

# 2024 Senigallia Festival

**Post by "Cassius" of July 21, 2024 at 4:51 PM**

[michelepinto](#) has let me know that the 2024 Epicurean Festival is now complete, and there are a series of videos now on youtube memorializing the presentations, including one by Christos Yapijakis.

Unfortunately for us English-speakers, it's all in Italian, but if you understand the language, you'll find the videos entertaining.

Congratulations on another successful festival Michele!

But one warning: you'll find that since the time Michele posted his avatar, he's had a haircut!



Also Michele, if there is any special music or artwork in any of the videos, as you have had in the past, please point that out to us so we can highlight it. Thanks!

Introduzione di Michele Pinto

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Commemorazione di David Konstan di Jürgen Hammerstaedt

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Amicizia e comunità filosofica: la prospettiva epicurea dal IV al I secolo AC di Federica Dolcemascolo

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Ricerca della felicità, diritto dell'Uomo: un concetto epicureo di Christos Yapijakis

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Il giardino epicureo, un'oasi per fermare la desertificazione ambientale, sociale e culturale di Massimiliano Capalbo

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Epicuro pop up, l'insegnamento di Epicuro ci rende felici oggi, anche senza conoscerlo di Gianluca Esposito

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Presentazione dell'Opera "Trasparenze Epicuree" di Massimo Nesti

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Lucrezio tra saggezza e uragano di Milo De Angelis, letture di Viviana Nicodemo - introduzione di Andrea Maranini

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Edonismo e presa bene di Pippo Ricciardi

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## **Vedere l'Invisibile**

Scienza e meraviglia in Lucrezio: un rapporto conflittuale di Leonardo Galli  
Il premio Netoip di Jürgen Hammerstaedt

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Raro come la fenice o comune come un maiale? Le caratteristiche del  
sapiente epicureo nell'Etica di Filodemo di Wim Nijs

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Dalla filosofia epicurea al compito dello studioso di Gianluca del Mastro

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Una sfida nel tempo: lo svolgimento e la lettura dei Papiri Ercolanesi prima della rivoluzione digitale di Claudio Vergara

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Vedere ricostruendo: rimettere insieme ciò che il fuoco e il tempo hanno provato a distruggere di Marzia D'Angelo

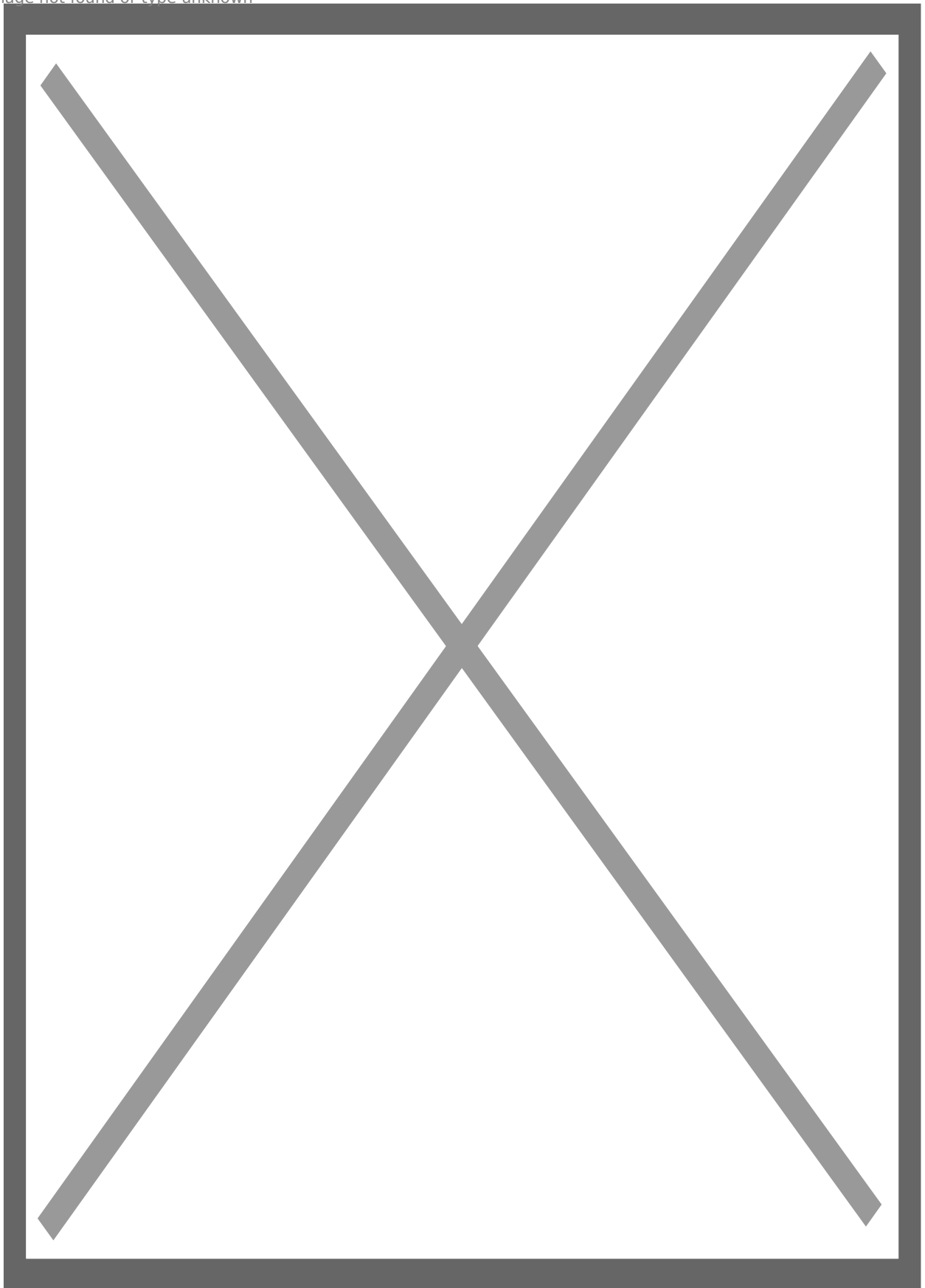
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L'invisibile svelato: la Vesuvio Challenge e la lettura dei papiri non aperti di Federica Nicolardi

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Check the videos here:

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## Seeing the invisible through papyrus: a journey into epicureanism with Gianluca Del Mastro

by [Giulia Ariti](#) | 2024-07-17

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A journey among the papyrus to understand the work of papyrologists, "seeing the invisible" through the finds, in the undertaking of reconstructing Epicurus' thought. A journey through images, trying to understand the diffusion and popularity of Epicurean thought. With a passionate exposition, Gianluca Del Mastro, papyrologist from the University of Campania, spoke on the second day of the Epicurean Festival of Senigallia, on the theme " **Seeing the Invisible: from Epicurean philosophy to the task of the scholar** ".

"The title *Seeing the invisible* starts from what papyrologists do every day - this is how he introduces the theme - we see the texts that are there, but whose black ink is confused with the charred background of the papyrus. Epicurus' philosophy is a complex philosophy, but several pieces are missing. Of Epicurus we have primarily Diogenes Laertius, who does nothing but collect information from philosophers, who dedicates the tenth book of the Lives of the Philosophers, giving us three letters and maximum capitals. Then we have the indirect tradition, made up of hundreds and hundreds of fragments. We have Lucretius with *De Rerum Natura*, which takes up the thirty-seven books of Epicurus' "On Nature". We also have the Vatican manuscripts, which make us understand that Epicurus' philosophy was known in its maxims in the Middle Ages. However, we know that Epicurus wrote a lot, but we have nothing of it. So we try to see the invisible."

The journey started from the oldest witness of Epicureanism, found in the Villa dei Papiri, which dates back to the 3rd century BC, contemporary with Epicurus, and then passed through ancient papyri which derive from Egypt, dating back to the 2nd century BC; "This makes us understand that Epicureanism was also widespread in Egypt and not only in Alexandria, but almost 200 kilometers away", comments Del Mastro.

Testimonies from the 1st century AD, in which someone promised to send papyri of Epicurus and Metrodorus to someone else, but also Epicurean mosaics found in France. Epicurus therefore traversed time and space, finding formulations in fragmented papyri of late Epicureans, manuscripts bearing fragments. That of taking up and citing Epicurus and the Epicureans, however, is a tendency which, over time, diminishes, probably due to the preponderance of Neoplatonic and Aristotelian philosophy, leaving a serious knowledge gap for contemporaries - aggravated by the conditions of illegibility of the papyri of Herculaneum.

“We give a large part of our lives every day to read the Epicurean message more, every day more to see the invisible,” concludes Del Mastro.