

**Christopher Gill, 2017.
Plato's Atlantis story.
 Text, Translation and
 Commentary. Liverpool:
 Liverpool University
 Press. ix-222 pp., 4
 Figures, and 2 Index.**

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In 1980, Bristol Classical Press published a modest little work: *Plato. The Atlantis Story. Timaeus 17-27, Critias*, with introduction, notes and vocabulary by Christopher Gill. More than thirty-five years later, a new revised, corrected and augmented version of this work appeared at Liverpool University Press 2017. This new edition (291 pp.) has the same structure as the first one, but is much longer than it (which had 95 pages), particularly because it includes a translation.

After a short Preface, we find a long Introduction that deals with the contents and meaning of this story and its surprising reception. It is followed by a bibliography that takes the most recent titles into account, especially those by Pierre Vidal-Naquet, *The Atlantis story. A short history of Plato's myth*, trans. J. Lloyd (2007), and by Jean-François Pradeau, *Le monde de la politique : sur le récit Atlante de Platon. Timée (7-27) and Critias* (1997). Then comes a translation of *Timaeus 17-27, Critias*: the translated text, which was lacking in the first edition, is that of Burnet's text, sometimes modified. In the following part, the Greek text is divided into sections introduced by a presentation and followed by a continuous interpretation of the passages: this, of course, is the most original and useful part. The book concludes with a series of maps, and especially a Vocabulary in which each Greek term is translated. It ends with two indices: an Index of ancient passages, and a General index.

This version renews and considerably enriches the one from which I had drawn a great deal of inspiration when writing my *Platon, Timée/Critias*. I must also attest that Pierre Vidal-Naquet and Jean-François Pradeau greatly appreciated Christopher Gill's work, and made use of it.

The exemplary quality of this work, which exhibits an exceptional erudition while re-

maintaining accessible to students, explains why I have little to say to celebrate it. I will conclude by saying that reading this book is all the more necessary now that Marwan Rashed and Thomas Auffret have just published in *Phronesis* (62, 2017, 237-264) an article challenging the authenticity of the *Critias*, as did two 19th century German philologists, Socher (1820, 367-371) and Suckow (1855, 158-160), basing themselves on an alleged “contradiction” between *Timaeus* 27a-b and *Critias* 108a-c, a position which results from a rigid, ahistorical approach to these two texts.