

The Function of Skepticism in *Part I of Don Quijote*

DANIEL LORCA

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,¹ 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 deliberate advantage of skeptical philosophy to create a contrast between *the Story 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 Story 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.²

1. See for example, Maureen Iltis (1982), Alban K. Forcione (1982), Juan Bautista Avallé-Arce (1975), Américo Castro (1945) and José Antonio Matarull (1991).

2. For the re-discovery of Sextus Empiricus's works during the Renaissance see C. Schmitt (1983) and R. Popkin (1964). The strong influence of skepticism during the Golden Age can be appreciated by considering Maureen Iltis'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 Sextus Empiricus, Juan Luis Vives, Francisco Sánchez and Pedro de Valencia are skeptics, and then Iltis concludes as follows:

These three scholars, Vives, Sánchez and Valencia are, as Menéndez y Pelayo noted, the key representatives of the critical orientation of sixteenth-century peninsular thought. But Skepticism does appear, less directly, sometimes less intelligently, in numerous other philosophical expositions. For Morcillo (1526?–1560), Gómez Pereira (1500–1558), and Francisco Valles (1514–1592) typify Skeptical manifestations on this level. (24)

cont...

Skepticism In Cervantes

Eric Ziolkowski



Skepticism In Cervantes:

Skepticism in Cervantes Maureen Ihrle, 1982 *Cervantes' philosophical Stance* Maureen Ihrle, 1984 **Cervantes' Philosophical Stance**, 1980 *Neo-Stoicism and Skepticism in Part One of Don Quijote* Daniel Lorca, 2016-07-15 This book explains how Cervantes took advantage of neo stoicism and skepticism to remove the authority of the Romances of Chivalry which was a popular genre during his time It also explains why his strategy which would have been instantly recognizable during the period is no longer effective our current moral systems are significantly different from the moral systems that were influential during Cervantes time and consequently what used to be self evident is no longer the case Therefore this book may be useful to the literary critic interested in the philosophical foundations of Don Quijote to the moral philosopher interested in the differences between pre enlightenment virtue ethics and current moral systems and also in the field of the history of ideas Don Quijote offers a unique opportunity to observe changes in moral thinking throughout time because it is a universal book discussed extensively throughout out the centuries and therefore the on going discussion offers strong evidence to discover how morality has changed and continues to change through time **Disenchantment, Skepticism, and the Early Modern Novel in Spain and France** Ann T. Delehanty, 2022-12-16 This volume examines five early modern novels from the seventeenth century in Spain and France as examples of literature as a form of skeptical inquiry Cervantes s *Don Quijote* Zayas s *Desenga os amorosos* Scarron s *Roman comique* Cyrano de Bergerac s *L Autre Monde* and Mme de Lafayette s *Zayde* These early modern novels encourage readers to take a critical stance toward accepted beliefs through content that stages multiple encounters with the shockingly unfamiliar as well as through experiments in literary form especially the interpolated story At its broadest reach this study asserts the fundamental value of literature as a means of encouraging discernment recognizing the illusory and honing critical acuity In terms of the particularity of the historical moment the volume also identifies the early modern novel as uniquely able to represent the conflicting value spheres of early modernity because of its ability to present multiple voices and its fascination with conflicting vantage points Due to its interdisciplinary nature *Disenchantment Skepticism and the Early Modern Novel in Spain and France* appeals to literary scholars and intellectual historians of the early modern period in Europe as well as to advanced undergraduates and postgraduates studying the early novel intellectual history and philosophy of literature *Adventures in Paradox* Charles D. Presberg, 2010-11-01 *Freud's Paranoid Quest* John C. Farrell, 1996-05-01 Freud s *Paranoid Quest* is an exceptionally broad ranging and well written book Whether or not one agrees with certain of his arguments and assessments one must acknowledge the remarkable intelligence that is displayed on nearly every page Louis Sass author of *Madness and Modernism* and *The Paradoxes of Delusion* John Farrell s *Freud s Paranoid Quest* is the most trenchant exhilarating and illuminating book I have encountered in many years The book should be pondered not just by all students of Freud s thought but by everyone who senses that advanced modernity has by now outstayed its welcome Frederick Crews University of California

Berkeley In Freud's Paranoid Quest John Farrell analyzes the personality and thought of Sigmund Freud in order to give insight into modernity's paranoid character and into the true nature of Freudian psychoanalysis John Farrell's Freud is not the path breaking psychologist he claimed to be but the fashioner and prisoner of a total system of suspicion The most gifted of paranoids Freud deployed this system as a self heroizing myth and a compelling historical ideology **Knowing Fictions** Barbara Fuchs,2021-02-05 European exploration and conquest expanded exponentially in the late fifteenth and sixteenth centuries and as the horizons of imperial experience grew more distant strategies designed to convey the act of witnessing came to be a key source of textual authority From the relation to the captivity narrative the Hispanic imperial project relied heavily on the first person authority of genres whose authenticity undergirded the ideological armature of national consolidation expansion and conquest At the same time increasing pressures for religious conformity in Spain as across Europe required subjects to bare themselves before external authorities in intimate confessions of their faith Emerging from this charged context the unreliable voice of the picaresque poses a rhetorical challenge to the authority of the witness destabilizing the possibility of trustworthy representation precisely because of his or her intimate involvement in the narrative In *Knowing Fictions* Barbara Fuchs seeks at once to rethink the category of the picaresque while firmly centering it once more in the early modern Hispanic world from which it emerged Venturing beyond the traditional picaresque canon Fuchs traces Mediterranean itineraries of diaspora captivity and imperial rivalry in a corpus of texts that employ picaresque conventions to contest narrative authority By engaging the picaresque not just as a genre with more or less strictly defined boundaries but as a set of literary strategies that interrogate the mechanisms of truth telling itself Fuchs shows how self consciously fictional picaresque texts effectively encouraged readers to adopt a critical stance toward the truth claims implicit in the forms of authoritative discourse proliferating in Imperial Spain [Encyclopedia of Renaissance Philosophy](#) Marco Sgarbi,2022-10-27 Gives accurate and reliable summaries of the current state of research It includes entries on philosophers problems terms historical periods subjects and the cultural context of Renaissance Philosophy Furthermore it covers Latin Arabic Jewish Byzantine and vernacular philosophy and includes entries on the cross fertilization of these philosophical traditions A unique feature of this encyclopedia is that it does not aim to define what Renaissance philosophy is rather simply to cover the philosophy of the period between 1300 and 1650 *The Sanctification of Don Quixote* Eric Ziolkowski,2008-01-18 Ziolkowski explores the religious implications of the figure of Don Quixote in Western literature from Cervantes to the present While scholars and critics in the past have often called attention to the secularizing tendency of modern literature to the numerous fictional adaptations of the Christ figure on the one hand and the innumerable literary descendants of Don Quixote on the other this study is the first to examine a lineage of characters in whom the images of the alleged savior and the mad knight are combined After considering Don Quixote as the first modern novel and taking into account its relationship to religion society and censorship in seventeenth century Spain Ziolkowski traces the history and fate

of Don Quixote the character through a series of religious transformations over the centuries focusing on three novels that adapt the Quixote figure Henry Fielding's *Joseph Andrews* Fyodor Dostoevsky's *The Idiot* and Graham Greene's *Monsignor Quixote* Ziolkowski argues that given the increased secularization and decline of religious consciousness over the last several centuries any pursuit of religious values or ideas becomes questionable and this appears quixotic insofar as it stands in contradiction to the sociohistorical context He concludes that religious existence for the few who pursue it in suffering which means that the religious person feels temporally displaced for adhering to a seemingly obsolete faith and lifestyle

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