# 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 deliberate 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.

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

a For the re-discovery of Sexuas Empiricus's works during the Renaissance see C. Schmitt (1983) and R. Popkin (1984). The strong influence of skepticism during the Golden Age can be appreciated by considering Maureen Bute'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 Bute concludes as follows:

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 (1524-1592) typify Skeptical manifestations on this level. (24)

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