

# Summary

## *The Problem of dokos in the reflection of Xenophanes of Colophon.*

The present work is an attempt to identify a philosophical meaning of the conception of opinion (Greek: *dokos*) in reflection of Xenophanes of Colophon. Due to the testimonies of doxographical tradition associating Xenophanes' thought with the so-called Eleatic school, his philosophy and further influences on European culture had been seen mainly in the light of his remarks on theology. However, such a way of viewing his position among the first Greek thinkers, fails to articulate the comprehensiveness of his intellectual activity; in particular it omits the problem of the skeptical message of his poetry.

Admittedly, the theology was a vital theme of his work, so as physics and practical considerations, especially when one pays his attention to critical aspects of Xenophanean utterances. Nevertheless it seems justified to seek the philosophical basis of his work in another field, namely gnoseology. In fact, Xenophanes was the first thinker who was to introduce epistemological reflection into the area of nascent philosophy. Therefore, the main thesis of the present study is that his chief interest lay in the concept of broadly understood opinion as a form of human intellectual activity, which can be deemed acceptable as an alternative to the unattainable role model of knowledge. The latter is presented as a correlation of two complementary notions: *safes* – the clear, certain truth, and *tetelesmenon* – accuracy of a spoken statement. It is of great importance for the understanding of Xenophanean *dokos*, to emphasize that this notion exhibits epistemic ambivalence, which can be seen already in its etymological sources. Opinion discussed by Xenophanes interweaves two senses. First of all, it was considered as something negative, as an obstacle in the way to fulfill cognitive purposes. Hence, the main guideline of Xenophanean thought was, that no one can clearly know about issues raised by Xenophanes, because even if one succeeds in saying the truth, still he would not himself know, that he achieved his goal. In this way opinion is allotted to all men. Secondly, the question remains, how this natural cognitive limitation of human being can be exploitable, which points to the positive meaning of opinion as the only way of gaining something, which is like truths or better (than others' opinions). In this context, a perspective of verisimilistic interpretation of *dokos* is offered, which can explain the possibility of the meaningfulness of Xenophanean theological, physical and political discourse.