skepticism In Cervantes

- Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
- 14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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