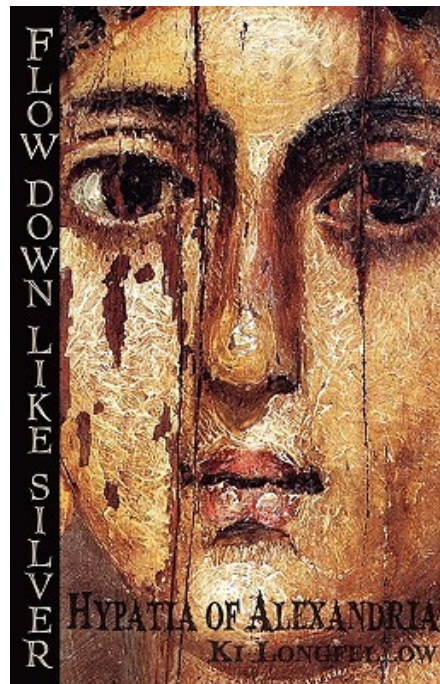




Flow Down Like Silver: Hypatia of Alexandria

Ki Longfellow

[Download now](#)

[Read Online](#) ➔

Flow Down Like Silver: Hypatia of Alexandria

Ki Longfellow

Flow Down Like Silver: Hypatia of Alexandria Ki Longfellow

Ki Longfellow, author of the acclaimed *The Secret Magdalene*, has now written the astonishing life of Hypatia, famed throughout the Mediterranean world, a beauty and a genius, yet for 17 centuries ignored by history. As the Roman Empire fights for its life and emerging Christianity fights for our souls, Hypatia is the last great voice of reason. A woman of sublime intelligence, Hypatia ranks above not only all women, but all men. Hypatia dazzled the world with her brilliance, was courted by men of every persuasion and was considered the leading philosopher and mathematician of her age...yet her mathematics, her inventions, the very story of her life in all its epic and dramatic intensity, has gone untold. A heart-breaking love story, an heroic struggle against intolerance, a tragedy and a triumph, Hypatia walks through these pages fully realized while all around her Egypt's Alexandria, the New York City of its day, strives to remain a beacon of light in a darkening world.

Flow Down Like Silver: Hypatia of Alexandria Details

Date : Published August 20th 2009 by Eio Books (first published 2009)

ISBN : 9780975925591

Author : Ki Longfellow

Format : Paperback 301 pages

Genre : Historical, Historical Fiction, Northern Africa, Egypt, Fiction



[Download Flow Down Like Silver: Hypatia of Alexandria ...pdf](#)



[Read Online Flow Down Like Silver: Hypatia of Alexandria ...pdf](#)

Download and Read Free Online Flow Down Like Silver: Hypatia of Alexandria Ki Longfellow

From Reader Review Flow Down Like Silver: Hypatia of Alexandria for online ebook

Kate Noyes says

There's not much out there about Hypatia of Alexandria and what there is isn't world class. Kind of understandable considering what's left of her work and her life. But reading this "novel," got me as close to her as I ever expect to get. This is a wonderful book and though it might differ from the scanty research done by (perhaps) dubious scholars, I get the feeling that the rational and emotional jumps made by Longfellow are more Hypatia than any dry biased account could ever be. I'm also annoyed that anyone uses the Suda as a "source" for this extraordinary woman's life. The Suda was written a long time after Hypatia was killed and in a time whose conventions were nothing like Hypatia's - yet these conventions are applied to her. Celibacy for example. Celibacy in the Western World was a convenience urged by the Catholic Church for its own purposes, none of them laudable. Hypatia was no Christian and would never have been bound by the Christian dislike of the body and nature. Flow Down Like Silver also delves into the alchemical which was surely part of Hypatia's world just as mathematics was. Longfellow's clever assumptions based on common sense and a strong mystical understanding far surpasses the Suda. And then there's her superb storytelling and her delicious writing. Why don't libraries have this book?

Hugh Malcolm says

Another wonderful book from Longfellow who wrote The Secret Magdalene A Novel. This one is set in the 4th and 5th century in Alexandria Egypt when Christianity is the state religion of Rome. But all over the Empire Hellenists still teach and ancient religions still compete for the minds of the people. Hypatia of Alexandria was one of the last of the great early mathematicians and philosophers with complete access to what still remained of the Great Library of Alexandria. This is a fast racy tale of courage and ultimate tragedy, but with the same underlying profundity of Longfellow's Magdalene. The story is not as well known, in fact it's barely known at all. But it should be and I, for one, am so pleased that Longfellow in particular took it on. It's a huge story deserving of a huge audience and has everything a reader of historical fiction could want. As for those who love good writing and philosophy beautifully told, this is here too.

Worth says

Loved her first book, [The Secret Magdalene:], love this one. On a roll!

Janinehanine says

This one didn't cost me so pain much as I read it or give me so much joy. I suppose that could be because the first book I read of hers was The Secret Magdalene A Novel and as a dissastified Christian looking for more, MORE is what I got from that first book. This one was written in Longfellow's fluid prose and had her touch. Some whole sections were so beautiful I thought I was reading prose poetry which I guess I was. I refer to where she sails out into the sea alone to live or to die. Or anytime Hypatia's sister Lais talked or did anything at all. Or the whole last chapter which I shall never forget. I don't know Hypatia so I have no idea if this is

accurate or a flight-of-fancy and I admit I don't care. If I want to read a biography, I don't read a novel. This was a novel and the lack of the one star is because although I was there all the way, I wasn't totally gripped. Maybe it's not fair to compare one book to another? Like in music. Some songs an artist writes speaks to you because of your own life. And some songs don't touch you quite as much. Am I giving this book a bad review? Not at all. No. I loved it. But I was never lost in it as I was lost in her story of Mary Magdalene and Jesus. I hear there's a movie being made based on The Secret Magdalene. I'm there.

Sveltensassy says

As an amateur astronomer and mathematician, I went looking for this book, or any book about Hypatia. There aren't many which is understandable because unlike our big female historical heroes: Cleopatra, Elizabeth the First, and so forth, there's little we know about this woman thanks to her total eradication by the early Christian church. So both novelists as well as scholars have to piece together a human being out of very little indeed. And every one of them has their bias. A bit like: who was Shakespeare? Blood gets shed over that question. Anyway, having already read and loved Longfellow's The Secret Magdalene, I was prepared for a piecing together like no other. And this is what I got. A unique viewpoint and an immersion into a fascinating Hypatia and a fascinating world. Longfellow has an amazing ability to synthesize what she knows and what she surmises. She also is a first rate novelist. Killer combo.

I've read somewhere (a mathematics site?) that there isn't enough pure math here. Being somewhat well versed in math myself, I know two things: there is no pure math,, and if there were, it would not have existed in Hypatia's time. Historians like to think she was one of the first of the moderns, but first what? Mathematics on its highest level is a language spoken by very few and has NO practical application. I'm not talking the kind of math that allows an engineer to design an airplane or a building. I'm talking about mathematical problems that exist only for and of themselves. Hypatia's mathematics had enormous practical application, even if that application was alchemy.

Great book. And one must remember she was also a philosopher. Longfellow's grasp of philosophy still impresses me.

Gabrielle says

4 and a half stars, rounded up.

Knowing how much I love classical history, my darling husband suggested we watch "Agora", a fictionalized account of the life of Hypatia of Alexandria, who was once the most famous mathematician of the Roman Empire (poor thing, he had no idea what he was getting into...). That sounded fascinating to me, and the movie was beautifully shot and acted. But then. Then there was a scene when the Library of Alexandria is stormed by fanatics Christians and they burn everything down as Hypatia, her students and her father try to save the books. I stopped the DVD and I cried for almost half an hour. I cried because of the ignorance and fanaticism that bred that violence and destruction. I cried for all the lost knowledge that we will never get back. I cried because sometimes I'm afraid something like this is going to happen again.

I could never bring myself to finish the movie, but I looked for books on Hypatia because I found her story incredibly interesting, inspiring and tragic.

The book opens with the same scene that broke my heart in the movie: people burning books while other

people desperately try to save them. It follows the life of Hypatia from that horrific day to her equally horrifying death, at the hand of a mob of mad Christians.

The story is told from the points of view of Hypatia herself, Minkah, a man who followed her father for his own mysterious purpose, and Jone, Hypatia's young sister. Longfellow has given each of them a unique voice and perspective on this tumultuous period of the Roman Empire's history. Alexandria was the unofficial center of the learned-world: people from all over the known world went there for the mathematicians and philosophers. But Christianity was getting a strong traction, and some sects insisted that learning was not as important as believing, and that too much education could ruin faith if it was subversive or "demonic". Through the characters' voices, this opposition between critical thinking and faith is explored, but also how the two can complement each other when there is true curiosity of mind and honesty.

What makes this book so interesting is the richness of the ideas that Hypatia and Minkah brew in their minds as they tell the reader what is going on. The characters are well constructed, and they have amazing thoughts. Hypatia, quite simply, wants to understand everything she comes into contact with. She sees learning as a treasure, and her inquisitive and logical mind can't grasp why people would reject that to preach a way of life based on things she sees to be objectively false. She does not want to judge them, she wants to know how their minds do this trick of following something that can so easily be shown to make no sense. Eventually, her only weapon against this threat to everything she holds dear is to be the most brilliant teacher of the city, in the hopes that some who come to her lecture will start thinking. Minkah's original goal is foiled by this very brilliance, when he begins to fall in love with Hypatia, not because she is beautiful, but because she sees the world so differently from everyone else, and can talk about it so eloquently. Jone's chapters are heartbreaking: her mother died birthing her, and it is made clear right off the bat that her father Theon holds this against her and has no love for her. When she becomes a Christian, it is partly out of faith and partly because she knows it is what will hurt her family the most - and every step she takes afterwards is dictated by this resentment and anger.

I loved the reflection on the idea that faith deprived of thinking becomes bigotry, of intellectual laziness as a slow-acting poison that destroys otherwise good people. And while not Christian myself, I appreciated that the book is clearly taking a stance against fanatics, bigots and power-hungry psychos, and not against Christianity itself. In fact, the Gnostic gospels are frequently mentioned as texts of great interest to pagan philosophers and scientists. Hypatia develops what I would call an almost Zen understanding of the universe after reading some of them, and seeing how some of their ideas complement what astronomy and mathematics taught her about the universe.

I'm always on my guard when I pick up historical fiction about the bad-ass women of history that I admire so much: most writers don't want to write about their accomplishments, they are usually just interested in writing who they fell in love with and slept with. This book does a great job of showing the attraction between Hypatia and Minkah without ever putting it at the center of the plot. It's a thing, sure, but it's not what drives the story forward. There is much more to them than romance.

A very good book, for ancient history buffs, feminists and people who love to think and learn and read. It made me want to dig up all my ancient classics, such as Herodotus, Cicero and Plutarch.

Tsi says

This is the second in Longfellow's trilogy of gnosis. This time she's chosen an extraordinary woman's whose history is sketchy at best but who she has given the role of a seeker rather than, as with Mary Magdalene (The Secret Magdalene: A Novel, a finder. Spiritual quests are at the bottom of these first two "historic"

novels and I love them for two reasons. First, that the subject is treated in a novelists way rather than as some sort of "self-help" book is just up my street. And secondly, I think Longfellow may just be a great American writer. I don't know if we think that way anymore but I do know we laud writers I can't abide. But that's just me, no doubt. Academics and Oprah know better. This book takes us into the heart and mind of a woman who stands so far above her fellow man she would and is called a genius. But in Longfellow's hands she's still very very human and as heroic as any man in any field. The writing is superb. The understanding of her topic makes me suspect Longfellow really knows what she's talking about. Big favorite.

Anne Riordan says

I saw the movie Agora and even though it wasn't quite the best movie I've seen, I became fascinated by the lead character, Hypatia of Alexandria. So I went looking for a book about her and this is what I found. Finding this book alone was worth sitting through the overlong Agora. I don't know my history but it seems the writer does, and the way she presents it is so alive. The book's vitality crackles. The city, the huge conflict as the Christian church seeks to dominate all minds, the disintegration of Rome (at least the Rome of the west), and the last of the free and tolerant early mystery teachings...exemplified by a magnificent woman called Hypatia. I was engrossed from first page to last. This is one of my keepers. Now to find anything else Longfellow has written.

Ed says

After reading The Secret Magdalene last March, I was completely overwhelmed by the sheer depth of the story she presented to me. Not just the depth of the story, but also the beauty of her language, the solid composition of the book thrilled me. Having read her latest novel, Flow Down Like Silver, Hypatia of Alexandria, I know that The Secret Magdalene was not a one-time high. This lady - I'm referring to the author now - contains gold and I can only hope that she's given the perseverance and the time to share more of her artistic wealth with us.

As in The Secret Magdalene gnosis plays a major role in Flow Down Like Silver, although it is not as much on the surface as in Magdalene. Silver relates the story of the last 24 years of the 4th-5th century scientist Hypatia of Alexandria, as told through the eyes of different characters. We learn how Hypatia has grown up, as if she were a son to her father. Being left with only daughters by his wife, who died in childbirth from the third child, he chooses Hypatia, the middle one, to follow in his footsteps as a teacher of mathematics, philosophy, science, music and so on. Her older sister, Lais, is a mysterious and introvert character. She seems to understand life, its meaning or is content with the fact that it just lacks all meaning. There is something acquiescent about her. She and Hypatia love each other very much, as the latter in the beginning of the book says: "my sister, more precious than the beating of my own heart." (2) Her younger sister, Jone, is not loved by her father. In his eyes she caused the death of his wife and for this he ignores her and with that branding her for life. She is the most tragic of the three sisters. One of the main characters in the book, Minkah the Egyptian summarizes: 'Hypatia is all mind, Lais all spirit, Jone all bodily emotion.' (40)

The novel starts in the year 391. In Roman Egypt the 'new' religion, christianity, is on the rise. These christians are raiding the libraries of the city and are burning books that in their eyes are superfluous. Throughout the story it becomes painfully clear that the actions of many so-called christians have nothing whatsoever to do with the intentions of the one they claim to follow: Jesus. Lais is the neutral observer, free of judgment or any urge to evangelize her point of view. But the young Hypatia is furious about the way the christians burn books. Then Lais says this: 'What they love is not this life (...), but the one that follows. If

you were they: poor, ignorant, suffering, without privilege of any earthly kind, might you too not listen to this new faith which promises so much after death?' At this Hypatia marvels: 'My sister is theodidactos; God-taught'. (12/13)

This book is filled with allusions to or direct descriptions of alchemy (even the Atalanta Fugiens appears very briefly), Hermes Trismegistus and all that goes up and comes down with gnosis. (The table Hypatia inherits from her mother 'made of stone as green as emeralds' might be in fact the Emerald Tablet, that is said to reveal the secret of primordial substance and how life as we know it came into being.) In Magdalene the whole journey towards gnosis, is stronger interwoven into the story. In Silver I find it is more hidden between the lines, although hard to miss for an interested reader. Lais knows gnosis, she intuitively knows THE ALL. Hypatia has to make a long and arduous journey, but at an early age she understands the bliss that surrounds Lais: 'I think if I desire anything, I desire this: to know what Lais knows.' (20) Hypatia repeatedly asks herself who she is and what is her contribution to mankind.

Occasionally the reader is confronted with the real background of the Christian faith and its rites and symbols with the cults of Mithras, Isis and Osiris and much more that justifies the question of how original the christian faith is. More than once does Hypatia question her contribution or her being: 'I am only what I am, a thing of the mind (...) questioning constantly all it sees and all it hears. I believe nothing, not even what my senses assure me is so, for fear that by holding to one belief I lose the possibility of another.' (93) For Hypatia asking questions is a way of life, a way to constantly checking if her reality is still her home. It is the way of the scientist that is continuously seeking proof of what his senses tell him. After a discussion on religion with a christian she realizes: 'One who believes is like a lover; he would hear nothing ill of his beloved.' (97) Or later on: 'I ask christians: where are your questions? Where are your great doubters, those who lead us all to discovery?' (157) During a visit to Constantinople, Hypatia shows courage by questioning Atticus, the Bishop of this Byzantine capital. As he rambles on about the low place the woman has, Hypatia speaks up. '(...) to hear the ignorant speak out with authority is a great evil. (...) You repeat what you have heard. You question nothing. You expect no one to question you.' (215)

Again I underlined very much in this books. Sentences that struck me as pure poetry ('a man whose brain would not threaten a cow' (227)), parts that delivered me insight or that rare shock of recognition. As shown above, there is a lot of questioning about the christian faith. One of the things that I for instance have always wondered about is the strong rules that Islam, or Jewry, or Christianity enforce regarding the human body. The many dietary rules, the cloaking of the female body to extremes, circumcision. Ki Longfellow lets Hypatia say it thus: 'If God (...) created the world and all that is in the world, how then can anything made by His Hand be impure?' (110) A very just question.

Hypatia has hidden many of the forbidden books, that she saved from the raiding and arsonist christians, in a cave in the desert. After the early death of her beloved sister Lais, her poetry is added to this secret library. Later on Hypatia comes across Gnostic gospels that had lain hidden under an old temple for hundreds of years. This find, with the gospel of Mary Magdalene among them, prompts Hypatia to write her own path to glory: The book of Impossible Truth. Names that we know from Magdalene come forth, like Seth of Damascus. And once again the subjection of women is condemned strongly. '(...) man has come to fear woman's sexual power before which he is helpless, so turns it back on her, making her the one who is helpless.' (232)

At the very end of her life - when it has become clear to her that the end of science and therewith of her part in the world of her time is very near - she hides these books in the same cave. (The Nag Hammadi Scrolls that were found in 1945, are located about 350 miles to the south of Alexandria. Wouldn't it be wonderful to believe that there is still a place somewhere near Alexandria, where in a cave are many jars containing not only Gnostic gospels, but also many of the lost books from the ancient library of Alexandria.) It is a long walk through the cave, and she loses her way. Lost in the utter darkness she realizes that this may very well be the end. It is one of the most impressive parts of the novel, filled with highly insightful phrases. Again

Hypatia wonders what the meaning of her life is. 'What did it serve? (...) All I have done is learn only to learn this one last true thing. I know nothing.' (281) Even though this truth breaks her heart, she gradually accepts this. She undergoes the alchemical process of death and being reborn. 'I am snatched away from me and suddenly I fall out of myself, and then I fall into myself - completely.' (282) In this scene she finally finds gnosis. It is one of the most beautiful and pieces of prose I've ever read on the core of gnosis, and coming very close to finally catching this what is beyond words in words nevertheless. The reader who knows, can almost feel the transition.

Incredibly beautiful also are the final words of Minkah the Egyptian, when he's on the verge of his death. He is the great love in life of Hypatia and she is his. I'll not repeat them here, for I've quoted more than enough from this superb novel. The best review would be to hand over the book itself and urge the receiver to 'please, please, read it'. Ki Longfellow is working on the sequel of *The Secret Magdalene*. With every book she publishes it becomes more clear to me that she is one of my favourite authors. To all you questioners, searchers and lovers of beauty in words out there: please, please, read *Flow down Like Silver*, Hypatia of Alexandria!

Whoopsala says

I'm a bit of a history buff and there are some writers who can really deliver. This writer is my latest discovery. The world in which she sets her characters blazes under the sun of the last gasp of Egypt, the characters themselves quiver with conflicted life. I've heard of Hypatia, so much so that she'd become one of my heroes. And I've been frustrated that she isn't as well known as Joan of Arc. But the Church has conspired to bury her, and they've done a pretty good job of it. But if this book were to get out, to get read, a great many women would find the very female they're looking for to hold up as a shining example, to inspire them, to be in awe of and emulate. Hypatia was a real one-off in a time of grinding change and the suppression of everything she valued. And we should value. Men and Women. Freedom of thought, of belief, of questioning, of learning. A genius, a free woman, a beauty. Longfellow paints her portrait as well as anyone could. I treasure this book.

Chuck says

More of the rich storytelling and compelling research that Ki Longfellow brought to her previous book, *"The Secret Magdalene"*. Unlike *"Magdalene"*, *"Flow Down Like Silver"* is told through, not one, but several 1st-person witnesses - Hypatia herself, plus intimates and acquaintances of the legendary mathematician/philosopher during the latter half of her life. This approach tempers a bit of the reader's emotional empathy for the principal character, offering in its place the intimate perceptions of several who came within her sphere of influence. (This parallels our own awareness of the historical Hypatia - we know of her only through references in writings of her contemporaries.) Hypatia is portrayed as a lovely and guileless intellectual with a streak of heroic stubbornness. Her existential example of a life lived with integrity and authenticity provokes equal parts admiration and fear in those who encounter her.

5th century Alexandria becomes as much a character in this tale as any one individual, much as 1st-century Palestine came so alive in *The Secret Magdalene*. The principal conflict between the tolerant, intellectual, even skeptical, agnosticism represented by Hypatia, and the reactionary intolerance of the disenfranchised yet rising Christian sects offers obvious and troubling parallels with today's world.

The story leaves us with the intriguing possibility (and for me, a fervent hope) that Hypatia's own writings,

and perhaps books of the once great Library, are waiting somewhere under the Egyptian desert to one day be recovered.

Amy Louise says

Just finished this since I adored The Secret Magdalene and it's another of her unique portraits of an amazing woman.

Harley says

Just read the latest review on amazon. I agree. This writer is fast becoming my favorite writer.

Bookslive says

Hypatia lived sixteen centuries ago. This was a woman who should be better known and much better respected than Cleopatra and certainly Nefertiti. She was a genius and a beauty and the last great teacher of what we call Paganism in all that was left of the Great Library of Alexandria. I grabbed this book as soon as I knew the subject, but I would have read it eagerly anyway since I was changed by Longfellow's The Secret Magdalene A Novel...more than a read, an experience. And here she's done it again. I don't know if Longfellow is a great writer (though her writing is beautiful) but I do know she writes of the most important things an artist can tackle. Our deep longing for the personal Divine.

Jadejunket says

There's not much out there about Hypatia of Alexandria and what there is isn't world class. Kind of understandable considering what's left of her work and her life. But reading this "novel," got me as close to her as I ever expect to get. This is a wonderful book and though it might differ from the scanty research done by dubious scholars, I get the feeling that the rational and emotional jumps made by Longfellow are more Hypatia than any dry biased account could ever be. I'm also annoyed that anyone uses the Suda as a "source" for this extraordinary woman's life. The Suda was written a long time after Hypatia was killed and in a time whose conventions were nothing like Hypatia's - yet these conventions are applied to her. Celibacy for example. Celibacy in the Western World was a convenience urged by the Catholic Church for its own purposes, none of them laudable. Hypatia was no Christian and would never have been bound by the Christian dislike of the body and nature. Flow Down Like Silver also delves into the alchemical which was surely part of Hypatia's world just as mathematics was. Longfellow's clever assumptions based on common sense and a strong mystical understanding far surpasses the Suda. And then there's her superb storytelling her delicious writing. Why don't libraries have this book?

Jarvis says

A fan from the first few pages of The Secret Magdalene A Novel and now a bigger fan than before. Flow Down Like Silver takes place mostly in Alexandria just as that great free-thinking cosmopolitan city is feeling the first full effects of the new religion of Christianity. Hypatia, brilliant and famous, stands above it all shining out as the voice of generosity and reason. But times are growing darker. Just as I did with The Secret Magdalene I had to buy another copy of the book so I could highlight all the passages I loved or caused me to shiver with recognition or insight. What a writer and what books!

Gorgeousglenda says

Ever since I finished The Secret Magdalene, I've been waiting for the second in this writer's trilogy of the Divine Feminine. The Secret Magdalene stunned me. It took me places few books go. So obviously I was one of the first to get this book and to read it, or at least the first to review it here. {author:Ki Longfellow}'s first book was about Mary Magdalene, but not the Magdalene who's been so abused for so long. Flow Down Like Silver takes place 350 years later in the city of Alexandria, Egypt, the very city Longfellow's Magdalene spent her youth in, practicing the ancient Passion of Osiris. There was no Christianity in her day, but by the time Hypatia lived Christianity existed side by side with the old faiths and ancient mystery teachings. In cities all over the Roman world the struggle was on between them for the human soul. Before Christianity all these teachings tolerated each other. But the new faith tolerated nothing but itself. Hypatia of Alexandria was the last and greatest teacher of philosophy and the mystery schools. She was the last and greatest mathematician. She was and lovely and men sought her out from all over the known world for her learning and her beauty. As a "pagan" (which is a Christian term that is not used as a compliment), she was unashamed of her body and used it as she alone decreed. She valued her own mind, never taking anything on "faith." She was almost modern in her sense of self and her freedom from males. But the time was coming when a woman like Hypatia would no longer be tolerated in the new world fashioned by a new faith. This wonderful book makes us see a world and a woman we should never have forgotten. In the last few pages of this truly gripping book, I admit it, I cried. To think there would be nothing like her until 14 centuries later when Newton took up mathematics where Hypatia so abruptly left off.

I knew I would love the writing. Longfellow writes gorgeous lyrical prose. But I'd never heard of Hypatia. Now that I have, I honor her as much as those who once honored her while she lived. And there is a very strong connection here to Mary Magdalene, one that surprised and delighted me. Highly recommended. Another beautiful book. And I loved the cover.

Rosemarie says

If I was a writer I would write a wonderful review, I love this book so much. I do not understand people now or then. Why go out to hurt someone just because they don't feel or think like you do? It made no difference what you did or did not believe in...someone was out to get you. Why can't we be like little children and love everyone and everything? I don't know the answer. As brilliant as Hypatia was she didn't either. I love the characters and how they seem to intertwine together. To make it short and sweet I LOVE THIS BOOK.

Isaweloise says

When you love a book as much as I loved The Secret Magdalene, it's a hard act to follow. This book was so far above the common fodder that I should give it 5 stars but I can't because it didn't reach inside and rip my heart out. Although? Almost, at the end. It's not fair comparing one book to another, like the Academy Awards. Hypatia of Alexandria was a brilliant woman and this has all the flashes of brilliance I expect now from this writer. But it reads a little like an editor got hold of it and cut the philosophy and the mathematics. I'd like to know.

Billybog says

Flow Down Like Silver is a story set in ancient Alexandria when the Mediterranean world was at a cross-roads between traditional beliefs and philosophies, and the newly dominant Christian faith. The star of this remarkable novel is Hypatia, among the most accomplished and fascinating women in history. Her story, told by another of my favorite authors, Ki Longfellow, captivated and intrigued me. I did not know much about early Christianity or the Roman world of this period, before reading this book, so I learned a lot. It was great to be absorbed in a page turner, and come away feeling like I had learned something as well.
