

Gold, B. (forthcoming) “The Elasticity and Capaciousness of Classics”, in P.A. Miller (ed), *Rethinking Classics*. Special Issue of *The American Book Review*.

This article argues that the most amazing thing about Classics/Classical Studies/Greek and Roman Studies is its elasticity; its ability to reach out temporally, spatially, materially, semantically, theoretically; its inability to be confined to one theory, one subdiscipline, one approach; and its desire to constantly evolve and to become something else. What we call Classics nowadays covers an astounding range of fields, disciplines, activities, interests, many of them new to the field. Classics is capacious enough to comprise work that is philological, epigraphical, paleographical, historical, religious, philosophical, archaeological, aesthetic, cultural, literary, and so much more; work that speaks to ecologists, human behaviorists, feminists, post-colonialists, scholars of racism and racialization, ethnographers, phenomenologists, scholars of sexuality and gender, queer theorists, and scholars of Lacan and Foucault. The entrance of a more diverse group of scholars and practitioners – more women, people of color, people from different countries, different social classes, people trained in other disciplines – means that new questions are being asked of some of the same texts and objects, new pairings are being brought together from diverse fields to initiate a different way of looking at this material, and newly evolving cultural events are forcing us to ask different questions than we have before and to try to understand how, for example, trans saints have prefigured today’s trans and trans studies movements.