

University of Szeged, Faculty of Humanities and Social Sciences
Doctoral School of History
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The Topography of Szeged in the Middle and Early Modern Age

Doctoral (PhD) Dissertation Theses

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Choice of the dissertation topic

After Buda and Pest, Szeged had the third largest population among the cities of the medieval Kingdom of Hungary, but most of its medieval and early modern architectural heritage perished. The only real ‘survivor’ is the compound of the Franciscan Church and Monastery in Lower-Szeged (Downtown / Alsóváros) along with the tower of one of the city’s parish churches, dedicated to Saint Demetrius, called Dömötör Tower. During the reconstruction after the Great Flood (1879), which mostly destroyed the city, urban planners gave Szeged a boulevard-avenue structure based on the example of Paris. Moreover, they reorganised the city’s street network and demolished the grand city castle and its inner buildings. In the 20th century, the medieval settlement structure of the area south of the castle, known as *Palánk* (civil city), which was spared by the flood, also changed tremendously, its 19th-century buildings mostly disappeared as well.

It seems to be an entirely wanton effort to study the medieval and early modern topography of Szeged in a doctoral dissertation, since Szeged Atlasz was published in 2014 as the third volume of the Magyar Városatlasz series. The Szeged Atlasz is a comprehensive summary of the historical topography of the city, including chapters written by László Blazovich on medieval topography, Zsolt László on early modern topography, and Ferenc Horváth on the castle of Szeged. Based on these studies, the medieval picture of the city, its formation and development can be in principle exactly reconstructed. However, this impression is deceiving.

Already as a student of archaeology, I stumbled upon Szeged’s medieval heritage when, still as an archaeology student I participated at an excavation related to digging the trenches for a gas pipeline in the fall of 1998. In the next 10 years I had 8 projects of salvaging archaeological findings and one planned excavation in Szeged. During the latter project in 2002/2003, I had the opportunity to conduct an exploratory excavation as a colleague of archaeologist Gabriella Vörös, the then director of the Szeged Museum, in the Roosevelt Square. On the area behind the southern castle gate, we excavated the pavement levels made of brick or brick debris one by one, which disappeared below the levels dated to the time of the Ottoman Conquest, and we did not find the construction level of the castle in the brown and then black hummus either. This led me to conclude that the southern wall of the castle and its gate could not have been built before the 16th century.

However, if I suppose that the castle was conceptualised by the Ottoman Turks, then I am led to assume as well that the 5-hectare territory of the castle had belonged to the territory of the city earlier. Not only does this assumption change the presupposed relationship of the castle

and the Palánk (castrum – suburbium), but the topographical order devised based on the 1522 tithe records is also to be dismantled. Therefore, it is reasonable to reevaluate and reconstruct the topography of the city. It is even more so, since Andrea Deák and her colleagues found the remnants of a 15th-17th-century settlement during the excavation related to the construction of the Árkád in Szeged in 2010. This settlement was obviously a suburb of Szeged but far away from the shores of the river Tisza, at a location where no inhabited territory had been supposed to exist. Great amounts of late medieval ceramics were retrieved on the property under 8 Horváth Mihály Street and in the basement of the main building of the University of Szeged, even though the earlier reconstruction indicated these areas as uninhabited.

Aims, sources, and methods

My original aim was the revision of the construction history of the castle to understand and make it understandable how this unique fortress was built during the 16th century by placing the observations made in the Roosevelt Square section into a historical context. Of course, I could not dismiss the discussion of the question what medieval sources meant by ‘castrum’, if the castle of Szeged, known from various representations, was built only in the 16th century. What is more, the reconstruction of the process of Szeged’s urban development cannot be accomplished without examining Lower-Szeged (Downtown), Midtown and Uptown even more so because I have some topographical suggestions and counterarguments in the case of these, too. At the same time, the taxonomic description and analysis of the assemblies of archaeological findings fell out of the scope of my study; however, I delineate and cite them, and where they add to the interpretation of topography, I endeavour to closely look at specific objects.

First, I set out to explore foregoing research into the topic and to systematically collect and critically assess the sources, focusing on disentangling the contradictions among various sources. As a first step, I look at the sources relevant to the history of the city. After mapping out Szeged’s urban history based on examining private correspondence, diplomas, historiographical accounts, censuses, official as well as spy reports, and travelogues, I investigate the visual representations of the city. The first group of more or less authentic group of representations available from the period after 1686 consists of drawings of artificer officers made by L. F. Marsigli, F. C. de Beaulaincourt, Lambion and others, which contain maps and, in many cases, views of the city. The surveys made by officers of the engineering corps (Pintershofen, Breuning, Bougsois) in the second half of the 18th century, which include ground-plans and cross sections of fortifications, are very valuable. In addition, as for the whole city,

scale maps from the same period (Antal Balla– 1776–1777, first military survey), designed to be as exhaustive and detailed as possible, are also worth being scrutinized as sources. Some parts and details of the castle were recorded on 18th-19th-century paintings as well as on photos in the last stage of its existence (Lipót Lauscher, György Klösz, Illés Plohn). Furthermore, besides the castle, there are surviving paintings or drawings of several other medieval and early modern (from the age of the Ottoman Conquest) buildings. The third group of sources is comprised of archaeological data and evidence. A huge amount of carved stone and mould bricks were collected by master builder István Kováts during the demolition of the castle in two phases between 1876 and 1882. For a long time, these architectural details provided the sole archaeological records of the castle and the city besides several smaller ceramic and metal objects of different age. In decades thereafter, archaeological research was carried out only on one location. Károly Cs. Sebestyén excavated the foundation walls of the medieval Saint Demetrius church between 1925 and 1930 (no retrieved archaeological evidence is known from this location either) which had to be demolished because of the construction of the Cathedral of Szeged (Votive Church). There were no excavations after the Second World War either, only minor salvaging of archaeological findings until 1985, when the art historical and archaeological investigation of the Franciscan monastery (the only medieval assembly of buildings fortunately weathered by the centuries) in Lower-Szeged began. The excavation of the castle area started in 1999, and the walls of the first rampart were uncovered in a basement in 2007. In the last quarter of a century, numerous preventive excavations and salvaging of findings have been carried out. Although only preliminary reports can be read about most of the archaeological activities, yet even these publications seem to considerably modify the picture of Szeged in the 13th–18th century.

Environmental reconstruction

The precondition of historical topography is the reconstruction of the terrain and the hydrography, which can be done mostly based on visual representations. The city was continuously threatened by flood in the 18th-19th century, so it is plausible to assume that medieval settlement happened on flood-area islands incessantly surrounded by water and swamps. However, this assumption is inconsistent with the 15th-17th-century settlement excavated on the location of the Szeged Árkád, where people lived in a specifically low-lying area. The increasingly extreme regime along the Tisza and the Maros rivers in the 17th-18th century was caused by the excess rainfall of the “Little Ice Age”, and this effect was further aggravated by the short-sightedly executed regulation of the rivers in the 19th century.

Settlement antecedents of Szeged

What has been said so far may be valid for most of the period before the Middle Ages, though, only a few, sporadic findings are known from the millennia of prehistory. According to archaeologists, János Banner and Csaba Szalontai, because of unfavourable conditions, no prehistoric settlement could exist on the territory of the present-day city. However, the Celtic burial ground, which was excavated by me on the Roosevelt Square, at the heart of Szeged, provides evidence for inhabitants already living on the territory of Szeged as early as the Iron Age. Celtic objects and findings could be found in a depth of approximately 5 metres, and it was only due to the aridity in 2003 that we were able to excavate it at all. It is primarily because of this that no in situ prehistoric findings are known from Szeged.

On the contrary, Sarmatian findings can be retrieved in an increasing amount in the area. Besides Lower-Szeged and Uptown, fractions of ceramics characteristic of that period were found in the Palánk. However, the origin of the Roman findings excavated during the demolition of the castle is still questionable, if it is taken into consideration that a ship carrying artifacts of Roman stonemasonry for the historicist decoration of the garden of the Schönbrunn Castle sank on the Szeged reach of the Tisza in 1723. At the same time, the ordinary Roman floor bricks found along the southern wall of the castle could barely arrive with the ship, just like the stamped wall bricks devoid of any artistic value. Therefore, at least one Roman building must have stood in Szeged, most probably in the vicinity of the present-day Vár Street. If it was an imperial post office station or an establishment with a different purpose, is nearly impossible to tell today. Irrespective of the Roman building's fate, the territory of the present-day inner city was a suitable location for inhabitation in the age of the great migrations. It is shown by the Katalin Vályi's recent publication of early Avar graves which were found in the basement of the Szeged National Theatre.

The beginnings of Szeged in the Middle Ages

There are two theories about the origin of the name of Szeged. One explains the name with word 'szeg' (nail), while the other with the word 'sziget' (island). Moreover, the historian and archaeologist László Szekfű proposed that the unique yellowish-green hue of the territory below the estuary of the Maros into the Tisza was the name giver. The rectangular bend of the river, which was called 'szeg' (nail), remained the constant attribute of the place, while the island state may have been seasonal only. Consequently, the former etymology seems to be more probable.

Two cemeteries are known from the present-day territory of Szeged which can be dated to the 10th-11th century which were excavated from the periphery of the city. The lack of conquering Hungarians is only illusory, since Szeged could barely become an archdeaconry by the 12th century, if it had not played a central role for a century before. Salt trade and transportation along the Maros river and salt deposition in Szeged were insufficient for being vital factors of developing the settlement. It is also shown by the example of Szalacs in Bihar, which features in the Golden Bull (Aranybulla) along with Szeged, but until the end of the Middle Ages, contrary to its favourable location, it remained a village.

Asszonyfalva, Upper Szeged (Felszeged), Uptown (Felsőváros)

The medieval Upper Szeged (Felszeged) was called Asszonyfalva (1355) ('Women's Village') originally, and in line with its name's etymology, it was the possession of queens in the Árpád Age. In the time of its first mentioning, its parish church dedicated to Saint George had already been consecrated and the settlement had also been the home of a Dominican cloister named after Saint Nicolas. The tithe paid by the priest of the former suggests a rich and populous city district. In the Jagiellonian period, Premonstratensian nuns had a cloister here as well that bore the name of the Holy Spirit. All these three sacred edifices were also name givers of respective streets in Szeged according to the 1522 tithe records. The location of the parish church is exactly known, while that of the Dominican monastery is only approximately, and the place of the nuns' cloister is entirely unknown. Perhaps the location of the latter is suggested by a crypt excavated at the northern end of Zárda Street in 1887, in which 17 skeletons were found after the water had been pumped out. The property of the old Dominican monastery was given to the Minorites in the 18th century; however, the continuity of the ground-plan between the building constructed by them and that of the medieval predecessor is far from certain. This question could be decided by a geophysical survey around the present-day Baroque church, as this church does not have buttresses, while the medieval sanctuary had definitely had ones.

The medieval salt port was estimated by György Györffy to be located between the castle and the Uptown, assuming that the citizens of Szeged continued to store their salt at the same place. This seems to be reinforced by the name of Sóhordó (Salt Barrel) Street, which can be read in the 1522 tithe, even though the name of this street was Salt House in the 19th century, and its current name was given only in the 20th century because of the supposed continuity. In 1431 the king and emperor, Sigismund of Luxembourg allowed to keep a fair in a part of Szeged known

as Upper Island (Felsősziget). Researchers have identified this data with Upper Szeged (Felszeged), even though there was an island in the Tisza river at this elevation, which could have born this name rightfully, distinguishing it from the other island, known as the Island of Witches (Boszorkány-sziget) since the 18th century that lay in line with Lower-Szeged (and was presumably called Lower Island in the Middle Ages). At the end of the period of Ottoman rule in Hungary, a turbe may have stood in the territory of Uptown, which started the locally well-known legend of the Hóbiárt pasha. However, I do not think that the existence of the Turkish cemetery, suggested by Zsolt Máté, could be substantiated.

The structure of the Szeged Castle

A relatively large corpus of primary sources survived about the destroyed Szeged castle, and on the basis of the 17th-19th-century representations, the ramparts and the buildings standing in the castle yard can be reconstructed as well. Károly Cs. Sebestyén had already described the three corner turrets, the four gatehouses, and the “palace” embedded into the southern wall, as well as the “triple cellar” inserted into the series of dungeons of the eastern side. His work can be supplemented by the interpretation of the photos taken of the castle and the archaeological research results of the last two decades. On the basis of these considerations, it is clear that both the metric features and the structure of the northern and southern walls of the castle differ, and the ramparts applied to the respective wall sections are also different. This difference indicates discordant construction time and, most of all, divergent architectural traditions. By examining the walls of the Szeged castle, one can basically distinguish two periods of construction.

The “Stone Sheep”

Among the stone carvings uncovered during the demolition, we have valuable knowledge about the “Stone Sheep”, a spandril, originally placed above the church gate, depicting the Sheep of God (Agnus Dei). The more nuanced analysis of this finding supports the Szeged tradition recorded in the 18th century. According to this tradition, it originated from the monastery of Dorozsma. However, it can be ruled out that they inserted the spandril into the wall during repairing the church in the years after 1686. Likewise, it is also improbable that the Christ symbol would be placed into the outer surface of the western wall during the Ottoman–Turkish occupation in a very visible way. At the same time, the two-tower church of Dorozsma had been

still standing in 1477 according to a certificate of land sharing. Nevertheless, it was demolished, and the debris was re-used as building material by the year of 1543. The “Stone Sheep” seen on the section of the wall next to the northwestern corner turret might be related to the stone carvings of the Romanesque archivolt placed as a subsidiary element on the edge of the very same corner turret. These architectural elements were used for decorative purposes under the influence of Renaissance art.

A construction inscription from the Jagiellonian Age

Compared to the “Stone Sheep”, the inscribed stone tablet the text of which is known from the description of the 19th-century historian, János Reizner, the first director of the library and the museum, is even more cryptic. The city of Szeged successfully used the epigraphic monument recovered from the northern part of the castle in the 18th century to vie for the ownership of the castle that had lost its military function in the meantime. This was actually an inscription of construction, according to which, they began to build a wall around the city due to the generosity of the Archbishop of Esztergom during the reign of King Louis and the term of chief justice István Zákány. At the end of the text a date is also indicated with Arabic numbers, saying 1524. The full text is only known from documents used and read by Reizner which had disappeared since then unfortunately. Despite this, Reizner considered the construction inscription forgery. His arguments are, however, controversial. On the one hand, he interpreted the inscription’s style as strongly divergent from that of the indicated period. On the other hand, he did not doubt that the stone tablet was retrieved from the “northern” turret of the castle. Reizner’s arguments can be plausible refuted, as two variants of the 1686 castle representations show a recumbent rectangle above the northern gate of the castle. Therefore, artificer officers, who made these representations, must have seen something here, which may have been an inscription based on the above-mentioned parallels. However, the text could not stand there in the order of lines depicted by Reizner’s reconstruction drawing, but it cannot be regarded as forgery. The city of Szeged appealed to prolong the tenure of Szőreg chamber manor in 1804, lists its historical ups and downs and commemorates the city wall, which had defended the city for 20 years. This text identifies the Archbishop of Esztergom as László Szalkai—a person left unnamed on the inscription of the stone tablet according to Reizner. Nevertheless, Szalkai was not only archbishop, but chancellor as well, and in this capacity he had jurisdiction in the affairs of cities. Because of the fall of Nándorfehérvár (present-day Belgrade), Szeged had come into an endangered position since 1521, and due to this circumstance, it seems very probable that it

was necessary to build a stone wall to defend the city. The materials needed for this construction could have been gained primarily from the demolition of the parish church and monastery of Dorozsma, but other old buildings could have been utilised for this purpose.

Evidence for the Turkish construction of the southern wall

With the help of the “Stone Sheep” and the construction inscription, it can be proven that the construction around 1524 resulted northern and western wall sections. The Turkish origin of the southern wall had more pieces of evidence, too. One of them is the strata observed in 2003 during the Roosevelt Square excavation. These strata did not contain either mortar, or stone or brick debris, or well-used pavement below the 16th-century layers. The other evidence is the foundation of the southern wall on poles and the log frame used to reinforce the wall. Moreover, according to the observation of István Kováts, Gothic wood carvings and profile bricks were thrown secondarily in the inside of this log frame, and their crevices were filled with slack lime. These methods had no trace in the northern wall section. However, the most essential fact is there was no ditch in the southern side of the castle in February 1552, during the unfortunate attempt to reconquer the castle. According to the recently published report of Szegedi Sandjak Bej Mustafa, the excavation of this and the construction of the drawbridge could only take place after May.

Evidence in the 1522 tithe records

We can verify the correctness of the conclusions regarding the two construction periods of the castle with the help of the tithe list of the archdiocese of Bács–Kalocsa from 1522. If the area of the castle is still part of the city at that time, its inhabitants must be there in the census. The first census unit recorded without street names contains the names of 137 taxpayers and, in Zsolt Máté's reconstruction, covers the population of the Pétervárad road leading from the southwest to the northern gate of Palank. However, it is not entirely clear why they start the census with a suburb, just like why this unit is called “...segediensis”. There was no satisfactory explanation as to where the tithe-paying population of the castle could be, as there is no mention of them in the census.

However, if we look for the inhabitants of the first unit of the tithe list in the area of the later castle, not only these problems are solved, but also the mystery of why there was the large

Gothic church and the nearby chapel in the castle yard. The former can be identified with the hospital parish church dedicated to St. Elizabeth mentioned in 1458, and the latter with the St. Elizabeth's chapel rebuilt in 1449 by some wealthy citizens of Szeged "for the poor". Thus, it becomes understandable why a "lapicida", that is, a stonemason, lives in this part of the city, as well as why most of the salt boatmen (cellar) lived here in medieval Szeged.

The district of hospes, the later Palánk

We first hear about the hospes settled by Béla IV in Szeged, which had been destroyed by the Tatars in 1247, when the ruler donated to them the uninhabited Tápe and the Vártó fishpond. The hospes could have been Hungarian-speaking and were probably settled on the banks of the Tisza from Transdanubia or Slavonia. In the 17th century, south of the later castle area, they settled in a part of town called Palanka. The eponymous rampart of Palánk is unknown, but in the first half of the 17th century, the fenced part of town was already called "Paláng". From the Jagiellonian period, we only have sources for the moat of the city, although there must have been some kind of rampart. Árokhát utca, previously located in Lower-Szeged, may have been located next to the ditch. Regarding the city fortification located in plot number 6 in Oroszlán Street, new research results could be yielded by the publication of Zsuzsanna Löffler and Csilla Molnár about the excavated rampart parts.

The Church of Saint Demetrius

The hospes built their parish church in the southern part of the city, which was dedicated to Saint Demeter. The remains of the archdeacon's church that existed before the Tatar invasion were not found, although Károly Cs. Sebestyén tried to date the first construction period with a straight sanctuary closure to the 11th century, yet the existence of this early church was refuted by archaeologist Károly Kozák with ground plan parallels. The prototype of the Dömötör Tower, which was fortunately saved, was found by Cs. Sebestyén in towers with an octagonal floor plan pierced with twin windows found in and around the city of Toulouse.

In 2014, during the reconstruction of the front steps of the Cathedral, foundation walls from several construction periods of the Church of St. Demeter were found, including 38 tombs. In 1501, Archbishop Lukács Szegedi of Zagreb built a chapel of Our Lady of the Fruit Saver on the northwest side of the parish church, but hardly anything remains of its walls. There are no

written sources left about the church or chapel with a semi-circular enclosure, which was also on the northwest side, but a little further away from the church, and was built of stone in contrast to the other churches in Szeged. Its sanctuary was destroyed during the construction of the Dóm Visitor Center in 2014. In 2017, the parts of the wall protruding from the construction area were excavated, however, no information was gained regarding the original purpose of the building, which was used as an ossuary after its demolition.

The conventual Franciscan monastery

It is little known that the observant Franciscans settled in Alszege because there was already a Franciscan monastery in the central town, in which a provincial assembly was already held in 1316. This conventual or Marian monastery may have been in the area of the later Palánk. Károly Cs. Sebestyén located it in the southern part, and Zsolt Máté in the northern part. In the vicinity of Béla Street, Gothic ribs and fragments of opening frames found in 1998 from the trenches of utility lines, and in 2007 during the expansion of Tömörkeny High School, make it beyond doubt that a 14th-15th-century church stood in the area. The remains of its standing walls were no longer there in the 18th century, so there is a strong suspicion that its building material was used by the Turks to build the southern wall of the castle. The area is the one of the largest plots in Szeged in 18th-19th century and owned by the prefecture of the Hungarian Chamber. Its seat building, which was demolished around 1883, can already be seen in the first depictions, and it is likely that it originally belonged to the monastery. In 1953, numerous human bones, including 7 relatively intact skulls, were found in front of the Vodianer House, which was built in its place. This could have come from the ossuary of the Franciscan church.

Fazékszer

Fazékszer, appearing in 16th-17th-century sources, was localized to Lower-Szeged by local historical research and identified with 19th-century Fazekas Street. However, the letter of the chief judge of Szeged, Lukács Tóth, clearly indicates that the district is located in the neighbourhood of the Palánk and next to the Tisza, so it can be identified with the island-like prominence stretching south of the Palánk, on which the 18th-century military hospital stood.

Balak, Alszege, Alsóváros

In 1359, the citizens of Alszegeđ bought the estate called Balak, which was adjacent to them, and which must have retained the name of a village from the rpd era. The name was preserved by the “Ballagi-t” (Ballagi Lake) spread out at the southern end of Lower-Szegeđ, as well as by the “Ballagi-tavi szlk” (Ballagi Lake Vineyards) stretching along its shores. The possibility arose that Alszegeđ originally meant a suburb (later Palank) next to the castle, inhabited by hospes. However, in the middle of the 15th century, the St. Peter hospital already existed, which was certainly located in Lower-Szegeđ, so there should have been two Alszegeđs in the first half of the century. However, our sources speak only of one Alszegeđ, and the formation of Alszegeđ, which already had an independent council in 1412, could hardly have started in the years after 1359. The city district had its own rampart in the 18th-19th century, which protected it on three sides, and 4 gates can be identified on it. In this form, the fortification may be modern, but it cannot be ruled out that it had medieval antecedents.

St. Peter spital

We have only three pieces of information about the hospital and its church. In 1497, the church was still standing, as evidenced by the mention of the Szilgy House opposite it. St. Peter Street is listed from 1461, but we cannot find it in the tithe list of 1522. Zsuzsa Lukcs believed that the Romanesque carvings found in the lower part of the sanctuary and tower of the Franciscan church, as well as around the sacristy, could come from this building. At the same time, St. Peter’s Church is not found in the papal tithe list of 1333–37, and if it was built after that, its carvings could not have been made in the Romanesque style. The foundation of the hospital was linked to the alleged Johannite ownership in Szegeđ; however, the relevant certificate mentions Scequed owned by the knight order together with the Baranya estates, so it can hardly have anything to do with Szegeđ. The hospital building, under the city’s patronage, was built in the 18th and 19th centuries. 15th-century maps still show it to the east of the Franciscan church, the question is whether the long building of the “xenodochium” can be the same as the 15th-century hospital. If so, the church of St. Peter, as Ott Trogmayer assumed, could have stood next to it, of course, this can only be revealed by future archaeological research. Until then, we can only assume that the high-quality Romanian carvings can also come from the church in Dorozsma, which was demolished during the Jagiellonian period.

Church and monastery of Our Lady of the Snows

The observant Franciscans settled in Alszegeged in the second half of the 15th century, and according to historical research, the core of their monastery was built in the 1980s. The construction of the church was completed at the beginning of the 16th century based on the year 1503, visible under the ledge of the nave walls, after which the lower part of the tower and the sacristy could have been built, although there is an opinion that the construction of the star made of shaped bricks and the mesh vault was built in exactly the opposite order. The archaeological research of the monastery brought to light the division of the rectangular central courtyard into a central corridor, the also wooden-framed, two-story circular corridor, and the central corridor inside the convent. Graves of women with headdress were found near the quadrum church, but these burials are hardly earlier than the church that is still standing today. The church's only archaeological tombstone belongs to István Mihály, who died in 1562 and previously lived in Palánk.

Midtown

The source's informant, Előd Vass, believed that the Midtown, which appears in the first Turkish defter, was in the area surrounded by the Csillagsánc or Eugénius–Boundary, built around 1715 on the western side of the castle and Palánk, assuming that the area, which was incorporated in the second half of the 18th century, was also inhabited in the Middle Ages. This cannot be ruled out, but when examining the topography surveyed after the 1879 flood, a long, rectangular plateau located along Kálvária Avenue stands out. The route of Somogyi Street indicates a medieval road coming out of the city (from the Palank), which ran along the same route as today's Kálvária Avenue. This long city quarter, which was located right in the middle between the Lower and Upper towns, could be called the Midtown. The parts of the settlement found under the building of the University of Szeged and on the site of Árkád can be identified in the same group.

The new model of Szeged's urban development

According to the generally accepted view of Szeged local history research, the unusual size and shape of Szeged Castle reflect the contours of the Árpád-era castle island. However, this was not confirmed by the height survey before uploading, in fact; the centre of the northern part of the Palánk was located 1–1.5 meters higher than the castle—the courtyard of the latter was also

flooded by the flood of 1879, while most of the Palánk remained dry. The existence of the castle's domain cannot be verified either, since none of the settlements considered to be the property of the Szeged castle were part of it. The Szeged castrum could hardly have been a castle in the classical sense, and even this disappears from the sources by the end of the 15th century. During the Jagiellonian period, only one defensive facility can be found in Szeged, and this is the city moat; before the construction of the city wall, it could also be located on the site of the northern and western wall sections of the castle. The castrum could therefore mean the fortified town, which was established after the Tartar invasion in the combined area of the later castle and the Palánk– approximately 25-30 hectares. The northern part originally housed the royal salt chamber and the county staff, this quarter was separated from the southern Hospes Town by a wide marketplace. With the help of 19th-century maps, we can also find traces of Árpád-era town planning; to the arrow-straight main street running from the southern gate of the Palánk to the northern castle gate, to the streets parallel to it and perpendicular to it, which outline Szeged revived by Béla IV, which, like medieval Pest, was located roughly in a semicircular arc on the riverbank, with the only difference that the Tisza washed away the north-eastern side of the medieval city of Szeged.