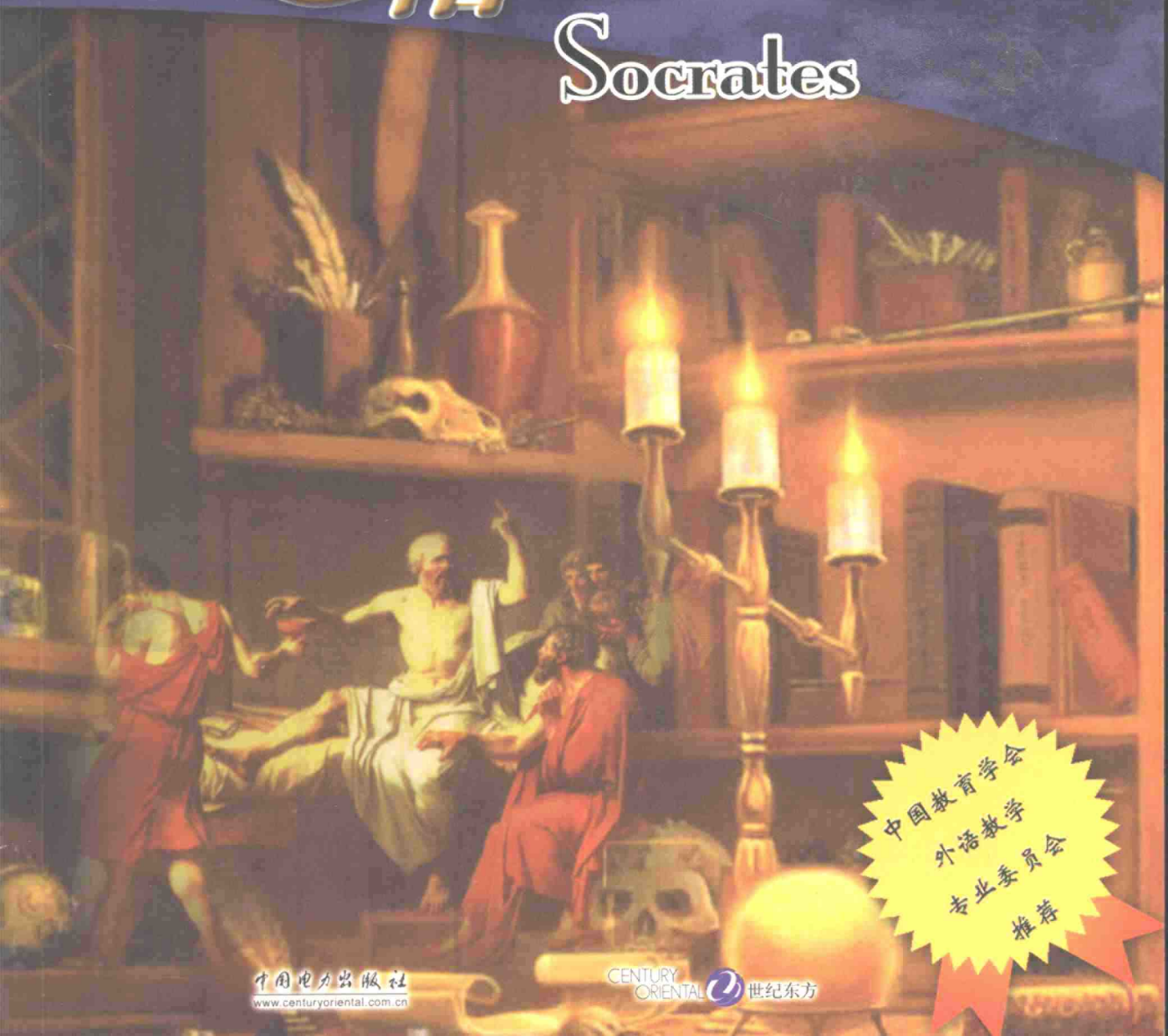


阅读空间 · 英汉双语主题阅读

# 苏格拉底

## Socrates



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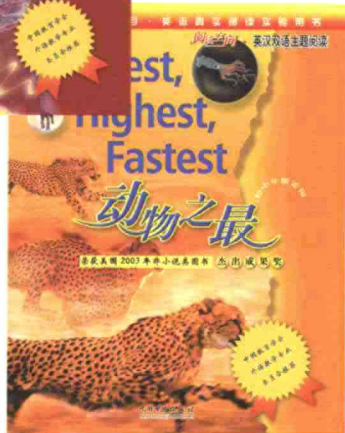
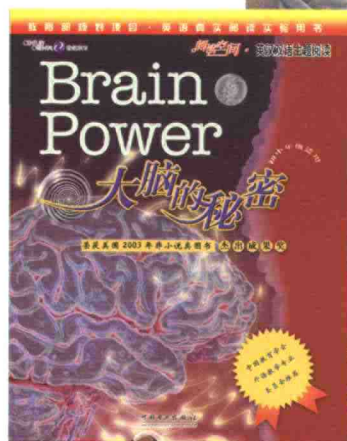
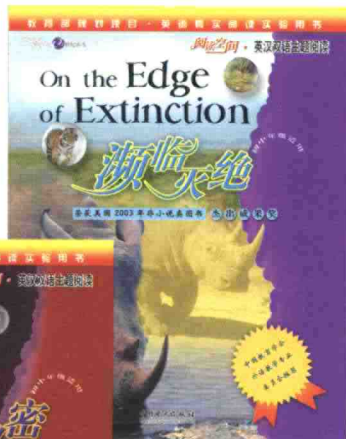
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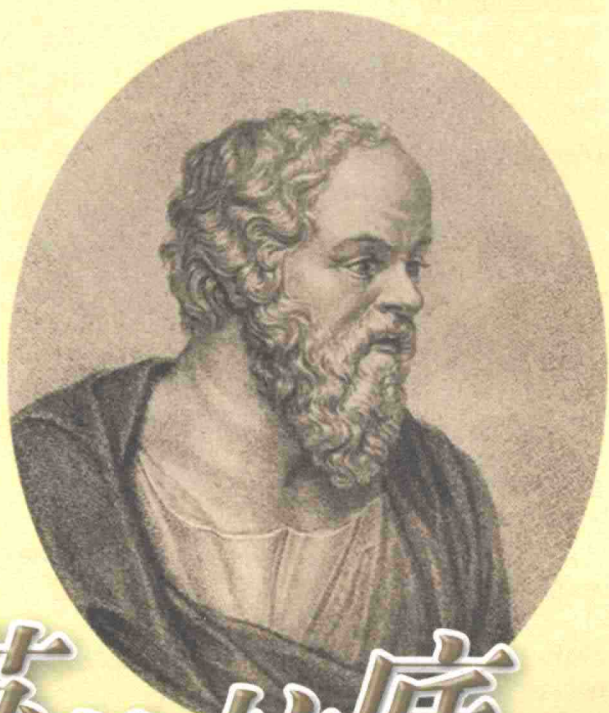
- Break that Code: 破译密码
- Animal Talk: 动物语言
- Plants that Bite Back: 噬虫植物
- Monsters: 妖魔鬼怪
- Hoaxes, Fibs and Fakes: 骗局、谎言、伪科学
- Brain Power: 大脑的秘密
- To the Limit: 挑战极限
- Biggest, Highest, Fastest:  
动物之最
- Wild Waves: 狂野冲浪
- The Alien Files: 外星人档案
- It's a Mystery: 千古之谜
- Whose Crazy Idea Was That?:  
奇思妙想
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- Living in Space: 太空生活
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- Survival against the Odds: 绝地逃生
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# 苏格拉底

## Socrates

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## 苏格拉底

原著: Patrick D. Hopkins 等

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# Contents 目录

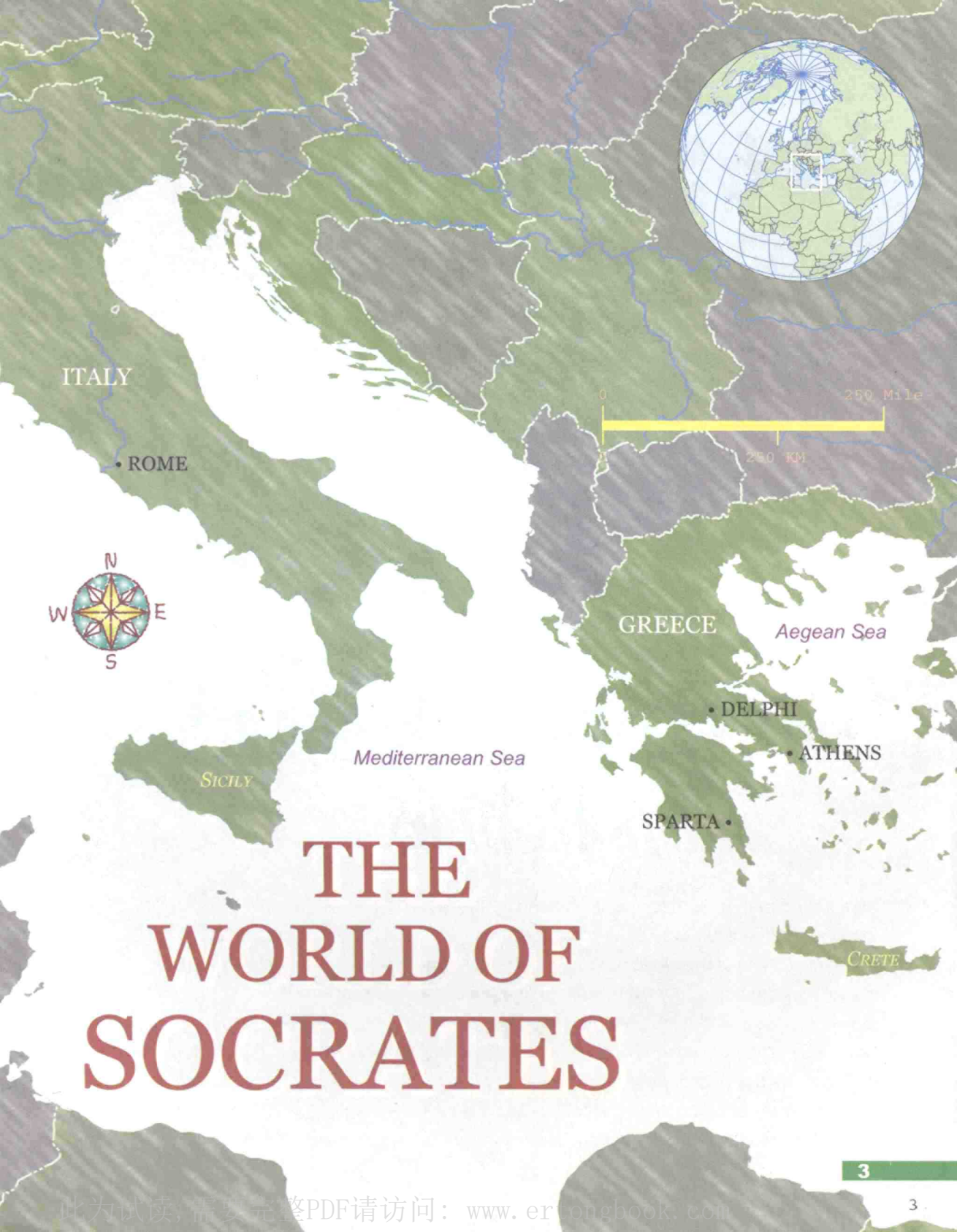
- 
- 2 **Editor's Message** 编辑手记
- 4 **Is Anyone Wiser Than Socrates?** 有谁会比苏格拉底更智慧?
- 6 **Time Line** 大事年表
- 7 **The Oracle at Delphi** 德尔斐的神谕
- 9 **Who was Socrates?** 苏格拉底究竟为何许人也?
- 10 **What is Philosophy?** 何谓哲学?
- 15 **Try the Socratic Method** 试试苏格拉底式的方法
- 16 **Justice First** 正义第一
- 20 **Try Some Greek Barley Cakes** 尝尝希腊人的大麦饼
- 22 **Fun With Words** 妙“语”横生
- 25 **What Is 'Good'?** 什么是美德?
- 30 **Why the Philosopher Is Happy to Die?**  
哲学家为什么会欣然赴死?
- 38 **Guilty or Innocent?** 有罪还是无罪?
- 40 **New Rules for Schools** 新的学校规则
- 44 **Build Plato's 'legos'** 学做柏拉图的“乐高”拼装玩具
- 47 **The Shining Light** 耀眼的光芒
- 51 **The Light Dims** 光芒渐暗
- 53 **A New Museum for the Acropolis** 雅典卫城的新博物馆
- 56 **A Lasting Legacy** 不朽的遗产
- 60 **Teacher's Guide & Activity** 教师指导与活动

如果不幸对于我们每一个人而言都是注定的、均等的、无一能够幸免的，那么，多数人会坦然领取属于自己的那一份不幸，而后从容离去。

——苏格拉底（转引自古希腊历史学家普鲁塔克之书）

**翻** 一翻那些涉及古今事件的历史书，你定会发现苏格拉底这个名字频频亮相。不过，你只要稍留意一下那些出现这个名字的章节，就会发现对于苏格拉底这个人的生平每一本书里都着墨甚少。再读多一点儿，你便会知晓，原来苏格拉底写过的东西哪怕是只言片语都未曾留存于世，甚至可以说，根本就没有存在过。可是，为什么就是这个我们知之甚少的人竟被公认为世界上最伟大、最具影响力的哲学家之一？我们就请苏格拉底一定非常知悉的、主管雄辩和英雄史诗的古希腊缪斯女神卡利俄珀来回答这个问题吧。





ITALY

• ROME



SICILY

Mediterranean Sea

GREECE

Aegean Sea

• DELPHI

• ATHENS

SPARTA •

CRETE



# THE WORLD OF SOCRATES

# Is anyone wiser



## 有谁会比 更智慧? 苏格拉底

As a young man, Socrates was influenced by the philosopher Parmenides, who taught that truth was not to be found looking at the world around you. Rather, you should look deep into yourself in order to analyze complex ideas such as reality, goodness, and perfection. Socrates took this lesson to heart and came to believe that what we see with our eyes and hear with our ears is not the ultimate reality. What is most real are the ideas we understand only with our minds. Socrates thought

苏格拉底年轻时深受哲学家巴门尼德的影响，这位哲学家认为，靠观照人们周围的世界是发现不了真理的，所以我们应该学会观照自己的内心深处，以辨明那些深邃复杂的概念，例如现实、善良和完美。苏格拉底将此教诲铭记于心，所以他认为即便是亲眼看到、亲耳听到的，也不是最终的现实。最真实的是那些我们只能用头脑才能理解的概

# than Socrates?

by Patrick D. Hopkins

that we should spend less time worrying about the visible world and more time investigating ourselves.

Socrates had long been friends with a man named Chaerephon. One day, Chaerephon decided to travel to the city of Delphi to ask the *oracle* who lived there whether there was anyone wiser than Socrates. The response he received was simple: There was no one.

Because the oracle at Delphi was known for answering questions in mysterious ways, the response seemed unusually clear to Chaerephon. However, when he told Socrates of the answer, Socrates said that he did not understand its meaning. Socrates knew that his friends considered him a wise person, but he did not feel the same about himself. He thought that he did not have the answers to many questions. Since the oracle at Delphi was supposed to receive her responses from the god Apollo, Socrates felt that there must be some truth in what she said. He decided to find out exactly what she meant.

He first approached a politician who was considered a wise man and who had a high opinion of his own wisdom. As it was his custom to ask questions, Socrates asked him many about wisdom. After a while, Socrates decided that this man was not wise at all. However, when he tried to prove to the politician that he was not wise, he only angered the man.

Socrates then decided to approach other politicians to find out if they were wise. He quickly re-

念。因此，苏格拉底觉得我们不必花太多的时间为那有形的世界劳心，而应该多留些时间进行内省。

苏格拉底的一位老朋友名叫凯勒丰。有一天，他决定去德尔斐城向住在那里的神使询问是否还有比苏格拉底更智慧的人。结果得到的答案明白无误：没有比苏格拉底更智慧的人。

众所周知，德尔斐神使惯以神秘的方式来回答人们的询问，但凯勒丰此次得到的这个回答却再清楚不过了。然而，当苏格拉底得知这个答案后，他感到很疑惑。苏格拉底知道朋友们认为自己是智者，但他并不这么看。他知道还有许多问题自己不能解答。可既然人们认为德尔斐神使是从阿波罗神那里领受答案的，苏格拉底想其中定有些许真义，于是便决心把神谕的真正含义弄清楚。

苏格拉底首先走访了一位政治家，别人说这位政治家很智慧，政治家本人也以此为荣。由于苏格拉底喜欢提问，于是他就智慧这一概念问了政治家许多问题。经过一番谈话，苏格拉底认定这位政治家根本不智慧，他想向政治家证明这一点，结果只是激怒了对方。

接着，苏格拉底决定去访问其他的政治家，看看他们是否智慧，很快他就有了答案：尽管他们每个人都觉得

According to the ancient Greeks and Romans, *oracle* referred to the place where, or the medium by which, deities were consulted.

alized that even though each thought he had great knowledge, he did not. In fact, Socrates said that those who were most famous for being wise were actually the least wise, and that ordinary people were much more intelligent.

Although Socrates still did not consider himself wise, he at least did not mistakenly think he was. In this sense, he was wiser than the politicians.

Socrates then began to question poets. Since poets wrote important works filled with deep thoughts and interesting characters, he reasoned that they must be the wisest people. He soon discovered that poets did not come up with their own ideas. Rather, they received them through inspiration, that is, from the *Muses* or the gods. Socrates also learned that poets did not even understand what they wrote, at least not any better than anyone else. So, although they thought they were wise, they were not.

Socrates next approached the artisans, sculptors, engineers, and craftspeople. After talking with them,

In Greek mythology, the *Muses* are the nine goddesses who preside over the arts and sciences.

自己学识渊博，但事实并非如此。苏格拉底觉得那些以智慧著称的人其实是最不智慧的，他们比起平常人来说要逊色得多。尽管苏

格拉底仍旧不认为自己是个智慧的人，但至少他不会糊里糊涂地自诩智慧。从这个意义上讲，他要比那些政治家们智慧。

然后苏格拉底又开始向诗人们提问。鉴于诗人们的作品极为精彩、思想内容深刻、所创角色有趣，苏格拉底推想他们定是最智慧的人。但不久他就发现这些诗人根本就没有自己的思想。可以这么说，他们的想法只是来自于灵感，换言之，是缪斯女神们或其他神灵所赐。于是苏格拉底明白诗人们根本就不理解自己的作品，至少他们并不比其他人理解得透彻。因此，尽管诗人们自认为很智慧，而事实却并非如此。

苏格拉底接下去拜访的是工匠、雕刻家、工程师以及一些手艺人。经过一番谈话，苏格拉底发现这些人因其熟悉某一特定的领

## Time Line 大事年表

**470** Socrates is born, c. 470 or 469

公元前 470 年 苏格拉底诞生（又说是公元前 469 年）

**446** Athens and Sparta sign Thirty-Years' Peace

公元前 446 年 雅典与斯巴达签订“三十年和平协议”

**431** Peloponnesian War between Athens and Sparta begins.

公元前 431 年 雅典与斯巴达之间爆发伯罗奔尼撒战争

**406** Socrates refuses to condemn the generals tried for negligence at the Battle of Arginusae.

公元前 406 年 苏格拉底拒绝判决阿基纽西战役中

的指挥官们玩忽职守

**404** Peloponnesian War ends, with Sparta defeating Athens.

公元前 404 年 伯罗奔尼撒战争结束，雅典败于斯巴达

**403** The Thirty Tyrants are ousted from Athens, and democracy is restored.

公元前 403 年 “三十僭主”被驱逐出雅典，民主政治恢复

**399** Socrates is condemned to death and drinks hemlock.

公元前 399 年 苏格拉底被判处死刑，饮毒芹剂而亡

Socrates discovered that because they thought they knew a lot about a particular field, they thought they knew a lot about everything. But they were mistaken. Just because a person knows how to build a bridge or make medicine, does not mean that he can apply this knowledge to everything else.

Finally, Socrates thought that he understood what the oracle meant: Human knowledge is worth little, at least in comparison to the wisdom of the gods, and humans are just being arrogant and silly when they think they are wise. So the oracle did not mean that Socrates was wise because he knew a lot, but rather because he was the only person in Athens who understood how little he knew.

Socrates angered many people as he searched for the answer to, "Is there anyone wiser than Socrates?" By challenging their replies to his questions, he embarrassed them in front of the young men of the city. The result would prove fatal for Socrates.

域,就想当然地自认为无所不知。而事实上,他们错了。正如一个人懂得怎样架桥或是如何配置药品,并不意味着他可以把这方面的知识运用于任何其他领域。

最后,苏格拉底觉得自己弄明白了神谕的真正含义:人的知识极其有限,至少与神相比是这样的,而人们却自诩智慧,这只能让他们自己显得傲慢无礼、愚蠢可笑。因此,神谕的意思并不是苏格拉底因知道得多而智慧,而是因为苏格拉底是雅典惟——一个知道自己知之甚少的人。

在带着“有谁比苏格拉底还智慧?”这个问题

寻求答案的过程

中,苏格拉底触

怒了许多人。

他那些富于

挑战的提问,

令回答者在

城中的年轻

人面前颜面

尽失,同时也

给自己招来

了灭顶之灾。



# The Oracle at Delphi

## 德尔斐的神谕

by Marina Debattista

**A**t Delphi, on the very spot where a sacred stone marked the presumed center of the earth, stood the temple of Apollo, the Greek god of the arts and divination. Here, on certain preset days, Apollo, through an oracle, offered advice and support.

The person who made known Apollo's views was a specially appointed woman who was known as the

**阿**波罗是希腊神中掌管艺术和预言的神。阿波罗神庙位于德尔斐城,庙内立有一块圣石,据说这块圣石所立之处便是地球的中心。阿波罗神会在预定的日子里于神庙内通过神谕给人们提供建议和支持。

阿波罗神谕将由一个特定的女祭司来向人们昭示,这个女祭司就是众所周知的皮提

Pythia. Seated on a three-legged seat above a **chasm** from which rose mysterious fumes, she uttered notoriously unclear **prophecies**. When the Lydian king Croesus inquired whether he should attack Persia, the Pythia who held the position at that time prophesied that “Croesus, having crossed the river Halys, will destroy a great empire.” The prediction proved true, although not in the way that Croesus had expected. An empire did fall: his own.

During the 1,000 years of its recorded existence between the sixth century B.C. and the third century A.D., the oracle responded to religious and moral questions, as well as to philosophical, political, economic, military, and domestic ones. Delphi became the most revered spiritual center of ancient Greece and acquired immense wealth and prestige as a result. Among the Pythia's clients were heroes, kings, and politicians. Ordinary people also sought the oracle's advice, as did, according to Greek mythology, demi-gods (part-human, part-divine).

Carved above the entrance to the temple were some of the Pythia's most celebrated sayings, including “Know thyself” and “To commit oneself is to court misfortune.”

亚。她坐在一个置于深坑内的三条腿凳子上，坑内弥漫着神秘的烟雾，嘴里咕哝着一贯含糊不清的预言。据载，吕底亚国王克利萨斯曾询问他是否应该攻打波斯，当时在任的皮提亚宣示预言说：“克利萨斯，跨过哈利斯河，将会灭亡一个伟大的帝国。”结果预言果然成真，只可惜不是克利萨斯国王希望的那样，因为灭亡的帝国是他的。

据记载，从公元前6世纪到公元3世纪一千多年间，神谕所回答的问题不仅与宗教、道德相关，而且还涉及哲学、政治、经济、军事和家庭生活。因此德尔斐成为了古希腊最负盛名的圣地，同时也聚敛了大量的财富和特权。来请皮提亚昭示神谕的人上及英雄、国王和政治家，下到平民百姓。据希腊神话记载，就连半神半人（神和人所生的后代）也不例外。

阿波罗神庙的入口处刻着一些皮提亚说过的至理名言，例如“要懂得你自己”和“失去自我容易招来祸患”。

A **chasm** is a deep crack in the earth's surface.  
**Prophecies** are predictions of the future under the influence of divine guidance.



# WHO WAS Socrates?

## 苏格拉底

by R. Anthony Kugler

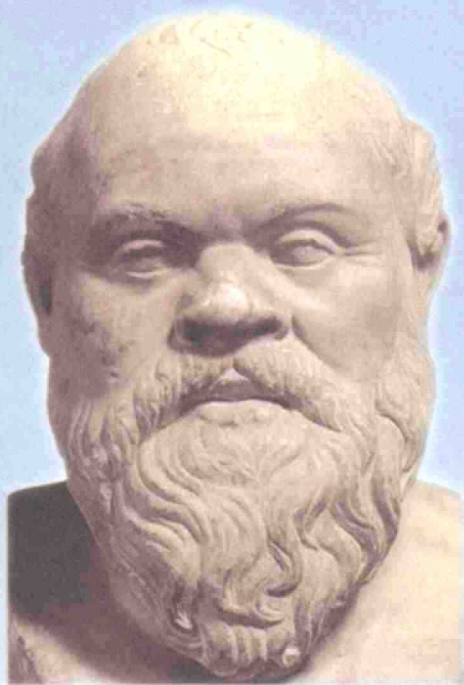
## 究竟为何许人也？

Some people in recorded history have had enormous influence on later generations without ever having written a word themselves. Jesus of Nazareth, the focus of the Christian faith, is one of these; another is the teacher and philosopher Socrates. Everything we know about these figures comes to us from the words of other people. For the life of Socrates, we have four main sources: his student Plato; Plato's student Aristotle; the historian Xenophon; and Aristophanes, a comic playwright. Each had his own reasons for focusing on Socrates.

One of Plato's goals was to give his own philosophy a

有史以来，有些人尽管没有写过一个字，但其对后世的影响却是巨大的。基督教的灵魂人物——拿撒勒的耶稣就是其中之一，另一个便是教师兼哲学家的苏格拉底。我们对他们的了解完全缘自他人之口。对于苏格拉底的生平，我们有四个主要来源：他的学生柏拉图，柏拉图的学生亚里士多德；历史学家色诺芬；喜剧剧作家阿里斯托芬。这四个人对于苏格拉底的描述各有侧重。

柏拉图的目的是借恩师之口来提升自己哲学理论



boost in credibility and authority by putting it into the mouth of his revered teacher. Aristophanes, meanwhile, saw Socrates as a well-known but somewhat peculiar person—in other words, an ideal target for mockery. It is no surprise, therefore, that each of the four writers

的可信度和权威性。而阿里斯托芬则把苏格拉底看成是一个虽然著名却有点儿古怪的人，换句话说，他认为苏格拉底是最理想的嘲讽对象。因此，不足为怪，这四位作家呈献给我们的一定是他们自己心目中的苏

## What is philosophy?

by Patrick D. Hopkins

The word “philosophy” comes from the Greek words *philos* (“loving”) and *sophos* (“wise”). It is said that the Greek mystic and mathematician Pythagoras coined the term “philosopher”. Until he did, all who practiced this profession were called Sophists, meaning “wise men”. Pythagoras, however, believed that no person is wise, only God. For this reason, he considered himself a lover of wisdom, that is, a philosopher rather than a wise man.

Early Greek thinkers did not make the distinctions we do today among science, mathematics, astronomy, and philosophy. Philosophers at the time studied everything from ethics, planetary movements, mathematics, and physics to politics, religion, animal behavior, and logic. What they all wanted was to understand the nature of all things. They asked countless questions, including, “Of what was the universe made?,” “What is the right thing to do?,” and “What is the human mind?”

What made philosophy a distinct path was that it relied on the power of human reason, rather than on tradition or religion, to ask and answer such questions. Today, philosophy still thrives and struggles to answer both the ancient questions and those created by modern society.

## 何谓哲学？

“哲学”这个词来自于希腊词 *philos* (意思是“爱”) 和 *sophos* (意思是“智慧，聪明”)。据说是希腊神秘学家兼数学家毕达哥拉斯造出 *philosopher* (意思是“爱智慧的人”) 这个词的。在他之前的年代里，所有干这行的人都被称为 *Sophists*，意思是“有智慧的人”。但毕达哥拉斯认为除了上帝，没有人是聪明的、有智慧的。因此，他认为自己只是一个智慧的热爱者，换言之，不是一个聪明的人而是一个哲学家 (*philosopher*)。

早期的希腊思想家并不像我们今天这样将科学、数学、天文学以及哲学区分开来。那个时代所有的哲学家都要研究伦理学、星体的运动、数学、物理，以及政治学、宗教、动物的习性和逻辑学。他们想做到的是了解所有事物的本质。他们没完没了地问问题，例如“宇宙是由什么构成的？”“怎样做才是正确的？”以及“人类的思维是什么？”。

哲学可以另辟蹊径的缘由是：提出和回答上述问题依靠的不是传统或宗教，而是人类的推理能力。今天，哲学仍旧在蓬勃发展，努力回答着古时遗留下来的和现代社会新近提出的种种疑问。



produces his own image of Socrates. While each version is accurate in some respects, it is misleading in others. Careful comparisons, however, can shed some light on the “real” Socrates.

A few basic facts are undisputed: that he was born in a small village close to Athens around 470 B.C.; that his mother was a **midwife** and his father a sculptor; that his wife’s name was Xanthippe; and that he was not, by most standards, a handsome man. He was nearly bald, with bulging eyes and a misshapen nose. Plato tells us that Socrates’ clothes were ragged, and that he walked barefoot in all seasons. As we might expect, his appearance provides the comic writer Aristophanes with some easy jokes. Surprisingly, however, Aristophanes seems to concentrate more on Socrates’ behavior and teachings. In this humorous portrayal, Socrates is absent-minded, so busy thinking that he forgets where he is. In short, his head is in the clouds, and *Clouds*, in fact, is the name Aristophanes gave to his play about the great teacher.

*Clouds* is extremely important for our understanding of Socrates, in part because it was produced while he was still alive. In contrast, Plato, Aristotle, and Xenophon all wrote after his death. Aristophanes enables us to see Socrates as some of his fellow citizens saw him. While it is clear that Aristophanes exaggerated many of Socrates’ qualities to be funny, the average Athenian probably did much the same thing. It is important to remember that few Athenians had the time, energy, or opportunity to study philosophy. Thinkers such as Socrates, while widely known and respected, were regarded by the average person as a

A **midwife** is a person whose work is helping women in childbirth.



格拉底。每一个版本都有其准确的地方，也有其误导之处。但是经过认真的比较，我们总会对那个“真实”的苏格拉底知晓一二的。

对于一些基本的事实大家已取得共识：苏格拉底是在公元前470年左右出生在雅典附近的一个小村庄里；他的母亲是个接生婆，父亲是位雕刻家；妻子名叫珊蒂珀；至于相貌，多数人认为苏格拉底算不上英俊。因为他几近秃顶，双眼突出，鼻子也长得奇形怪状的。据柏拉图说，苏格拉底整日衣衫褴褛，一年四季赤足而行。我们或许会想，喜剧家阿里斯托芬定会拿苏格拉底的这副模样来打趣。然而令人不解的是，更多吸引这位喜剧家的似乎是苏格拉底的行为和教义。在他的幽默描述中，苏格拉底心不在焉，忙于思考，以致忘记自己身在何处，好像走在云端里。而阿里斯托芬为这部有关这位大师的喜剧所起的名字就是《云》。

《云》问世时，苏格拉底还没有遇难，



bit strange.

Nor did the average Athenian—or Aristophanes—pay much attention to the great differences between Socrates and other teachers, particularly the so-called Sophists. Sophists traveled widely, charged students high fees, and specialized in the study of rhetoric, which is the art of persuasive speech. Socrates, on the other hand, lived in Athens all his life, received no pay for his lessons, and was concerned not with persuasion but with truth. The Socrates of Aristophanes' play, however, runs an expensive school for teaching students how to defeat just arguments with unjust ones. His pupils are not interested in truth, but in using clever arguments to hide it for their own advantage. This is precisely what many people at the time feared about Sophists. While the real Socrates was no Sophist, it is likely that many members of the uneducated majority in Athens considered him one. Aristophanes, therefore, is often inaccurate about the man, but accurate about the environment in which he lived.

Despite Aristophanes' many errors regarding

所以这部喜剧将大大有助于我们进一步了解苏格拉底。而柏拉图、亚里士多德以及色诺芬的著作都是写在苏格拉底过世之后。通过阿里斯托芬，我们可以了解到与苏格拉底同时代的雅典市民是怎样看待这位哲学家的。很显然，阿里斯托芬对于苏格拉底身上的许多滑稽之处都言过其实了，但当时的雅典平民们或许就是这么想的。要知道，难得有几个雅典人会有时间、有精力或者说有机会去研究哲学。在普通人的眼里，像苏格拉底这样极负盛名又德高望重的思想家总显得有那么点儿离经叛道。

不光是雅典的平民，就算是阿里斯托芬本人也没注意到在苏格拉底与其他的教师，尤其是那些被称之为智者派的人之间，存在着天壤之别。智者派四处游历，向学生们收取高额的学费，专门教授修辞学（学习如何用言语说服其他人）。而苏格拉底一生都未离开过雅典城，教学生从来都是免费的，他所关注的不是是否能说服他人，而是如何能找到真理。但是，阿里斯





Socrates' personality, he does offer several details that fit nicely with what we know from Plato and Xenophon. According to all three authors, Socrates was remarkably uninterested in his own personal comfort. Aristophanes says his skin was sickly pale (presumably from studying inside all day) and very dirty, and Plato and Xenophon note his insensitivity to cold. While it is difficult to say any of this for certain, the details ring true. Indeed, the modern courtroom's rule of thumb applies here as well: The more independent witnesses there are, the more trustworthy is the story they tell.

Plato and Xenophon, although different in writing style and personality, share a number of characteristics in common with respect to Socrates. Both were born roughly 40 years after the great teacher; both heard him speak many times; and both spent much of their lives writing about him. The main difference between their depictions of Socrates is probably their focus. The historian Xenophon tends to concentrate on Socrates'

托芬的喜剧中所塑造的苏格拉底却收取高额学费，并且教学生如何诡辩、用言辞来扭曲事实。他所教的学生无意于探求真理，为了个人的利益巧言令色、混淆视听。这些确实是那个时代的许多人惧怕智者派的原因。虽说苏格拉底与智者派大相径庭，但很可能在当时大部分未受过教育的雅典民众的眼里，他就是智者派。因此，阿里斯托芬看清了苏格拉底所处的那个时代，但对于他的认识却常常是不准确的。

尽管对于苏格拉底的个性阿里斯托芬有许多误解之处，但他提供的一些细节与我们从柏拉图和色诺芬那里得知的极为吻合。这三位作者都认为苏格拉底一点也不在意自己的生活舒适与否。阿里斯托芬说苏格拉底肤色惨白，像是生了病（可能因为整日闷头研究、久居于室），身上也脏兮兮的。柏拉图和色诺芬也说苏格拉底不知冷热。尽管很难证明他们所说无误，但这些细节看起来似乎确有其事。看来，现代法庭中那条经验主义的方法在这里也很适用：越无牵连的证人，他们的证词越可信。

无论是在写作风格还是在个性上，柏拉图和色诺芬都不尽相同，但谈到苏格拉底，这二人确有许多相似之处。他们大约都是在这位大师诞生了40年后才出生，均多次聆听过苏格拉底的教诲，都花了一生的大部分时间来记录这位大师。他们刻画苏格拉底时的主要不同之处在于侧重点不同。作为历史学家，色诺芬的重点放在苏格拉底与雅典人之间时常出现的紧张关系上，而哲学家柏拉图则常常着重叙述苏格拉底是怎样成长为一代思想家的。因此，无论是这位历史学家，还是这位哲学家都不是一个理想的见证人。