OUTLINES OF PYRRHONISM

Sextus Empiricus (late second century C. E.)
Translated by R. G. Bury

BOOK I

CHAPTER I. OF THE MAIN DIFFERENCE BETWEEN PHILOSOPHIC SYSTEMS

The natural result of any investigation is that the investigators either discover the object of search or deny that it is discoverable and confess it to be inapprehensible or persist in their search. So, too, with regard to the objects investigated by philosophy, this is probably why some have claimed to have discovered the truth, others have asserted that it cannot be apprehended, while others again go on inquiring. Those who believe, they have discovered it are the "Dogmatists," specially so called -- Aristotle, for example, and Epicurus and the Stoics and certain others; Cleitomachus and Carneades and other Academics treat it as inapprehensible: the Sceptics keep on searching. Hence it seems reasonable to hold that the main types of philosophy are three -- the Dogmatic, the Academic, and the Sceptic. Of the other systems it will best become others to speak: our task it present is to describe in outline the Sceptic doctrines first premising that of none of our future statements do we positively affirm that the fact is exactly as we state it, but we simply record each fact, like a chronicler, as it appears to us at the moment.

CHAPTER II. OF THE ARGUMENTS OF SCEPTICISM

Of the Sceptic philosophy one argument (or branch of exposition) is called "general," the other "special." In the general argument we set forth the distinctive features of Scepticism, stating its purport and principles, its logical methods, criterion, and end or aim; the "Tropes," also, or "Modes," which lead to suspension of judgement, and in what sense we adopt the Sceptic formulae, and the distinction between Scepticism and the philosophies which stand next to it. In the special argument we state our objections regarding the several divisions of so-called philosophy. Let us, then, deal first with the general argument, beginning our description with the names given to the Sceptic School.

CHAPTER III. OF THE NOMENCLATURE OF SCEPTICISM

The Sceptic School, then, is also called "Zetetic" from its activity in investigation and inquiry, and "Ephectic" or Suspensive from the state of mind produced in the inquirer after his search, and "Aporetic" or Dubitative either from its habit of doubting and seeking, as some say, or from its indecision as regards assent and denial, and "Pyrrhonean" from the fact that Pyrrho appears to us to have applied

himself to Scepticism more thoroughly and more conspicuously than his predecessors.

CHAPTER IV. WHAT SCEPTICISM IS

Scepticism is an ability, or mental attitude, which opposes appearances to judgements in any way whatsoever, with the result that, owing to the equipollence of the objects and reasons thus opposed, we are brought firstly to a state of mental suspense and next to a state of "unperturbedness" or quietude. Now we call it an "ability" not in any subtle sense, but simply in respect of its "being able." By "appearances" we now mean the objects of sense-perception, whence we contrast them with the objects of thought or "judgements." The phrase "in any way whatsoever" can be connected either with the word "ability," to make us take the word "ability," as we said, in its simple sense, or with the phrase "opposing appearances to judgements"; for inasmuch as we oppose these in a variety of ways – appearances to appearances, or judgements to judgements, or alternando appearances to judgements, -- in order to ensure the inclusion of all these antitheses we employ the phrase "in any way whatsoever." Or, again, we join "in any way whatsoever" to "appearances and judgements" in order that we may not have to inquire how the appearances appear or how the thought-objects are judged, but may take these terms in the simple sense. The phrase "opposed judgements" we do not employ in the sense of negations and affirmations only but simply as equivalent to "conflicting judgements." "Equipollence" we use of equality in respect of probability and improbability, to indicate that no one of the conflicting judgements takes precedence of any other as being more probable. "Suspense" is a state of mental rest owing to which we neither deny nor affirm anything. "Quietude" is an untroubled and tranquil condition of soul. And how quietude enters the soul along with suspension of judgement we shall explain in our chapter (XII.) "Concerning the End."

CHAPTER V. OF THE SCEPTIC

In the definition of the system there is also implicitly included that of the Pyrrhonean philosopher: he is the man who participates in this "ability."

CHAPTER VI. OF THE PRINCIPLES OF SCEPTICISM

The originating cause of Scepticism is, we say, the hope of attaining quietude. Men of talent, who were perturbed by the contradictions in things and in doubt as to which of the alternatives they ought to accept, were led on to inquire what is true in things and what false, hoping by the settlement of this question to attain quietude. The main basic principle of the Sceptic system is that of opposing to every proposition

an equal proposition; for we believe that as a consequence of this we end by ceasing to dogmatize.

CHAPTER VII. DOES THE SCEPTIC DOGMATIZE?

When we say that the Sceptic refrains from dogmatizing we do not use the term "dogma," as some do, in the broader sense of "approval of a thing" for the Sceptic gives assent to the feelings which are the necessary results of sense-impressions, and he would not, for example, say when feeling hot or cold "I believe that I am not hot or cold"); but we say that "he does not dogmatize" using "dogma" in the sense, which some give it, of "assent to one of the non-evident objects of scientific inquiry"; for the Pyrrhonean philosopher assents to nothing that is non-evident. Moreover, even in the act of enunciating the Sceptic formulae concerning things non-evident -- such as the formula "No more (one thing than another)," or the formula "I determine nothing," or any of the others which we shall presently mention he does not dogmatize. For whereas the dogmatizer posits the things about which he is said to be dogmatizing as really existent, the Sceptic does not posit these formulae in any absolute sense; for he conceives that, just as the formula "All things are false" asserts the falsity of itself as well as of everything else, as does the formula "Nothing is true," so also the formula "No more" asserts that itself, like all the rest, is "No more (this than that)," and thus cancels itself along with the rest. And of the other formulae we say the same. If then, while the dogmatizer posits the matter of his dogma as substantial truth, the Sceptic enunciates his formulae so that they are virtually cancelled by themselves, he should not be said to dogmatize in his enunciation of them. And, most important of all, in his enunciation of these formulae he states what appears to himself and announces his own impression in an undogmatic way, without making any positive assertion regarding the external realities.

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CHAPTER X. – DO THE SCEPTICS ABOLISH APPEARANCES?

Those who say that "the Sceptics abolish appearances," or phenomena, seem to me to be unacquainted with the statements of our School. For, as we said above, we do not overthrow the affective sense-impressions which induce our assent involuntarily; and these impressions are "the appearances." And when we question whether the underlying object is such as it appears, we grant the fact that it appears, and our doubt does not concern the appearance itself but the account given of that appearance, -- and that is a different thing from questioning the appearance itself. For example, honey appears to us to be sweet (and this we grant, for we perceive sweetness through the senses), but whether it is also sweet in its essence is for us a

matter of doubt, since this is not an appearance but a judgement regarding the appearance. And even if we do actually argue against the appearances, we do not propound such arguments with the intention of abolishing appearances, but by way of pointing out the rashness of the Dogmatists; for if reason is such a trickster as to all but snatch away the appearances from under our very eyes, surely we should view it with suspicion in the case of things non-evident so as not to display rashness by following it.

CHAPTER XI. OF THE CRITERION OF SCEPTICISM

That we adhere to appearances is plain from what we say about the Criterion of the Sceptic School. The word "Criterion" is used in two senses: in the one it means "the standard regulating belief in reality or unreality," (and this we shall discuss in our refutation); in the other it denotes the standard of action by conforming to which in the conduct of life we perform some actions and abstain from others; and it is of the latter that we are now speaking. The criterion, then, of the Sceptic School is, we say, the appearance, giving this name to what is virtually the sense-presentation. For since this lies in feeling and involuntary affection, it is not open to question. Consequently, no one, I suppose, disputes that the underlying object has this or that appearance; the point in dispute is whether the object is in reality such as it appears to be.

Adhering, then, to appearances we live in accordance with the normal rules of life, undogmatically, seeing that we cannot remain wholly inactive. And it would seem that this regulation of life is fourfold, and that one part of it lies in the guidance of Nature, another in the constraint of the passions, Another in the tradition of laws and customs, another in the instruction of the arts. Nature's guidance is that by which we are naturally capable of sensation and thought; constraint of the passions is that whereby hunger drives us to food and thirst to drink; tradition of customs and laws, that whereby we regard piety in the conduct of life as good, but impiety as evil; instruction of the arts, that whereby we are not inactive in such arts as we adopt. But we make all these statements undogmatically.

CHAPTER XII. WHAT IS THE END OF SCEPTICISM?

Our next subject will be the end of the Sceptic system. Now an "end" is "that for which all actions or reasonings are undertaken, while it exists for the sake of none"; or, otherwise, "the ultimate object of appentency." We assert still that the Sceptic's End is quietude in respect of matters of opinion and moderate feeling in respect of things unavoidable. For the skeptic, having set out to philosophize with the object of passing judgment on the sense impressions and ascertaining which of them are true and which false, so as to attain quietude thereby, found himself involved in

contradictions of equal weight, and being unable to decide between them suspended judgment; and as he was thus in suspense there followed, as it happened, the state of quietude in respect of matters of opinion. For the man who opines that anything is by nature good or bad is for ever being disquieted: when he is without the things which he deems good he believes himself to be tormented by things naturally bad and he pursues after the things which are, as he thinks, good; which when he has obtained he keeps falling into still more perturbations because of his irrational and immoderate elation, and in his dread of a change of fortune he uses every endeavor to avoid losing the things which he deems good. On the other hand, the man who determines nothing as to what is naturally good or bad neither shuns nor pursues anything eagerly; and, in consequence, he is unperturbed.

The Sceptic, in fact, had the same experience which is said to have befallen the painter Apelles. Once, they say, when he was painting a horse and wished to represent in the painting the horse's foam, he was so unsuccessful that he gave up the attempt and flung at the picture the sponge on which he used to wipe the paints off his brush, and the mark of the sponge produced the effect of a horse's foam. So, too, the Sceptics were in hopes of gaining quietude by means of a decision regarding the disparity of the objects of sense and of thought, and being unable to effect this they suspended judgment; and they found that quietude, as if by chance, followed upon their suspense, even as a shadow follows its substance. We do not, however, suppose that the Sceptic is wholly untroubled; but we say that he is troubled by things unavoidable; for we grant that he is cold at times and thirsty, and suffers various affections of that kind. But even in these cases, whereas ordinary people are afflicted by two circumstances, -- namely, by the affections themselves and, in no less a degree, by the belief that these conditions are evil by nature, --the Sceptic, by his rejection of the added belief in the natural badness of all these conditions, escapes here too with less discomfort. Hence we say that, while in regard to matters of opinion the Sceptic's End is quietude, in regard to things unavoidable it is "moderate affection." But some notable Sceptics have added the further definition "suspension of judgment in investigations."

CHAPTER XIII. OF THE GENERAL MODES LEADING TO THE SUSPENSION OF JUDGEMENT

Now that we have been saying that tranquillity follows on suspension of judgment, it will be our next task to explain how we arrive at this suspension. Speaking generally, one may say that it is the result of setting things in opposition. We oppose either appearances to appearances or objects of thought to objects of thought or alternando. For instance, we oppose appearances to appearances when we say "The same tower appears round from a distance, but square from close at hand"; and thoughts to thoughts, when in answer to him who argues the existence of

providence from the order of the heavenly bodies we oppose the fact that often the good fare ill and the bad fare well, and draw from this the inference that providence does not exist. And thoughts we oppose to appearances, as when Anaxagoras countered the notion that snow is white with the argument, "Snow is frozen water, and water is black; therefore snow also is black." With a different idea we oppose things present sometimes to things present, as in the foregoing examples, and sometimes to things past or future, as, for instance, when someone propounds to us a theory which we are unable to refute, we say to him in reply, "Just as, before the birth of the founder of the school to which you belong, the theory it holds was not as yet apparent as a sound theory, although it was really in existence, so likewise it is possible that the opposite theory to that which you now propound is already existent, though not yet apparent to us, so that we ought not as yet to yield assent to this theory which at the moment seems to be valid."

But in order that we may have a more exact understanding of these antitheses I will describe the modes by which suspension of judgment is brought about, but without making any positive assertion regarding either their number or their validity; for it is possible that they may be unsound or there may be more of them than I shall enumerate.

CHAPTER XIV. CONCERNING THE TEN MODES

The usual tradition amongst the older skeptics is that the "modes" by which "suspension" is supposed to be brought about are ten in number; and they also give them the synonymous names of "arguments" and "positions." They are these: the first, based on the variety in animals; the second, on the differences in human beings; the third, on the different structures of the organs of sense; the fourth, on the circumstantial conditions; the fifth, on positions and intervals and locations; the sixth, on intermixtures; the seventh, on the quantities and formations of the underlying objects; the eighth, on the fact of relativity; the ninth, on the frequency or rarity of occurrence; the tenth, on the disciplines and customs and laws, the legendary beliefs and the dogmatic convictions. This order, however, we adopt without prejudice.

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CHAPTER XV. OF THE FIVE MODES

The later Sceptics hand down Five Modes leading to suspension, namely these: the first based on discrepancy, the second on regress ad infinitum, the third on relativity, the fourth on hypothesis, the fifth on circular reasoning. That based on discrepancy leads us to find that with regard to the object presented there has

arisen both amongst ordinary people and amongst the philosophers an interminable conflict because of which we are unable either to choose a thing or reject it, and so fall back on suspension. The Mode based upon regress ad infinitum is that whereby we assert that the thing adduced as a proof of the matter proposed needs a further proof, and this again another, and so on ad infinitum, so that the consequence is suspension, as we possess no starting point for our argument. The Mode based upon relativity, as we have already said, is that whereby the object has such or such an appearance in relation to the subject judging and to the concomitant percepts, but as to its real nature we suspend judgment. We have the Mode based on hypothesis when the Dogmatists, being forced to recede ad infinitum, take as their starting-point something which they do not establish by argument but claim to assume as granted simply and without demonstration. The Mode of circular reasoning is the form used when the proof itself which ought to establish the matter of inquiry requires confirmation derived from that matter; in this case, being unable to assume either in order to establish the other, we suspend judgment about both.

That every matter of inquiry admits of being brought under these Modes we shall show briefly in this way. The matter proposed is either a sense object or a thought object, but whichever it is, it is an object of controversy; for some say that only sensibles are true, others only intelligibles, others that some sensible and some intelligible objects are true. Will they then assert that the controversy can or cannot be decided? If they say it cannot, we have it granted that we must suspend judgment, for concerning matters of dispute which admit of no decision it is impossible to make an assertion. But if they say it can be decided, we ask by what is it to be decided. For example, in the case of the sense object (for we shall base our argument on it first), is it to be decided by a sense object or a thought object? For if they say a sense object, since we are inquiring about sensibles that object itself also will require another to confirm it; and if that too is to be a sense object, it likewise will require another for its confirmation, and so on ad injinitum. And if the sense object shall have to be decided by a thought object, then, since thought objects also are controverted, this being an object of thought will need examination and confirmation. Whence then will it gain confirmation? If from an intelligible object, it will suffer a similar regress ad infinitum; and if from a sensible object, since an intelligible was adduced to establish the sensible and a sensible to establish the intelligible, the Mode of circular reasoning is brought in.

If, however, our disputant, by way of escape from this conclusion, should claim to assume as granted and without demonstration some postulate for the demonstration of the next steps of his argument, then the Mode of Hypothesis will be brought in, which allows no escape. For if the author of the hypothesis is worthy

of credence, we shall be no less worthy of credence every time that we make the opposite hypothesis. Moreover, if the author of the hypothesis assumes what is true he causes it to be suspected by assuming it by hypothesis rather than after proof; while if it is false, the foundation of his argument will be rotten. Further, if hypothesis conduces at all to proof, let the subject of inquiry itself be assumed and not some other thing which is merely a means to establish the actual subject of the argument; but if it is absurd to assume the subject of inquiry, it will also be absurd to assume that upon which it depends.

It is also plain that all sensibles are relative; for they are relative to those who have the sensations. Therefore it is apparent that whatever sensible object is presented can easily be referred to one of the Five Modes. And concerning the intelligible object we argue similarly. For if it should be said that it is a matter of unsettled controversy, the necessity of our suspending judgment will be granted. And if, on the other hand, the controversy admits of decision, then if the decision rests on an intelligible object we shall be driven to the regress ad infinitum, and to circular reasoning if it rests on a sensible; for since the sensible again is controverted and cannot be decided by means of itself because of the regress ad infinitum, it will require the intelligible object, just as also the intelligible will require the sensible. For these reasons, again, he who assumes anything by hypothesis will be acting illogically. Moreover, objects of thought, or intelligibles, are relative; for they are so named on account of their relation to the person thinking, and if they had really possessed the nature they are said to possess, there would have been no controversy about them. Thus the intelligible also is referred to the Five Modes, so that in all cases we are compelled to suspend judgment concerning the object presented.

Such then are the Five Modes handed down amongst the later Sceptics; but they propound these not by way of superseding the Ten Modes but in order to expose the rashness of the Dogmatists with more variety and completeness by means of the Five in conjunction with the Ten.

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CHAPTER XX. OF "APHASIA" OR NON-ASSERTION

Concerning non-assertion what we say is this. The term "assertion" has two senses, general and special; used in the general sense it indicates affirmation or negation, as for example "It is day," "It is not day"; in its special sense it indicates affirmation only, and in this sense negations are not termed assertions. Non-assertion, then, is avoidance of assertion in the general sense in which it is said to include both

affirmation and negation, so that non-assertion is a mental condition of ours because of which we refuse either to affirm or deny anything. Hence it is plain that we adopt non-assertion also not as though things are in reality of such a kind as wholly to induce non-assertion, but as indicating that we now, at the time of uttering it, are in this condition regarding the problems now before us. It must also be borne in mind that what, as we say, we neither posit nor deny, is some one of the Dogmatic statements made about what is non-apparent; for we yield to those things which move us emotionally and drive us compulsorily to assent.

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CHAPTER XXII. – OF THE EXPRESSION "I SUSPEND JUDGEMENT"

The phrase "I suspend judgment" we adopt in place of "I am unable to say which of the objects presented I ought to believe and which I ought to disbelieve," indicating that the objects appear to us equal as regards credibility and incredibility. As to whether they are equal we make no positive assertion; but what we state is what appears to us in regard to them at the time of observation. And the term "suspension" is derived from the fact of the mind being held up or "suspended" so that it neither affirms nor denies anything owing to the equipollence of the matters in question.

CHAPTER XXIII. – OF THE EXPRESSION "I DETERMINE NOTHING"

Regarding the phrase "I determine nothing" this is what we say. We hold that "to determine" is not simply to state a thing but to put forward something non-evident combined with assent. For in this sense, no doubt, it will be found that the Sceptic determines nothing, not even the very proposition "I determine nothing" -- for this is not a Dogmatic assumption, that is to say assent to something non-evident, but an expression indicative of our own mental condition. So whenever the Sceptic says "I determine nothing," what he means is "I am now in such a state of mind as neither to affirm dogmatically nor deny any of the matters now in question." And this he says simply by way of announcing undogmatically what appears to himself regarding the matters presented, not making any confident declaration, but just explaining his own state of mind.

CHAPTER XXIV. OF THE EXPRESSION "ALL THINGS ARE UNDETERMINED"

Indetermination is a state of mind in which we neither deny nor affirm any of the matters which are subjects of dogmatic inquiry, that is to say, non-evident. So whenever the Sceptic says "All things are undetermined," he takes the word "are" in the sense of "appear to him," and by "all things" he means not existing things but

such of the non-evident matters investigated by the Dogmatists as he has examined, and by "undetermined" he means not superior in point of credibility or incredibility to things opposed, or in any way conflicting. And just as the man who says "I walk about" is potentially saying "(I) walk about," so he who says "All are undetermined" conveys also, as we hold, the meaning "so far as relates to me," or "as appears to me," so that the statement amounts to this -- "All the matters of Dogmatic inquiry which I have examined appear to me to be such that no one of them is preferable to the one in conflict with it in respect of credibility or incredibility."

CHAPTER XXV. OF THE EXPRESSION "ALL THINGS ARE NON-APPREHENSIBLE"

We adopt a similar attitude when we say "All things are non-apprehensible." For we give a similar explanation of the word "all," and we similarly supply the words "to me," so that the meaning conveyed is this -- "All the non-apparent matters of Dogmatic inquiry which I have investigated appear to me non-apprehensible." And this is the utterance not of one who is positively asserting that the matters investigated by the Dogmatists are really of such a nature as to be non-apprehensible, but of one who is announcing his own state of mind, "wherein," he says, "I conceive that up till now I myself have apprehended nothing owing to the equipollence of the opposites --, and therefore also nothing that is brought forward to overthrow our position seems to me to have any bearing on what we announce."

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CHAPTER XXVII. OF THE PHRASE "TO EVERY ARGUMENT AN EQUAL ARGUMENT IS OPPOSED"

When we say "To every argument an equal argument is opposed," we mean "to every argument" that has been investigated by us, and the word "argument" we use not in its simple sense, but of that which establishes a point Dogmatically (that is to say with reference to what is non-evident) and establishes it by any method, and not necessarily by means of premises and a conclusion. We say "equal" with reference to credibility or incredibility, and we employ the word "opposed" in the general sense of "conflicting" -- and we supply therewith in thought the phrase "as appears to me." So whenever I say "To every argument an equal argument is opposed," what I am virtually saying is "To every argument investigated by me which establishes a point dogmatically, it seems to me there is opposed another argument, establishing a point dogmatically, which is equal to the first in respect of credibility and incredibility;" so that the utterance of the phrase is not a piece of dogmatism, but the announcement of a human state of mind which is apparent to the person experiencing it.

But some also utter the expression in the form "To every argument an equal argument is to be opposed," intending to give the injunction "To every argument which establishes a point dogmatically let us oppose an argument which investigates dogmatically, equal to the former in respect of credibility and incredibility, and conflicting therewith" -- for they mean their words to be addressed to the Sceptic, although they use the infinitive "to be opposed" instead of the imperative "let us oppose." And they address this injunction to the Sceptic lest haply, through being misled by the Dogmatist, he may give up the Sceptic search, and through precipitancy miss the "quietude" approved by the Sceptics, which they -- as we said above -- believe to be dependent on universal suspension of judgment.

CHAPTER XXVIII. SUPPLEMENTARY NOTES ON THE SCEPTIC EXPRESSIONS

In a preliminary outline it will be sufficient to have explained the expressions now set forth, especially since it is possible to explain the rest by deductions from the foregoing. For, in regard to all the Sceptic expressions, we must grasp first the fact that we make no positive assertion respecting their absolute truth, since we say that they may possibly be confuted by themselves, seeing that they themselves are included in the things to which their doubt applies, just as aperient drugs do not merely eliminate the humours from the body, but also expel themselves along with the humours. And we also say that we employ them not by way of authoritatively explaining the things with reference to which we adopt them, but without precision and, if you like, loosely; for it does not become the Sceptic to wrangle over expressions, and besides it is to our advantage that even to these expressions no absolute significance would be ascribed, but one that is relative and relative to the Sceptics. Besides this we must also remember that we do not employ them universally about all things, but about those which are non-evident and are objects of Dogmatic inquiry; and that we state what appears to us and do not make any positive declarations as to the real nature of external objects; for I think that, as a result of this, every sophism directed against a Sceptic expression can be refuted.

And now that we have reviewed the idea or purpose of Scepticism and its divisions, and the criterion and the end, and the Modes, too, of suspension, and have discussed the Sceptic expressions, and have thus made clear the character of Scepticism, our next task is, we suppose, to explain briefly the distinction which exists between it and the philosophic systems which lie next to it, in order that we may more clearly understand the "suspensive" way of thought. Let us begin with the Heracleitean philosophy.

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CHAPTER XXXIII. WHEREIN SCEPTICISM DIFFERS FROM THE ACADEMIC PHILOSOPHY

Some indeed say that the Academic philosophy is identical with Scepticism; consequently it shall be our next task to discuss this statement. According to most people there have been three Academies -- the first and most ancient that of Plato and his School, the second or middle Academy that of Arcesilaus, the pupil of Polemo, and his School, the third or New Academy that of the School of Carneades and Cleitomachus. Some, however, add as a fourth that of the School of Philo and Charmidas; and some even count the School of Antiochus as a fifth. Beginning, then, with the Old Academy let us consider how the philosophies mentioned differ from ours.

Plato has been described by some as "dogmatic," by others as "dubitative," and by others again as partly dogmatic and partly dubitative. For in his exercitatory discourses, where Socrates is introduced either as talking playfully with his auditors or as arguing against sophists, he shows, they say, an exercitatory and dubitative character; but a dogmatic character when he is speaking seriously by the mouth either of Socrates or of Timaeus or of some similar personage. Now as regards those who describe him as a dogmatist, or as partly dogmatic and partly dubitative, it would be superfluous to say anything now; for they themselves acknowledge his difference from us. But the question whether Plato is a genuine Sceptic is one which we discuss more fully in our "Commentaries"; but now, in opposition to Menodotus and Aenesidemus (these being the chief champions of this view), we declare in brief that when Plato makes statements about Ideas or about the reality of Providence or about the virtuous life being preferable to the vicious, he is dogmatizing if he is assenting to these as actual truths, while if he is accepting them as more probable than not, since thereby he gives a preference to one thing over another in point of probability or improbability, he throws off the character of a Sceptic, for that such an attitude is foreign to us is quite plain from what has been said above.

And if Plato does really utter some statements in a Sceptical way when he is, as they say, "exercising," that will not make him a Sceptic; for the man that dogmatizes about a single thing, or ever prefers one impression to another in point of credibility or incredibility, or makes any assertion about any non-evident object, assumes the dogmatic character, as Timon also shows by his remarks about Xenophanes. For after praising him repeatedly, so that he even dedicated to him his Satires, he represented him as uttering this lamentation --

> *Would that I too had attained a mind compacted of wisdom,*
> *Both ways casting my eyes; but the treacherous pathway deceived me,*
> *Old that I was, and as yet unversed in the doubts of the Sceptic.*

For in whatever direction I turned my mind in its questing
All was resolved into One and the Same; All ever-existing
Into one self-same nature returning shaped itself all ways.

So on this account he also calls him "semi-vain," and not perfectly free from vanity, where he says --

Xenophanes semi-vain, derider of Homer's deceptions,
Framed him a God far other than man, self-equal in all ways,
Safe from shaking or scathe, surpassing thought in his thinking.

He called him "semi-vain" as being in some degree free from vanity, and "derider of Homer's deceptions" because he censured the deceit mentioned in Homer. Xenophanes, contrary to the preconceptions of all other men, asserted dogmatically that the All is one, and that God is consubstantial with all things, and is of spherical form and passionless and unchangeable and rational; and from this it is easy to show how Xenophanes differs from us. However, it is plain from what has been said that even if Plato evinces doubt about some matters, yet he cannot be a Sceptic inasmuch as he shows himself at times either making assertions about the reality of non-evident objects or preferring one non-evident thing to another in point of credibility.

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And now that we have said thus much concerning the Schools which seem to stand nearest to that of the Sceptics, we here bring to a conclusion both our general account of Scepticism and the First Book of our "Outlines."