

Вестник Череповецкого государственного университета, 2026, № 2 (131), с. 119–131.  
Cherepovets State University Bulletin, 2026, no. 2 (131), pp. 119–131.

Научная статья

УДК 332.12

<https://doi.org/10.23859/1994-0637-2026-2-131-10>

<https://elibrary.ru/ggftdu>

### The urban text as a structural-semiotic category

**Nadezhda P. Revyakina**

Don State Technical University,

Rostov-on-Don, Russia

nadinrev@ya.ru, <https://orcid.org/0000-0001-5158-6118>

**Abstract.** The aim of this article is to examine the main theoretical approaches to the problem of the urban “local text” as a semiotic category and to analyze the levels of the semiotic system using the case study of Rostov-on-Don as a multiethnic metropolis. The semiotic approach to studying a multicultural city as a text is inherently innovative, as it allows for the examination of multiple ethnic particularities within a single cultural space, forming a semiotic palimpsest. The identification of the city text of Rostov-on-Don is manifested in the focus of multidimensionality. It is a complex semiotic organism perceived by the city’s residents and visitors through the lens of historical memory, contemporary practices, and challenges. The study demonstrates that the city is not a static narrative but a living dynamic entity where different ethnic groups interact, generating new meanings.

**Keywords:** urban text, semiotics, sociocultural phenomenon, local text, interdisciplinary synthesis, semiotic palimpsest

**For citation:** Revyakina N. P. The urban text as a structural-semiotic category. *Cherepovets State University Bulletin*, 2026, no. 2 (131), pp. 119–131. <https://doi.org/10.23859/1994-0637-2026-2-131-10>; EDN: GGFTDU

### Городской текст как структурно-семиотическая категория

**Надежда Петровна Ревякина**

Донской государственный технический университет,

Ростов-на Дону, Россия

nadinrev@ya.ru, <https://orcid.org/0000-0001-5158-6118>

**Аннотация.** Целью данной статьи является рассмотрение основных теоретических подходов к проблеме городского «локального текста» как семиотической категории, а также анализ уровней семиотической системы на материале города Ростова-на-Дону как многонационального мегаполиса. Семиотический подход к изучению поликультурного города как текста по сути является инновационным в плане рассмотрения в одном культурном пространстве ряда этнических особенностей, составляющих семиотический палимпсест. Идентификация городского текста Ростова-на-Дону проявляется в фокусе многомерности. Это сложный семиотический организм, который воспринимается жителями и гостями города через призму

© Revyakina N. P., 2026

исторической памяти, современных практик и вызовов. Исследование показывает, что город представляет собой не статичный нарратив, а живой динамический организм, в котором различные этносы взаимодействуют друг с другом, порождая новые смыслы.

**Ключевые слова:** городской текст, семиотика, социокультурный феномен, локальный текст, междисциплинарный синтез, семиотический палимпсест

**Для цитирования:** Revyakina N. P. The urban text as a structural-semiotic category. *Cherepovets State University Bulletin*, 2026, no. 2 (131), pp. 119–131. <https://doi.org/10.23859/1994-0637-2026-2-131-10>; EDN: GGFTDU

## Introduction

Modern city, being a complex sociocultural phenomenon, is increasingly interpreted through the metaphor “text”, which allows you to study it as a system of signs and symbols for reading and decoding. The relevance of the problem is due to the need for interdisciplinary synthesis for the analysis of urban space, in which culture, semiotics, linguistics, literary criticism, sociology and urbanism intersect. It is valuable to systematize theoretical approaches to the concept of “urban local text”, highlight its structural components and analyze methodological problems.

The urban text can be considered as a structural-semiotic category, including various signs and codes that constantly generate the meanings of the historical past. The connection of the past with the present, which provides for the message to the future, is traced. The city is a “boiler of texts and codes belonging to different languages and levels”<sup>1</sup>. This variety of codes and texts makes the city text heterogeneous and difficult to interpret. The text of the city is characterized by the internal dialogue and hierarchy of urban signs. It includes both natural (climate and landscape), material and cultural elements: layout, development, architecture<sup>2</sup>. These elements interact with each other, creating a complex semiotic system.

Urban semiotics is characterized by intertextuality where each individual text in the city is an intertext that retains the memory of previous contexts. Moreover, urban semiotics is interdiscursive, since different semiotic systems encounter and interact in the communicative space of the city, creating new connections and relationships<sup>3</sup>.

Citizens interact daily with many urban texts “written” in different languages and requiring different levels of semiotic consideration. This interaction forms individual strategies for the categorization of the city’s space, which can be verbalized in the spontaneous statements of the townspeople. In the analysis of the urban space text, the author proceeds from the idea that the text is an open structured system associated with other semantic systems through semiotic ties in modern linguistics.

## The theoretical foundations of the concept

The concept of the “city as a text” goes back to the semiotic works of the Tartu-Moscow school. The city is considered as a “semiosphere”, in which architecture, toponymy and rituals form cultural codes<sup>4</sup>. Michelle de Certo, in the “Invention of everyday life”, empha-

<sup>1</sup> Лотман Ю. М. *Семиосфера*. Санкт-Петербург: Искусство-СПб, 2000. 703 с.

<sup>2</sup> Де Серто М. *Практика повседневной жизни*. University of California Press, 2013. 229 с.

<sup>3</sup> Лефевр А. *Производство пространства*. Blackwell, 2011.

<sup>4</sup> Де Серто М. *Практика повседневной жизни*. University of California Press, 2013. 229 с.

sized the role of the practitioners of the townspeople in creating meanings<sup>1</sup>. Kevin Lynch in the “Image of the city” identified elements of mental cartographics (paths, borders, nodes)<sup>2</sup>.

The city as a text can be defined as a set of sign systems, including material (architecture, layout) and intangible (myths, narratives) layers. Its key feature is polyphony: the city is “read” differently, depending on the cultural, historical and individual contexts. For a more complete understanding of this problem, it is necessary to investigate individual directions of this polyphony.

Considering the structure and elements of the city as a text the author came to the following conclusions:

1. Toponymy and symbolic perception combine the names of the streets, monuments. Memorials coding historical memory, for example, *St. Petersburg with its “Petersburg text”* in Russian literature; architectural code expressed in buildings reflects the epochs: *Gothic, Modern, Hi-tech*, as in Paris or Venice.

2. Everyday speech practices, in markets, transport, etc., form a “living” local text, as in many modern cities.

3. Literary and media representations show cities which are mythologized in art (New York in the movies), Moscow (in books by M. A. Bulgakov), Rostov-on-Don (in prose by M. A. Sholokhov).

The dynamism of the urban text is manifested in its constant transformation: the redevelopment of the districts, migration, digitalization rewriting its layers.

#### **Methodological aspects.**

The study of the city as a text requires a combination of methods:

- Semiotic analysis: identification of codes and connotations.
- Discourse analysis: consideration of media representations and literary sources.
- Ethnographic methods: observation, interviews.
- The complexity lies in the multidimensionality of the data<sup>3</sup>.

#### **Analysis of the linguistic landscape of the city.**

Speaking about the analysis of the linguistic landscape as a method, researchers note various ways of describing the coexistence and relations between several languages in the public space of a multilingual or multiethnic city, which is Rostov-on-Don. The main principle of studying linguistic landscapes as a method is the representativeness of the material. To ensure it, researchers usually use a systematic sample. Let us consider some examples:

— St.-Petersburg is a classic example which shows that the city as a text is built on the opposition “real vs mythological” (from A. S. Pushkin to F. M. Dostoevsky);

— Tokyo is a combination of *traditional symbols (temples) and neon advertising codes*;

— Rome with its St. Peter Cathedral represents *the cultural text* of world significance;

<sup>1</sup> Де Серто М. *Практика повседневной жизни*. University of California Press, 2013. 229 с.

<sup>2</sup> Линч Кевин. *Образ города*. Кембридж, Массачусетс: MIT Press, 2020.

<sup>3</sup> Ревякина Н. П., Курьянов Н. А. Город как текст (на материале города Ростова-на-Дону). *Russian Linguistic Bulletin*. 2023, № 43 (7). <https://doi.org/10.18454/RULB.2023.43.30>

— Moscow is often called *Golden-Domed, Third Rome* or *the City on Seven Hills*. With its State University it creates a world cultural context, which is a symbol of education and civilization;

— Rostov-on-Don is accepted as *Rostov-papa, the Gates of the Caucasus, the Southern capital of Russia*.

An important criterion for studying the language of urban space as a specific research field is the analysis of the functions of urbaneness. The analysis of the information function begins with the definition of all languages and word combinations used in the texts and street signs. The visibility and noticeability of the languages on government and commercial signs can serve as important informational and symbolic functions as well as the status of language communities living in a particular territory<sup>1</sup>. Signs have different functions: nominative, communicative, cognitive. These can be: information (“*Mechnikov Street*”); instructions (“*Parking around the corner*”); persuasion (“*Myasovkus – is for true connoisseurs of delicious meat*”, “*EcoMarket – ecologically delicious products*”; or to express a symbolic function, to declare ownership (“*House of Books*”, “*Palace of Children's Creativity*”). Urbanonyms also implement several additional functions that operate within the communicative, informational, socializing, contact-establishing and advertising ones. The city names also act as elements of aesthetics.

A group of urbanonyms, the function of which is aimed at organizing people into social communities is also distinguished. That is, each urbanonym has its own target group. For example, there are urbanonyms that are clearly focused on the female population. The name of the store that contains a proper name attracts attention. For example, “*Lady Mary*”, “*Theodora*”, “*Frida*”, “*Elsi*”, “*Naomi*”, “*Nadine*”, “*Lyudmila*”, “*Victoria*”, “*Christie*” – are women's clothing shops. Children's clothing stores are: “*Kinder Mama*”, “*Syoma*”, “*Pierrot*”, “*Antoshka*”, “*Olya and Kolya*”, “*Ivashka*”. They also have another focus, i. e. “*Fashionable children*”, “*Obuvenok*” – children's shoes shops. Stores for athletes are the visual evidence of belonging to sporting events: sportswear stores – “*Forward*”, “*Reebok*”, “*Adidas*”, “*PUMA Outlet*”, “*Nike*”. The store signs also serve as an advertisement for a sportswear manufacturer.

The concept of the city text remains productive for the analysis of cultural and social processes, it requires rethinking in the context of technological and methodological innovation.

## Results

The above-mentioned examples of the city text analysis are given on the material of the Rostov-on-Don local text. This southern metropolis with its rich history and cultural versatility provides unique material for decoding the “city text”. Let us consider its key elements through the prism of semiotics, cultural practices and modern transformations.

### 1. Toponymy and historical memory:

— Rostov toponymy reflects a complex palette of semiotics of text identities<sup>1</sup>;

<sup>1</sup> Ассман А. *Длинная тень прошлого: Мемориальная культура и историческая политика*. Москва: Новое литературное обозрение, 2016. 323 с.

— *Bolshaya Sadovaya Street* – the central artery, the name of which refers to the pre-revolutionary period, when gardens and cottages were located here;

— *The Square of the Soviets and Karl Marx Square* retain traces of the Soviet era, while *Armenian street in Nakhichevan-on-Don* (this city became part of the city of Rostov-on-Don) recalls the Armenian diaspora, which joined this area in the XVIII century;

— The monument “*Tachanka-Rostovschanka*” at the entrance to the city encodes the textological mythologization of the Civil war, connecting Rostov-on-Don with the image of the “*Gate of the Caucasus*”.

#### 2. Everyday practices and “live text”:

— *The Rostov Central Market* is the place of intercultural interaction, where the Russian, Armenian, Azerbaijan, Ukrainian, Georgian speech sounds, and the shelves with southern fruits and spices create the “taste text” of the city;

— *Levberdon* – the embankment of the Don River, which in the summer turns into a recreation area with a cafe, music and walks. This space is mythologized in local folklore as *the Rostov Riviera*;

— *Graffiti and street art*: drawings in underground crossings (for example, *images of Cossacks*) and *murals on facades* (for example, the work of “*Rostov-Papa*” on the Rostov cinema wall, as well as a mural, which Rostov residents call “*Murka*”, depicting the woman, scattering gold coins around herself) become unofficial markers of urban text identity.

#### 3. Literary and media representations:

— Literature: Rostov-on-Don appears in the novel by A. I. Solzhenitsyn “*Red Wheel*” as a key point of the white movement, and in modern prose (for example, with Sergey Minaev) – as a city of contrasts;

— Social networks: hashtags #*Rostovpapa*, #*Levberdon* in Instagram form digital folklore, the geolocation of the “*Rostov catacombs*” attracts stalkers and bloggers.

#### 4. Conflicts and text rewriting:

— Disputes about the heritage: the demolition of historical buildings (for example, *the house of Suprunov*) for the sake of new shopping centers causes discussions about the balance between the pragmatic reading of memory and progress;

— Monuments and politics: the monument to *the Rostov-on-Don liberators* on the Theatre square and recent initiatives to install monuments to *the Cossacks* reflect the struggle for historical narrative;

— Migration and multilingualism: areas inhabited by immigrants from the Caucasus and Central Asia create “hybrid” texts of signs<sup>1</sup>.

#### 5. Digital layer: from navigators to Metavseleennaya:

— Duplication of the text in the number: such services as Yandekskarts record the folk names of the districts (“*Paramons*” – the Paramonovsky warehouses), and the “*Active Citizen*” application involves the townspeople in the discussion of the improvement<sup>1</sup>;

<sup>1</sup> Chinnasamy J., Eby J. *Central Asia and the Caucasus*, 2025, vol. 26, no. 1. URL: <https://www.ca-c.org/index.php/cac> (дата обращения: 20.05.2025); *Perspectives on Environmental Sustainability and Land Use Dynamics in Peri-urban Interface of Global South Amrutha Mary Varkey*. URL: <https://www.ca-c.org/index.php/cac/article/view/1888/1661> (дата обращения: 20.05.2025).

— Virtual excursions: VR-Rostov projects reconstruct lost buildings. Rostov-on-Don demonstrates how the urban text becomes the field of the struggle of meanings: the merchant past, Soviet symbols, migration dynamics and digitalization form a multi-layer palimpsest, which traces the multidimensionality of the city text of Rostov-on-Don. The term “palimpsest” means “a multilayer structure in which all tiers are visible and retain their significance for the common whole”<sup>2</sup>. Let us consider the levels of the city text palimpsest (tbl. 1).

Table 1

**The city text palimpsest**

Layer	Elements	Examples (from Rostov-on-Don)
Historical	Architecture, monuments, toponymy	Chernova’s House, Paramonovsky warehouses, Bolshaya Sadovaya street
Cultural	Myths, literature, folklore	Myth "Rostov-Papa", novels by Solzhenitsyn, Fomenko, Sholokhov, local jokes about Levberdon
Social	Migration, languages, everyday practices	Armenian diaspora of Nakhichevan, multilingual markets, graffiti, murals, Cossack themes
Digital	Geotags, VR projects, social networks	Hashtag #Rostovpapa, VR reconstruction of the Alexander Nevsky Cathedral
Natural landscape	River Don, parks, climate	Levberdon Embankment, Botanical Garden

This table shows not only the levels themselves, but also reveals their interaction:

— The intersection of the historical and cultural layers: a monument “*Tachanka-Rostovchanka*” as a symbol of the civil war, mythologized in local folklore;

— The intersection of social and digital levels: flash mobs in social networks with geotags near *Paramonov warehouses* uniting citizens;

— The intersection of all layers: embankment of the river Don is a historical place of trade, a recreation area (social level), an object of digital local history (3D reconstruction projects).

In this study it is of interest to show the results of the sociological survey of 150 respondents, residents of Rostov-on-Don (age 17–25). The survey was conducted on the

<sup>1</sup> Sukhovskaya D. N., Ermakova L. I. *Implementation of the educational potential of the creative spaces of the city*. URL: <https://cyberleninka.ru/article/n/implementation-of-the-educational-potential-of-the-creative-spaces-of-the-city> (дата обращения: 20.05.2025).

<sup>2</sup> Chinnasamy J., Eby J. *Central Asia and the Caucasus*, 2025, vol. 26, no. 1. URL: <https://www.ca-c.org/index.php/cac> (дата обращения: 20.05.2025); *Perspectives on Environmental Sustainability and Land Use Dynamics in Peri-urban Interface of Global South Amrutha Mary Varkey*. URL: <https://www.ca-c.org/index.php/cac/article/view/1888/1661> (дата обращения: 20.05.2025).

basis of the faculty of Applied linguistics (department “Integrative and Digital Linguistics”) of the DSTU on the perception of the urban space text. The Questionnaire included issues containing the mention of historical architectural objects, multinational cuisine, modern art objects and digital projects. The analysis of this survey showed some remarkable sociocultural factors characterizing the text of the city of Rostov-on-Don. It should be mentioned, that the main goal of this questionnaire was to define some structural elements of the Rostov-on-Don city semiotic code. The respondents’ answers showed that they understand the problem in its conceptional diversity. The survey also revealed some contradictions. Of great interest are the following answers of the young residents of Rostov-on-Don obtained to the question: “What elements of the city text do you consider the most significant?” The answers are presented in the column diagram (see figure).

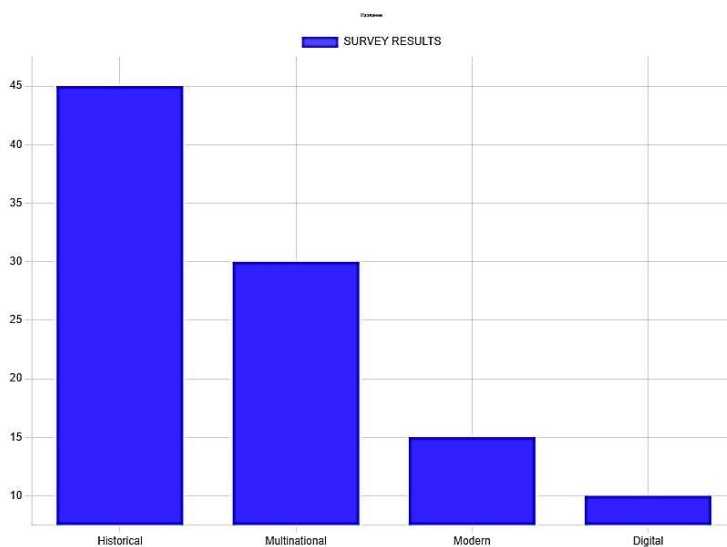


Figure. Sociological survey

Options for answers are given in percentage:

- historical architecture: 45 % of respondents;
- multinational cuisine: 30 % of respondents;
- modern art objects: 15 % of the survey participants;
- digital projects: 10 % of respondents.

The analysis of the diagram shows the dominance of the historical layer in the palimpsest of the city text. But the growing interest in hybrid forms (for example, street art with QR-codes) is obvious.

It should be noted that Rostov-on-Don, founded in 1749 as a border fortress, is currently not only an administrative center of the South of Russia, but also an original object from cultural and semiotic point of view. The space of this unique city was formed at the inter-

section of many cultures: the Don Cossacks, the Crimean Armenian diaspora, Russian tradition, Soviet classicism and modernization.

In Rostov-on-Don, the influence of migration flows on the city text is clearly traced. About 150 nationalities live in the city today.

In this regard, the impact on the formation of the cultural language landscape of the most numerous ethnic groups is important. This is, first of all, of course Russians. The Crimean Armenian diaspora and representatives of the Georgian, Greek, Ukrainian, Azerbaijan ethnic groups made a significant contribution to the development of the city text. Let us consider tbl. 2, which represents indicators of the influence of ethnic groups on the city text.

Table 2

**The influence of migration on the city text**

Migrant group	Contribution to the text	Examples
Armenians (XVIII–XIX centuries)	The architecture of Nakhichevan, the toponymy	Churches “Surb-Hach”, “Surb-Karapet”, the Armenian street, Nakhichevan
Azerbaijanis (1990s)	Markets, culinary practices	Market “Breeding”, cafe with dolma and lavash
Ukrainians (XX century)	Dialects, folklore	The word “balakat” in local slang
Greeks (XIX–XX centuries)	Greekism in the names of cafes, confectionery	Greek confectionery “Kalimera” (M. Gorky Str.)
Georgians (XX century)	Georgian words in the names of cafes, restaurants	“Puri, Puri!”, “Purpurilli”, “Lali Khinkali”

Of great interest is also the consideration of the digital level. First of all, we are talking about infographics. This problem is best investigated according to the “Digital Projects of Rostov”<sup>1</sup>:

Nucleus: the city portal “*Active Citizen*” (platform for discussing improvement). Active Citizen: A dialogue between the city and its residents.

- Periphery;
- *VR reconstruction* of lost buildings;
- *Tiktok accounts* about local culture (for example, *Rostov Legends*);
- *Open Streetmap cards* with folk names of areas (“*Paramons*”).

The multidimensionality of Rostov-on-Don as a text also manifests itself in:

1. Paying temporary layers (*merchant houses VS High-Tech*).
2. Cultural hybrid (*Cossack symbols + Armenian heritage + digital practices*).

<sup>1</sup> Serikov A. V., Bedrik A. V., Panfilova Y. S. *Social well-being of the population of the border Russian region in terms of humanitarian challenges (the example of the rostov region)*. URL: <https://clck.ru/3S3wJ2> (дата обращения: 20.05.2025).

3. The dynamics of conflicts (*demolition of historical buildings VS Preservation of memory*).

Toponyms are a key element of urban infrastructure, reflecting the historical and cultural heritage of the region. They act as markers that talk about significant events, personalities and traditions. For foreigners visiting the city for the first time, toponyms become the primary source of acquaintance with the local culture and history, providing an opportunity to understand the features and values of society through the names of streets, squares and other objects.

A successful image of the city is built on the ability to “read” its space as a text, where each street, monument and practice become letters in the story of Rostov-on-Don. A common trend in creating street names is to name the street:

- by the dominant object of this urban space: *Universitetskaya Street, Teatralnaya Square*, etc.;

- the name of the urban space by its intended purpose: *Vodoprovodny Lane, Prichalnaya Street, Zhelezнодорожный Верхний Проезд Street, Plyazhnaya Street*, a conditional symbolic name with an obligatory positive connotation: *Tsvetnaya Street, Ametistovy Lane, Tsvetnoy Proezd*. And finally, the naming of streets by spatial and other characteristics: *Bezmyannaya Balka Street, Rodnikovaya, Portovaya, Zadonskaya, Levoberezhnaya Streets*.

Street names often contain names of geographical objects. The largest number of street and lane names in Rostov-on-Don are associated with the names of cities, regions, and countries. For example, *Arkhangelskaya Street, Bratsky Lane, Vologodskaya Street, Lipetskaya Street, Ashkhabadsky, Khabarovsky, Stavropolsky, Tbilissky, and Norilsky Lanes* are named after cities. *Volos City Street, Le Mans City Street, Kayani Street, and Plevn Square* – after Rostov-on-Don's sister cities. *Ladozhsky, Balkansky Lane, Altayskaya, Adygeyskaya, and Abkhazskaya Streets* are named after geographical names of territories. Toponyms that reflect the ratio of water and land in the city's space are interesting. For example, *Ostrovnaya, Rechnaya, Plyazhnaya, Levoberezhnaya Streets*.

Toponymy, locus and topos of small streets of Rostov-on-Don in the paradigm of the city text manifested as a complex semiotic mechanism, reflect the historical, cultural and social codes of the city. These streets form local identity and serve as collective memory carriers. Let us consider them through the prism of semiotics, dividing the analysis into three aspects: toponymy (name), locus (specific place) and topos (typological space).

1. Toponymy: signs of history and culture. Small streets of Rostov retain the names – semiotic markers of different eras:

- pre-revolutionary period:

- *Turgenevskaya street* – a part of the Literary Cluster (situated near *Pushkinskaya and Gogolevskaya streets*).

- Soviet era:

- *Malinovsky Street* is named after marshal, a symbol of military history.

- post-Soviet period:

- *Kayani Street* – named after the Finnish city, a sign of international ties. *Stanislavsky Street (formerly Kuznechny)* is a semiotic symbol of theatrical culture.

2. Locus: small streets as bearers of memory.

The locus is considered in the study as a specific place filled with meanings. Small streets of Rostov often become microstories:

— *Ulyanovskaya Street*: preserved wooden houses of the early XX century – a locus of merchant life (codes of pre-revolutionary structure).

— *Suvorov Street*: a narrow street in Nakhichevan-on-Don, where the Armenian diaspora left a mark in architecture (house with khachkars).

1. Topos: types of spaces and their symbolism. Topos is considered as a generalized image of the place Street in Rostov-on-Don in Russia.

2. Small streets of Rostov form topos:

— Topos of “Southern hospitality”: streets with basement cafes (for example, *Cathedral Lane*), where jazz sounds are heard and citizens like to walk.

— Topos “Provincial Nostalgia”: abandoned streets (*Bartholomeev Street*).

— Topos “Cultural Dialogue”: *Armenian street in Nakhichevan* – a hybrid of Armenian, Russian and Ukrainian codes (*Surb-Khach Church* near the market).

The semiotic approach to the study of the city as a text also involves its analysis as a cultural space. It is important to analyze the “local text” of the city of Rostov-on-Don. The most significant elements of this city text are highlighted: marker categories of city research, textual images and leitmotifs inherent in it, determining the perception of the city and the attitude to it. The urban language is shown as the unity of sociolects, styles, and speech genres. In particular, lively spoken language is described. This linguistic life is closely connected with the history and culture not only of the city but with the cultural development of all the country. Rostov-on-the Don city delivers a mixture of languages and cultures, interconnected with each other, but preserving linguistic and cultural peculiar characteristics of different ethnic groups.

It should be mentioned that the city has gone through many changes depending on different influences and circumstances. Let’s consider some of them.

3. Semiotic transformations

— The return of historical names (for example, *Post street* instead of a *Commune street*) is an attempt to restore pre-revolutionary semiosis.

— Graffiti as a new code: *Shaumyana Street* murals with the Cossacks and the image of M. A. Sholokhov are complemented by official toponymy, creating an alternative text.

— Digitalization: QR-codes on the signs of small streets (*project “Historical Rostov”*). Let us consider some examples of semiotic analysis.

Table 3

## Examples of semiotic analysis

Street	Toponyms	Locus	Topos
Gorky street	The name of the revolutionary writer	Pre-revolutionary profitable houses	Soviet modernization
Pushkinskaya street	The great poet name	Memory of Pushkin visit of in Rostov	Connection with high literature
Stanislavsky street	The name of great director	Drama Theatre named after Gorky in the form of a tractor	Ccommunication with playwright
Donskaya street	The river Don	Views to the Don embankment, fish restaurants	Topos of the "River City"
Krasnoarmeyskaya street	Reference to the Red Army	Constructivist houses of the 1930s	Topos of military memory
Orbital street	Reference to the achievements of the country in space research	Space motives in design projects	Topos of communication with Russia in the development of space

**Conclusion**

The city text is a complex theoretical problem that requires an integrated approach combining semiotic, pragma linguistic, philological and extralinguistic methods. Understanding the city text as a cultural space, which includes various signs and codes, allows us to get a deeper insight into the essence of urban culture and its semiotic characteristics.

The identification of the city text of Rostov-on-Don is manifested in the context of multi-dimensionality. This is a complex semiotic organism, which is perceived by the residents and guests of the city in the focus of historical memory, modern practices and challenges. The study shows that the city is not a static narrative, but a living dynamic palimpsest, where the layers interact with each other. Very often the layers create new meanings. The city text here is not an abstract theory, but a living dialogue between the past and the present, which forming a unique identity and creates the conditions for the development of the city in the future.

**Список литературы / References**

Assman A. *Long shadow of the past: memorial culture and historical policy*. Moscow: Novoe literaturnoe obozrenie, 2016. 323 p. (In Russ.)

Ассман А. *Длинная тень прошлого: Мемориальная культура и историческая политика*. Москва: Новое литературное обозрение. 2016. 323 с.

Danilova A. A., Bakshutova D. V. *The concept of Palimpsest in modern architecture*. Available at: <https://www.-google.com/url?sa=t&rct=j&&esrc=s&source=web&cd=&cad=rja&u> (accessed: 20.05.2025). (In Russ.)

Данилова А. А., Бакшутова Д. В. *Концепция палимпсеста в современной архитектуре*. URL: <https://ar-chi.ru/elpub/96093/konceptsiya-palimpsesta-v-sovremennoi-arkhitekture> (дата обращения: 20.05.2025).

Danilova E. V. *Non-iconic architecture: towards the concept of glocality*, 2021. Available at: <https://bik.sfu-kras.ru/-elib/view?id=PRSV-aisr/2018/2-221249194> (accessed: 20.05.2025). (In Russ.)

Данилова Э. В. *Неиконическая архитектура: к концепции глокальности*, 2021. URL: <https://bik.sfu-kras.ru/-elib/view?id=PRSV-aisr/2018/2-221249194> (дата обращения: 20.05.2025).

Lotman Iu. M. *Semiosphere*. St Petersburg: Iskusstvo-SPb, 2000. 703 p. (In Russ.)

Лотман Ю. М. *Семносфера*. Санкт-Петербург: Искусство-СПб., 2000. 703 с.

Reviakina N. P., Kur'ianov N. A. "City as text" (based on the material of Rostov-on-Don). *Russian Linguistic Bulletin*, 2023, no. 7 (43). <https://doi.org/10.18454/RULB.2023.43.30> (In Russ.)

Ревякина Н. П., Курьянов Н. А. «Город как текст» (на материале города Ростова-на-Дону). *Russian Linguistic Bulletin*, 2023, № 7 (43). <https://doi.org/10.18454/RULB.2023.43.30>

Certeau D. *The Practice of everyday life*. Berkeley, Los Angeles, London: University of California Press, 2013. 229 p.

Chinnasamy J., Eby J., Varkey A. M. Perspectives on environmental sustainability and land use dynamics in peri-urban interface of global South. *Central Asia and the Caucasus*, 2025, vol. 26, no. 1. Available at: [https://www.research-gate.net/publication/395192217\\_Perspectives\\_on\\_Environmental\\_Sustainability\\_and\\_Land\\_Use\\_Dynamics\\_in\\_Peri-urban\\_Interface\\_of\\_Global\\_South](https://www.research-gate.net/publication/395192217_Perspectives_on_Environmental_Sustainability_and_Land_Use_Dynamics_in_Peri-urban_Interface_of_Global_South) (accessed: 20.05.2025).

Lefebvre H. *The production of space*. Blackwell: Blackwell, 2011. 430 p.

Lynch K. *The image of the city*. Cambridge, MA: MIT Press, 2020. 328 p.

Serikov A. V., Bedrik A. V., Panfilova Yu. S. Social well-being of the population of the border Russian region in terms of humanitarian challenges (the example of the Rostov region). *CBU International Conference Proceedings*, 2018, vol. 6, pp. 746–751. Available at: <https://ojs.journals.cz/index.php/CBUIC/article/view/1243> (accessed: 20.05.2025).

Sukhovskaya D. N., Ermakova L. I. Implementation of the educational potential of the creative spaces of the city. *Modern Pedagogical Education*, 2022, no. 12, pp. 50–53. Available at: <https://cyberleninka.ru/article/n/implementation-of-the-educational-potential-of-the-creative-spaces-of-the-city> (accessed: 20.05.2025).

Shevchenko E. A., Kazmina L. N. Digitization and technological innovations in tourism of the Rostov region (the case of mobile applications for smartphones). *E3S Web of Conferences*, 2021, vol. 273, p. 09019. Available at: [https://www.e3s-conferences.org/articles/e3sconf/abs/2021/49/e3sconf\\_interagromash2021\\_09019/e3sconf\\_interagromash2021\\_09019.html](https://www.e3s-conferences.org/articles/e3sconf/abs/2021/49/e3sconf_interagromash2021_09019/e3sconf_interagromash2021_09019.html) (accessed: 20.05.2025).

---

Shevchenko E. A. *Streets in Rostov-on-Don in Russia*. Available at: <https://clck.ru/3S4C8r> (accessed: 20.05.2025).

#### Сведения об авторе

**Надежда Петровна Ревякина** – кандидат филологических наук, доцент; <https://orcid.org/0000-0001-5158-6118>, [nadinrev@ya.ru](mailto:nadinrev@ya.ru), Донской государственный технический университет (1, ул. Гагарина, 344001 Ростов-на-Дону, Россия); **Nadezhda P. Revyakina** – Candidate of Philological Sciences, Associate Professor, <https://orcid.org/0000-0001-5158-6118>, [nadinrev@ya.ru](mailto:nadinrev@ya.ru), Don State Technical University (1, Gagarin ul., 344001 Rostov-on-the Don, Russia).

---

Статья поступила в редакцию 25.05.2025; одобрена после рецензирования 25.07.2025; принята к публикации 25.09.2025.

The article was submitted 25.05.2025; Approved after reviewing 25.07.2025; Accepted for publication 25.09.2025.