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THE EMERGENCE, GENESIS, AND THEMATIC SCOPE OF ANCIENT GREEK AND ROMAN ENCYCLOPAEDIC LEXICOGRAPHIC TRADITION

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Abstract

The paper examines the processes of formation and evolution of the ancient Greek and Roman encyclopaedic lexicographic tradition, identifying its origins, cultural and historical background and thematic diversity. An attempt is made to identify the prerequisites that led to the emergence of the encyclopaedic genre, focusing on the specifics of the ancient epistemological paradigm, which was based on the desire to universalise and systematise knowledge.

The key stages of the development of lexicographic culture are analysed, starting from the first attempts to record and classify knowledge and ending with the complex encyclopaedic collections of the late Roman Empire. The author reveals the compositional strategies of Greco-Roman encyclopaedias at the level of mega-, macro-, and microstructure, the principles of information selection and its thematic distribution. The contribution of significant authors such as Aristotle, Varro and Pliny the Elder to the development and systematisation of the encyclopaedic approach is considered, as well as their influence on the further development of this tradition.

In addition, the paper outlines the main thematic dominants of ancient encyclopaedias. The role of cultural continuity between the Greek and Roman traditions is clarified, as well as their influence on the formation of the intellectual heritage of the Middle Ages.

The author notes the fundamental importance of ancient encyclopaedic lexicography as a phenomenon that contributed not only to the preservation but also to the transformation of knowledge, which determined the further vectors of Western civilisation.

Keywords: *encyclopaedic genre, compositional strategies, Greek and Roman encyclopaedic lexicographic tradition, knowledge sustematisation, thematic diversity.*

1. Introduction.

The study addresses the encyclopaedic lexicographical culture of the ancient world, which originated in the depths of intellectual life of ancient Greece and Rome, is a unique phenomenon that embraced the most complex processes of systematisation, analysis, and

interpretation of historical, cultural, geograprical, and linguistic realities. Its emergence not only testifies to the high level of development of philological traditions, but also demonstrates the aspiration of ancient thought to conceptualise knowledge, to structure linguistic practice and to create tools for the transmission of accumulated intellectual experience to subsequent generations.

The origins of this culture are permeated by the influence of both social and cognitive factors, reflected in the approaches to compiling the first encyclopaedic works designed to explain and describe extra-linguistic reality by linguistic means, as well as to preserve and transmit the accumulated human experience through texts systematised in a certain order. Along with fixing the language at a certain stage of society development, encyclopaedic works of antiquity displayed and explained the advanced worldview, philosophical, scientific and cultural concepts underlying the ancient knowledge of mankind about the surrounding world.

The purpose of this research is aimed at identifying the key stages in the development of ancient encyclopaedic lexicography and investigating its thematic content. The topic is significant because this analysis allows us to understand more deeply how these first attempts to organise the accumulated knowledge predetermined the development of the European intellectual tradition, laying the foundations for modern approaches to the description of extralinguistic reality.

Thus, the problem is the need for a deeper understanding of the relationship between the content of ancient encyclopaedias, and the socio-cultural conditions of their creation.

2. Literature Review.

In theory, encyclopedic lexicography is a complex and multicomponent field of knowledge that focuses on the systematisation, conceptualisation and representation of universal and specialised knowledge in the format of reference editions. The current state of the discipline is conditioned by both historical background and the latest achievements in the humanities and technical sciences. The focus of encyclopedic lexicography as a scientific domain is the emphasis on the subject-logical organisation of knowledge, whereas traditional linguistic lexicography is focused on the description of the language system.

Prevoius studies show that encyclopaedias have been considered from various apects such as their history (Collison, 1966), genre, content, sise, price, economics, authorship, users, publishing (Loveland, 2019). Research aimed at studying the types of dictionaries demonstrates that linguistics has developed dictionary classifications based on formal and structural criteria, which allows dividing dictionaries into different types (Malkiel, 1962; Zgusta, 1971; Atkins, Rundell, 2008; Engelberg, Lemnitzer, 2009, Swanepoel, 2013; Landau, 2001). The established paradigm of dividing dictionaries into linguistic and encyclopaedic dictionaries (Malkiel, 1962; Zgusta, 1971; Scerba, 1995) is based on the principle of interpreting a word from a linguistic point of view or describing it in correlation to knowledge about the surrounding world. According to Gouws (2007), it is considered extremely important that dictionaries should no longer be compiled according to the criteria of a typological category detached from the actual situation of use, and that dictionaries should respond to the needs of users and fulfil different communicative and cognitive functions. According to Apresyan (1969), Kaliberda (2021, 2022) the boundary between encyclopaedic and linguistic description is very blurred and is determined mainly by the epistemological task of representing knowledge about the real world rather than by the internal structure of language.

Modern research emphasises the importance of rethinking traditional approaches to knowledge classification and representation. Skybina, Bytko (2015) emphasise the study of

encyclopaedic definitions in linguistic dictionaries. Modern linguistic studies devoted to the principles of interpretation of lexical units in dictionaries point out that a word can be described from the linguistic point of view, as a unit of the language system, and also a word can be interpreted in its interrelation with the surrounding world, which has formed linguistic and encyclopaedic approaches to explaining the semantic struture of a lexical unit in a dictionary (Stark, 1999; Mheta, 2009; Beridze, Nadaraia, Bakuradze, 2017; Loveland, 2023; Klosa, Durkin (2015). The principles of encyclopaedic description of a certain field of knowledge are also considered in contemporary studies (Knezevic, 1991; Martinčić, 2022; Stepanenko, 2023; Tolj, Smolčić, Bago, 2021).

The problem of classification of lexicographic reference works is still topical, as the transition from the traditional paper edition of a dictionary to the electronic form poses new challenges in the search for more perfect forms of dictionaries and significantly expands and improves the principles of fixation, description of linguistic material and its presentation for the potential user. The transition of lexicography to digital reality favours the emergence of new features or types of dictionaries, which leads to the revision of existing classifications (Pruvost, 2000; Balalaieva, 2023; Ahumada, Torner, Battaner, Renau, 2024).

Digitalisation has opened new horizons in the field of encyclopaedic lexicography, leading to a transformation of classical approaches. Digital encyclopaedias such as Wikipedia represent a new type of information systems where principles such as interactivity, dynamic updating and collaborative editing are prioritised. The study by Živić (2021) analyses the transition of encyclopaedias from paper to electronic format, it is stated that the digital environment changes the principles of organisation of structural elements, it is pointed out that a wide range of possibilities of using encyclopaedic content informationally and communicatively extends the boundaries that existed until now.

However, the studies have not considered or only partially solved problems in the study of encyclopaedic lexicographical culture in ancient Greece and Rome is the question of systematically analysing the mutual influence of lexicographical texts and the cultural contexts in which they were created. Despite significant progress in the study of lexicographic works, as well as their influence on the philological tradition of Late Antiquity and the Middle Ages, there remain gaps in understanding how social, political, and educational realities shaped the approaches of ancient authors to the compilation of encyclopaedias and their thematic content. In addition, the process of transformation of the ancient Greek lexicographical tradition in Roman culture has not been sufficiently studied. For example, how did Roman scholars adapt Greek methods of systematising information to the needs of their linguistic and cultural environment? To what extent was this adaptation a borrowing and to what extent a development of original Roman concepts? These questions remain a matter of debate and require a comprehensive approach combining textual, historical-cultural and linguistic analyses.

3. Aim and Objectives.

The aim of the paper is to investigate the historical and cultural background to the emergence of the encyclopaedic lexicographical tradition in ancient Greece and Rome, to trace the process of development of the genre of encyclopaedias as lexicographical works in ancient culture, including their genesis and transformation, to identify key thematic areas that are reflected in the ancient Greek and Roman encyclopaedic tradition. The objectives of the paer are to examine the socio-historical context that contributed to the development of encyclopaedic lexicography in ancient Greece and Rome, to investigate the influence of philosophical schools and scientific traditions of antiquity on the formation of encyclopaedic texts, to analyse the structure and content of ancient Greek and Roman encyclopaedic works,

highlighting their features and differences, to consider the influence of ancient encyclopaedic lexicography on the subsequent development of this genre in world culture.

4. Methodology.

Encyclopaedic lexicography is an interdisciplinary field that studies the principles of creating, structuring, and functioning of encyclopaedic texts. Its research methodology includes the analysis of linguistic, cultural, cognitive, and social aspects of encyclopaedic compilation. This study employs a mixed-methods approach to descover the emergence, genesis and thematic scope of ancient Greek and Roman encyclopaedias. The method of historical and cultural analysis allowed us to identify the historical conditions of the formation of encyclopaedic lexicographic culture in ancient Greek and Roman societies, to establish the influence of socio-political and cultural facts on the development of encyclopaedic texts. The analysis of the origin and evolution of encyclopaedic texts from their first forms to systematised encyclopaedias made it possible to identify the principles of formation of the ancient encyclopaedic tradition, to trace the influence of the Greek tradition on the Roman encyclopaedic culture. Method of comparative and typological approach was chosen to compare peculiarities of encyclopaedic traditions in ancient Greek and Roman cultures, systematise the thematic coverage of encyclopaedic texts: from natural sciences to mythology and history, identify of priority areas of knowledge for the ancient Greek and Roman traditions.

5. Results.

Prerequisites for the formation of ancient Greek and Roman encyclopaedic cultures had deep traditions of studying and preserving knowledge. For the Greeks, philosophy, rhetoric, and literature were the basis of their intellectual tradition. With the development of a polis democracy, the need for educated citizens who could participate in public life increased. In Rome, on the other hand, knowledge was often practical, focused on administration, jurisprudence, and military affairs. These two cultures interacted and mutually enriched, which contributed to the emergence of an encyclopaedic approach to preserving knowledge and encyclopaedic codification of language.

In fact, the Ancient period in the history of the development of encyclopaedic lexicography, as well as the entire European intellectual and cultural tradition, originates in Ancient Greece. The increase of encyclopaedic works in Ancient Greece was closely linked to the processes of accumulation, systematisation and preservation of knowledge in various fields: philosophy, natural sciences, medicine, literature and religion. This process had several key stages, each of which was marked by distinctive approaches to the organisation of knowledge. Ancient Greek culture began with mythology, which served as an ‘oral encyclopaedia’. Myths systematised knowledge about space, nature, society, history and religion.

The Greeks adopted the Phoenician alphabet, which facilitated the recording and dissemination of knowledge. At the beginning of knowledge systematization starting from the 6^{th} c. BC, Greek thinkers Thales, Pythagoras developed the ideas of systematising knowledge, in particular about space, geometry and numbers. Hesiod (8^{th} – 7^{th} c. BC) in his *‘Theogony’* tried to organise the genealogy of the gods, creating a kind of catalogue of mythological characters and in ‘*Works and Days’* (Hesiod, 2024) he collected practical knowledge of agronomy, morality and astronomy. The epic works of Homer (9^{th} or 8^{th} c. BC) *‘The Iliad’* (Homer, 2006; Graf, 2015), *‘The Odyssey’* (Homer, 2023) contained attempts to classify gods, natural phenomena and moral norms. The first attempt to collect and classify medical knowledge is contained in Hippocrates’ (5^{th} c. BC) *‘Hippocratic Corpus’* (Craik,

2015), which systematised information on diagnosis, treatment and ethical principles of a doctor.

The earliest known ancient Greek encyclopaedia *'Homoia' ('Similitudes')*, compiled by Speusippus (4th c. BC), was a small work that accumulated the knowledge of its time in the field of natural history, especially flora and fauna, mathematics and philosophy. The first encyclopaedic works attempted to record the spoken word in writing. The Greek encyclopaedic tradition was shaped by Aristotle (384 BC – 322 BC) (Aristotle, 1952; Wilson, 2013; Aristotle, Baxter, Atherton, Whalley, 1997; Aristotle, Lord, 2013; Aristotle, 2023) whose works are a vivid example of an encyclopaedic approach. Aristotle classified knowledge in the fields of metaphysics, ethics, logic, politics, biology, physics, etc. For example, his *'Historia animalium' ('History of Animals')* (Aristotle, n.d.) serves as one of the earliest comprehensive surveys of zoology, analysing and categorizing various animal species based on the anatomy, behavior, and habits but they were far from encyclopaedias in the modern sense of the term. Along with the *'History of Animals'* his *'Nicomachean Ethics'* (Aristotle, 2021), *'Politics'* (Aristotle, n. d.), *'Poetics'* (Aristotle, n.d.), became the basis for further systematisation of knowledge in Western culture. The activities of the Library of Alexandria (MacLeod, 2000), which was founded in the 3rd c. BC and became one of the most important centres of knowledge systematisation in the Hellenistic world, gave rise to the creation of catalogues and reference texts, and the development of methods of knowledge organisation. Ancient Greek poet and scientist Callimachus (305 BC – 240 BC) elaborated critical and bibliographical catalog in 120 books of the authors of the works held in the Library of Alexandria which is known as *'Pinakes' ('Tables of Those Who Have Distinguished Themselves in Every Form of Culture and of What They Wrote')*. The entire literature was devided into three main groups: fiction, science, and miscellaneous (Сербін, 2009, p. 31). Fiction literature was classified into tragedies, comedies, iambic verses, elegies, epic poems, and melic poetry. Scientific literature was systematized according to such groups as science, philosophy, rhetoric, history, medicine, and law. Eratosthenes (276 BC – 194 BC) known as 'father of Geography' collected and systematized knowledge about the Earth, its size, climatic zones, and developed a methodology for determining latitude and longitude (Eratosthenes, Roller, 2010). The work of Ptolemy (2nd c. AD) *'Almagest'* or *'Great Compilation'* was also encyclopaedic in nature, covering astronomical topics and remaining the main source of knowledge about the cosmos for 13 centuries (Ptolemy, Gingerich, Toomer, 2020). A treatise by the Greek physician Dioscorides (1st c. AD) *'De materia medica' ('On Medical Material')* went down in history as a collection of information on a variety of plant, animal and mineral substances that were used in medicinal practice (Kokoszko, Rzeznicka, 2019, p. 7). The text is an encyclopaedia that systematises the knowledge of botany and pharmacology and was widely used in the Greek, Latin, and Arabic traditions until the 16th century.

The Roman encyclopaedic tradition emerged under the influence of the Greco-Hellenistic culture and developed within the needs of the Roman Empire. Its main feature was a pragmatic approach to knowledge: Roman encyclopaedic works were often applied and aimed at meeting the practical needs of administrators, military officers, agronomists, and the educated elite. The Romans actively borrowed Greek models of knowledge systematisation, translated and adapted Greek texts for their own needs. In contrast to the Greek philosophical orientation, the Romans focused on the applied aspects of knowledge, such as jurisprudence, agronomy, medicine, architecture and military affairs. Using Latin in encyclopaedias facilitated transmitting knowledge across vast empire. The The Romans sought to summarise progressive data and facts in the form of letters or books that could be read independently as lectures (Collison, 1964, p. 23). In the first Roman encyclopaedia

'Praecepta ad filium' ('Advice to a Son') by Marcus Porcius Cato (the Elder) (234 – 149 BC), the classification of knowledge is presented in the form of instructions to his own son about everyday life, mainly in the field of agriculture, and useful information on rhetoric, medicine, jurisprudence and military affairs in an arbitrary order.

The methodology of compiling Marcus Terentius Varro (116 – 27 BC) encyclopaedia *'Disciplinarum libri IX' ('Book of Sciences')* was already based on a clear concept of the 'septem artes liberales' ('seven liberal arts'). In classical antiquity, this term meant the education of a free man (Latin: liber) as opposed to a slave. The 'seven liberal arts' were a set of elementary general educational knowledge that every free person had to master when entering life. All the information in the *'Disciplinarum libri IX'* was systematised according to this concept and contained sections on grammar, logic, rhetoric, geometry, arithmetic, astronomy, music, medicine and architecture (Shaw, 1997, p. 11). This principle of organising the macrostructure of an encyclopaedia was a definite step forward in practical lexicography, since before Varro, information was systematised in an arbitrary form according to the views and ideas of the compiler himself. Another innovation in *'Disciplinarum libri IX'* was the use of visual illustrations, which are an integral part of the mega- and microstructure of all modern encyclopaedias. Another of Varro's encyclopaedias, *'Rerum divinarum et humanarum antiquitates' ('Human and Divine Antiquities')*, was devided into 41 books, of which first 25 were dealing with *'Res humanae' ('human affairs')* and the remaining 16 with *'Res divinae' ('divine affairs')* and which is considered a kind of history of Roman culture, history of Rome and Roman religion (Lazzerini, 2022).

The highest achievement of encyclopaedic lexicography of the Ancient period was the work of Pliny the Elder (23/24 – 79 AD) *'Historia naturalis' ('Natural History')* (Pliny, n.d.). The Historia naturalis differed from its predecessors in its conceptual approach, namely, it was truly universal in its desire to describe the whole world in detail, while Cato, Varron, and Celsus were aimed at a comprehensive and detailed description of only certain topics (Carey, 2003, p. 18). The encyclopedia's register covers both natural science and humanities topics. In general, the headings reflect information on astronomy, cosmography, meteorology, geography, zoology, botany, medicine, pharmacology, agriculture and forestry, metallurgy, ethnography, anthropology, fine arts, and inventions. Such a systematisation of knowledge corresponded to the ancient worldview and solved the main task of encyclopaedias of that period is to be a book about everything.

The principle of contrast is used in *'Historia naturalis'* to construct a classification of concepts. All things are divided into categories by contrast. In the 37 books of the encyclopedia, the world is united into a continuum on the basis of differences and common features (Murphy, 2004, p. 29). This encyclopaedia first introduced such structural elements as a preface, table of contents, and references.

In the period of Antiquity, in addition to the above encyclopaedias, other encyclopaedias typical for this time were also compiled. Encyclopaedia *'Artes' ('Arts')* was compiled by Celsus (2nd c. AD), only the medical section of this encyclopaedia entitled *'De Medicina' ('On Medicine')* (Celsus, Spencer, 1935) has survived in its entirety, while the other sections are known only from fragments, transmitted mainly by Quintilian or Columella. These chapters dealt with agriculture, medicine, philosophy, rhetoric, and the art of war; they probably did not include law. Encyclopaedia *'Collectanea rerum memorabilium'* or *'Polyhistor' ('Collection of Things Worthy of Mention'* or *'Polyhistor)* included information about nature, animals, fish, birds, snakes, plants, precious stones, countries, cities, and people.

The macrostructure of the encyclopaedias of the Ancient period was based on a thematic way of organising entries. However, the concept of alphabetical systematisation

was already known in the ancient world, but neither the Greeks nor the Romans used it in compiling encyclopaedias. An exception is the encyclopaedic dictionary *'De verborum significatu' ('On the Meaning of Words')* (Festus, Lindsay, 1997) by Sextus Pompeius Festus (2nd c. AD) which sections have been preserved, arranged according to the alphabet. *'De verborum significatu'* was an explanatory dictionary that explained obscure lexical items and expressions, and included, among other things, information about the state, legal, and religious life of Rome.

A further step in the compiling of encyclopaedias was the *'Liber de Nuptiis Mercurii et Philologiae' ('The Book of the Marriage of Philology and Mercury')* also known as *'Disciplinae'* or *'Satyra' / 'Satyricon'* by Martianus Minneus Felix Capella (360 – 428 AD). It is essentially a treatise summarizing seven liberal arts in nine books. The structure of encyclopaedia is based on the allegory of wedding 'where Mercury, the traditional bearer of learning and the inventor of letters, introduces the seven beautiful handmaidens to his bride, Philology, the daughter of Wisdom; each of the seven maidens symbolizes one of the seven liberal arts' (Dolan, 2017, p. 111). Philology was envisaged as personalised knowledge that every intelligent soul (person) who wanted to unite with the divine mind represented by Mercury should master. The macrostructure of this work, like Varro's, was based on the concept of liberal arts which were divided into Trivium (grammar, rhetoric and dialectic) and Quadrivium (geometry, arithmetic, astronomy, and music) where each of the 'Arts' presents her discipline to the assembly of gods. Much of the astronomy information was presented in book eight *'De Nuptiis'* where Capella provides a ruther comprehensive description of planetary theory and planetary spheres for his time. The encyclopaedia was extensively used as a textbook at monastery schools, although the data was not in a scholarly or methodical style. Later, in the early Middle Ages, the principle of classifying encyclopaedic information according to the seven liberal arts would be used by encyclopaedia compilers more than once.

6. Discussion.

The development and thematic coverage of the Greco-Roman encyclopaedic tradition allows us to say that in the period of antiquity the basic principles of compiling encyclopaedic dictionaries were born, and structural elements that are an integral part of modern encyclopaedic works appeared for the first time, as exemplified by Pliny the Elder's *'Historia naturalis'*, which contains a preface, table of contents, and sources used in addition to a register of concepts and their interpretation.

The principles of organising the macrostructure at the initial stages were arbitrary, based on the author's own views and perceptions. The information was selected by compiling material from various sources, summaries and paraphrases. As Eco (1986, p. 38-39) notes, the peculiarity of all these encyclopaedias is their accumulative structure, with information about animals, herbs, stones, and exotic countries collected together, but no distinction is made between true and fictitious information and no attempt is made to organise it. Subsequently, the encyclopaedia's entries were systematised into thematic groups, a principle of word classification that reflected the connections between concepts that existed directly in the surrounding reality. Varro's *'Disciplinarum libri IX'* retains the thematic structure of the macrostructure, but it is already arranged in accordance with the concept of the 'seven liberal arts'. The alphabetical systematisation was known to ancient compilers, but it was not widely used due to the artificial separation of related concepts. The work *'De verborum significatu'* stands out in this series, combining a dictionary and an encyclopaedia, arranged alphabetically. The analysis of the thematic component of the encyclopaedias shows that

despite the compilers' desire to cover all aspects of human existence, the main focus was on utilitarian issues.

At the microstructure level, each concept was interpreted by means of an article containing information about the described unit in its relation to the extra-linguistic reality. A certain innovation was the introduction of visual illustrative material into the interpretation structure, for example, in *'Disciplinarum libri IX'*, which increased the informative value of the encyclopaedic entry.

In general, encyclopaedias of antiquity belong to the universal type of reference books, as they tend to record all the knowledge that was known at that time, performing reference and educational functions.

Thus, the basic principles of compiling encyclopaedias were born in the period of antiquity. A characteristic feature of the Greco-Roman encyclopaedias of antiquity is their universalism and comprehensiveness, which was manifested in their focus on comprehensive coverage of the knowledge that existed at that time. They recorded information on a variety of topics in philosophy, rhetoric, medicine, astronomy, geography, history, architecture, and natural history. The encyclopaedic texts contained systematic information that recorded the system of knowledge of the time, creating universal models for understanding the world. The combination of rational and practical knowledge became a defining feature of encyclopaedic works of antiquity, where, along with information about the structure and nature of the universe, there were instructions on medicine or agriculture.

During this period, the fundamental principles of systematisation and hierarchy of information were formed. Aristotle laid the foundations for the classification of knowledge, which became the basis for the compilation of subsequent generations of encyclopaedic works. Varro and Pliny the Elder improved this practice by developing clear sections and thematic classifications, which combined seemingly diverse information about the world around us into a logical, coherent picture.

Roman authors drew on the ancient Greek encyclopaedic tradition, borrowing models and adding their own observations or interpretations, leading to the interaction and enrichment of different intellectual traditions. Many encyclopaedias, especially those of Roman origin, were applied and focused on the specific needs of society. For example, the works of Cato the Elder or Varro contained agricultural advice.

Greco-Roman encyclopaedias codified the accumulated experience of ancient civilisation and preserved it for future generations, thus integrating it into the scientific discourse of medieval Europe and becoming the basis for the compilation of medieval encyclopaedias. The ancient encyclopedists laid the foundation for the creation of disciplinary boundaries in science, which would influence the system of knowledge ordering and the organisation of education in the philosophical schools of antiquity, and later in medieval universities. The principles of organising information in the Greco-Roman encyclopaedias, with their desire for comprehensiveness, will be preserved and adapted to the Christian worldview of medieval encyclopaedias in the future.

7. Conclusions.

The Greco-Roman encyclopaedias of antiquity have become a model for the integration of knowledge and culture. Their synthetic, systematic, and interdisciplinary nature ensured that the intellectual achievements of the ancient world were transmitted through the centuries, securing them as the foundation for further scientific and cultural development. They not only reflected the knowledge of their time, but also formed a model of encyclopaedic thought that influenced all subsequent stages of the intellectual history of mankind.

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Анотація

У роботі досліджуються процеси становлення та еволюції давньогрецької та римської енциклопедичної лексикографічної традиції, виявляються її витоки, культурно-історичні передумови та тематичне різноманіття. Здійснюється спроба віднайти передумови, що спричинили появу енциклопедичного жанру, акцентується увага на специфіці античної епістемологічної парадигми, що ґрунтувалася на прагненні до універсалізації та систематизації знання.

Аналізуються ключові етапи розвитку лексикографічної культури, починаючи від перших спроб фіксації й класифікації знань і закінчуючи комплексними енциклопедичними збірками епохи пізньої Римської імперії. Виявляються композиційні стратегії греко-римських енциклопедій на рівні мего-, макро- та мікроструктури, принципи добору інформації та її тематичного розподілу. Розглядається внесок знакових постатей, таких як Арістотель, Варрон і Пліній Старший, у розроблення та систематизацію енциклопедичного підходу, а також їхній вплив на подальший розвиток цієї традиції.

Крім того, у роботі окреслено основні тематичні домінанти античних енциклопедій. Уточнюється роль культурної спадкоємності між грецькою та римською традиціями, а також їхній вплив на формування інтелектуальної спадщини Середньовіччя.

Відзначається фундаментальне значення античної енциклопедичної лексикографії як феномена, що сприяв не тільки збереженню, а й трансформації знань, що визначило подальші вектори західної цивілізації.

Ключові слова: *енциклопедичний жанр, композиційні стратегії, греко-римська енциклопедична лексикографічна традиція, систематизація знань, тематичне розмаїття.*

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