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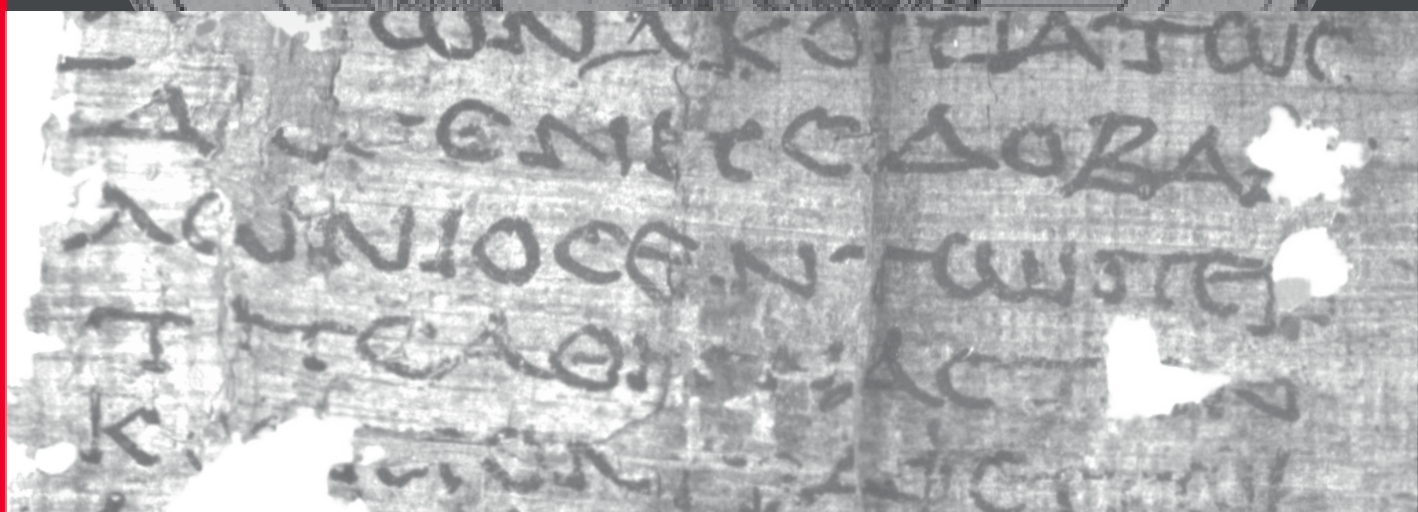
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DIOGENES OF BABYLON AND THE FINAL STAGE OF THE EARLY STOA DISCUSSING A NEW EDITION OF THE FRAGMENTS



Diogenes of Babylon, also known as Diogenes of Seleucia, was a pupil of Chrysippus and, after Zeno of Tarsus, the fifth head of the Stoic school in Athens until his death, with Panaetius and Antipater of Tarsus among his students. The dates of his birth and death remain uncertain (ca. 240/230–150/140 BCE). Together with the Academic Carneades and the Peripatetic Critolaus, he participated in the embassy of philosophers sent to Rome to petition for the abolition of the fine of 500 talents imposed on Athens for the sack of Oropos. From the key information about his surviving treatises, we know that their subjects can be traced back to the three parts into which Diogenes of Babylon divided philosophy, viz. physics, ethics, and logic, as Zeno of Citium had also done. One of the greatest difficulties in reconstructing his thought lies in its transmission: more than half of the testimonies about him, collected by von Arnim (SVF 3.1–126), are transmitted by the Herculaneum papyri, sometimes by rolls that have been in need of a new critical edition for over a century. About 120 years after the publication of the *Stoicorum Veterum Fragmenta*, we will present and discuss a new edition of the fragments of this Stoic philosopher that will increase by more than 60% the number of known testimonies collected by von Arnim. This task will significantly enhance our knowledge of the final phase of the early Stoa and its relation to the so-called Middle Stoa and Platonizing Stoicism.



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