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The linguistic landscape of Lublin in a diachronic aspect based on selected examples

ABSTRACT. Lublin is a city with medieval traditions, located on the route connecting roads from the east (Kyiv), north (Vilnius, Warsaw), and west (Krakow). The city has been developing since its foundation, with its golden age falling during the Renaissance. At certain periods in history, representatives of various nationalities, cultures, and religions came to Lublin and settled there, thus creating a multi-ethnic and multi-religious society. Numerous sacred and secular buildings with inscriptions in various languages are a remarkable reminder of the city's rich linguistic landscape. The article presents the characteristics of the visual linguistic element of these buildings in the historic districts of Lublin. The research material consisted of preserved inscriptions on frescoes, church and chapel walls, tombstones, and historic signs to determine the presence of languages in the graphic design of these inscriptions. The authors carried out an inventory and photographic recording of these inscriptions and described examples of the most interesting places to visit. These monuments are fragments of the historical and cultural landscape of Lublin, and are a rich source of information about the city. This text also draws attention to the need to protect these monuments, and the possibility of highlighting them against the backdrop of multilingual Lublin, a city that remains so to this day.

KEYWORDS: linguistic landscape, inscriptions, multiculturalism, multilingualism, history, Lublin.

1. INTRODUCTION

Lublin is a city located in southeastern Poland on the Bystrzyca River in a temperate climate zone (Bartoszek et al. 2017; Sachindra et al. 2023). Lublin is located within the Lublin Upland, in a historical location on the routes leading east to the Black Sea and north to Vilnius. Lublin is the capital of the Lublin Voivodeship, the main city of the Lublin Region, and the largest city in eastern Poland. Lublin is located approximately 170 km from Warsaw, 100 km from Sandomierz, 250 km from Kraków, 170 km from Brest (Belarus), 70 km from

Chełm, 119 km from Luboml (Ukraine), and 216 km from Lviv (Ukraine). Lublin is a city founded probably in 1257 by Bolesław the Chaste (Rozwałka et al. 2006) and since then it has been developing, becoming an area of mixing eastern and western cultures. This influenced the character of the city's settlement and the population. Lublin's location at the crossroads of Eastern and Western Europe, and the functions it has fulfilled for centuries in Poland's socio-economic history, have made it a unique city of encounter, interpenetration, and dialogue between different cultures. The rich cultural heritage, embedded in Lublin's linguistic historical landscape, is manifested in the form of written texts, which can be found, among other things, on the walls of historic buildings and in the city center. Within the city's historical development, there are monuments unique in Poland.

The oldest traces of medieval settlement in the Lublin region date back to the 6th century C.E. (Rozwałka 1997). This is evidenced by archaeological excavations in the city and in the Dąbrowa Forest by an early medieval burial mound burial ground from the 8th to 10th centuries (Kotowicz 2005). In the 11th century, there were buildings on Staromiejskie Hill (Rozwałka 2017), and a stronghold surrounded by an earthen rampart existed near the castle hill. Structures for various purposes have also been found on Grodzisko Hill and, to a lesser extent, on other hills. Markets were likely held on Czwartek Hill in the pre-incorporation years, and a church was also built in later centuries. Further development occurred during the establishment of the Duchy of Kraków-Sandomierz (Rozwałka et al. 2006). This is evidenced by finds of Czech, Bavarian, Swabian, and Hungarian coins from the 11th century. The 12th century saw significant growth in the city, which likely received city rights in 1257 (the charter has not survived, and the city was chartered a second time in 1317 by King Władysław the Elbow-high) (Kociuba 2007). The city was located on a hill west of the fortifications that were built on the site of today's Lublin Castle (the seat of the castellan) (Rozwałka 2015). After the city's charter, King Casimir the Great contributed to the construction of the city walls around Lublin (Gawarecki 1954). A significant impetus for the city's further development was the Treaty of Krewo, signed in 1385 (a prenuptial agreement between the rulers of Lithuania and Poland) (Szczepański 2022). Lublin then found itself within a region of various economic zones, which contributed to increased trade, population movement, and settlement. King Władysław Jagiełło decorated the Castle Chapel and the Church of Our Lady of Victory with frescoes (Brykowska 1997; Flaga 2022). Lublin was visited by passing Polish kings, and parliamentary sessions were also convened here, including the Polish-Lithuanian Commonwealth, which was concluded here in 1569, establishing the Polish-Lithuanian Commonwealth, a landmark that could attest to the city's importance and location at the time (Stone 2001). During this time, many historic buildings were built in the city, which have

survived to this day (Strelnikowa 1971). In 1582, the Jesuit College was founded in Lublin (it survived until 1773) (Kupisz 2005). In the 16th century, impressive Renaissance townhouses were built in Lublin. From the mid-15th century to the end of the 16th century, four fairs were held in Lublin, attended by Ruthenian, Armenian, and Greek merchants from the east, and German, French, Dutch, and even English merchants from the west (Kraczoń 2014). The marketplace included, among others, the Market Square (with goods stored underground), the area around the Cracow Gate, and the area of Rybny Square. The Lublin Museum houses memorabilia related to the extensive trade relations of the population in ancient times. Examples include coins from various periods (including Czech, Hungarian, and many others) found in the city and surrounding areas (Huber & Markiewicz 2020; Markiewicz 2017), the richly painted 17th-century vaults in the tenement house "Pod Fortuną" (Under Fortune), and tenement houses belonging to wealthy families (Hartwig 1983). In the 17th century, as a result of wars, the tradition of fairs began to fade. The city's unique location led to its population of Ruthenians, Jews, Germans, Turks, Armenians, as well as French, Scots, Greeks, Dutch, and English (Pietrzyk 2016; Szulich-Kałuża 2019). They formed the city's multicultural and religious mosaic. Italians also worked in the city, contributing to the architectural modernization of Renaissance and Baroque buildings (Kłosowski 2021).

It is worth mentioning that in the 16th and 17th centuries, the city was a center of the Reformation, and in the 17th and 18th centuries, the Ruthenian presence was particularly noticeable (an Orthodox church existed from the 14th century). Jews also lived in the city, their percentage already noticeable in the 15th century. From 1580, the Jewish "Council of Four Lands" officially held its seat in Lublin, and there was also a printing house and a Talmudic academy. In the 18th century, the city's development slowed, and as a result of the partitions of Poland, Lublin found itself under Austrian rule until 1809, and then became part of the Kingdom of Poland (in the Russian partition) (Cieślak et al. 1976). Significant changes occurred in Lublin in the second half of the 19th century. In 1877, the city was connected by the Vistula railway, a number of factories were built, and trade flourished (Mroczek 2014; Puś 2010). This development was interrupted by the January Uprising of 1863 and the turbulent period of World War I. After the end of World War I in November, Lublin was the country's capital for several days, and Ignacy Daszyński's Provisional People's Government of the Republic of Poland was established there (Stępień 2020). The city's multiculturalism is evidenced by its churches, Orthodox churches, and cemeteries (Catholic, Orthodox, Protestant, and Jewish) with tombstones indicating the origins of its residents. Other examples include the factory buildings, founded by manufacturers of various nationalities. During the interwar period, a Talmudic academy and the

Catholic University of Lublin were established. These activities, in turn, were interrupted by World War II. During the war, the Germans exterminated the Jewish population, a symbolic act of which was the blowing up of the synagogue located directly next to Lublin Castle and the destruction of the Jewish quarter. Many Jewish buildings were destroyed, but the Talmudic academy building with its restored synagogue (which was used as a hospital during the war) survived. In 1941, construction began on the Majdanek concentration camp, and a ghetto operated in Lublin. After the war, government structures operated in Lublin for a short time (the Polish Committee of National Liberation) (Chmielewska 2003; Reynolds 1978), and the Maria Curie-Skłodowska University was established. After the war, the city began to be rebuilt, with factories and housing developments being built. Despite the challenges of political transformation in the 21st century following Poland's accession to the EU, the city continues to thrive to this day. Below, selected examples of historical monuments that make up the city's linguistic landscape are discussed, testifying to its centuries-long cultural heritage.

2. MATERIALS AND METHODS

The most important monuments related to the city's linguistic landscape from a diachronic perspective are sacred and secular objects, containing various inscriptions in numerous languages. This study focuses on selected locations where original inscriptions have been preserved. This study used systematic sampling of inscriptions in the historic center of Lublin, where the authors conducted an inventory of inscriptions on frescoes, church and chapel walls, gravestones in cemeteries, and historical signs. The photographs were then placed in a corpus where each photograph has information about the time, place (using the GPS) of the photograph taken, as well as the language of the inscription, its type, and material. During fieldwork, special attention was paid to the condition of the inscriptions, especially in the context of determining how complete each object had survived to the present day. The degree of conservation work and protection of the objects against further deterioration was also assessed. This research was conducted in 2025. Complementary research was conducted in archives and libraries, as well as a series of interviews with specialists: museum professionals, guides, historians, and members of the Jewish and Orthodox communities. The research is primarily qualitative, not quantitative. This work aims to discuss selected examples of the written word, demonstrating the multilingual nature of the city, which have been recorded in the form of inscriptions on walls, plaques, and slabs, and are located in the historical districts of Lublin.

3. LINGUISTIC LANDSCAPE

The term linguistic landscape is used in sociolinguistics to describe language contact and multilingualism in various regions. This is a relatively new field of sociolinguistic research, with its established approaches and methods for collecting and analyzing empirical material. A detailed review of research in the field of linguistic landscape can be found in P. Backhaus (2007). He argues that the concept of "landscape" and its variants (mediascape, financescape) began appearing in the scientific literature in the late 20th century. The concept of linguistic landscape was introduced by Canadian researchers R. Landry and R. Borhis, who define it as "The language of public road signs, billboards, street names, place names, commercial store signs, and public signs on government buildings constitute the linguistic landscape of a given territory, region, or urban agglomeration" (Landry & Bourhis 1997: 25). The definition indicates that the subject of linguistic landscape research is written language in public space. The public nature of the signs that constitute the linguistic landscape is also emphasized by other researchers (Ben-Rafael 2006; Cenoz 2006). When studying the linguistic landscape, scholars focus on the representation of different languages in the public spaces of multilingual cities or regions of the world, the interactions of languages, the dominance of one or another language, the position of minority languages in multilingual societies, determining the factors determining the choice and order of languages, and the use of written signs in official (top-down) and unofficial (bottom-up) inscriptions. The linguistic landscape is becoming a subject of increasing interest among linguists and sociologists worldwide. This increased interest among researchers is also related to active migration processes and globalization, which significantly influence the formation and changes of the linguistic landscape. This is evidenced by the significant number of studies devoted to the linguistic landscape of individual cities, regions, and even public organizations (Coluzzi 2016; Dargiewicz 2025; Edelman 2014; Huebner 2006; Itagi & Singh 2002; Jaworski 2010; Kasanga 2012; Lai 2013; Łodziński 2019; Opiłowski & Makowska 2023; Pelka 2024; Reh 2004; Tufi 2015). New directions and methods of linguistic landscape research are being developed, particularly in the fields of cultural linguistics (Saduov 2020), axiology (Miller 2024), psycholinguistics (Peshkova 2016), linguistic ecology (Golikova 2020), and other aspects. Despite this, diachronic research in the field of linguistic landscape is still scarce (Spolsky & Cooper 1991, Wenzel 1996). Lublin has a rich cultural heritage, with monuments from various periods and across the city's history. Previous works have presented the tourist attractions and natural resources of the city and surrounding area, or explored specific issues (Bernat 2014; Brzezińska-Wójcik & Świeca 2011; Dubrowska 2010; Gawrysiakowa 1987; Szczęśna & Gawrysiak 2009; Żywicki

2018). This fact determines the relevance of this study, which examines the linguistic landscape of Lublin from a diachronic perspective. The city's linguistic landscape is also reflected in its street names. Goral (2023), Buczyński (1966, 1997), Kopciowski (2016), Mucha (2017), and Romańczuk (2019) have conducted detailed analyses of Lublin's urban names from a linguistic perspective. This article adopts the definition of linguistic landscape given by Aneta Pavlenko, professor at the Centre for Multilingualism Research at the University of Oslo:

It is the sum of all signs and texts that constitute the linguistic face of contemporary cities, including official inscriptions (e.g. street name signs, road signs, information boards, commemorative plaques), commercial inscriptions (signboards, posters, billboards) and unofficial inscriptions (announcements, graffiti, posters) (Pavlenko 2017: 496).

4. LUBLIN'S LINGUISTIC DIVERSITY

Latin was already used in Lublin in the Middle Ages. It was used both in official documents and in various inscriptions in Lublin's Roman Catholic churches (Bondyra 2021). Such examples are relatively common in Lublin, due to the legacy of Western European culture. Inscriptions in Polish are also found in various historical buildings in the city, both commemorating significant events (e.g., the foundation of the Dominican Church by King John Casimir) and in inscriptions on epitaphs located in churches and in the historic part of the cemetery. Various inscriptions on epitaphs also demonstrate examples of the Old Polish language, along with the spelling that was immortalized there. Another interesting example is some of the facades of historic tenement houses in the Market Square area, restored after World War II, which feature fragments of images of famous figures and inscriptions in Polish. In Lublin, tombstone inscriptions and inscriptions related to the Evangelical community are in German. Inscriptions that may have originated during the world wars were painted over and renamed after the end of those conflicts (they are partially preserved within the Concentration Camp at the Majdanek Museum). Lublin once had a significant Jewish community (Bałaban 1991; Dymmel 2024; Kuwałek 2001), which left behind inscriptions in Yiddish. Unfortunately, these inscriptions were erased in the 20th century as a result of warfare. A relatively large area is occupied by Jewish cemeteries and sites of Jewish martyrdom from World War II, where inscriptions in Yiddish are prominent. Important landmarks on the city map include the former Talmudic school building, which now houses a hotel and museum, and the synagogue on Lubartowska Street. In the city center, there is the NN theater, where a permanent exhibition devoted to Jews in Lublin has been opened. A unique element

of this exhibition is an inscription removed from the walls of a tenement house at 4 Cyrulicza Street (an advertisement for a spice shop). Inscriptions in Church Slavonic can be found in numerous religious buildings in Lublin (including the Church of the Transfiguration of Our Lord, the Orthodox church at the cemetery, and the Castle Chapel). Inscriptions in Russian are less common (an advertisement for a milk shop from the 19th century, and gravestone inscriptions at the cemetery). Despite the century-long period of tsarist rule in Lublin, few traces of written Russian remain. Historic inscriptions in other languages are found in Lublin only in isolated cases (e.g., a gravestone with an inscription in Czech located in the Protestant section of the cemetery on Lipowa Street).

5. SELECTED OBJECTS OF THE LINGUISTIC LANDSCAPE

Lublin, with its long tradition of multiculturalism, boasts written monuments located in various parts of the city. The majority of monuments related to the linguistic landscape are located within the city center. A certain group of these sites is located in the Kalinowszczyzna area, north of the Old Town, and the Wieniawa area, to the west, respectively. They are listed in Table 1. The most important monuments related to the city's linguistic landscape are sacred structures, which feature various inscriptions in many languages. The same is true for Lublin's historic cemeteries. This study also includes selected locations where original inscriptions on the facades of tenement houses have been preserved. Secular objects document both solemn moments and ordinary aspects of life; they most often refer to sayings carved on building facades or shop advertisements, which have survived to this day. Among the preserved objects, there are those written in Latin, Old Polish, Yiddish, German, Church Slavonic, and Russian.

Table 1. Analyzed objects in the city area

Object	Address:
Lublin Castle	Zamkowa 1
Castle Chapel of the Holy Trinity	Zamkowa 9
Orthodox Cathedral of the Transfiguration of the Lord	Ruska 15
The Evangelical Church of the Augsburg Confession, the Holy Trinity Church, and the Evangelical Cemetery	Ewangelicka 1
Lublin Yeshiva School of the Sages Hahmei	Lubartowska 85
Nosim Synagogue	Lubartowska 8
The Fortuna Cellar	Rynek 8
Church of the Women Bearing Scents and St. Prophet Elijah	Lipowa 12

Orthodox cemetery in Lublin	Lipowa 15b
Ukrainian graves from the early 20th century	Lipowa 15b
Old Jewish cemetery	Sienna 10
New Jewish Cemetery	Walczyńskich 4
2nd part of the new Jewish cemetery	Walczyńskich 6
Evangelical cemetery	Lipowa 15a
old Catholic tombstones	Lipowa 16
A Latin saying discovered in the facade of a tenement house	Grodzka 2
19th century shop sign "Молоко"	Olejna 9
Lublin Fair Board	Walczyńskich 4
Mural of Jewish stalls at the Vivo! Gallery	Al. Unii Lubelskiej 2
NN Theatre with a sign in Yiddish	Grodzka 21
Murals of tenement houses with sayings	Rynek 2, 5, 10, 11, 13, 14, 16
Archicathedral of St. John the Baptist and St. John the Evangelist	Rynek 2, 5 10
Basilica of St. Stanislaus Bishop and Martyr	Złota 9
Church of the Assumption of the Blessed Virgin Mary of Victory in Lublin	Narutowicza 6
St. Paul's Church	Bernardyńska 5
Church of the Holy Spirit	Krakowskie Przedmieście 1
Church of the Discalced Carmelites of St. Joseph, Spouse of the Blessed Virgin Mary	Świętoduska 14
Roman Catholic Church of St. Nicholas the Bishop	Słowikowskiego 1
Church of Our Lady Help of Christians	Kalinowszczyzna 3
Greek Catholic Church of St. Josaphat	Zielona 3
Church of the Immaculate Conception of the Blessed Virgin Mary	Stanisława Staszica 11A
Church of St. Michael the Archangel	Fabryczna 19
Church of St. Adalbert	Podwale 15
The Academic Church of the Holy Cross of the Catholic University of Lublin	Idziego Radziszewskiego 7
Garrison Church of the Immaculate Conception of the Blessed Virgin Mary in Lublin	Aleje Racławickie 20
The Krakow Gate Museum	Bramowa 2
Cultural Center, former monastery	Peowiaków 12
Museum in the Dominican Monastery	Złota 9
Monument to the Victims of the Lublin Ghetto	Radziwiłłowska 4
Plan of the former Jewish quarter	Zamkowa 9

Source: own study.

5.1. Lublin's castle and temples

5.1.1. Castle Chapel of the Holy Trinity (Kaplica Trójcy Świętej)

One of the most valuable monuments associated with Lublin's linguistic landscape is the Holy Trinity Chapel at Lublin Castle. Following the signing of a prenuptial agreement between Queen Jadwiga and Władysław Jagiełło in 1386 in Lublin, the king granted the city numerous privileges. In the castle chapel, built in the Gothic style, the king funded paintings in the Byzantine-Ruthenian style, which were completed in 1418 (Libera & Rozwałka 2013). A service commemorating the signing of the Polish-Lithuanian Union in 1569 was also held here. In the corner of the chapel are paintings associated with their founder (Figure 1). The foundation inscription, written in Church Slavonic, has also been partially preserved. In the area of the stairs to the choir, an inscription in Latin reads: "unia facta est cum Ducatus Lytwanie". Alongside are the scratched signatures of various noblemen who visited the chapel in the 17th century. The coexistence of these inscriptions and the paintings, along with the building's structure, makes this monument exceptionally valuable on a European scale.



Figure 1. The interior of the chapel

Source: own study.

5.1.2. The Cellar under Fortuna (Piwnica pod Fortuna)

In the so-called Cellar under Fortune in the Lubomelski tenement house at 8 Rynek Street, there is a monument in the form of frescoes. Late Renaissance polychromes dating back to the late 16th century, depicting secular themes, have been partially preserved on the basement walls and vaults. Thanks to research conducted by Urszula Gulbińska-Konopa and Łukasz Konopa, graphic patterns for all the images on the walls were discovered. Most of them come from an emblem book, which is also a kind of album, *Emblemata Saecularia* by Johann Theodor and Johann Israel de Bry, published in 1596 in Frankfurt am Main. The depictions correspond to the following engravings included in the *Emblemata Saecularia*: Democritus, Heracletus, Simia rugata, Amor vincit omnia, Speculum Morosophum, Connubia coeca, Arbor Virginifera, Trutina nupturientium (Gulbińska-Konopa & Konopa 2018) (Figure 2). The other two, including the depiction of Fortuna on the vault, were modeled on engravings by Heinrich Ulrich of Nuremberg. An important element of the paintings is panels and cartouches with Latin and German texts. The inscriptions are quotations from works by Horace, Virgil, Cato, and other authors popular at the time.

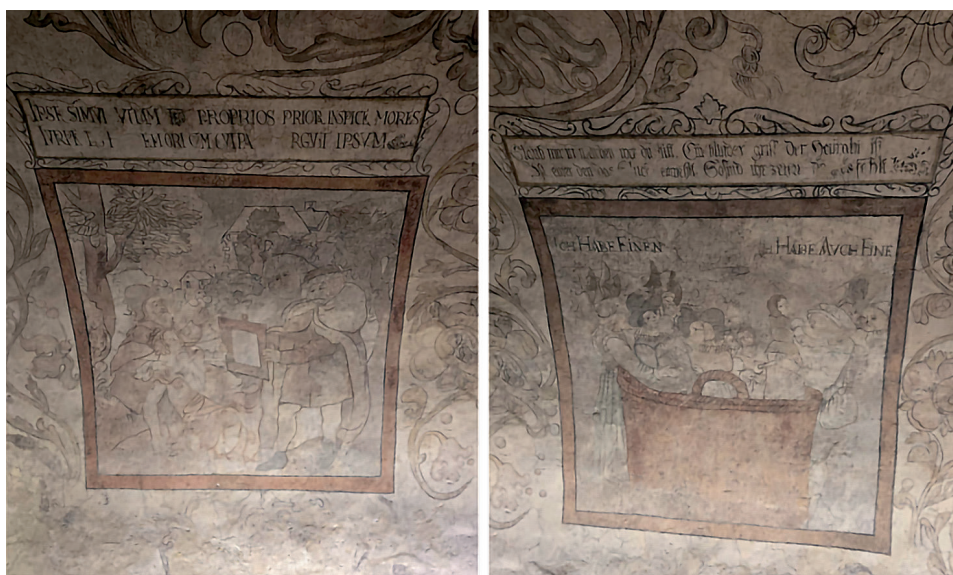


Figure 2. The Cellar under Fortuna

Source: own study.

5.1.3. Cathedral of the Transfiguration (Cerkiew Przemienienia Pańskiego)

It is the oldest Orthodox church in Lublin. The first building on this site was built in 1447 (Lewczak 2021). After a fire in 1587, construction of a brick church in the Czwartek suburb began in 1607 and was finally completed around 1620. During the 17th century, the church changed hands several times from Orthodox to Uniates, which led to numerous reconstructions and changes in the church's interior. The church's main element is the iconostasis from the second quarter of the 17th century. Inside, inscriptions in Church Slavonic are found on the walls, pillars, and altar elements. These inscriptions are found both inside and outside the church, and appear, among other things, on icons. Of particular interest are the inscriptions found on the church's walls (Figure 3). Some of these inscriptions date back to the 17th century. Only fragments have survived to this day. These inscriptions were restored during the renovation of the temple in 2000–2002.



Figure 3. Interior of the Orthodox Church in Lublin

Source: own study.

5.1.4. Epitaphs in churches

Until the burial reforms (in the second half of the 19th century), the deceased were buried in churchyards, crypts, and church walls. The oldest cemeteries have inscriptions in Latin. In younger ones, Polish appears more frequently. Interesting examples include mixed Latin-Polish cemeteries (Figure 4). Such examples can be found, for example, in the cathedral. They were created by placing older slabs in frames bearing inscriptions in Polish (Figure 4). Some churches contain inscriptions in German. One example is the baptismal basin preserved in the cathedral. In the Church of the Immaculate Conception of the Blessed Virgin Mary, there is an epitaph carved in German (Figure 4).



Figure 4. Examples of epitaphs using Latin, Old Polish, and German from churches in Lublin

Source: own study.

5.2. Cemeteries

5.2.1. Cemetery, Lipowa Street

A significant feature of the city's history is the numerous cemeteries, which feature tombstones in various languages and styles. The most important example is the multi-denominational cemetery on Lipowa Street. The necropolis in Lublin was established in 1792 because the existing church cemeteries were full and posed a threat to the city's residents. Permission was issued in 1794 (Serafin, online source). Following a decree from the Austrian authorities, the old churchyards in the Old Town began to be closed down. Regular burials began in this cemetery in 1811. Approximately one thousand graves, in varying states of preservation, have survived from the 19th century. In 1825, an Evangelical-

Augsburg section was established. As a result, tombstones in Polish, German, and even Czech were added (Figure 5). In 1840, an Orthodox section was established (currently approximately 500 tombstones), which bears historical inscriptions in Russian, primarily from the early 20th century. This section of the cemetery houses the cemetery chapel of the Holy Women Bearing Scents and a distinctive cemetery gate. The Orthodox section also contains the tombstones of soldiers of the Ukrainian People's Republic who fought against the Bolsheviks on the Polish side in the 1920 battle. Furthermore, in 1915, during World War I, the Austrian authorities established a military cemetery with a chapel. Since 2005, this cemetery has also housed a columbarium (Orthodox Cemetery, online source). In the mid-20th century, after World War II, a mausoleum for Red Army soldiers and their tombstones was built. The cemetery was expanded several times (including in 1853, 1870, 1899, and throughout the 20th century), increasing its area from less than 2 hectares to 12 hectares. Between 1821 and 1901, approximately 40,000 people were buried there. Beginning in 1932, the cemetery primarily served distinguished individuals, and in 1985, it was added to the register of historical monuments. Numerous tombstones with inscriptions in Polish, Russian, German, Ukrainian, and Latin aphorisms can be found in these cemeteries. Many of these tombstones are works of art, honoring important figures in the city's history.



Figure 5. Examples of historical tombstones from the cemetery at Lipowa Street

Source: own study.

5.2.2. Evangelical cemetery

The old Protestant cemetery at the Holy Trinity Church in Lublin was established between 1785 and 1788, during the construction of the church, and operated until the 1830s, when land was set aside for a Protestant cemetery on Lipowa Street. The oldest preserved tombstone belongs to the Weber family and dates from 1787 (Korniłowicz 2009). Inscriptions carved in this cemetery are in German and Polish

(Figure 6). Approximately 20 tombstones have survived to this day, in varying states of preservation, some with visible signs of devastation. The diversity of tombstone styles is evident: eclecticism and late classicism predominate. Many motifs relating to the transience of human life can be seen, such as broken columns, torches, and urns. In the church itself, tin coffin plaques commemorating the deceased have been preserved and are located inside the building beneath the choir.



Figure 6. Evangelical cemetery

Source: own study.

5.2.3. Jewish cemeteries

Lublin also has cemeteries associated with the city's Jewish residents. The oldest written records of a Jewish cemetery date back to 1555, although the oldest matzevah dates back to 1541, indicating that the cemetery existed earlier (16th-century documents indicate that Jews lived in Lublin as early as the time of Casimir the Great (Fijałkowski 1989; Trzciński 1996), although the location of burials at that time is unknown. The cemetery suffered the most significant destruction during World War II (of the several thousand matzevahs, only about 200 remain). The following people are buried in this cemetery: Jakub Kopelman (Talmudist, died 1541), Abraham ben Uszaja (cantor, died 1543), Szalom Szachna

(Talmudist, founder of the Talmudic academy, died 1558), Solomon ben Yehiel Luria (died 1573), Yaakov Yitzchak ha-Levi Horowicz-Szternfeld, i.e., the Seer of Lublin (died 1815) (Trzciński 1996).

In 1828, land was purchased for a new Jewish cemetery. As required, it was surrounded by a wall, had a well for religious ceremonies, and a funeral home. The women's section was located on the left side of the main gate, and the men's section on the right (Klimowicz, online source). As a result of World War I, a cemetery was also established for veterans of the Russian and Austro-Hungarian armies, which also included Jewish soldiers. The new cemetery was expanded in 1894, 1924, and 1931, among other places. During World War II, the cemetery remained in use; the area was expanded in 1940. It was likely destroyed in November 1942, when the matzevot were used to pave roads at the Majdanek concentration camp and the camp on Wronia Street. Despite this, it remained operational after World War II, and in 1945, it came under the care of the Jewish Religious Congregation. In 1966, an inventory of the gravestones was made, and the usable area was fenced off (Figure 7). In 1973, the Jewish cemetery (and the adjacent Catholic cemetery) was cut through to build a street (now W. Andersa Avenue), dividing the cemetery into two. The area south of the street currently constitutes an active Jewish cemetery, while the northern part has been landscaped. The involvement of the Frenkl Foundation led to the entire cemetery being placed under conservation protection (entry into the register of historical monuments in 1989), the fence was renovated, and a memorial building was erected.



Figure 7. Jewish Cemetery, renovated gate and ritual well, with preserved matzevot embedded in the walls

Source: own study.

5.3. The area of Litewski Square

According to A. Kopciowski, the focal point of tsarist Lublin, was Litewski Square (Kopciowski 2021). The buildings of the Gubernial Government and the governor's palace were located here. The latter also housed a chancellery, a government printing house, and the editorial office of the official Russian-language daily newspaper ("Lubelskie Wiadomości Gubernialne") (Kraśńska 2019). The Cathedral of the Exaltation of the Holy Cross was built adjacent to both buildings between 1873 and 1876. This cathedral was demolished in the interwar period, and some of its elements found their way into, among other places, the Soldier's House (columns) and the Church of the Transfiguration of Our Lord on Ruska Street (fragments of the interior). The emblems of the Lublin Governorate have survived to this day, located on the façade of the Lublin Industrialists' Fund building (now the Grand Hotel) and on the Lubomirski Palace (during the partitions, the governor's administration was located here).



Figure 8. A shop sign from the 19th century

Source: own study.

5.4. Olejna Street 7 in the Old Town

The tenement house bears a preserved inscription reading "молоко" (milk) from the times of Tsarist Lublin, which was accidentally discovered in 2016 (Janiak 2016). In the 19th century, there was a grocery store here, and the discovered inscription is likely a frag-

ment of the store's advertising sign (Figure 8). This inscription has now been restored as a result of renovations to the building in 2016.



Figure 9. An example of a preserved sign in Yiddish

Source: own study.

5.5. The NN Theatre

The NN Theatre, established in 1990 (Zinczuk 2011; Jackowski 2017), oversees the preservation of historical monuments related to the cultural and linguistic landscape. This theatre houses various exhibitions related to the history of Lublin and its inhabitants.

One of the permanent displays is a preserved sign from the tenement house at 4 Cyrulicza Street, which was accidentally discovered during renovations in the 21st century. This sign was transferred to a special matrix and then displayed in the Theatre (Figure 9). It advertises a spice shop in Yiddish, with the characteristic spelling of Eastern Poland. Next to this sign are replicas of street signs from various periods of the city's history, including the Russian Partition. The museum houses numerous studies on the city's monuments, including those related to the written word. The museum maintains an extensive catalog and archive. Some information about the monuments discussed is available on the organization's website.

5.6. Majdanek

A dark continuation of World War II was the KL Lublin concentration camp at Majdanek, established in 1941 by the occupying authorities (Germans). It housed 280 buildings, including workshops, warehouses, barracks, bathhouses, gas chambers, and a crematorium, some of which have survived to this day (Kranz 2007; Kwiatkowski 1966; Marszałek 1987; Ossowska 1995). At this camp, as well as at other similar sites, matzevot from the Jewish cemetery were used to pave the avenues. Currently, it houses the Majdanek State Concentration Camp Museum. Inscriptions in German, related to the camp infrastructure, can be found throughout the camp. There are also memorial plaques erected after the war, with inscriptions in various languages, including Hebrew.

The examples described above do not exhaust all the sites bearing historical inscriptions in Lublin. However, they represent the most interesting and valuable places where the city's linguistic landscape is revealed. It is also important to emphasize that the linguistic landscape is dynamic and constantly changing. Contemporary Lublin is eagerly visited by tourists; in 2024, the city was visited by over 1.9 million people, and the entire Lublin Metropolitan Area by almost 2.3 million people (according to data on the Lublin City Hall website). Lublin is also an academic city, with over 60,000 students studying here, nearly 9,000 of whom are international students from over 100 countries (Lublin is home to a growing number of foreigners, online source). The presence of these people is evidenced by the various languages they speak, which can be heard throughout the city. The incoming population wishing to live, study, and work in Lublin also leaves its mark, creating a diverse linguistic landscape. Signage in public spaces is tailored to these individuals (tourists, migrants). City promotional materials, official guides, information leaflets, forms, and so on, are also published in several languages. Typically, English and Ukrainian, alongside Polish,

predominate in these spaces. Brochures for information and education are also published in these languages. Furthermore, these signs appear throughout the city's cultural, commercial, and university spaces, including on multilingual websites. This demonstrates the vibrant multilingual traditions that continue in Lublin in the 21st century. Lublin's designation as the European Youth Capital in 2023 (European Youth Capital Lublin 2023, online source) and the European Capital of Culture in 2029 (European Capital of Culture 2029, online source) were celebrated as a tribute to these traditions.

6. LINGUISTIC LANDSCAPE IN FOREIGN LANGUAGE TEACHING

Linguistic landscapes facilitate the study of the structure and functioning of multilingualism, the language situation, and policies of a country or region. The analysis of linguistic landscapes allows us to trace migration patterns and the dynamics of socioeconomic change in a given territory. In recent years, the linguistic landscape has gained importance in the field of language education, as it has been recognized as a rich source of knowledge in the field of language learning. Research aimed at exploring the didactic potential of the linguistic landscape in foreign language teaching is increasingly appearing. Linguistic landscape analysis is considered a method of foreign language teaching, complementing the main methods of glottodidactics. Thus, in 2021, a collective monograph, *Linguistic landscapes in English language teaching: A pedagogical guidebook*, was published, in which the authors present various possibilities for using linguistic landscapes and integrating them into language learning. According to many researchers, the linguistic landscape plays an important role in the process of learning foreign languages, serving as a valuable didactic resource (Gorter & Cenoz 2022; Melo-Pfeifer 2023). Linguistic landscapes themselves represent a multilingual and multimodal corpus in which a wealth of factual educational material can be found (Gorter & Cenoz 2015). Working with linguistic landscapes helps achieve a number of goals in teaching foreign languages, such as linguistic, didactic, and goals aimed at mediating cultural content, and goals oriented toward media education (Fesyukova 2023). Some authors pay special attention to the interaction between signs and learners, as well as the contextual knowledge necessary for interpreting signs. The study of the linguistic landscape deepens students' critical awareness of cultural and linguistic diversity (Hatoss 2019) and develops a special sensitivity to the linguistic environment in which they find themselves (Kolečáni Lenčová 2020; Molnárová 2021). The linguistic landscape provides an environment for natural linguistic immersion through interaction with linguistic objects in everyday life. The use of linguistic landscapes, based

on the principle of immersion, is a means of ensuring continuous linguistic development outside the classroom and makes learning more effective (Ariffin et al. 2020). Such immersion accelerates the process of language acquisition and develops communicative skills. Since language is inextricably linked with culture, its study should take into account the cultural component. A number of studies emphasize the special importance of linguistic landscapes in the process of developing intercultural competence (Dagenais et al. 2009; Prasad 2013). The usefulness of integrating linguistic signs into foreign language teaching is also demonstrated by projects such as Signs in the City in Europe, which promote the use of street signs and city symbols in developing language awareness.

Language signs intertwine the influences of past and present language contacts, and linguistic signs also serve as evidence of the existence of multiple cultures and the history of a particular location. The historical linguistic landscape, represented by inscriptions on historic buildings, memorials, or cemeteries, or texts found in church murals, provides a linguistic source for the subsequent analysis of linguistic signs in terms of grammar, vocabulary, and linguistic register. Translation exercises can be included in work with linguistic signs: for example, an assignment to translate an archaic epitaph into a modern language, which develops the ability to understand context and historical records. A special challenge can be deciphering inscriptions, for example, on ancient frescoes painted in historical scripts. Historical texts (often Latin) preserved in the historical glottodidactics of the old city train the ability to recognize related words in the target language (e.g., English, Italian, German), which contributes to the development of multilingual receptive competence. An effective method for working with historical glottodidactics is the project method, during which students (individually or in groups), under the guidance of a teacher, collect, document, and then classify and analyze their data. During the project, students can also access data from archives, museums, and other sources to obtain additional information. This type of work with historical glottodidactics develops students' research skills and critical thinking. The linguistic signs described in our study represent valuable material for glottodidactics, as they link language learning with history, culture, religion, and art. This demonstrates the interdisciplinary nature of the analysis of historical glottodidactics, which combines the interests of various fields, including linguistics and the humanities.

7. DISCUSSION

The discussed sites, which contribute to Lublin's multicultural and multilingual character, constitute its unique position in Poland. The linguistic landscape

can be a rich source of information about the city's cultural heritage. Behind the signs is hidden a story connected with a specific place and the people who lived there (Lou 2016). As Koszko rightly states, "careful observation, as well as a willingness to participate in a kind of game or dialogue with space, allows us to discover extraordinary stories about seemingly ordinary but eventually forgotten places and people" (Koszko 2013: 33). Examples of the use of different languages, which connect Eastern and Western cultures, are monuments of European importance. Although some of these sites are located within museums (e.g., the Castle Chapel) or are still used by micro-communities (e.g., Lublin Orthodox churches and the Evangelical Church), which independently raise funds for their conservation, many places in Lublin require urgent repairs, as their condition could be permanently damaged, obliterating the inscriptions discussed. An example is the numerous epitaphs in the historic cemetery on Lipowa Street. Many of these tombstones are heavily damaged, and the materials used to make the tombstones are sometimes poorly resistant to erosion (limestone) or are heavily overgrown. Sometimes, it's because moss first covered the recesses in the carved inscriptions that they can be seen today. These tombstones, in many cases, also constitute valuable examples of various styles and art. They sometimes possess preserved original photographs mounted on porcelain tiles. This area should be better protected from vandalism (smashing of tombstones) and weather conditions, including through regular maintenance. Appropriate protection against damage should also be installed on the facades of tenement houses containing valuable, preserved historical inscriptions. Exposed to weather conditions, they systematically deteriorate and can also be subject to vandalism (especially if located in less frequented areas). The multilingual character of the city could be emphasized by appropriately displaying these inscriptions through appropriate plaques or links to online resources. An example of such an initiative is the proposed interactive game (Miłosz & Montusiewicz 2018), developed by students of the Lublin University of Technology. The multilingual aspect of the city's landscape can also be incorporated into popular culture. An example is the frescoes from the Castle Chapel, fragments of which can be found on city promotional materials, T-shirts, mugs, and notebooks, sold as souvenirs from Lublin. Alongside the famous and protected dishes of Lublin, these monuments should be given the status of "city ambassadors" and be used in campaigns aimed at encouraging visitors to the city.

8. CONCLUSION

The city's geographical location on the border of Poland's ethnic lands has shaped its multicultural character. For centuries, it has been a meeting place for East and West, a place of cultural dialogue. The monuments of Lublin's linguistic landscape reflect the fate of its inhabitants throughout history. Numerous preserved monuments testify to the city's multilingual landscape. Their identification has allowed us to distinguish language groups: Romance (Latin), Germanic (German), West Slavic (Polish, Czech), and East Slavic (Church Slavonic, Russian, Ukrainian). Preserved examples of inscriptions in various languages dominate in sacred buildings (Catholic churches, Orthodox churches). Other inscriptions are less common. Some of the described examples, particularly those located outside museums, require urgent conservation work. The city's multicultural and multilingual potential is partially utilized in city advertising, although this does not fully utilize Lublin's heritage. Linguistic landscape is particularly important as a tool for learning foreign languages in a multicultural and multilingual society, such as Lublin. Lublin's linguistic landscape provides a deeper understanding of the relationship between language and culture and can be used in foreign language teaching to develop intercultural competence. The linguistic landscape provides a source of authentic language material accessible in everyday life. Field research indicates that the linguistic landscape of Lublin is constantly changing, even in modern times, and this is influenced by cultural events and the constant presence of multinational groups residing in the city. The growing number of multilingual students in Lublin encourages further research in this area.

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Krajobraz językowy Lublina w aspekcie diachronicznym na podstawie wybranych przykładów

ABSTRAKT. Lublin jest miastem o średniowiecznych tradycjach, położonym na szlaku łączącym drogi ze wschodu (Kijów) i północy (Wilno, Warszawa) z zachodem (Kraków). Miasto to rozwijało się od czasów lokacji, a jego najlepszy okres przypada na czas renesansu. W różnych okresach historycznych do Lublina przybywali i zamieszkali go przedstawiciele różnych narodowości, kultur i religii, tworząc w ten sposób społeczeństwo wieloetniczne i wielowyznaniowe. Wydatnym śladem bogatego krajobrazu językowego miasta są zachowane liczne obiekty o charakterze sakralnym i świeckim z inskrypcjami w różnych językach. W artykule przedstawiono charakterystykę wizualnego elementu językowego tych obiektów w historycznych dzielnicach Lublina. Jako materiał do badań posłużyły zachowane napisy na freskach, ścianach kościołów i kaplic, nagrobkach, zabytkowych szyldach. Badania miały na celu ustalenie obecności języków w oprawie graficznej tych napisów. Autorzy przeprowadzili inwentaryzację i rejestrację fotograficzną tych inskrypcji oraz opisali przykłady najbardziej interesujących miejsc, które można odwiedzić. Pomniki te stanowią fragmenty historyczno-kulturowe pejzażu językowego Lublina, są bogatym źródłem informacji na temat miasta. W niniejszym tekście zwrócono także uwagę na potrzebę ochrony tych zabytków oraz możliwość ich wyeksponowania na tle wielojęzycznego Lublina – miasta, które takie pozostaje do dziś.

SŁOWA KLUCZOWE: krajobraz językowy, inskrypcje, wielokulturowość, wielojęzyczność, historia, Lublin.

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