ἄλλων, ὁ καὶ ἔνια ἐξορίσων τὴν καταγωγὴν ἐκ τοιούτων ἐπιτηδευμάτων, ἢ ἐκ τῆς λόγου δυνάμεως, ἐξ ἀμφοτέρων. ἀλλ' ὁ μὲν ἀνὴρ ἀγαθὸς ἀνὴρ ἀγαθὸς καὶ ἀληθινός. ἀλλὰ τὸ ἀγαθὸν ἴδιον ἢ κοινὸν ἀνθρώπου καὶ ἵππου καὶ ἀνδριάντος; ἢ οὐδετέρου τούτων ἀλλὰ τοῦ ἀγαθοῦ ἀνθρώπου; ἢ τοῦ ἀγαθοῦ ἵππου; ἢ τοῦ ἀγαθοῦ ἀνδριάντος; ἢ οὐδὲν τούτων ἐστὶν ἀγαθόν; ἢ πάντα τὰ τοιαῦτα ἀγαθά; ἢ τὸ μὲν ἀγαθὸν ἴδιον ἀνθρώπου καὶ ἵππου καὶ ἀνδριάντος καὶ ἑκάστου τῶν ὄντων, τὸ δὲ καλὸν οὐκ ἴδιον ἀλλὰ κοινὸν ἀνθρώπου καὶ ἵππου καὶ ἀνδριάντος καὶ ἑκάστου τῶν ὄντων, καὶ ἐπιτηδευμάτων καὶ ἔργων καὶ