Liminal violence continued after the Schism and well into the modern period. The following will highlight some of the evidence, but most interestingly, after the events of 1378, the despoliation of the cells of the conclave increased in frequency. In the late fourteenth century, François de Conzié (camerlengo from 1383 to 1431), author of a book on papal interregnum ceremonial, expected disruptive behavior during the papal interregnum and especially depredations of ecclesiastical properties after the pope’s death. François de Conzié anticipated political fractioning in his ceremonial of the Empty See. His attempt at appeasing them included dispersing authority among the three chief contenders: the camerlengo, the cardinals, and the officers of the town where the pope died and the conclave would take place. De Conzié, using common sense and relying on tradition, lessened the threat of provocation and challenge against papal authority by allocating power to multiple groups; such a division preserved the theory of papal rule in the absence of the ruler.

De Conzié’s legislation anticipated violence and promulgated ordinances to prevent them. It seems safe to infer that because he advised the camerlengo to protect the palace, and cardinals to maintain the security of the city, some form of rioting was anticipated by the late fourteenth century. De Conzié conveyed control of the pope’s belongings to the Apostolic Chamber’s camerlengo for the duration of the interregnum. This official customarily ordered other chamberlains to save all precious goods in coffers, which he sealed, retaining the keys. The camerlengo was also responsible for safeguarding the palace; all

1 De Conzié provides reliable evidence for the unfolding of the Empty See in general, and he authored the most explicit medieval funerary ceremonial. It completes Cardinal Stefaneschi’s ordines of the central Middle Age composed between 1300 and his death in 1341. I have addressed their relationship in a previous chapter; see the edition of Dykmans, Le cérémonial papal de la fin du moyen âge à la renaissance: De Rome en Avignon ou le cérémonial de Jacques Stefaneschi; and Dykmans, Le cérémonial papal de la fin du moyen âge à la renaissance: Les textes avignonnais jusqu’à la fin du grand schisme d’occident, vol. 1, p. 71.
gates were usually secured, except for the few needed for the circulation of persons, food, and materials. The camerlengo and cardinals had to name a captain of the city, whose task was to prevent riots and fights between cardinals’ staff and other residents. The captain also assigned guards to the palace gates, and he appointed others whose duty was to prevent any attack or invasion. The Apostolic Chamber paid their wages. This act itself is evidence that the practice continued when the papacy returned to Avignon, and that Italy was not the sole geographical locus of interregnum depredations because de Conzié bridged schismatic Avignon and Roman papacy.

Similarly, another phenomenon intimately linked the Roman and Avignonese papal courts. In a recent paper presented at the Deutsches Historisches Institut in Rom, where he discussed what I have labeled “interregna pillaging,” Andreas Rehberg, has suggested that saccheggì di interregno had its “civil” counterpart in the rotuli conclavis or rotuli conclavistarum that conclavisti presented to the pope. The rotuli could be compared to “supplications” that required the newly elected pope to give away to conclavisti, the personal goods that he had brought with him as a cardinal into the conclave. While suppliche (supplications) are nothing new to the history of the papacy, these rotuli were. Citing records found in the Vatican Archives Andreas Rehberg suggests that they are mentioned for the first time during both conclaves of 1378, amazingly in Rome for the election of Urban VI, and in Fondi for the election of Clement VII. Rehberg does not discuss this double presence any further, but it is worth investigating with the evidence at hand.

First and foremost the rotuli suggested that only a cardinal would be elected, since they do not mention goods from a prelate outside

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3 Idem.
4 Paravicini Bagliani, The Pope’s Body, p. 104 sees no popular depredations during the Avignon period.
6 See for example Hélène Millet, Suppliques et requêtes, and the recent work of the Centre de recherche sur la papauté d’Avignon, spearheaded by Anne-Marie Hayez, Jeanine Mathieu, and Marie-France Yvan, that is in the process of digitalizing the Suppliques d’Urbain V (1362–1370).