Ramus 52 (2) p.242–252 © The Author(s), 2024. Published by Cambridge University Press.
doi:10.1017/rmu.2024.10

BIBLIOGRAPHY

Adams, J.N. (2003), *Bilingualism and the Latin Language* (New York).
Anthamatten, E. (2017), 'Trump and the True Meaning of "Idiot"', *The Stone*. *The New York Times*, June 12; accessed July 8, 2018. www.nytimes.com/2017/06/12/opinion/trump-and-the-true-meaning-of-idiot.html.
Appiah, K.A. (2020), 'The Case for Capitalizing the *B* in Black', *The Atlantic*, June 18; accessed August 5, 2021. www.theatlantic.com/ideas/archive/2020/06/time-to-capitalize-blackand-white/613159/.
Bailey, J. (2015), 'Who Said It: Presidential Hopeful Donald Trump or "Idiocracy" President Camacho?', *Flavorwire*, September 16; accessed July 2, 2018. www.flavorwire.com/537887/who-said-it-presidential-hopeful-donald-trump-or-idiocracy-president-camacho.
Baldwin, B. (1990), 'The Date, Identity and Career of Vitruvius', *Latomus* 49, 425–34.
Ballew, L. (1974), 'Straight and Circular in Parmenides and the "Timaeus"', *Phronesis* 19, 189–209.
Bannier, W. (1906–1912), 'Circinus', in *TLL, Vol. 3, Fasc. 5* (Berlin).
Barbaro, D. (ed.) (1556), *I Dieci Libri dell' Architettvra di M. Vitrvvio* (Venice).
Battersby, C. (2011), 'Singularity and the Female Self: Encountering the Other', *Women: A Cultural Review* 22.2–3, 125–42.
Beck, H., P.C. Pol, and M. Bückling (eds) (1990), *Polyklet: Der Bildhauer der griechischen Klassik* (Frankfurt am Main).
Bedon, A. (1996), 'Giovanni Antonio Rusconi: Illustratore di Vitruvio, artista, ingegnere, architetto', in H. Burns and A. Bedon (eds), *Della Architettura di Gio. Antonio Rusconi* (Vicenza), IX–XXI.
Berger, E. (1990), 'Zum Kanon des Polyklet', in Beck, Pol, and Bückling (1990), 156–84.
Bernasconi, R. (2017), 'Making Nietzsche's Thought Groan: The History of Racisms and Foucault's Genealogy of Nietzschean Genealogy in "Society Must be Defended"', *Research in Phenomenology* 47, 153–74.
Betts, R. (1971), *The Architectural Theories of Francesco di Giorgio* (PhD Diss.) (Princeton: Princeton University).
——— (2000), 'Si come dice Vetruvio: Images of Antiquity in Early Renaissance Theory of Architecture', in A. Payne, A. Kuther, and R. Smick (eds), *Antiquity and Its Interpreters* (Cambridge), 244–57.
Biville, F. (2002), 'The Graeco-Romans and Graeco-Latin: A Terminological Framework for Cases of Bilingualism', in J.N. Adams, M. Janse, and S. Swain (eds), *Bilingualism in Ancient Society* (Oxford), 77–102.
Blackmon, M. (2017), 'This Woman Reimagined Michelangelo's "The Creation Of Adam" With Black Women And It's Beautiful', *Buzzfeed*, May 16; accessed December 28, 2022. www.buzzfeed.com/michaelblackmon/god-is-a-black-woman.
Bolens, G. (2012), *The Style of Gestures: Embodiment and Cognition in Narrative Literature* (Baltimore).
Bond, S.E. (2019), 'The Origins of White Supremacists' Fear of Replacement', *Hyperallergic*, August 22; accessed December 14, 2019. https://hyperallergic.com/514034/the-origins-of-white-supremacists-fear-of-replacement/.
Borbein, A.H. (2019), 'Canons: Systems of Proportions in Ancient Egypt, India, and Greece', in L. Silver and K. Terraciano (eds), *Canons and Values—Ancient to Modern* (Los Angeles), 22–41.

https://doi.org/10.1017/rmu.2024.10 Published online by Cambridge University Press

Bosazzi, E. (2000), *Il De architectura di Vitruvio: Studi sulla lingua* (Trieste).
Budelmann, F. (2018), *Greek Lyric: A Selection* (Cambridge).
Burkhardt, J. (1954), *The Civilization of the Renaissance in Italy* (New York).
Callebat, L. (2013), 'Quod Graece Dicitur', in A. Garcea, M.-K. Lhommé, and D. Vallat (eds), *Polyphonia Romana: Hommages à Frédérique Biville* (Zurich/New York), 351–8.
——— (2017a), 'La terminologie des machines vitruviennes', in P. Fleury and S. Madeleine (eds), *Autour des machines de Vitruve: L'Ingénierie romaine: Textes, archéologie et restitution* (Caen), 11–17.
——— (2017b), *Le* De architectura *de Vitruve* (Paris).
Cataneo, P. (1554), *I quattro primi libri di architettura di Pietro Cataneo Senese* (Venice).
Cave, T. (2016), *Thinking with Literature: Towards a Cognitive Criticism* (Cambridge).
Caviness, M. (2008), 'From the Self-Invention of the Whiteman in the Thirteenth Century to The Good, the Bad and the Ugly', *Different Visions: A Journal of New Perspectives on Medieval Art* 1, 1–33.
Cellauro, L. (1998), 'Palladio e le illustrazioni delle edizioni del 1556 e del 1567 di Vitruvio', *Saggi e Memorie di Storia dell'Arte* 22, 55–128.
——— (2004), 'Daniele Barbaro and Vitruvius: The Architectural Theory of a Renaissance Humanist and Patron', *PBSR* 72, 293–329.
Ciapponi, L.A. (1984), 'Fra Giocondo da Verona and His Edition of Vitruvius', *JWI* 47, 72–90.
Clarke, G. (2000), 'Filarete and His Treatise on Architecture', in D. Mateer (ed.), *Courts, Patrons and Poets* (New Haven), 98–115.
——— (2002), 'Vitruvian Paradigms', *PBSR* 70, 319–46.
——— (2003), *Roman House—Renaissance Palaces: Inventing Antiquity in Fifteenth-Century Italy* (Cambridge).
Combahee River Collective (1977), 'A Black Feminist Statement', in G.T. Hull, P.B. Scott, and B. Smith (eds), *All the Women Are White, All the Blacks Are Men, but Some of Us Are Brave: Black Women's Studies* (New York), 13–22.
Courrént, M. (2008), '"Eurêka, Eurêka": Archimède et la naissance de la mythologie des sciences', *Pallas* 78, 169–83.
——— (2011), *De architecti scientia: Idée de nature et théorie de l'art dans le* De architectura *de Vitruve* (Caen).
——— (2019), *Vitruvius auctor: L'oeuvre littéraire de Vitruve et sa réception dans la littérature antique (Ier-Ve siècles)* (Bordeaux).
Cozzalio, D. (2006), 'Mike Judge's Idiocracy: Fear for a Dumb Planet, Fear of a Smart, Funny Movie', *Sergio Leone*, September 19; accessed November 10, 2022. http://sergioleoneifr.blogspot.com/2006/09/mike-judges-idiocracy-fear-for-dumb.html.
Crenshaw, K. (1989), 'Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics', *University of Chicago Legal Forum* 1, 139–67.
Čulík-Baird, H. (2022), 'Erasing the Aethiopian in Cicero's *Post reditum in senatu*', *Ramus* 51, 182–202.
Čulík-Baird, H., and M. Hanses (2024), '*Africa ipsa parens*: Racializing Representations of Sardinians in Cicero's *Pro Scauro* (54 BCE)', *TAPA* 154, 77–119.
Cuomo, S. (2016), 'Tacit Knowledge in Vitruvius', *Arethusa* 49, 125–43.
Cuomo, S., and M. Formisano (eds) (2016), *Vitruvius: Text, Architecture, Reception*, special issue of *Arethusa* 49.2.
Dee, J. (2003/2004), 'Black Odysseus, White Caesar: When Did "White People" Become "White"?', *CJ* 99, 157–67.
D'Evelyn, D. (2012), *Venice and Vitruvius: Reading Venice with Daniele Barbaro and Andrea Palladio* (New Haven).

https://doi.org/10.1017/rmu.2024.10 Published online by Cambridge University Press

Di Pasquale, G. (2016), 'Vitruvius's Image of the Universe: Architecture and Mechanics', in P. Sanvito (ed.), *Vitruvianism: Origins and Transformations* (Berlin/New York), 49–64.
Di Teodoro, F. (2016), 'Vitruvius in the *Trattato dell'Architettura* by Luca Pacioli', in C. Moffatt and S. Taglialagamba (eds), *Illuminating Leonardo* (Leiden), 114–19.
Dickey, E. (2018), 'What is a Loanword? The Case of Latin Borrowings and Codeswitches in Ancient Greek', *Lingue e Linguaggio* 17, 7–36.
Eaverly, M.A. (2013), *Tan Men / Pale Women: Color and Gender in Archaic Greece and Egypt. A Comparative Approach* (Ann Arbor).
Eck, C. van (1998), 'Giannozzo Manetti on Architecture: the *Oratio de secularibus et pontificalibus pompis in consecratione basilicae Florentinae* of 1436', *Renaissance Studies* 12, 449–75.
Emerson, J. (2006), 'Oh, the "Idiocracy"!', *RogerEbert.com*, September 20; accessed November 1, 2022. www.rogerebert.com/scanners/oh-the-idiocracy.
Fane-Saunders, P. (2011), 'Pliny the Elder and Cinquecento Architectural Theory: The Case of Cesare Cesariano's 1521 Edition of Vitruvius', *AIHS* 61, 423–53.
Faraone, C.A. (2018), *The Transformation of Greek Amulets in Roman Imperial Times* (Philadelphia).
Feeney, D.C. (2016), *Beyond Greek: The Beginnings of Latin Literature* (Cambridge, MA).
Ferri, S. (1960), *Vitruvio Architettura (dai libri I–VII)* (Rome).
——— (1964), 'La "quadratio" Policletea', in P.E. Arias (ed.), *Policleto* (Milan), 95–6.
Field, F.W. (2002), *Linguistic Borrowing in Bilingual Contexts* (Amsterdam).
Fingerhut, J., R. Hufendiek, and M. Wild (2013), 'Einleitung', in J. Fingerhut, R. Hufendiek, and M. Wild (eds), *Philosophie der Verkörperung: Grundlagentexte zu einer aktuellen Debatte* (Berlin), 7–102.
Finoli, A.M., and L. Grassi (1972), *Antonio Averlino Filarete: Trattato di Architettura* (Milan).
Fontana, V., and P. Morachiello (eds) (1975), *Vitruvio e Raffaello* (Rome).
Formisano, M. (2016), 'Reading Dismemberment: Vitruvius, Dinocrates, and the Macrotext', *Arethusa* 49, 145–59.
——— (2018), 'Marginality and the Classics: Exemplary Extraneousness', in M. Formisano and C. Shuttleworth Kraus (eds), *Marginality, Canonicity, Passion* (Oxford), 1–28.
Foucault, M. (1971), 'Nietzsche, la généalogie, l'histoire', in S. Bachelard (ed.), *Hommage à Jean Hyppolite* (Paris), 145–72.
Fraenkel, H. (1973), *Early Greek Poetry and Philosophy: A History of Greek Epic, Lyric, and Prose to the Middle of the Fifth Century*, tr. M. Hadas and J. Willis (Oxford) [orig. publ. 1962].
Gaifman, M. (2012), *Aniconism in Greek Antiquity* (Oxford).
Garcia, C. (2006), 'Was "Idiocracy" Treated Idiotically?', *Austin American Statesman*, September 1, E1.
Gardner-Chloros, P., and D. Weston (2015a), 'Code-Switching and Multilingualism in Literature', *Language and Literature* 24, 182–93.
——— (2015b), 'Mind the Gap: What Code-Switching in Literature Can Teach Us about Code-Switching', *Language and Literature* 24, 194–212.
Garrett, D. (2022), 'Casual Masculinity, Significant Responsibility: The Big Lebowski', *Offscreen.com* 12, no. 5, May; accessed November 15, 2022. https://offscreen.com/view/big_lebowski.
Geue, T. (forthcoming), 'Reading with the Grain: A Materialist Account of the "Augustan" Golden Age', *Classicum*.

https://doi.org/10.1017/rmu.2024.10 Published online by Cambridge University Press

Glauthier, P. (2020), 'Hybrid Ennius: Cultural and Poetic Multiplicity in the Annals', in C. Damon and J. Farrell (eds), *Ennius' Annals: Poetry and History* (Cambridge), 22–44.
Gordan, P.W.G. (1991), *Two Renaissance Book Hunters: The Letters of Poggius Bracciolini to Nicolaus De Niccolis* (New York).
Granger, F. (1931), *Vitruvius: On Architecture* (2 vols: London).
Grethlein, J. (2021), *The Ancient Aesthetics of Deception: The Ethics of Immersion from Gorgias to Heliodorus* (Cambridge).
Grethlein, J., and L. Huitink (2017), 'Homer's Vividness: An Enactive Approach', *JHS* 137, 1–25.
Gries, L.E. (2015), *Still Life with Rhetoric: A New Materialist Approach for Visual Rhetorics* (Logan).
Gritti, J. (2013), 'Cesare Cesariano, il Duomo di Milano e le tavole dell'edizione di Vitruvio del 1521', *Arte Lombarda* 167, 81–95.
Gros, P. (1990), *Vitruve,* De l'architecture: *Livre III* (Paris).
——— (2001), 'La géométrie platonicienne de la notice vitruvienne sur l'homme parfait (*De architectura* III, I, 2–3)', *Annali di architettura* 13, 15–32.
——— (2013), *Vitruve et la tradition des traités d'architecture* (Rome).
——— (2015), *Vitruve*. De l'architecture (Paris).
Gros, P., A. Corso, and E. Romano (1997), *Vitruvius*: De architectura (Turin).
Grünbaum, T. (2007), 'Action between Plot and Discourse', *Semiotica* 165, 295–314.
Guess, R. (1994), 'Nietzsche and Genealogy', *European Journal of Philosophy* 2, 274–92.
Guthrie, W.K.C. (1975), *A History of Greek Philosophy. Volume IV: Plato the Man and His Dialogues: Earlier Period* (Cambridge).
Guyer, P., and A.W. Wood (eds and tr.) (1998), *Immanuel Kant: Critique of Pure Reason* (Cambridge) [orig. publ. 1787].
Haley, S.P. (1993), 'Black Feminist Thought and Classics: Re-membering, Re-claiming, Re-empowering', in N.S. Rabinowitz and A. Richlin (eds), *Feminist Theory and the Classics* (New York), 23–43.
——— (2009), 'Be Not Afraid of the Dark: Critical Race Theory and Classical Studies', in L. Nasrallah and E. Schüssler Fiorenza (eds), *Prejudice and Christian Beginnings: Investigating Race, Gender and Ethnicity in Early Christian Studies* (Minneapolis), 27–50.
Hanses, M. (forthcoming), 'Race and Slavery in Roman Comedy', in R. Andújar, E. Giusti, and J. Murray (eds), *The Cambridge Companion to Classics and Race* (Cambridge).
Haraway, D. (1991), 'A Cyborg Manifesto: Science, Technology, and Socialist-Feminism in the Late Twentieth Century', in *Simians, Cyborgs and Women: The Reinvention of Nature* (New York), 149–81.
Hariman, R., and J.L. Lucaites (2007), *No Caption Needed: Iconic Photographs, Public Culture, and Liberal Democracy* (Chicago).
Hart, V. (1998), 'Serlio and the Representation of Architecture', in Hart and Hicks (1998a), 170–85.
Hart, V., and P. Hicks (eds) (1998a), *Paper Palaces: The Rise of the Renaissance Architectural Treatise* (New Haven).
——— (1998b), 'On Sebastiano Serlio: Decorum and the Art of Architectural Invention', in Hart and Hicks (1998a), 140–57.
——— (2001), *Sebastiano Serlio On Architecture, Vol. 2, Books 6 and 7: Tutte l'opere d'architettura et prospettiva with Castrametation of the Romans and The Extraordinary Book of Doors* (New Haven).
Hellström, P. (2019), *Trees of Knowledge: Science and the Shape of Genealogy* (Uppsala).

https://doi.org/10.1017/rmu.2024.10 Published online by Cambridge University Press

Henderson, J. (2011), 'Watch This Space (Getting Round Book 1: 215–46)', in S.J. Green and K. Volk (eds), *Forgotten Stars: Rediscovering Manilius' Astronomica* (Oxford), 59–84.
Heng, G. (2018), *The Invention of Race in the European Middle Ages* (Cambridge).
Huitink, L. (2020), 'Enargeia and Bodily Mimesis', in J. Grethlein, L. Huitink, and A. Taliabue (eds), *Experience, Narrative, and Criticism in Ancient Greece* (Oxford), 188–209.
Huppert, A. (2015), *Becoming an Architect in Renaissance Italy: Art, Science, and the Career of Baldassarre Peruzzi* (New Haven).
Hurwit, J.M. (1995), 'The Doryphoros: Looking Backward', in W.G. Moon and B.H. Fowler (eds), *Polykleitos, the Doryphoros, and Tradition* (Madison), 3–18.
Hutchinson, G.O. (2013), *Greek to Latin: Frameworks and Contexts for Intertextuality* (Oxford).
Isaac, B. (2004), *The Invention of Racism in Classical Antiquity* (Princeton).
Isaacson, W. (2017), *Leonardo da Vinci* (New York).
Jaeger, M.K. (2008), *Archimedes and the Roman Imagination* (Ann Arbor).
Johnson, A. (2016), 'Idiocracy's Curdled Politics: The Beloved Dystopian Comedy Is Really a Celebration of Eugenics', *Salon.com*, March 8; accessed September 1, 2018. www.salon.com/2016/03/05/idiocracys_curdled_politics_the_beloved_dystopian_comedy_is_really_a_celebration_of_eugenics_partner/.
Johnson, M. (2007), *The Meaning of the Body: Aesthetics of Human Understanding* (Chicago/London).
Johnston, R.W., and D.D. Mulroy (2004), 'Simonides' Use of the Term *Tetragonos*', *Arethusa* 37, 1–10.
Jones, R. (2021), 'The Oral History of Idiocracy, Mike Judge's Time Travel Triumph', *Inverse*, September 1; accessed November 1, 2022. www.inverse.com/entertainment/idiocracy-oral-history-mike-judge.
Kahane, A., and A. Laird (eds) (2001), *A Companion to the Prologue of Apuleius'* Metamorphoses (Oxford).
Kail, P.J.E. (2011), '"Genealogy" and the *Genealogy*', in S. May (ed.), *Nietzsche's* On the Genealogy of Morality: *A Critical Guide* (Cambridge), 214–33.
Kaimio, J. (1979), *The Romans and the Greek Language* (Helsinki).
Kanerva, L. (2006), *Between Science and Drawings: Renaissance Architects on Vitruvius' Educational Ideas* (Helsinki).
Kemp, M. (2006), *Leonardo da Vinci: The Marvellous Works of Nature and Man* (Oxford).
Kennedy, R.F. (2018), 'Otis T. Mason and Hippocratic Environmental Theory at the Smithsonian Institution in the Nineteenth and Early Twentieth Centuries', in E. Varto (ed.), *Brill's Companion to Classics and Early Anthropology* (Leiden), 154–82.
Kim, P.E. (2022), 'Race, Gender, and Queenship in Book 2 of Vitruvius's *de Architectura*', *Arethusa* 55, 19–45.
Kolb, C. (1988), 'The Francesco di Giorgio Material in the Zichy Codex', *JSAH* 47, 132–59.
König, A. (2016), 'Tracing the Ebb and Flow of *De architectura* 8', *Arethusa* 49, 161–81.
König, J., and T. Whitmarsh (eds) (2007), *Ordering Knowledge in the Roman Empire* (Cambridge).
Koopman, C. (2013), *Genealogy as Critique: Foucault and the Problems of Modernity* (Bloomington).
Krautheimer, R. (1969), 'Alberti and Vitruvius', in *Studies in Early Christian, Medieval, and Renaissance Art* (London), 323–32.
Krohn, F. (1912), *Vitruvii de architectura libri decem* (Leipzig).

https://doi.org/10.1017/rmu.2024.10 Published online by Cambridge University Press

Kruft, H.W. (1994), *A History of Architectural Theory: From Vitruvius to the Present*, tr. R. Taylor, E. Callander, and A. Wood (New York).
Kukkonen, K., and M. Caracciolo (2014), 'Introduction: What is the "Second Generation"?', *Style* 48, 261–74.
Kuzmičová, A. (2012), 'Presence in the Reading of Literary Narrative: A Case for Motor Enactment', *Semiotica* 189, 23–48.
Lakoff, G., and M. Johnson (2003), *Metaphors We Live By* (Chicago/London) [orig. pub. 1980].
Landsberg, A. (2018), 'Post-Postracial America: On Westworld and the Smithsonian National Museum of African American History and Culture', *Cultural Politics* 14, 198–215.
Laterza, G. (2018), '*Pectora fenestrata et aperta* (Vitr. *DA* III Pr.): Analisi di un'immagine epistemica', *MD* 81, 191–200.
Lefèvre, W. (2004), *Picturing Machines, 1400–1700* (Cambridge, MA).
Lendle, O. (1992), 'Vitruv als Übersetzer aus dem Griechischen', in C.W. Müller, K. Sier, and J. Werner (eds), *Zum Umgang mit fremden Sprachen in der griechisch-römischen Antike* (Stuttgart), 189–200.
Lester, T. (2012), *Da Vinci's Ghost: Genius, Obsession, and How Leonardo Created the World in His Own Image* (New York).
Levy, N. (1998), 'History as Struggle: Foucault's Genealogy of Genealogy', *History of the Human Sciences* 11, 159–70.
Lloyd, G.E.R. (1966), *Polarity and Analogy: Two Types of Argumentation in Early Greek Thought* (Cambridge).
Long, P. (1979), *The Vitruvian Commentary Tradition and Rational Architecture in the Sixteenth Century: A Study in the History of Ideas* (PhD Diss.) (College Park: University of Maryland).
Lowic, L. (1983), 'The Meaning and Significance of the Human Analogy in Francesco di Giorgio's *Trattato*', *JSAH* 42, 360–70.
Lugli, E. (2015), 'Measuring the Bones: On Francesco di Giorgio Martini's Saluzzianus Skeleton', *Art History* 38, 346–63.
——— (2019), 'In cerca della perfezione: Nuovi elementi per l'Uomo vitruviano di Leonardo da Vinci', in F. Borgo (ed.), *Leonardo e Vitruvio: Oltre il cerchio e il quadrato* (Venice), 69–91.
Ma, J. (1994), 'Black Hunter Variations', *PCPC* 40, 49–80.
McElduff, S. (2013), *Roman Theories of Translation: Surpassing the Source* (New York).
McEwen, I.K. (2003), *Vitruvius: Writing the Body of Architecture* (Cambridge, MA).
McIntosh, G. (2014), '*Amor* and *Roma*: Understanding Vitruvius through Eryximachus' Erotic *logos* in Plato's *Symposium*', *AC* 83, 15–30.
MacKillop, J. (2004), *A Dictionary of Celtic Mythology* (Oxford/New York).
Manieri, A. (1998), *L'immagine poetica nella teoria degli antichi: Phantasia ed enargeia* (Pisa).
Marder, T. (2017), 'Vitruvius and the Architectural Treatise in Early Modern Europe', in A. Payne (ed.), *Renaissance and Baroque Architecture* (Oxford), 42–72.
Martini, F. di G. (1967), *Trattati di Architettura, Ingegneria e Arte Militare*, ed. C. Maltese (Milan).
——— (2002), *La Traduzione del* De Architectura *di Vitruvio*, ed. M. Biffi (Pisa).
May, T. (2014), 'Genealogy, Problematization, and Normativity in Michel Foucault [review of Koopman (2013)]', *History and Theory* 53, 419–27.
Mayer, R. (1999), 'Grecism', *Proceedings of the British Academy* 93, 157–82.
——— (2005), 'Creating a Literature of Information in Rome', in M. Horster (ed.), *Wissensvermittlung in dichterischer Gestalt* (Stuttgart), 227–41.

https://doi.org/10.1017/rmu.2024.10 Published online by Cambridge University Press

Mercado, E. (2018), 'A Conversation with Artist Harmonia Rosales', *Afro-Hispanic Review* 37, 152–60, 189.
Merleau-Ponty, M. (2012), *Phenomenology of Perception* (London/New York) [orig. publ. 1945].
Miller, M. (2016), '"Westworld" Is Not the Next "Game of Thrones"—It's Much More Than That', *Esquire*, September 29; accessed December 14, 2019. www.esquire.com/entertainment/tv/news/a49073/westworld-interview-jonathan-nolan-lisa-joy/.
Milnor, K. (2008), *Gender, Domesticity, and the Age of Augustus: Inventing Private Life* (Oxford).
Moatti, C. (2015), *The Birth of Critical Thinking in Republican Rome*, 2nd ed., tr. J. Lloyd (Cambridge).
Mukherjee, S. (2016), *The Gene: An Intimate History* (Waterville, ME).
Murray, J. (2021), 'Race and Sexuality: Racecraft in the Odyssey', in D.E. McCoskey (ed.), *A Cultural History of Race in Antiquity* (London), 137–56.
Mussini, M. (1993), 'La Trattatistica di Francesco di Giorgio: Un problema critico aperto', in F.P. Fiore and M. Tafuri (eds), *Francesco di Giorgio Architetto* (Milan), 358–79.
Myers-Scotton, C. (1993), *Social Motivation for Code-switching: Evidence from Africa* (Oxford).
——— (1998), *Codes and Consequences: Choosing Linguistic Varieties* (New York).
Nail, T. (2017), 'What is an Assemblage?', *SubStance* 46, 21–37.
Neuhouser, F. (2012), 'The Critical Function of Genealogy in the Thought of J.-J. Rousseau', *Review of Politics* 74, 371–87.
Neumeister, C. (1990), 'Polyklet in der römischen Literatur', in Beck, Pol, and Bückling (1990), 428–49.
Nichols, M.F. (2017), *Author and Audience in Vitruvius'* De architectura (Cambridge).
——— (2018), 'Plunder, Knowledge, and Authorship in Vitruvius' *De architectura*', in M.P. Loar, C. MacDonald, and D. Padilla Peralta (eds), *Rome, Empire of Plunder: The Dynamics of Cultural Appropriation* (Cambridge), 93–108.
Noë, A. (2004), *Action in Perception* (Cambridge/London).
Novara, A. (2005), *Auctor in bibliotheca: Essai sur les textes préfaciels de Vitruve et une philosophie latine du livre* (Louvain).
Oksanish, J. (2016), 'Vitruvius and the Programmatics of Prose', *Arethusa* 49, 263–80.
——— (2019), *Vitruvian Man: Rome under Construction* (Oxford).
Oluo, I. (2020), *Mediocre: The Dangerous Legacy of White Male America* (New York).
Onians, J. (1999), *Classical Art and the Cultures of Greece and Rome* (New Haven/London).
Otto, N. (2009), *Enargeia: Untersuchung zur Charakteristik alexandrinischer Dichtung* (Stuttgart).
Padilla Peralta, D. (2020), 'Epistemicide: The Roman Case', *Classica* 33, 151–86.
——— (2022), 'The Greeks Are Then, the Orishas Are Now: Harmonia Rosales and the Black Atlantic', February 10; accessed February 16, 2023. www.youtube.com/watch?v=oZKwQ_rwXTo.
Page, M. (2019), 'Playing Games with the Oldest Book', in D. Luscombe, H. Thomas, and N. Hobhouse (eds), *Architecture through Drawing* (London), 34–39.
Pagliara, P.N. (1986), 'Vitruvio da testo a canone', in S. Settis (ed.), *Memoria dell'antico nell'arte italiana*, vol. 3 (Turin), 7–82.
Palladio, A. (1570), *I quattro libri dell'architettura* (Venice).
Panofsky, E. (1955), *Meaning in the Visual Arts* (Garden City, NY).
Papadopoulos, J.K. (2019), 'Object(s)—Value(s)—Canon(s)', in L. Silver and K. Terraciano (eds), *Canons and Values—Ancient to Modern* (Los Angeles), 42–68.
Patel, N. (2006), 'A Paucity of Publicity for "Idiocracy"', *NPR*, September 6.

https://doi.org/10.1017/rmu.2024.10 Published online by Cambridge University Press

Penney, J.H.W. (1988), 'The Languages of Italy', in J. Boardman *et al*. (eds), *The Cambridge Ancient History*, vol. 4 (Cambridge), 720–38.
Pérez, E. (2022), 'Decolonizing the Orisha: Harmonia Rosales and the Un-Whitewashing of Black Atlantic Divinity', March 2; accessed February 16, 2023. www.youtube.com/watch?v=1RSPFguoOFw.
Pérouse de Montclos, J.-M. (1988), *Philibert de l'Orme: Traités d'architecture* (Paris).
Persyn, M. (2019), *Code-Switching and Bilingualism in* Saturis Lucilii (PhD Diss.) (Philadelphia: University of Pennsylvania).
Pollali, A. (2011), 'Human Analogy in Trattati I', in B. Hub and A. Pollali (eds), *Reconstructing Francesco di Giorgio* (Frankfurt), 59–84.
——— (2012), 'Classical Mistranslations', in J. Burke (ed.), *Rethinking the High Renaissance: The Culture of the Visual Arts in Early Sixteenth-Century Rome* (Farnham), 177–94.
Pollitt, J.J. (1974), *The Ancient View of Greek Art: Criticism, History and Terminology* (New Haven/London).
Portman, J. (2007), 'Century Fox Suppression of Idiocracy Remains a Mystery', *Ottawa Citizen*, March 19; accessed November 1, 2022. www.pressreader.com/canada/ottawa-citizen/20070319/282110632153278.
Purcell, N. (1983), 'The *Apparitores*: A Study in Social Mobility', *PBSR* 51, 125–73.
Quinn, J.C. (2007), 'Herms, Kouroi and the Political Anatomy of Athens', *G&R* 54, 82–105.
Raymond, A.K. (2016), 'Win or Lose, Trump Has Proven Idiocracy Painfully Prescient', *New York Magazine*, November 8; accessed July 2, 2018. https://nymag.com/vindicated/2016/11/win-or-lose-trump-has-proven-idiocracy-painfully-prescient.html.
Riggsby, A. (2016), 'Vitruvius and the Limits of Proportion', *Arethusa* 49, 281–97.
Rigoni, M. (1974), 'Una finestra aperta sul cuore', *Lettere Italiane* 26, 434–58.
Roby, C. (2013), 'Natura machinata: Artifacts and Nature as Reciprocal Models in Vitruvius', *Apeiron* 46, 419–45.
——— (2016), *Technical Ekphrasis in Greek and Roman Science and Literature* (Cambridge).
Rochette, B. (2010), 'Greek and Latin Bilingualism', in E. Bakker (ed.), *A Companion to the Ancient Greek Language* (Chichester), 281–93.
——— (2011), 'Language Policies in the Roman Republic and Empire', in J. Clackson (ed.), *A Companion to the Latin Language* (Chichester), 549–63.
Rogers, B.M., and B.E. Stevens (eds) (2015), *Classical Traditions in Science Fiction* (New York).
——— (2016), 'Between Republic and Principate: Vitruvius and the Culture of Transition', *Arethusa* 49, 335–51.
Rosales, H. (2022), 'Harmonia Rosales: Regeneration Artist Talk', February 7; accessed February 15, 2023. www.youtube.com/watch?v=UW4YTpJAW84.
Rose, V. (1899), *Vitruvii de architectura libri decem* (Leipzig).
Rovetta, A. (2002), 'Cesariano, Bramante e gli studi vitruviani nell'età di Ludovico il Moro', in C.L. Frommel, L. Giordano, and R. Schofield (eds), *Bramante milanese e l'architettura del Rinascimento Lombardo* (Venice), 83–98.
Rowland, I.D. (2003), *Vitruvius, Ten Books on Architecture: The Corsini Incunabulum with the Annotations and Autograph Drawings of Giovanni Battista da Sangallo* [facsimile edition] (Rome).
Rowland, I.D., T.N. Howe, and M. Dewar (1999), *Vitruvius: Ten Books on Architecture* (Cambridge).
Ruffel, P., and J. Soubiran (1962), 'Vitruve ou Mamurra?', *Pallas* 11, 123–79.
Rusconi, G. (1590), *Dell'Architettura* (Venice).

https://doi.org/10.1017/rmu.2024.10 Published online by Cambridge University Press

Rutherford, A. (2017), *A Brief History of Everyone Who Ever Lived: The Human Story Retold through Our Genes* (New York).
Rykwert, J. (1996), *The Dancing Column: On Order in Architecture* (Cambridge, MA).
Rykwert, J., N. Leach, and R. Tavernor (1988), *Leon Battista Alberti: On the Art of Building in Ten Books* (Cambridge, MA).
Saiber, A. (2017), *Measured Words: Computation and Writing in Renaissance Italy* (Toronto).
Saini, A. (2019), *Superior: The Return of Race Science* (Boston).
Scaglia, G. (1979), 'A Translation of Vitruvius and Copies of Late Antique Drawings in Buonaccorso Ghiberti's *Zibaldone*', *TAPhS* 69, 1–30.
——— (ed.) (1985), *Il 'Vitruvio Magliabechiano' di Francesco di Giorgio Martini* (Florence).
——— (1992), *Francesco di Giorgio: Checklist and History of Manuscripts and Drawings in Autographs and Copies from ca. 1470 to 1687 and Renewed Copies* (Bethlehem, PA).
Schiefsky, M.J. (2005), 'Technical Terminology in Greco-Roman Treatises on Artillery Construction', in T. Fögen (ed.), *Antike Fachtexte/Ancient Technical Texts* (New York), 253–70.
Scholfield, P.H. (1958), *The Theory of Proportion in Architecture* (Cambridge).
Sedley, D. (1997), '"Becoming like God" in the "Timaeus" and Aristotle', in T. Calvo and L. Brisson (eds), *Interpreting the Timaeus—Critias. Proceedings of the IV Symposium Platonicum: Selected Papers* (Sankt Augustin), 327–39.
——— (1999), 'The Ideal of Godlikeness', in G. Fine (ed.), *Plato 2: Ethics, Politics, Religion, and the Soul* (Oxford), 309–28.
Sengoku-Haga, K., S. Buseki, M. Lu, S. Ono, T. Oishi, T. Masuda, and K. Ikeuchi (2017), 'Polykleitos and His Followers at Work: How the Doryphoros Was Used', in J.M. Daehner, K. Lapatin, and A. Spinelli (eds), *Artistry in Bronze: The Greeks and Their Legacy. XIXth International Congress on Ancient Bronzes. Los Angeles*; accessed January 15, 2024. http://www.getty.edu/publications/artistryinbronze/the-artist/10-haga-et-al.
Serlio, S. (1540), *Il terzo libro* (Venice).
Sgarbi, C. (1993), 'A Newly Discovered Corpus of Vitruvian Images', *RES: Anthropology and Aesthetics* 23, 31–51.
Silverblank, H., and M. Ward (2020), 'Why Does Classical Reception Need Disability Studies?', *Classical Receptions Journal* 12, 502–30.
Smith, D. (2018), 'What Is the Body without Organs? Machine and Organism in Deleuze and Guattari', *Continental Philosophy Review* 51, 95–110.
Snowden, F.M., Jr. (1970), *Blacks in Antiquity: Ethiopians in the Greco-Roman Experience* (Cambridge, MA).
——— (1983), *Before Color Prejudice: The Ancient View of Blacks* (Cambridge, MA).
Sommer, A.U. (2003), 'On the Genealogy of the Genealogical Method: Overbeck, Nietzsche, and the Search for Origins', in I. Gildenhard and M. Ruehl (eds), *Out of Arcadia: Classics and Politics in Germany in the Age of Burckhardt, Nietzsche and Wilamowitz* (London), 87–103.
Sourvinou-Inwood, C. (1995), *'Reading' Greek Death: To the End of the Classical Period* (Oxford).
Stanley, T. (2016), 'Donald Trump for President: Idiocracy Is Coming True', *The Telegraph*, January; accessed July 2, 2018. www.telegraph.co.uk/films/0/donald-trump-for-president-idiocracy-is-coming-true/.
Stavru, A. (2013), 'Mimesis, symmetria ed eurhytmia: sul retroterra pitagorico del *De architectura* di Vitruvio', in F. Tommasi (ed.), *Tempio e persona* (Verona), 137–50.

https://doi.org/10.1017/rmu.2024.10 Published online by Cambridge University Press

Stein, J. (2016), 'We Have Become an Idiocracy', *Time*, May 12; accessed July 2, 2018. https://time.com/4327424/idiocracy/.
Steiner, D.T. (2003), *Images in Mind: Statues in Archaic and Classical Greek Literature and Thought* (Princeton).
Steuben, H. von (1973), *Der Kanon des Polyklet: Doryphoros und Amazone* (Tübingen).
Stewart, A.F. (1978), 'The Canon of Polykleitos: A Question of Evidence', *JHS* 98, 122–31.
Svenbro, J. (1976), *La parole et le marbre: Aux origines de la poétique grecque* (Lund).
Szabó, Á. (1938), 'Roma quadrata', *RhM* 87, 160–9.
——— (1956), 'Roma quadrata', *Maia* 9, 243–74.
Tavernor, R. (1998), *On Alberti and the Art of Building* (New Haven).
Tavernor, R., and R. Schofield (1997), *Andrea Palladio: The Four Books on Architecture* (Cambridge, MA).
Thielscher, P. (1961), 'Vitruvius', in G. Wissowa (ed.), *Paulys Realencyclopädie der classischen Altertumswissenschaft* (Stuttgart), 9a.1, cols 427–89.
Thompson, L.A. (1989), *Romans and Blacks* (Norman, OK).
Tobin, R. (1975), 'The Canon of Polykleitos', *AJA* 79, 307–21.
Troscianko, E.T. (2013), 'Reading Imaginatively: The Imagination in Cognitive Science and Cognitive Literary Studies', *Journal of Literary Semantics* 42, 181–98.
——— (2014), *Kafka's Cognitive Realism* (London/New York).
Verbaal, W. (2016), 'The Vitruvian Middle Ages and Beyond', *Arethusa* 49, 215–25.
Vesely, D. (2002), 'The Architectonics of Embodiment', in G. Dodds and R. Tavernor (eds), *Body and Building: Essays on the Changing Relation of Body and Architecture* (London/Cambridge, MA), 28–43.
Vint, S. (2007), *Bodies of Tomorrow: Technology, Subjectivity, Science Fiction* (Toronto).
Volk, K. (2010), 'Literary Theft and Roman Water Rights in Manilius' Second Proem', *MD* 65, 187–97.
Wallace-Hadrill, A. (2008), *Rome's Cultural Revolution* (Cambridge).
——— (2013), 'Hellenistic Pompeii: Between Oscan, Greek, Roman and Punic', in J. Prag and J. Crawley Quinn (eds), *The Hellenistic West: Rethinking the Roman Mediterranean* (Cambridge), 35–43.
Waters, M.J. (2012), 'A Renaissance without Order: Ornament, Single-Sheet Engravings, and the Mutability of Architectural Prints', *JSAH* 71, 488–523.
Webb, R. (2009), *Ekphrasis, Imagination and Persuasion in Ancient Rhetorical Theory and Practice* (Farnham).
Weber, R., and S. Larner (1993), 'The Concept of Proportion in Architecture: An Introductory Bibliographic Essay', *Art Documentation* 12, 147–54.
Wege, S. (2013), *Wahrnehmung—Wiederholung—Vertikalität: Zur Theorie und Praxis der kognitiven Literaturwissenschaft* (Bielefeld).
Weiskittel, S.F., and L.D. Reynolds (1983), 'Vitruvius', in L.D. Reynolds (ed.), *Texts and Transmission: A Survey of the Latin Classics* (Oxford), 440–5.
Wesenberg, B. (2002), 'Vitruv und Leonardo in Salamis: "Vitruvs Proportionsfigur" und die metrologischen Reliefs', *Jahrbuch des deutschen archäologischen Instituts* 116, 357–80.
Whitmarsh, T. (2018), 'Black Achilles', *Aeon*, May 9; accessed August 5, 2021. https://aeon.co/essays/when-homer-envisioned-achilles-did-he-see-a-black-man.
Williams, B. (2002), *Truth and Truthfulness: An Essay in Genealogy* (Princeton).
Williams, C.A. (2016), 'The Rhetoricity of Gender and the Ideal of *Mediocritas* in Vitruvius's *de Architectura*', *Arethusa* 49, 227–49.
Winter, K. (2019), 'Taking a Stance: Two Vignettes in Lucretius's *De rerum natura* and Seneca's *Troades*', *TAPA* 149, 395–417.
Wittkower, R. (1998), *Architectural Principles in the Age of Humanism* (Chichester).

https://doi.org/10.1017/rmu.2024.10 Published online by Cambridge University Press

Zanker, G. (1981), '*Enargeia* in the Ancient Criticism of Poetry', *RhM* 124, 297–311.
Zöllner, F. (2009), 'Vitruvs Proportionsfigur: Eine Metapher für Maß und Geometrie', in R. Johannes (ed.), *Entwerfen: Architektenausbildung in Europa von Vitruv bis Mitte des 20. Jahrhunderts. Geschichte, Theorie, Praxis* (Hamburg), 145–61.
Zucca, R. (2009), 'I Vitruvii nelle architetture del mondo romano', in S. Ciccone and A. Arnaldi (eds), *Formianum: Atti del convegno di studi sui giacimenti culturali del Lazio meridionale, VIII 2000* (Marina di Minturno), 99–107.

https://doi.org/10.1017/rmu.2024.10 Published online by Cambridge University Press