In the spring of 1210, Simon de Montfort began to reverse his earlier setbacks. During the early days of Lent, which in 1210 began on March 2, his wife Alice arrived from northern France accompanied by many knights.¹ According to William of Tudela, Simon sent for Alice while he was in the Carcassès, shortly after taking Minerve.² Simon traveled to the castrum of Pézenas in Agde territory to meet her, and they then returned to Carcassonne. When Simon received reports of another possible defection among his supporters, he set out, presumably with some of the new forces that Alice had brought with her. They suppressed this rebellion, pursuing its participants, hanging some of them, and setting others to flight in the face of their advances. Simon and his companions then returned to Carcassonne.³ Alice brought reinforcements from the north to assist Simon, but William of Tudela noted that at the siege of Minerve, Simon’s forces had come from such territories as Champagne, Maine, Anjou, and Brittany.⁴ This concentration of forces from the north along with their use of northern customary law would have serious consequences at the creation of the Statutes of Pamiers in December 1212.

Simon continued his advances as the months progressed in 1210, taking Termes. William of Tudela described a strong garrison defending the castle there, including men from Catalonia, Aragon, and Roussillon. Brabanters also joined the defenders of the castle,⁵ reinforcing the general suspicions many had concerning the connections southern and Aragonese forces had with mercenaries. Illness also weakened these southern forces at Termes. After little rain in previous months, steady rains resulted in flooding, and dysentery set in soon after that. Defenders began to flee the castle, and the crusaders captured Raymond of Termes.⁶
Near January 22, 1211, a conference at Narbonne was called to deal with three main items of business: continuing the proceedings against Raymond VI, settling matters concerning Raymond-Roger of Foix, and answering the question of homage involving Simon and Peter II. A compromise was still possible. From Peter II’s and Innocent’s perspectives, this had to be true, given that both still committed resources in search of a compromise. Peter II continued to travel and meet in the Midi in search of a compromise, and Innocent kept up his interests by sending letters.  

A peace proposal was offered to Raymond-Roger, but he rejected it. After his decision, Peter II did three things: First, he sent knights to guard the castrum of Foix, presumably from attack from others, including crusaders. Second, in the presence of the bishop of Uzès and the abbot of Citeaux, he promised that the church would remain safe throughout the territories of Raymond-Roger of Foix. (Peter II was acting as overlord of Foix in both these cases.) Third, if Raymond-Roger ever abandoned the church as well as his “friendship” and duties to Simon de Montfort, Peter II would surrender the castrum of Foix to Simon when the papal legates asked him to do so. Peter of les Vaux-de-Cernay added that although he saw the document in which Peter II made this promise, Peter II ultimately failed to keep his promises. As Peter of les Vaux-de-Cernay presents events, Peter II’s close connection to Raymond-Roger of Foix damaged Peter II’s reputation, especially since Peter of les Vaux-de-Cernay described Raymond-Roger as the “most monstrous persecutor” of the church.  

To emphasize the point, Peter of les Vaux-de-Cernay records an incident when Raymond-Roger, along with a group of mercenaries, went to the monastery of Sainte-Marie in the territory of the Count of Urgel. Raymond-Roger and his companions besieged the area for so long that the canons were compelled to drink their own urine. Moreover, Raymond-Roger and his forces removed furniture, crosses, and vessels from the church and smashed the bells. He also received a ransom of fifty thousand sous for the church. After all this, one of his knights said, according to Peter, “‘We have destroyed St Anthony and St Mary; it only remains for us to destroy God.’” This account connects with those examined earlier concerning the Foix-Urgel dispute that erupted in the early years of Peter II’s reign, and it may refer to the same events.

Also at Narbonne, Peter II finally accepted Simon de Montfort’s homage, but this occurred in two steps. The bishop of Uzès and the abbot of Citeaux asked Peter II to accept Simon’s homage, but he refused. Then on the next day, they tried again, this time taking Simon along with them. This proved to be a good tactic. After they arrived with Simon, all prostrated themselves before Peter II, asking him again to accept Simon’s homage. The prostrating group, according to Peter of les