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### Grammata #12

*Dissoi Logoi* is an extremely well-articulated and thorough philosophical excerpt. The structure of this writing reminds me of Antiphon's *Tetralogies*. Like *Tetralogies*, *Dissoi Logoi* follows a somewhat strict structure of argumentation. First, a pair of arguments is stated. Then, two arguments for and against the pair are stated. Finally, the author's opinion is stated with analyses and examples to follow. Antiphon's purpose for writing *Tetralogies* is to inform those that are interested in defending themselves in court. A deduction, based on the structural similarity to *Tetralogies*, can be made that *Dissoi Logoi* has been written for the philosophically curious readers that are interested in effective argumentation. ##Maybe more?

Gorgias produced *Encomium of Helen*, *Defense of Palamedes*, and *On Being*. *Defense of Palamedes* is similar to *Dissoi Logoi* with regards to its seemingly "educational" nature. Gorgias introduces thorough arguments and reasonable justifications in defense of Palamedes. However, I say "seemingly educational" because while it may seem that Gorgias' purpose is to teach his readers something with regards to defense speeches, in reality, his *Defense of Palamedes* is an exemplification of his "power in speech" thesis. In other words, Gorgias' writings are a way to "prove" his philosophical capabilities which alludes to the sophistic culture at the time. Perhaps the purpose of *Dissoi Logoi* is for its author to showcase their philosophical skills.

The idea of Sophists "showing off" their wisdom was not uncommon. Protagoras and Socrates had a public discourse with Theaetetus on the nature of knowledge. In the Republic, Thrasymachus debated Socrates on justice in the presence of powerful political figures. Hippias' sophistic speeches granted him a great amount of wealth. Antiphon used his art of persuasion in public settings. These examples of great Sophists hint at the fact that most of the work they produce is not for the purpose of education, but for the purpose of showing their greater wisdom. However, the audience that participates in these showings of wisdom are those interested in philosophy. Regarding this pattern, I can conclude that *Dissoi Logoi* is written for the purpose of exemplifying wisdom for those curious about philosophy.