

**1209-1218- Petrus Vallis Caernaii - Historia Albigensium Et Sacri Belli In Eos AD 1209
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[0543]

**PETRI MONACHI COENOBII VALLIUM CERNAII HISTORIA ALBIGENSIUM ET SACRI BELLII IN EOS
ANNO 1209 SUSCEPTI DUCE ET PRINCIPE SIMONE DE MONTEFORTI.**

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EPISTOLA NUNCUPATORIA AUCTORIS AD INNOCENTIIUM III PONTIFICEM ROMANUM.

Sanctissimo Patri et beatissimo domino INNOCENTIO Dei gratia universalis Ecclesiae summo pontifici, humilis licet immeritus servus ejus, frater PETRUS qualiscunque Vallium Cernay monachus, non solum oscula pedum, sed et ipsa pedum ejus vestigia humiliter deosculari.

Benedictus Dominus Deus Sabaoth, qui novissime diebus nostris, sanctissime Pater, cooperante vestra sollicitudine non pigra, Ecclesiam suam in partibus Provinciae, inter persequentes haereticorum procellas, jam quasi penitus naufragantem, per ministrorum suorum manus, de ore leonum misericorditer eripuit, de bestiarum manibus liberavit. Verum, ne tam gloriosum et tam mirabile factum per evolutiones temporum successivas, possit in oblivionem venire, sed nota fiant in gentibus magnalia Dei nostri, seriem facti, qualicunque modo in scriptum redactam, vestrae, beatissime Pater, offero majestati, humiliter supplicans ne deputetur praesumptioni quod puer elementarius manum misit ad fortia: onus subire praesumpsit supra vires; quia fuit mihi intentio in hoc opere haec sola scribendi causa, ut sciant gentes mirabilia opera Dei; maxime cum, sicut ex ipso dicendi modo perpendi potest, non studuerim superfluis verbis ornare codicem, sed simplicem exprimere simpliciter veritatem. Firmum igitur habeat, Pater bone, vestrae dignatio sanctitatis, quod, etsi ad omnia quae in hoc facto contigerint scribenda, per ordinem non potuerim pertingere, vera sunt illa quae scripsi, cum nihil unquam apposuerim, nisi quod viderim oculis meis, vel audierim a magnae auctoritatis personis et plenissima fide dignis. In prima autem hujus operis fronte breviter tango de sectis haereticorum et qualiter provinciales, infidelitatis lepra infecti fuerint, a temporibus retroactis. Postea exprimo quomodo memorati Provinciales haeretici, per praedicatores verbi Dei, et vestrae sanctitatis ministros, admoniti fuerint ut redirent praevaricatores ad cor et saepius requisiti deinde cruce signatorum adventus, civitatum et castrorum captiones, caeteraque ad progressum negotii fidei pertinentia, prout possum, per ordinem repraesento. Unde sciant qui lecturi sunt, quia in pluribus hujus operis locis Tolosani, et aliarum civitatum et castrorum haeretici et defensores eorum, generaliter Albigenses vocantur, eo quod aliae nationes haeticos Provinciales, Albigenses consueverint appellare. Ut autem lector in hoc libello quod quaesierit possit facilius invenire, sciat quod, secundum multiplices et successivos negotii fidei processus, per varias distinctiones digestum est opus istud

INCIPIT HISTORIA ALBIGENSIS.

CAPUT PRIMUM.

De legatione fratris Petri de Castronovo et fratris Radulphi de ordine Cisterciensi ad provinciam Narbonensem.

[0543A]

In provincia Narbonensi, ubi quondam fides floruerat, [0544A] coepit inimicus fidei superseminare zizania; desipuit populus; Christi sacramenta, qui est Dei sapor et sapientia, profanans, factus insipiens, a vera desipiens theosebia, vagus et vagans per errores in ima, factus in invio, et non in via (Psal. [0545A] CVI). Monachi duo Cistercienses, zelo fidei succensi, F. Petrus videlicet de Castronovo et F. Radulphus, auctoritate summi pontificis contra pestem infidelitatis instituti legati, negligentiam omnem relegantes, legatione sibi indicta officiose fungentes, urbem Tolosam ingressi sunt et aggressi, a qua venenum principaliter emanabat, plebes inficiens: sicque deficere faciens a Christi cognitione, a veridico splendore, a deifica charitate. Radix amaritudinis sursum germinans, profundius in cordibus hominum convaluerat, nec sine multa difficultate potuit explantari. Suasum est Tolosanum saepe et multum ut haeresim abjurerent, ut haeticos relegarent. Suasum fuit eis a viris apostolicis, sed minime persuasum, adeo siquidem morti inhaeserant, qui [0545B] recesserant a vita, affecti et infecti nequam sapientia animali, terrenali, diabolica; expertes illius sapientiae quae desursum est, suadibilis est, bonis consentiens (Jac. III). Tandem illae duae olivae, illa duo candelabra lucentia ante Dominum (Apoc. IV), servis servilem incutientes timorem; minantes eis rerum depraedationem, regum ac principum dedignationem intonantes; haereseon adjurationem, haereticorum expulsionem eis persuaserunt. Sicque ipsi, non virtutis amore, sed, secundum poetam:

Oderunt peccare mali, formidine poenae:

quod manifestis indicibus demonstrarunt: nam statim perjuri effecti, et miseriae suae recidivum patientes, in conventiculis suis, ipso noctis medio, praedicantes, haeticos occultabant. Heu, quam difficile [0545C] est a consuetudine evelli! Haec Tolosa, tota dolosa, a prima sui fundatione, sicut asseritur, raro vel unquam experts hujus pestis vel pestilentiae

detestabilis, hujus haereticæ pravitatis, a patribus in filios successive, veneno superstitiosæ infidelitatis diffuso. Quamobrem et ipsa in vindictam tanti sceleris, tantum dicitur jamdudum sustinuisse manus ultricis et justæ depopulationis excidium, ut in ipso meditullio civitatis, sulcata vomeribus planities pateret agrorum. Unus etiam de regibus suis inclytis, qui tunc temporis in ipsa regnabant, Alaricus, ut creditur, nomine, in extremum dedecus, pro foribus urbis ejusdem, est suspensus in patibulo. Hujus antiquæ viscositatis faece infectum genimen, prædictæ civitatis, genimen viperarum, non **[0545D]** poterat etiam nunc temporibus nostris a suæ perversitatis radice divelli: quinimo naturam hæreticam, et hæresim vernalem, furca dignæ ultionis expulsam, usquequaque passa in se recurrere, *Patrissare sitit, degenerare negans*, cujus vicinitatis exemplo, sicut *Uva... compacta, livorem ducit ab uva, Et grex totus in arvis, Unius scabie cadit, et porrigine porci*. (JUV. sat. II, 81.) Vicinæ urbes et oppida, radicatis in se hæresiarchis, per ejusdem infidelitatis surculos pullulantes, inficiebantur miserabiliter et mirabiliter peste ista. Barones terræ Provincialis, fere omnes hæreticorum **[0546A]** defensores et receptores effecti, ipsos amabant ardentius, et contra Deum et Ecclesiam defendebant.

CAPUT II.

De diversis hæreticorum sectis.

Et quoniam se in hoc loco quodammodo ingerit opportunitas, hæreses et sectas hæreticorum, enucleatius stylo brevitatæ prosequi dignum duxi. Primo sciendum quod hæretici duos constituebant creatores, invisibilium scilicet, quem vocabant benignum Deum, et visibilium, quem malignum Deum nuncupabant. Novum Testamentum benigno Deo, Vetus vero maligno attribuebant, et illud omnino repudiabant, præter quasdam auctoritates quæ de Veteri Testamento, Novo sunt insertæ, quas **[0546B]** ob Novi reverentiam Testamenti, recipere dignum aestimabant. Auctorem Veteris Testamenti mendacem asserebant, quia protoplastis dixit: *Quacunque die comederitis de ligno scientiæ boni et mali, morte moriemini* (Gen. III), nec, sicut dicebant, post comestionem, mortui sunt; eum tamen revera post gustum pomi vetiti, mortis miseriæ fuerunt subjecti. Homicidam quoque ipsum nominabant, tum quia Sodomitas et Gomorrhæos incineravit, et aquis diluvii mundum delevit, cum quia Pharaonem et Aegyptios mari obruit. Omnes Veteris Testamenti Patres, damnatos affirmabant; Joannem Baptistam unum esse de majoribus daemonibus asserebant. Dicebant etiam in secreto suo, quod Christus ille qui natus est in Bethlehem terrestri et visibili, et **[0546C]** in Hierusalem crucifixus, malus fuit; et quod Maria Magdalena fuit ejus concubina, et ipsa fuit mulier in adulterio deprehensa, de qua legitur in Evangelio (Joan. VIII). Bonus enim Christus, sicut dicebant, nunquam comedit vel bibit, nec veram carnem assumpsit, nec unquam fuit in hoc mundo nisi spiritualiter in corpore Pauli. Ideo autem diximus in Bethlehem terrestri et invisibili; quia hæretici fingebant esse aliam terram novam et invisibilem, et in alia terra secundum quosdam, bonus Christus fuit natus et crucifixus. Item dicebant hæretici bonum Deum duas habuisse uxores, Collant et Colibant, et ex ipsis filios et filias procreasse. Erant alii hæretici qui dicebant quod unus est Creator, sed habuit filios, Christum et diabolum. **[0546D]** Dicebant et isti, omnes creaturas bonas fuisse, sed per filias de quibus legitur in Apocalypsi, omnia fuisse corrupta (Apoc. XIX). Hi omnes membra Antichristi primogeniti Satanae, semen nequam, filii scelerati, in hypocrisi loquentes, mendacio corda simplicium seducentes, provinciam Narbonensem, veneno suæ perfidiæ infecerant. Fere totam Romanam Ecclesiam, speluncam latronum esse dicebant (Matth. XXI), et quia ipsa erat meretrix illa, de qua legitur in Apocalypsi (Apoc. XVII). Sacramenta Ecclesiæ usque adeo adnullabant, ut sacri baptismatis undam, ab aqua fluviali non distare; sacrosancti corporis Christi hostiam, a pane laico non differre publice dogmatizarent; simplicium auribus hanc **[0547A]** instillantes blasphemiam, quod Christi corpus etsi magnitudinem Alpium in se contineret, jamdudum consumptum a comedentibus et annihilatum fuisset. Confirmationem, confessionem, frivolas esse et inanes omnino reputabant. Sacrum matrimonium meretricium esse, nec aliquem in ipso salvari posse prædicabant, filios et filias generando. Resurrectionem quoque carnis diffidentes, quasdam adinventiones confingebant inauditas, dicentes animas nostras esse spiritus illos angelicos qui per superbiæ apostasiam præcipitati de coelo, corpora sua glorificata in aere reliquerunt, et ipsas animas, post successivam qualiumcunque corporum septem, et terrenorum inhabitationem, quasi tunc demum poenitentia peracta, ad illa relicta corpora remeare. **[0547B]** Sciendum autem quod quidam inter hæreticos dicebantur perfecti, sive boni homines; alii credentes hæreticorum, qui dicebantur perfecti, nigrum habitum præferebant; castitatem se tenere mentiebantur; esum carniū, ovorum, casei omnino detestabantur; non mentientes videri volebant, cum ipsi maxime de Deo quasi continue mentirentur. Dicebant etiam quod nulla unquam ratione debeant jurare. Credentes autem hæreticorum dicebantur illi, qui sæculariter viventes, licet ad vitam perfectorum imitandam non pertingerent, in fide tamen illorum se salvari sperabant, divisi siquidem erant in vivendi modo, sed in fide et infidelitate **[0547C]** uniti erant. Qui dicebantur credentes hæreticorum, dediti erant usuris, rapinis, homicidiis et carnis illecebris, perjuriis et perversitatibus universis. Isti siquidem ideo securius et effrenatius peccabant, quia credebant sine restitutione ablatorum, sine confessione et poenitentia se esse salvandos, dummodo in supremo mortis articulo *Pater noster* dicere, et manuum impositionem recipere a magistris suis potuissent. De perfectis vero hæreticis, magistratus habebant, quos vocabant diacones et episcopos, sine quorum manuum impositione, nullus inter credentes moriturus, se salvari posse credebatur. Verum si morienti cuilibet quantumcunque flagitioso manus imposuissent, dummodo *Pater noster* dicere posset, ita salvatum, et secundum eorum vulgare **[0547D]** consolatum aestimabant, ut absque omni satisfactione, absque omni alio remedio statim evolveret ad coelum. Unde ridiculum quod super hoc audivimus duximus inserendum. Quidam credens hæreticorum, in supremo mortis articulo, per manuum impositionem a magistro suo consolationem tum accepit, sed

Pater noster dicere non potuit, et sic exspiravit. Consolator ejus quid de ipso diceret nesciebat, salvatus videbatur per receptam manuum impositionem; damnatus quia non dixerat Dominicam Orationem. Quid plura? Consuluerunt haeretici quemdam militem, nomine Bertrandum de Saxiaco, qui erat haeticus, quid de illo judicare deberent: miles autem tale dedit consilium et responsum: «De isto sustinebimus et dicemus quod salvus [0548A] sit; omnes, alios nisi *Pater noster* dixerint in fine, damnatos judicamus.» Item aliud ridiculum: Quidam credens haeticorum in morte legavit haeticis ccc solidos, et praecepit filio suo ut daret haeticis pecuniam illam. Quam cum, post mortem patris, haetici requirerent a filio, dixit eis: «Volo ut dicatis prius, quomodo est patri meo.» Et dixerunt: «Certissime scias quod salvus est, et jam in coelestibus collocatus.» Quibus ille subridens: «Gratias Deo et vobis; verumtamen ex quo pater meus jam est in gloria, animae ipsius non est opus eleemosynis; et ego tam benignos vos scio esse, quod amodo patrem meum a gloria non revocabitis. Sciatis igitur quod nihil a me de pecunia reportabitis.» Non credimus autem silendum quod [0548B] et quidam haetici dicebant quod nullus poterat peccare ab umbilico et inferius. Images quae sunt in ecclesiis dicebant idolatriam; campanas earum turbas daemonum affirmabant. Item dicebant quod non peccabat quis gravius dormiendo cum matre vel sorore sua, quam cum qualibet alia. Illud et inter supremas fatuitates dicebant, quod si quis de perfectis peccaret mortaliter, comedendo videlicet modicissimum carni, vel casei seu ovi vel alicujus rei sibi inhibita, omnes consolati ab illo, amittebant Spiritum S. et oportebat eum iterum reconcilari; et etiam salvati, pro peccato consolatoris, cadebant de coelo. Erant praeterea alii haetici, qui Waldenses dicebantur, a quodam, Waldio nomine Lugdunensi. Hi quidem mali erant [0548C] sed comparatione aliorum haeticorum, longe minus perversi: in multis enim nobiscum conveniebant, in aliquibus dissentiebant. Ut autem plurima de infidelitatibus eorum omittamus, in quatuor praecipue consistebat error eorum, in portandis scilicet sandaliis more apostolorum et in eo quod dicebant nulla ratione jurandum, vel occidendum; in hoc insuper quod asserebant quemlibet eorum in necessitate dummodo haberet sandalia, absque ordinibus ab episcopo acceptis, posse conficere corpus Christi. Haec nos de sectis haeticorum breviter excerpisse sufficiat. Quando aliquis se reddit haeticis, ille dicit qui recipit eum: «Amice, si vis esse de nostris, oportet ut renunties toti fidei quam tenet Romana Ecclesia.» Respondet: «Abrenuntio. — Ergo [0548D] accipe Spiritum sanctum a bonis hominibus;» et tunc aspirat ei septies in ore. Item dicit illi: «Abrenuntias cruci illi, quam tibi fecit sacerdos in baptismo, in pectore, et in scapulis, et in capite de oleo et chrismate?» Respondet: «Abrenuntio. — Credis quod aqua illa operetur tibi salutem?» Respondet: «Non credo. — Abrenuntias velo illi, quod tibi baptizato sacerdos posuit in capite?» Respondet: «Abrenuntio.» Ita accipit ille baptismum haeticorum, et abnegat baptismum Ecclesiae: tunc ponunt omnes manus super caput ejus et osculantur eum, et induunt eum veste nigra, et ex illa hora est quasi unus ex ipsis.

CAPUT III.

Qualiter et quando primum praedicatores venerunt ad provinciam Narbonensem contra haeticos.

[0549A]

Anno Verbi incarnati 1206, Oxomensis episcopus, Diegus nomine, vir magnus et magnifice extollendus, ad curiam Romanam accessit, summo desiderio desiderans episcopatum suum resignare, quo posset liberius ad paganos, causa praedicandi Christi Evangelium se transferre. Sed dominus papa Innocentius noluit acquiescere desiderio viri sancti: imo praecepit ei ut ad sedem propriam remearet. Factum est igitur, dum rediret a curia, et esset apud Montempessulanum, invenit ibi venerabilem virum Arnaldum abbatem Cisterciensem, et F. Petrum de Castronovo, et F. Radulphum monachos [0549B] Cistercienses apostolicae sedis legatos, injunctae sibi legationi, prae taedio renuntiare volentes, eo quod nihil aut parum haeticis praedicando proficere potuissent. Quotiescunque enim vellent ipsis haeticis praedicare, objiciebant eis haetici conversationem pessimam clericorum, et ita nisi vellent clericorum vitam corrigere, oporteret eos a praedicatione desistere. Memoratus autem episcopus, adversus hujusmodi perplexitatem salubre dedit consilium, monens et consulens ut, caeteris omissis, praedicationi ardentius insudarent: et ut possent ora obstruere malignorum, in humilitate praecedentes exemplo, pii magistri facerent et docerent; irent pedites, sine auro et argento, per omnia formam apostolicam imitantes. Dicti vero legati [0549C] haec omnia quasi quamdam novitatem per se arripere non volentes dixerunt, quod si quis favorabilis auctoritatis eos sub hac forma vellet praecedere, ipsum libentissime sequerentur. Quid plura? Obtulit se vir Deo plenus, moxque familiam suam Oxomum transmittens, uno comite contentus, cum duobus saepedictis monachis, Petro videlicet et Radulpho, Montempessulanum ingreditur, abbas autem Cisterciensis Cistercium perrexit, tum quia in proximo celebrandum erat Cisterciense capitulum, tum quia post celebratum capitulum, quosdam de abbatibus suis volebat secum adducere, qui eum in exsequendo injuncto sibi praedicationis officio adjuvarent. Exeuntes autem a Montepessulano, Oxomensis episcopus et praefati monachi venerunt ad [0549D] castrum quoddam Carmanum, ubi invenerunt quemdam haeresiarcham, Balduinum nomine, et Theodoricum quemdam filium perdicionis et stipulam incendii. Iste de Gallia oriundus, erat quidem nobilis genere, et canonicus fuerat Nivernensis. Postea vero, cum quidam miles, qui erat avunculus ipsius et haeticus pessimus, in Parisiensi concilio, coram Octaviano cardinale et apostolicae sedis legato, fuisset de haeresi condemnatus, videns iste quod diutius latere non valeret, ad partes se transtulit Narbonenses, ubi ab haeticis in maximo amore et veneratione est habitus; tum quia aliquantulum caeteris acutior videretur, tum quia gloriabantur se habuisse de Francia, ubi esset fons [0550A] scientiae et religionis Christianae, suae iniquitatis socium, suae nequitiae defensorem. Nec praetereundum quod Theodoricum faciebat se vocari, cum Guillelmus antea vocaretur. Habita cum his duobus disputatione per octo dies, Balduino videlicet et Theodorico, praedicatores nostri universum populum dicti castrum, salutaribus monitis ad

saepedictorum haereticorum odium converterunt. Ipsos siquidem haereticos a se libentissime expulissent, sed dominus castri, veneno perfidiae infectus, eos sibi familiares fecerat et amicos; verba autem illius disputationis, longum esset per omnia enarrare. Sed hoc solummodo adnectere dignum duxi: quod cum venerabilis episcopus, dictum Theodoricum, ad ima conclusionis disputando, deduxisset: **[0550B]**

«Scio, inquit Theodoricus, scio cujus spiritus sis, siquidem in spiritu Eliae venisti.» Ad haec sanctus: «Et si ego in spiritu Eliae veni, tu venisti in spiritu Antichristi.» Actis igitur ibi octo diebus exeuntes a castro, venerabiles viros prosecutus est populus per leucam fere unam. Illi autem recto itinere procedentes, Biterrensem aggressi sunt civitatem, ubi per dies XV, disputantes et praedicantes, confirmabant in fide paucos qui ibi erant Catholicos, haereticos confundebant. Venerabilis autem episcopus Oxomensis et F. Radulphus consuluerunt F. Petro de Castronovo, ut ad tempus ab eis recederet; timebant siquidem, ne occideretur F. Petrus, eo quod ipsum odio haberent haeretici super omnes. Recessit **[0550C]** igitur F. P. ab episcopo et F. R. tempore aliquanto. Ipsi a Bitteris egressi Carcassonam gressu prospero devenerunt: ubi per octo dies morantes, praedicationi et disputationibus insistebant. Contigit tempore illo prope. Carcassonam miraculum, quod praeteriri non debet. Metebant haeretici segetes suas, in die Nativitatis sancti Joannis Baptistae: ipsum enim non prophetam, sed malignissimum esse dicebant; dum igitur meterent, aspiciens unus ex eis manum suam vidit manipulum suum sanguinolentum: quod videns, putavit quod incidisset manum; sed inveniens eam sanam, exclamavit sociis: «Quid ultra?» Aspicientes singuli manipulos quos tenebant invenerunt eos sanguinolentos, manibus conservatis illaesis. Venerabilis autem abbas **[0550D]** Vallium Guido tunc erat in illa terra, qui manipulum sanguinolentum vidit, et ipse mihi hoc narravit. Quia vero longum esset enarrare per ordinem quomodo viri apostolici, scilicet praedicatores nostri circuibant per castra, evangelizantes et disputantes ubique, his omissis, ad praecipua veniamus. Quodam die convenerunt omnes haeresiarchae apud quoddam castrum in Carcassonensi dioecesi, quod dicitur Mons regalis, disputaturi unanimiter adversus viros saepius memoratos. Ad hanc disputationem rediit F. P. de Castronovo, qui, sicut paulo ante diximus, discesserat apud Biterrim. Disputantibus autem dati fuerunt iudices de ipsis rediit F. P. de Castronovo, qui, sicut paulo ante diximus, discesserat apud Biterrim. Disputantibus autem dati fuerunt iudices de ipsis credentibus haeticorum; **[0551A]** protelata autem fuit disputatio per XV dies, et redacta fuerunt in scriptum hinc inde proposita et tradita iudicibus, ut diffinitivam sententiam promulgarent. Videntes autem ipsi iudices haereticos suos manifestissime superatos, noluerunt dare sententiam, sed et scripta quae a nostris acceperant, ne venirent in publicum noluerunt reddere, sed tradiderunt haeticis. His peractis, recessit F. P. de Castronovo a sociis suis, et ivit in Provinciam, et laboravit ut componeret nobiles Provinciae, hac autem intentione, ut auxilio eorum qui pacem juraverant, posset haereticos de Narbonensi provincia extirpare. Sed comes Tolosanus, Raimundus nomine, inimicus pacis, noluit acquiescere dictae paci, donec tam per guerras, quas movebant ei nobiles **[0551B]** Provinciae, mediante industria viri Dei, quam per excommunicationem ab eodem in ipsum comitem promulgatam, jurare compulsus est pacem illam. Sed qui fidem negaverat, et erat infideli deterior (I Tim. V), nunquam deferens juramento, juravit pluries, pluries perjuravit. Quem vir sanctissimus F. Petrus magna animi virtute corripuit, tyrannum intrepidus aggrediens, eique in facie resistens, quia reprehensibilis, imo damnabilis erat valde, confundebatque eum vir magnae constantiae, vir conscientiae illibatae, adeo ut exprobraret ei quod erat per omnia perjurus: et vere sic erat.

CAPUT IV.

Descriptio vitae corruptoe atque morum comitis Tolosani erga Deum et ejus Ecclesiam.

[0551C]

Quia ergo opportunitas se ingessit, hic de incredulitate ipsius comitis aliquid breviter explicemus. Primo dicendum quod, quasi a primis cunabulis, semper haereticos dilexit et fovit, et eos in terra sua habens, quibuscunque modis potuit, honoravit, usque hodie etiam, sicut asseritur, ubicunque pergit, haereticos sub communi habitu secum ducit, ut si ipsum mori contigerit, inter manus ipsorum moriatur: credebatur enim, absque omni poenitentia, quantumcunque peccator fuerit, se salvandum, si in ipso mortis articulo impositionem manuum eorum potuisset adipisci. Faciebat et deferri Novum Testamentum, ut, si necesse esset, impositionem manuum cum libro reciperet ab haeticis. **[0551D]** Vetus siquidem Testamentum detestantur haeretici: dicunt Deum illum qui veterem legem instituit, malum esse, vocantes eum traditorem propter spoliationem Aegypti; homicidam, propter diluvium et subversionem Aegyptiorum; dicunt et Moysen, Josue, David, illius mali Dei fuisse ruptarios et ministros. Dixit et saepedictus comes quodam die haeticis, sicut pro certo scimus, quod volebat facere nutrir filium suum apud Tolosam inter haereticos, ut addisceret fidem, imo infidelitatem illorum. Dixit et quadam die quod vellet dare centum marcas argenti ut quidam miles suus posset capere fidem haeticorum, ad quam multoties invitaverat eum, et quam faciebat ei saepius praedicari. Praeterea quando haeretici mittebant ei aliqua xenia vel **[0552A]** cibaria, gratissime suscipiebat, et faciebat optime servari ea, nec patiebatur quod aliquis comederet ex eis, nisi ipse et aliqui ejus familiares. Multoties etiam, sicut certissime cognovimus, adorabat haereticos flexis in terra genibus, et petebat ab eis benedictionem et osculabatur eos. Quodam die erat dictus comes in expectatione quorundam hominum qui debebant venire ad eum; sed cum non venissent, dixit: «Bene apparet quod diabolus fecit mundum istum, quia nihil succedit nobis ad votum.» Dixit praeterea idem comes venerabili episcopo Tolosano, sicut ab eodem episcopo audivi, quod monachi Cistercienses non poterant salvari, quia tenebant oves quae luxuriam exercebant. O haeresis inaudita! Dixit et comes dicto episcopo Tolosano **[0552B]** ut veniret de nocte in palatium ejus, et audiret praedicationem haeticorum: unde perpenditur quod saepe de nocte

audiebat eos. Erat quondam memoratus comes quadam die in ecclesia quadam ubi missa celebrabatur: habebat autem secum quemdam mimum, qui, sicut mos est huiusmodi jocularum, homines cum bucca histrionice deridebat. Cum autem sacerdos qui celebrabat missam verteret se ad populum, dicens, *Dominus vobiscum*, sceleratissimus comes dixit histrioni suo, ut contra faceret et derideret sacerdotem. Dixit praeterea aliquando supradictus comes quod mallet assimilari cuidam haeretico, qui erat apud Castras in Albigenensi dioecesi detruncatus membris et habitu miserabili, quam esse rex vel imperator. Quod autem ipse haeticos [0552C] semper fovit, ex hoc habemus probatissimum argumentum; quia nunquam ab aliquo sedis apostolicae legato, potuit induci ad hoc, ut saepedictos haeticos de terra sua depelleret, licet compulsus ab ipsis legatis multoties abjuravit. Praeterea adeo parvipendebat matrimonii sacramentum, quod quotiescunque ei displicuit uxor propria, ipsam dimittens aliam duxit, ita quod quatuor uxores habuerit, quarum tres adhuc vivunt. Habuit enim primo sororem vicecomitis Biterrensis, nomine Beatricem: qua dimissa, duxit filiam ducis Cipri; hac dimissa, duxit sororem regis Angliae Richardi, quae continebat ei in tertio gradu consanguinitatis: qua mortua, accepit sororem regis Arragonensis, quae similiter erat consanguinea ejus [0552D] in quarto gradu. Nec silendum est quod, cum ipse teneret primam uxorem suam, monuit eam saepissime ut habitum religionis assumeret. Illa autem intelligens quid intenderet, ex industria quaesivit ab eo, utrum vellet quod ipsa in ordine Cisterciensi fieret monialis: ipse autem dixit, quod non. Quaesivit iterum utrum vellet quod ipsa fieret monacha in ordine Fontis Ebraldi. Respondit comes quod non volebat. Tunc quaesivit ab eo quid ipse vellet, et mandavit quod, si vellet fieri eremitica, ipse ei in omnibus provideret, et factum est ita. Erat quidam pessimus haeticus apud Tolosam, Hugofaber nomine, qui quondam in tantam lapsus est dementia, quod iuxta altare cujusdam ecclesiae [0553A] purgavit ventrem, et in contemptum Dei cum palla altaris tersit posteriora sua. O scelus inauditum! Dixit et haeticus praedictus quadam die quod, quando sacerdos in missa percipiebat Dominici corporis sacramentum, trajiciebat daemonem in corpus suum: quae omnia cum vir venerabilis abbas Cistercii, qui tunc erat abbas Grandis-silvae in territorio Tolosano comiti retulisset, et eum moneret qui tantum facinus perpetrarat, respondit comes quod nullo modo puniret propter hoc civem suum. Abominationes praedictas narravit dominus abbas Cisterciensis, qui tunc erat archiepiscopus Narbonensis ferme viginti episcopis, me praesente in concilio apud Vaurum: adeo autem semper fuit luxuriosus et lubricus dictus comes, quod, sicut pro [0553B] certo didicimus, sorore propria abutebatur, in contemptum religionis Christianae: ab infantia enim sua concubinas patris sui quaerebat diligentissime, et cum illis diligentissime concubebat; vix enim ei aliqua placere poterat, nisi sciret patrem suum prius accubuisse cum ea: unde et pater ipsius, tam propter haeresim, quam propter enormitatem istam, exhaeredationem suam ei saepissime praedicebat. Praeterea ruptarios mirabili quoque amplexatus est affectu dictus comes, per quos spoliabat ecclesias, monasteria destruebat, omnesque sibi vicinos quos poterat exhaeredabat: ita semper se habuit membrum diaboli, filius prodicionis, primogenitus Satanae, inimicus crucis et Ecclesiae persecutor, haeticorum defensor, Catholicorum depressio, minister [0553C] prodicionis, fidei abjurator, plenus scelerum, peccatorum omnium apotheca. Ludebat quodam die comes in ludo schaccorum cum quodam capellano, et inter ludendum dixit capellano: «Deus Moysi, quem vos creditis, non poterit vos juvare in ludo isto,» et addidit: «Nunquam me juvet Deus ille.» Alio tempore, cum ipse comes a partibus Tolosanensibus iturus esset contra adversarios quosdam suos in partes provinciae, media nocte surgens, venit ad domum in qua haetici Tolosani erant congregati, et dixit eis: «Domini ac fratres, bellorum varii sunt eventus, quidquid de me contingat, in manus vestras commendo corpus et animam meam.» Quo facto, desuper abundanti duos haeticos in veste communi secum adduxit, ut si forte [0553D] mori eum contingeret, inter manus ipsorum moreretur. Infirmabatur quodam tempore comes maledictus in terra Arragonum, et cum multum invalesceret infirmitas, fecit sibi fieri lecticam, et in lectica illa faciebat se Tolosam deportari: et cum quadam die quaereretur ab eo, cur cum tanta festinatione se faceret deportari, cum tam gravissima infirmitate laboraret, respondit miser: «Quia non sunt boni homines in terra ista inter quorum manus possim mori.» Haetici enim a fautoribus suis boni homines vocabantur, sed et amplioribus signis et dictis se fatebatur haeticum: dicebat enim: «Scio me exhaeredandum fore pro bonis hominibus istis, sed non tantum exhaeredationem, [0554A] imo etiam decapitationem pro ipsis paratus sum sustinere.» Haec de incredulitate et malitia dicti miseri dixisse sufficiat, nunc ad propositum revertamur.

CAPUT V.

De adventu [XII] abbatum ordinis Cisterciensis causaque praedicationis et reditu ac obitu domini Didaci episcopi Oxomensis, et disputationibus.

Celebrata disputatione prae-notata in Monte-regali, dum adhuc essent praedicatores nostri apud Montem-regalem, et circumquaque verbum Dei et salutis monita seminantes mendicarent ostiatim panem suum, supervenit vir venerabilis abbas Cistercii, Arnaudus nomine, a partibus Franciae, abbates duodecim habens secum, qui totius viri religionis, [0554B] viri perfectae et sanctae scientiae, viri incomparabilis sanctitatis, iuxta numerum sanctissimum apostolorum, cum abbate decimo tertio, duodecim advenerunt, parati de ea quae in ipsis erat fide et spe, omni disputanti reddere rationem (I Petr. III): et hi omnes cum pluribus monachis, quos secum adduxerant, omnem sectantes humilitatem, iuxta exemplar quod eis ostensum erat in monte (Exod. XXV), id est quod audierant de episcopo Oxomense, pedites procedebant, statim ab abbate Cisterciense longe lateque singuli dispersi; et assignati sunt unicuique termini proprii, per quos discurrendo praedicationi insisterent, disputationibus insudarent.

CAPUT VI.

*De colloquio Apamiensi et morte Oxomensis episcopi.***[0554C]**

Episcopus Oxomensis voluit ad suum redire episcopatum, ut et domui suae disponderet, et praedicatoribus verbi Dei in Narbonensi provincia, de suis proventibus necessaria provideret. Dum ergo recederet tendens ad Hispaniam, venit apud Apamias in territorio Tolosano: et convenerunt ad eum Fulco Tolosanus, et Navarrus Consoranensis episcopi et plurimi abbates, habita ibi disputatione cum Waldensibus; plane convicti sunt Waldenses et confusi, et populus castri, praecipue pauperes ex parte maxima favit nostris: ille etiam qui constitutus erat iudex in disputatione, et erat favens Waldensibus, magnusque in castro illo, renuntiavit pravitati haereticae, et in manu domini Oxomensis **[0554D]** obtulit se et sua: a die etiam illa et deinceps sectatores superstitionis haereticae viriliter impugnavit. Huic disputationi interfuit ille pessimus traditor comes Fuxi, ille crudelissimus persecutor Ecclesiae, Christi hostis. Hic uxorem habebat manifestam haeticam de secta Waldensium et duas sorores, quarum una sectas Waldensium, alia vero aliorum perfidorum haereses profitebatur. Celebrata autem disputatione praedicta in palatio ipsius comitis, idem comes Waldenses die uno, praedicatores nostros de altero procuravit. O ficta humilitas! Post haec episcopus Oxomensis ad suum perrexit episcopatum, firmum habens propositum redeundi, quam citius posset, ad peragendum negotium **[0555A]** fidei in provincia Narbonensi. Peractis vero in episcopatu paucis diebus, dum redire disponderet morte praeventus, in senectute sua feliciter obdormivit: prius autem quam ipse decederet, in fata decesserat supramemoratus F. Radulphus vir bonae memoriae, in quadam abbacia ordinis Cisterciensis prope S. Aegidium, quae dicitur Francia vallis. Subtractis igitur his duobus luminaribus, episcopo videlicet Oxomensi et F. Radulpho, venerabilis Guido abbas vallium Sarnay in dioecesi Parisiensi, qui cum aliis abbatibus causa praedicationis, in Narbonensem provinciam venerat vir nobilis genere, sed scientia longe nobilior et virtute, qui etiam postea episcopus factus est Carcassonensis, prior inter praedicatores constitutus est et magister, **[0555B]** abbas siquidem Cisterciensis ad alias partes se transtulit, quibusdam magnis negotiis tunc temporis impeditus. Discurrentes igitur praedicatores sancti haeticosque disputando manifestissime convincentes: sed, quia obstinati erant in malitia, convertere non valentes post multum temporis, cum parum aut nihil praedicando sive disputando proficere potuissent, ad partes Galliae sunt reversi. Nec praetereundum est quod, cum dictus abbas vallium Sarnay, cum supradicto Theodorico, et quodam alio haeresiarcha maximo, Bernardo scilicet de Cimorra, qui in Carcassonensi dioecesi praecipuus habebatur, disputasset pluries et eos saepius convicisset, quodam die, cum saepedictus Theodoricus, **[0555C]** nihil aliud respondere potuisset, dixit abbati: «Diu me detinuit meretrix, sed de caetero non tenebit:» hoc dicens, dicebat Romanam Ecclesiam meretricem. Nec silendum quod, cum saepedictus abbas vallium Sarnay, alio die castellum quoddam prope Carcassonam, Lauranum nomine, causa praedicationis intraret, in ipso introitu castri signaculo crucis se signavit: quod videns miles quidam haeticus qui erat in castro dixit abbati: «Nunquam me adjuvet signum istud!»

CAPUT VII.

Miraculum de schedula, B. Dominici manu scripta, quae ter flammis injecta, illaesa resiliit.

Contigit tempore illo quoddam miraculum fieri, quod in hoc loco dignum duximus interserendum. **[0555D]** Disputaverant quadam die quidam praedicatores nostri, viri religiosi adversus haeticos, unus autem de nostris, Dominicus nomine, vir totius sanctitatis, qui socius fuerat episcopi Oxomensis, auctoritates, quas in medium produxerat, redegit in scriptum, et cuidam haeretico tradidit schedulam illam, ut supra objectis deliberaret. Nocte igitur illa erant haetici congregati in una domo, sedentes ad ignem. Ille autem cui vir Dei tradiderat schedulam, produxit eam in medium: tunc dixerunt socii sui ut in medium ignem illam projiceret, et si schedula illa combureretur vera esset fides; imo perfidia haeticorum: si vero incombusta maneret, fidem quam praedicabant nostri, veram esse faterentur. Quid plura? In hoc consentiunt omnes, **[0556A]** schedula in ignem projicitur; sed, cum in medio igne aliquantulum moram fecisset, incombusta penitus ab igne resiliit. Stupentibus qui aderant unus caeteris durior ait illis: «Projiciatur in ignem iterum ex tunc experiemini plenius veritatem:» projicitur iterum, iterum resiliit incombusta. Quod videns ille durus et tardus ad credendum, dixit iterum: «Trina vice projiciatur, et tunc sine dubio rei exitum cognoscemus:» projicitur tertio, nec tunc quidem comburitur, sed integra ab igne resiliit et illaesa. Haetici autem, visis tot signis, ne tunc ad fidem voluerunt converti, sed in sua manentes malitia, districtissime sibi invicem inhibuerunt ne miraculum istud per narrationem alicujus ad nostrorum notitiam deveniret; sed miles **[0556B]** quidam, qui erat cum illis, qui aliquantulum consensiebat fidei nostrae noluit celare quod viderat, sed pluribus enarravit. Factum est autem hoc apud Montem-regalem, sicut ab ore viri religiosissimi audivi, qui schedulam haeretico tradidit superscriptam.

CAPUT VIII.

De martyrio fratris Petri de Castronovo, qui gladiis impiorum occubuit.

His de praedicatoribus verbi Dei breviter praelibatis, ad martyrium viri venerabilis et athletae fortissimi F. Petri de Castronovo, juvante Deo, veniamus: quod nullo modo melius, vel magis authentice credimus nos facturos, quam ut

litteras D. **[0556C]** papae, narrationi nostrae inseramus, quas Christi fidelibus destinavit, ipsum martyrium plenius continentes. Forma litterarum haec est:

INNOCENTIUS episcopus, servus servorum Dei, dilectis filiis nobilibus viris, comitibus, baronibus et universis militibus per Narbonensem, Arelatensem, Ebredunensem, Aquensem et Viennensem provincias constitutis, salutem et apostolicam benedictionem.

Rem credulam audivimus, et in communem luctum generalis Ecclesiae deducendam, quod cum sanctae memoriae F. P. de Castronovo monachus et sacerdos, vir inter viros utique virtuosus, vita, scientia et fama praeclarus, ad evangelizandum pacem, et confirmandam fidem, in provincia Auxitana cum aliis destinatus in commisso sibi ministerio **[0556D]** laudabiliter profecisset, et proficere non cessaret: quippe qui plene in schola Christi didicerat quod doceret, et eum qui secundum doctrinam et fidelem obtinendo sermonem, in sana poterat exhortari doctrina, et contradicentes revincere (Tit. I) paratus omni poscenti semper reddere rationem (I Petr. III), ut poterat vir in fide catholicus, in lege peritus, in sermone facundus, concitavit adversus ipsum diabolus ministrum suum comitem Tolosanum Raimundum, qui cum pro multis et magnis excessibus, quos in Ecclesiam commiserat et in Deum, saepe censuram ecclesiasticam incurrisset, et saepe sicut homo versipellis et callidus, lubricus et inconstans, poenitudine simulata fuerat absolutus: tandem odium continere non praevalens quod ceperat contra ipsum, **[0557A]** eo quod non erat in ore ejus verbum veritatis (Psal. CXVIII) *ad faciendam vindictam in nationibus et increpationes in populis* (Psal. CXLIX), ac eo fortius in eodem comite, quo magis pro majoribus erat ipse facinoribus increpandus tam tanquam collegam suum, apostolicae sedis legatos ad villam S. Aegidii convocavit, promittens super cunctis quibus impetebatur capitulis satisfactionem plenariam exhibere. Cum autem, convenientibus illis in villam praedictam, praefatus comes salutaria monita sibi facta, modo velut verax et facilis promitteret se facturum; et modo, velut fallax et durus, ea prorsus facere recusaret, volentibus illis demum ab eadem villa recedere, mortem est publice comminatus, dicens quod quocunque vel per terram divertant vel **[0557B]** per aquam, vigilanter eorum observaret egressum: et confestim dictis facta compensans, complices suos ad exquisitas insidias destinavit. Cumque vero nec ad preces dilecti filii abbatis S. Aegidii, nec instantia consulum et burgensium, furoris sui mitigari insania potuisset, ipsi eos, invito comite, nimiumque dolente cum armatae manus praesidio, prope ripam Rhodani fluvii deduxerunt, ubi nocte quieverunt instante, quibusdam ejusdem comitis satellitibus, ipsi prorsus ignotis hospitantibus cum eisdem, qui, sicut apparuit in effectum, sanguinem quaerebat eorum. In crastino itaque mane facto et missa celebrata de more, cum innocui Christi milites ad transitum se **[0557C]** fluminis praepararent, unus de praedictis Satanae satellitibus, lanceam suam vibrans, praenominatum Petrum, supra Christum petram (I Cor. X) immobili firmitate fundatum tantae prodicionis incautum, inter costas inferius vulneravit. Qui prius in ipsum respiciens percussorem, et Christi magistri sui, cum B. Stephano secutus est exemplum; dixit ad ipsum: «Deus tibi dimittat, quia ego dimitto,» pietatis et patientiae verbum saepius repetendo. Deinde sic transfixus, acerbiter illati vulneris spe coelestium est oblitus: et instanti suae pretiosae mortis articulo, cum ministerii sui sociis qui fidem promoverent et pacem, non desinens ordinare, post multas ad Dominum orationes in Christo feliciter obdormivit. Qui profecto, cum ob fidem et pacem, **[0557D]** quibus nulla est prorsus causa laudabilior ad martyrium, sanguinem suum fuderit, claris jam, ut credimus, miraculis coruscasset, nisi hoc illorum incredulitas impediret. De quorum similibus in Evangelio legitur, qua ibi virtutes Jesus non faciebat multas, propter incredulitatem eorum (Matth. XIII), quia, quanquam linguae, non fidelibus sed infidelibus sint in signum (I Cor. XIV) Salvator tamen praesentatus Herodi, qui, teste Luca, valde gavisus est, viso ipso, pro eo quod signum aliquod ab eo fieri sperabat, et facere dedignatus est signum, et reddere interroganti responsum (Luc. XXIII), sciens quia incredulitas signorum, non credulitatis inductio, sed vanitatis illum admiratio delectabat (Matth. XXVI). Licet autem ipsa prava generatio et perversa Provincialium **[0558A]** non sit digna, ut tam cito sicut forsitan ipsa quaerit, de suo sibi martyre signum detur; expedisse tamen credimus, ut unus ipse pro ipsa, ne tota pereat, moreretur (ibid.). Quae contagio haereticae pravitatis infecta, per interpellantem occisi sanguinem, a suo melius revocetur errore, hoc est enim vetus sacrificium Jesu Christi, hoc miraculosum ingenium Salvatoris, ut cum in suis esse victus putatur, tunc vincat fortius in eisdem et ea virtute qua ipse mortem moriendo destruxit, a superatis interdum famulis suis, superatores eorum faciat superari. *Nisi granum frumenti cadens in terram mortuum fuerit, ipsum solum manet; si autem mortuum fuerit, plurimum fructum affert* (Joan. XII). Sperantes igitur quod de morte hujus fecundissimi **[0558B]** grani, sit fructus in Christi Ecclesia proventurus, cum profecto sit dure culpabilis et culpabiliter durus, cujus animam ipsius gladius non pertransit (Luc. II), nec unquam penitus desperantes, cum utilitas tanta debeat in sanguine suo esse, quod suae praedicationis nuntiis circa memoratam provinciam, pro qua ipse in corruptionem descendit ob tanta Deus tribuat incrementa. Venerabiles fratres nostros archiepiscopos eorumque suffraganeos monendos duximus, attentius et hortandos per Spiritum sanctum in virtute obedientiae districte praecipiendo ut verbum pacis et fidei seminatum ab eo suae praedicationis irriguis convalescere facientes, et ad pugnandam haeticam pravitatem ac fidem **[0558C]** catholicam confirmandam ad exstirpanda vitia et plantandas virtutes indefesse studio sedulitatis instantes. Jam dictum Dei famuli occisorem, et universos quorum ope vel opere consilio vel favore, tantum facinus perpetravit receptatores quoque vel defensores illius ex parte omnipotentis Dei Patris, Filii et Spiritus sancti auctoritate quoque BB. apost. Petri, et Pauli, et nostra, excommunicatos et anathematizatos per suas dioeceses denuntient universis: et omnia loca prorsus, ad quae ipse vel aliquis ipsorum devenerint praesentibus eis, interdicto faciant ecclesiastico subiacere, singulis diebus Dominicis et festivis, pulsantibus campanis et candelis accensis, donec ad sedem apostolicam accedentes, per satisfactionem condignam mereantur absolvi, **[0558D]** sententiam hujusmodi solemniiter innovantes. Illi autem qui orthodoxae fidei zelo succensi ad vindicandum sanguinem justum, qui de terra clamare non cessat ad coelum (Gen. IV), donec ad confundendum subversos et subversores de coelo descendat ad terram Deus ultionum, viriliter se accinxerint adversus hos pestilentes qui simul in unum pacem et

veritatem impugnant, suorum remissionem peccaminum a Deo ejusque vicario secure promittant indultam, ut eis labor hujusmodi, ad operis satisfactionem sufficiat similiter illis offensis pro quibus cordis contritionem et veram confessionem oris obtulerint vero Deo hujusmodi siquidem pestilentes provinciales, non tam jam nostra diripere, sed nos perimere moliantur; nec solum ad perimendas **[0559A]** animas linguas acuunt, verum etiam ad perdenda corpora manus extendunt prolisores animarum effecti, et corporum peremptores. Licet autem praefatus comes pro multis et magnis flagitiis, quae longum esset per omnia enarrare, jamdudum sit anathematis mucrone percussus, quia tamen certis indiciis, mortis sancti viri praesumitur esse reus, non solum ex eo quod publice comminatus est ei mortem et insidias paravit eidem, verum etiam ex eo quod occisorem ipsius in multam familiaritatem admisit, et magnis donis remuneravit eundem, ut de caeteris praesumptionibus taceamus, quae plenius innotescunt multis. Ob hanc quoque causam, iidem archiepiscopi et episcopi publice nuntient anathematizatum eundem. Et cum juxta **[0559B]** sanctorum Patrum canonicas sanctiones, ei qui fidem Deo non servat, fides servanda non sit, a communione fidelium segregato, utpote qui vitandus est potius quam fovendus, omnes qui dicto comiti fidelitatis seu societatis, aut foederis hujusmodi juramento tenentur astricti, auctoritate apostolica denuntient interim absolutos, et cuilibet catholico viro licere, salvo jure domino principali, non solum persequi personam ejusdem, verum etiam occupare et detinere terram ipsius, illius praesertim obtentu, quod ab haeresi per suam prudentiam fortiter expietur, quae per illius nequitiam fuit hactenus turpiter sauciata, maculata. Quia dignum est ut manus omnium contra ipsum consurgant, cujus manus exstitit contra omnes. **[0559C]** Quod si nec sic vexatio dederit intellectum, manus nostras in eo curabimus aggravare. Si quo modo vero satisfactionem promiserit exhibere, ipsum poenitudinis suae haec signa praemittere oportebit, ut de toto posse suo depellat pravitatis haereticae sectatores, et se paci satagat conciliare fraternae, cum principaliter propter culpam quam in utroque noscitur commisisse, in eum ecclesiastica fuerit prolata censura; quanquam si in suas iniquitates Deus voluerit observare, vix posset congrue satisfacere non tantummodo pro seipso, sed pro alia multitudine, quam in laqueum damnationis induxit. Quia vero secundum sententiam Veritatis timendi non sunt qui corpus occidunt, sed ille qui potest **[0559D]** mittere corpus et animam in gehennam (Luc. XII), confidimus et speramus in eo qui, ut a fidelibus suis timorem mortis auferret, mortuus die tertia resurrexit (Luc. XXIV), quod praefati hominis Dei mors, venerabili fratri nostro Consoranensi episcopo et dilecto filio A. abbati Cisterciensi apostolicae sedis legatis, aliisque orthodoxae fidei sectatoribus, non solum timorem non incutiet, sed amorem accendet, ut ejus exemplo qui vitam aeternam temporali morte feliciter est mercatus, animas suas in tam glorioso certamine, si necesse fuerit, pro Christo ponere non formident. Unde archiepiscopis et episcopis consulendum duximus, admonendo, preces praeceptis, praecepta precibus inculcantes, ut legatorum ipsorum salubribus **[0560A]** monitis et mandatis efficaciter intendentes, tanquam strenuissimi commilitones assistant eidem in omnibus, quae propter haec ipsis duxerint injungenda, scientes quod sententiam quam ipsi non solum in rebelles, sed etiam in desides promulgaverint, nos ratam haberi praecipimus et inviolabiliter observari. Eia igitur Christi milites, eia strenui militiae Christianae tirones, moveat vos generalis Ecclesiae gemitus; succendat vos ad tantam Dei nostri vindicandam injuriam pius zelus. Mementote quia Creator noster nostri non indiguit, cum nos fecit: qui, quanquam nostro servitio non indigeat, ut quasi per illud minus in agendo minus voluerint fatigetur, et sua omnipotentia minor sit obsequio nostro carens, occasionem tamen in hoc articulo **[0560B]** nobis tribuit acceptabiliter serviendi. Cum igitur post interfectionem praefati justii, Ecclesia quae in partibus illis est, absque consolatore in tristitia et moerore sedente, fides evanuisse, periisse pax, haeretica pestis et hostilis rabies fortius invaluisse dicatur, ac si potenter in ejus novitate procellae non succurratur eidem, pene penitus videbitur navis Ecclesiae naufragari, universitatem vestram monemus attentius et propensius exhortamur, ac in tantae necessitatis articulo in virtute Christi confiderent injungimus, et in remissionem peccaminum indulgemus, quatenus tantis malis occurrere non tardetis, et ad pacificandum gentes illas, in eo qui est Deus pacis et dilectionis intendere procuretis: et quibuscunque modis revelaverit vobis Deus, haeticam **[0560C]** ibi studeatis perfidiam abolere, sectatores ipsius eo quam Saracenos securius quo peiores sunt illis in manu forti et extento brachio impugnando. Praenominatum etiam comitem, qui quasi foedus percussisset cum eadem morte propria non recogitat (Isa. XXVIII), si forte vexatio sibi tribuat intellectum, et impleta facies ejus ignominia incipiat inquirere nomen Dei ad satisfaciendum nobis et Ecclesiae, imo Deo, pondere non desinatis inductae super eum oppressionis urgere ipsum et fautores ejusdem de castris Domini depellendo, et auferendo terras eorum in quibus relegatis haeticis, habitatores Catholici subrogentur, qui scilicet orthodoxae fidei nostrae disciplinam in sanctitate et **[0560D]** justitia serviant coram Deo (Luc. I).

Datum Laterani, VI Id. Martii, pontif. nostri ann. II.

His dictis de morte sanctissimi viri praelibatis, ad narrationis nostrae seriem redeamus.

CAPUT IX.

Tolosanus et Consoranensis episcopi Romam legantur, ut pontifici maximo statum Ecclesiae in Narbonensi provincia exponant.

Videntes igitur praelati Narbonensis provinciae, et alii quos tangebatur negotium pacis et fidei, decessisse bonos viros Oxomensem episcopum et fratres Petrum de Castronovo, et F. Radulphum, qui fuerant **[0561A]** praedicationis in terra praenotata principes et magistri; animadvertentes quod eadem praedicatio etiam jam peregerit ex parte maxima cursum suum, nec multum profecerit; imo penitus fructu frustrata sit exoptato, ad pedes summi pontificis judicant transmittendum. Accingunt ergo se viri venerabiles, Fulco Tolosanus, et Navarrus Consoranensis episcopi, Romamque properant, supplicaturi domino papae ut periclitanti in Narbonensi provincia, et Bituricensi, et Burdegalensi pro pace

Ecclesiae, et quasi penitus naufraganti manum porrigat adjutricem. Dominus autem papa Innocentius, qui defendendae fidei catholicae necessitatibus totis nisibus occumbere, tanto morbo manum apposuit medicam, generales et efficaces super hoc negotio litteras **[0561B]** in Franciam transmittendo, sicut inferius plenius exprimemus. Quod audiens comes Tolosanus, imo dicamus melius Dolosanus, perrexisse videlicet praenotatos episcopos ad curiam Romanam, timens se digne pro meritis puniendum, vidensque facta sua non posse impune transire, poenitudinem simulans, et si possit sibi praecavens in futurum: cum multos alios jam misisset, quosdam execrabiles et malignos, archiepiscopum Auxitanum et Raimundum de Rebastenhs, qui quondam fuerat Tolosanus episcopus, sed meritis suis exigentibus erat depositus, misit Romam; conquestusque est domino papae per nuntios illos, de abbate Cisterciensi, qui legatione super negotio fidei fungebatur; asserens **[0561C]** quod eum exacerbaret nimis asperum et plus justo; promittens etiam comes quod si dominus papa aliquem a latere suo ad illum dirigeret, ad voluntatem ipsius per omnia se haberet. Hoc autem non dixit, quia vellet, se aliquatenus emendare. Sed cogitabat, quod si dominus papa aliquem de suis cardinalibus ad eum mitteret, ipsum posset, sicut homo versipellis et callidus circumvenire: sed Omnipotens qui scrutator est cordium et cognitor secretorum (Sap. I), noluit puritatem circumveniri apostolicam, noluit tegi amplius dicti comitis pravitatem. Providit igitur iuste et misericorditer justus iudex, ut et dominus papa comiti quasi iuste petenti satisfaceret, et ipsius comitis malitia diutius non lateret. Misit enim dominus papa unum de collateralibus **[0561D]** suis clericis, ad partes provinciae, Milonem nomine, virum utique vita honestum, scientia praeclarum, facundia disertum, qui ut, probitatem ejus breviter perstringamus, nec terrore terreri potuit, nec minime frangi. Comes autem audiens quod veniret magister Milo, gaudio gavisus est valde, quia putavit quod saepedictus magister ad ipsius se haberet et per omnia voluntatem, discurrensque comes per terram suam coepit gloriari et dicere: «Modo bene est mihi, quia legatum habeo secundum cor meum, imo ipse ero legatus.» Sed omnia evenere contraria voto illius, sicut inferius exprimitur.

CAPUT X.

Mittitur cum M. Milone magister Theodisius.

[0562A]

^[4-5] Missus est autem cum dicto M. Milone, clericus quidam magister Theodisius nomine canonicus Januensis, qui saepedicto M. Miloni assisteret, et ipsum in expediendo fidei negotio adjuvaret. Iste Theodisius vir multae scientiae, vir constantiae mirabilis, vir eximiae bonitatis, qui bene se habuit in negotio Jesu Christi, qui quanta pro eodem negotio pericula passus sit et labores, rei exitus patefecit, et nos postmodum curavimus latius intimare. Dominus vero papa M. Miloni dederat in mandatis ut de omnibus quae ad negotium fidei pertinebant, et praecipue super facto comitis Tolosani, ad consilium Cistercii abbatis ordinaret, eo quod abbas statum **[0562B]** negotii et versutias comitis plene sciret. Unde et dominus papa M. Miloni expresse dixerat: «Abbas Cistercii totum faciet, et tu organum ejus eris; comes enim Tolosanus habet eum suspectum, tu non eris ei suspectus.» Descendentes igitur M. Milo et M. Theodisius ^[6] in Franciam, abbatem Cistercii apud Autissiodorum invenerunt. Consuluit igitur M. Milo abbatem Cisterciensem, super pluribus certis capitulis quae ad negotium fidei pertinebant. Abbas vero de omnibus diligentius instruens, consilium suum tradidit ei scriptum et sigillatum. Monuit etiam eum et consuluit ut, antequam aggredere comitem Tolosanum, convocaret archiepiscopos, episcopos et alios praelatos, quos expedire **[0562C]** videret, et eorum quaereret et haberet consilia. Quosdam etiam de praelatis, M. Miloni expresse et specialiter nominavit, quorum consiliis deberet idem magister adhaerere. Post haec abbas Cisterciensis et M. Milo perrexerunt ad regem Franciae Philippum, qui apud Novamvillam in territorio Senonico cum pluribus de baronibus suis solemne colloquium celebrabat. Erat enim dux Burgundiae Odo, Nivernensis et S. Pauli comites, et multi alii nobiles et potentes. Dominus autem papa mittebat regi litteras speciales monens et deprecans ut per seipsum, saltem per filium suum Ludovicum, periclitanti in Narbonensi provincia Ecclesiae auxilium impenderet opportunum. Rex autem nuntio domini papae tale dedit responsum, quod duos magnos et **[0562D]** graves habebat a lateribus leones, Othonem qui dicebatur imperator, et regem Angliae Joannem, qui hinc et inde ad turbationem regni Franciae totis viribus laborabant. Ideoque nec ipse a Francia ullo modo exire vellet, nec filium mittere, imo satis ei videbatur ad praesens, si barones suos ire permetteret, ad perturbandum in Narbonensi provincia pacis et fidei perturbatores. Summus autem pontifex, ut ad extirpandam pestem haereticam, fideles populos efficeret promptiores, generales miserat litteras ad omnes praelatos, comites et barones, et universum populum in regno Franciae constitutum, monens efficaciter et exhortans ut festinarent ad vindicandam **[0563A]** in Narbonensi provincia injuriam crucifixi, scientes remissionem omnium peccaminum a Deo ejusque vicario universis indultam, qui orthodoxae fidei zelo succensi, ad opus se accingerent hujus pietatis, dummodo contriti essent pariter et confessi. Quid plura? Publicatur ista indulgentia in Francia, armat se multitudo magna fidelium signo crucis.

CAPUT XI.

Concilium apud Montilum celebratur, ibique sistendi coram Milone dies comiti apud Valentiam praefigitur.

Celebrato apud Novam-villam colloquio praenotato, M. Milo cum collega suo M. Theodisio, ad partes provinciae perrexit veniensque ad quoddam **[0563B]** castrum quod Montilum nuncupatur, convocavit archiepiscopos et episcopos quamplures. Qui, cum ad eum venissent, quaesivit ab eis diligenter qualiter procedendum esset in negotio pacis et fidei, praecipue in facto comitis Tolosani; voluit etiam ut singuli praelati super certis capitulis, de quibus eum abbas

instruxerat Cisterciensis, sua ei traderent consilia scripta et sigillata. Factum est ut praecepit, et quod auditu est mirabile, omnia tam abbatis Cisterciensis quam praelatorum consilia sine dissensione aliqua convenerunt. A Domino factum est istud (Psal. CXVII). Post haec misit M. Milo ad comitem Tolosanum, mandans ei ut ad diem quam sibi praefigebat veniret ad ipsum apud Valentiam **[0563C]** civitatem. Venit comes ad diem illum, et sicut fallax et saevus, lubricus et perjuris promisit legato videlicet M. Miloni, licet in dolo, quod suam faceret in omnibus voluntatem. Legatus autem, utpote vir cautus et prudens, praelatorum usus consilio, voluit et praecepit ut comes Tolosanus traderet ei pro securitate de terra quam tenebat in provincia, castra septem. Voluit etiam ut consules Avenionensis et Nemausensis civitatum, et villae Sancti Georgii jurarent ei, quod si comes Tolosanus mandato ipsius legati venire praesumeret ex adverso, non tenerentur ei hominii seu foederis fidelitate astricti. Comitatus insuper Inguensis, S. R. Ecclesiae caderet in commissum. Comes vero Tolosanus, quamvis dolens et invitatus necessitate compulsus, **[0563D]** omnia quae legatus mandaverat, adimplere promisit. Sicque factum est ut qui abbatem Cisterciensem durum dixerat, legatum longe diceret duriores. Hoc autem, Deo disponente, iustissime factum esse creditur, quod ubi tyrannus speravit remedium, ultionem reperit et flagellum. Statim vir totius bonitatis M. Theodisius, de mandato legati, venit in partes provinciae, ut septem castra de quibus supra tetigimus reciperet, et ea occuparet ex parte S. R. E. et muniret.

CAPUT XII.

Certis caeremoniis antiquitus usitatis, comes Tolosanus Ecclesiae reconciliatur.

His omnibus rite peractis, descendit legatus ad villam S. Aegidii, reconciliaturus ibi comitem Tolosanum; **[0564A]** modus autem reconciliationis et absolutionis talis fuit. Adductus est comes nudus ante fores ecclesiae B. Aegidii, ibique coram legato, archiepiscopis et episcopis qui ad hoc convenerant plusquam viginti, iuravit super corpus Christi, et sanctorum reliquias, quae ante fores ecclesiae expositae cum magna veneratione, et in multa copia a praelatis tenebantur, quod mandatis S. R. Ecclesiae in omnibus obediret. Mox legatus stolam ad collum comitis poni fecit, ipsumque comitem per stolam arripiens, absolutum cum verberibus in ecclesiam introduxit. Nec silendum quod, cum comes Tolosae introduceretur in ecclesiam, sicut diximus, S. Aegidii cum verberibus, disponente Deo, nullatenus de ecclesia potuit exire prae turba, per viam qua intraverat; **[0564B]** sed oportuit eum descendere in inferiora ecclesiae, et per ante sepulcrum B. martyris F. Petri de Castronovo, quem occidi fecerat, nudum transire, O iustum Dei iudicium! quem enim contempserat vivum, ei reverentiam compulsus est exhibere et defuncto. Illud etiam notandum puto, quod cum corpus praedicti martyris, qui in claustrum monachorum S. Aegidii prius fuerat tumulatum, post longum tempus in ecclesiam transferretur, ita sanum inventum est et illaesum, ac si ipsa die fuisset tumulatum; miri etiam odoris fragrantia de corpore sancti et vestibus emanavit.

CAPUT XIII.

Comes Tolosanus, fide crucem sacrae militiae signum sumit, quam quidem catholici exercitus milites pectori assutam habebant.

[0564C]

Post haec omnia callidissimus comes Tolosae, timens a facie crucesignatorum, qui ad exturbandos haereticos et eorum fautores in proximo, venturi erant de Francia ad partes Narbonenses, petiit a legato dari crucem, ut sic terram suam a crucesignatorum infestatione tueretur. Acquievit legatus, comitique et duobus tantum de suis militibus cruces dedit. O falsum et perfidissimum crucesignatum, comitem Tolosanum dico, qui crucem assumpsit, non ad vindicandam injuriam crucifixi, sed ut ad tempus celare posset suam et tegere pravitatem! His omnibus itaque gestis, legatus et M. Theodisius **[0564D]** redierunt versus Lugdunum, ut crucesignatis, qui statim venturi erant, contra provinciales haereticos obviarent, per totam siquidem provinciam divulgata erat indulgentia quam fecerat dominus papa proficiscentibus contra praedictos haereticos, ideoque quamplurimi nobiles et ignobiles contra hostes crucis armaverant se in pectoribus crucis signo. Signatis igitur in Francia ad vindicandum Dei nostri injuriam tot fidelium millibus et signandis nihil aliud supererat, nisi ut Dominus Sabaoth, qui solita bonitate et inaudita benignitate inimicis suis, videlicet haereticis et eorum fautoribus compatiens, plures et pluries destinaverat ad eosdem; sed illi in perversitate sua perseverantes, in sua nequitia obstinati, quosdam contumeliis affecerant, alios **[0565A]** etiam interfecerant, missis exercitibus suis, crudelissimos perderet homicidas.

CAPUT XIV.

Adventus crucesignati exercitus in partes provinciae.

Anno igitur ab Incarnatione Domini 1209 domini papae Innocentii II, regnante Philippo rege Francorum, circa festum sancti Joannis Baptistae, crucesignati omnes a diversis Franciae partibus iter arripientes, pari consilio et provida dispositione, apud Lugdunum urbem Galliae convenerunt. Inter eos autem qui ibi adfuerunt, isti praecipui habebantur, archiepiscopus Senonensis, episcopus Eduensis, episcopus Claromontensis, episcopus Nivernensis, dux Burgundiae Odo, comes Nivernensis, comes Sancti Pauli, comes Montisfortis, comes de **[0565B]** Barro supra Secanam, Guichardus

de Bellojoco, Willelmus de Rupibus, senescallus Andegaviae, Gualcherus de Joviniaco, Guido de Levis, Lambertus de Tureyo, multi praeterea nobiles et potentes, quos longum esset per singulos nominare.

CAPUT XV.

Comes Tolosanus it obviam cruce signatus.

Videns autem comes Tolosanus Raimundus signatorum multitudinem advenire, timensque ne invaderent terram ejus, utpote quam de perpetratis nequitiiis, conscientiae stimulus accusabat, exivit obviam eis, et pervenit usque prope Valentiam civitatem: at illi egressi erant in manu excelsa, ipsos igitur inveniens prope civitatem dictam dictus **[0565C]** comes, pacem simulans, falsum spopondit obsequium, firmissime promittens quod ad mandatum sanctae Romanae Ecclesiae ad eorum etiam arbitrium se haberet, super quibus observandis, dedit castella quaedam pro securitate. Voluit etiam dare filium suum in obsidem, vel seipsum. Quid plura? Etiam associatur his hostis Christi, pergunt pariter, rectoque gressu perveniunt ad Biterrensem civitatem.

CAPUT XVI.

De malitia civium urbis Biterrensis et ejusdem urbis obsidione, expugnatione et excidio.

Erat autem Biterris civitas nobilissima, sed tota veneno haereticae pravitatis infecta; nec solum haeretici erant cives Biterrenses, sed erant raptores, injusti, adulteri, latrones pessimi, pleni omni **[0565D]** genere peccatorum. Non sit onerosum lectori si de malitia dictorum civium aliquid specialiter disseramus. Pergebat quadam nocte in ipso diluculo sacerdos quidam civitatis illius ad ecclesiam divina celebraturus mysteria, portans calicem manibus suis: quidam autem de Biterrensibus qui se posuerant in insidiis, arripientes sacerdotem illum, et vehementer verberantes, fracto brachio, ipsum gravissime vulnerarunt, accipientesque calicem quem tenebat sacerdos, ipsumque discooperientes, minxerunt in eo in contemptum corporis et sanguinis Jesu Christi. Alioque tempore, cives saepedicti in ecclesia B. Mariae Magdalенаe, quae in civitate dicta sita est, dominum suum vicecomitem Biterrensem Trancavilum, traditores pessimi interfecerunt, **[0566A]** episcopo etiam suo, qui vicecomitem ab illorum manibus defendere nitebatur dentes confregerunt. Egrediebatur die quodam canonicus quidam Biterrensis de ecclesia majori, celebrata missa, audiens autem tumultum laborantium in fossatis civitatis, interrogavit quid hoc esset. Responderunt qui aderant: «Tumultus est laborantium ad fossata, quia munimus civitatem contra Francigenas qui adveniunt;» jam enim imminabat adventus peregrinorum: et dum ita loquerentur, apparuit quidam senex venerandae aetatis, qui dixit eis: «Vos contra peregrinos civitatem istam munitis: sed quis desuper poterit vos munire?» Per hoc innuit, quod Dominus de coelo bellaturus esset eos. Quo audito, illi vehementer moti sunt et **[0566B]** permoti: cumque vellent in senem insurgere, subito disparuit, et nusquam potuit inveniri. Nunc propositum prosequamur. Antequam cruce signati ad Biterrensem pervenirent civitatem, vicecomes Biterrensis Raimundus Rogerii nomine, nobilis quidem genere, nepos comitis Tolosani, qui, sectans avunculi pravitatem, in nullo haeticos comprimebat, promiserat firmissime Biterrensis civibus civitatis quod eos nullatenus desereret, sed cum ipsis ad mortem usque perseverans in saepedicta civitate adventum Christi militum expectaret. Sed cum nostros appropinquare audiret, pacti oblitus, foederis nescius fidem frangens, confugit Carcassonam aliam suam nobilem civitatem, plures de Biterrensibus haeticis ducens secum. Pervenientes **[0566C]** igitur Biterrim nostri, transmiserunt in civitatem ipsius civitatis episcopum, qui exierat obviam eis, magistrum videlicet Regenaldum de Montepessulano, virum aetate, vita, scientia venerandum. Dicebant siquidem nostri quod causa perdendorum haeticorum advenerant, mandaveruntque civibus Catholicis, si qui erant, ut in manus ipsorum traderent haeticos, quos idem venerabilis episcopus, qui eos plene noverat et etiam in scriptum redegerat, nominaret; vel si istud facere non possent, exeuntes de civitate dimitterent haeticos, ne perirent pariter cum eisdem. Quod verbum cum saepedictus episcopus ex parte nostrorum memoratis civibus retulisset, noluerunt acquiescere; sed se **[0566D]** adversus Deum et Ecclesiam erigentes, inito cum morte foedere, elegerunt potius mori haetici quam vivere Christiani: priusquam enim nostri eos aliquatenus expugnarent, exierunt quidam de civitate, coeperuntque nostros sagittis acrius infestare, quod videntes servientes exercitus, qui publica lingua dicuntur ribaldi, cum indignatione maxima muros adeunt civitatis, nobilibusque exercitus nescientibus et penitus inconsultis, facto insultu ipsa hora, quod dictu mirabile est, capiunt civitatem. Quid plura? Statim intrantes, a minimo ad maximum omnes fere necati, tradentes incendio civitatem. Fuit autem capta civitas saepe dicta in festo S. Mariae Magdalенаe. O justissima divinae dispensationis mensura! Sicut in principio hujus libri diximus, **[0567A]** dicebant haetici B. Mariam Magdalenam fuisse Christi concubinam, praeterea in Ecclesia ipsius quae erat in civitate, sicut supra tetigimus, cives Biterrenses dominum suum occiderant, episcopo suo dentes confregerant. Merito igitur in illius festivitate capti sunt et destructi, de qua contumeliosa tot dixerant, cujus etiam ecclesiam sanguine domini sui vicecomitis videlicet, nec non episcopi foedaverant canes impudentissimi. In eadem etiam ecclesia, in qua, ut saepe dictum est, dominum suum occiderant cives Biterrenses, ipsa die captionis civitatis fuerunt usque ad septem millia de ipsis Biterrensibus interfecti. Notabiliter est notandum quod sicut civitas Jerusalem XLII anno a passione Domini nostri a Tito et **[0567B]** Vespasiano fuit destructa, ita civitas Biterrensis XLII anno ab interfectione domini sui per Francigenas est vastata. Hoc quoque non est omittendum, quod saepedicta civitas multoties devastata fuerit ob causam superius memoratam, semper in die festi S. Mariae Magdalенаe; in cujus ecclesia tantum scelus perpetratum fuerat, dignam recepit ejusdem sceleris ultionem.

CAPUT XVII.*De obsidione urbis Carcassonae et ejusdem deditione.*

Capta itaque et destructa civitate Biterrensi, proposuerunt nostri recto gressu tendere Carcassonam, cives etenim Carcassonenses pessimi erant haeretici, et peccatores coram Domino nimis, siquidem **[0567C]** illi qui in castris inter Biterrim et Carcassonam positus habitabant timore exercitus fugerant, castra sua vacua relinquentes; quidam tamen qui non vocabantur ex haeretica pravitate, reddiderunt se nostris. Audiens autem vicecomes quod nostri ad obsidendam tenderent Carcassonam, milites quoscunque potuit adunavit, seque cum eis in Carcassonam recipiens, praeparavit se ut contra nostros defenderet civitatem. Nec silendum quod cives Carcassonenses pessimi et infideles, refectorium et cellarium canonicorum Carcassonensium, qui erant canonici regulares, ipsa etiam stalla ecclesiae, quod execrabilius est, destruxerunt, ut muros civitatis inde munirent. O profanum consilium! O munitio immunita quae sacra immunitate, domus **[0567D]** Dei inviolata et destructa construitur per haec merito destruendam, domus rusticorum intactae conservantur, domus servorum Dei dejectae prosternuntur! Pervenientes igitur nostri ad civitatem, in circuitu fixere tentoria, obsidionem firmantes. Depositis ergo circumquaque bellatorum agminibus, ipsa quidem die et altera a praeliis siluerunt. Civitas autem Carcassona in montis cujusdam supercilio posita, duplici suburbio cingebatur, quorum utrumque munitum erat muris pariter et fossatis. Die igitur tertia sperantes nostri primum suburbium quod secundo suburbio erat aliquantulum minus forte, per insultum sine machinis se capturos, impetum fecerunt unanimes in ipsum, episcopis et abbatibus cum universo clero congregatis **[0568A]** in unum et cum maxima devotione cantantibus, *Veni, sancte Spiritus*, divinumque postulantibus auxilium mox adfuturum, derelictum statim primum suburbium ab hostibus, vi ceperunt. Nec praetereundum quod nobilis comes Montisfortis primus omnium, imo solus quoad milites, in fossatum se misit audacter cum caeteris dictum suburbium impugnando. Quod captum, impletis fossatis, nostri terrae penitus adaequaverunt. Videntes autem nostri quod tam facile cepissent saepedictum suburbium, arbitrati sunt secundum suburbium, quod longe fortius erat et munitius per insultum similiter capi posse. Die autem altero, ad murum ejusdem secundi suburbii accesserunt, quibus ad insultum instantibus, vicecomes cum suis ita se viriliter **[0568B]** defendebat, quod ex frequenti et creberrimo jactu lapidum, nostros a fossato quod intraverant oportuit resilire: in quo conflictu contigit quemdam militem de nostris fracto crure in fossato remanere, ad quem extrahendum cum nullus auderet accedere propter jactus lapidum incessantes, vir totius probitatis videlicet comes Montisfortis in fossatum se mittens, ipsum unico auxiliante armigero, non sine grandi propriae vitae discrimine liberavit. Quibus gestis, nostri mox machinas quae dicuntur petrariae ad diruendum murum suburbii erexerunt: quo muro aliquantulum pro jactu petrarum in summitate debilitato, nostri carrum quatuor rotarum bovinis pellibus coopertum, cum maxima difficultate **[0568C]** muro applicantes, ad fodiendum murum artifices submiserunt. Adversarii vero ignem, ligna, lapides projicientes instantissime, ipsum carrum statim comminuerunt; fossoribus tamen in concavitate muri jam facta se recipientibus, quos nullo modo a perforatione muri potuerunt retardare. Quid plura? In crastino summo diluculo, suffusus corrui murus, mox nostris cum strepitu intransitibus, adversarii sese in superiora civitatis transtulerunt; sed postea videntes milites nostros exisse a suburbio, et se in tentoria recepisse, exeuntes de civitate quotquot de nostris in suburbio, effugantes. Pluribus etiam de nostris prae difficultate exitus interfectis, in toto suburbio ignem mittunt, sese iterum ad superiora reportantes. **[0568D]**

Contingebat in illa obsidione quoddam, quod non praetermittendum, sed pro maximo miraculo est habendum. Dicebatur quod in exercitu erant homines usque ad quinquaginta millia; hostes autem nostri omnia in circuitu civitatis molendina destruxerant, ita quod non poterant nostri panem habere nisi de paucis castris circumjacentibus, et tamen in tanta abundantia erat ibi panis quod modicissimo pretio vendebatur, inde et dicebant haeretici, quod abbas Cisterciensis magus erat, daemonesque adduxerat in specie hominum, quia videbatur eis quod nostri non comedebant. His itaque gestis, consilium habuerunt nostri, quomodo caperent civitatem; animadvertentes autem quod, si facerent hic sicut in Biterrensi factum fuerat civitate, destrueretur civitas, **[0569A]** et omnia bona quae in ipsa erant consumerentur, et ita ille qui praeficiendus erat terrae illi, non haberet unde viveret, nec posset milites et servientes tenere ad terram custodiendam. Ad consilium igitur baronum tractatum est de pace in hunc modum. Ordinatum est quod omnes egredierentur nudi, et ita evaderent; vicecomes autem in custodia teneretur, bona omnia remanerent illi, qui futurus erat dominus dictae terrae ob necessitatem superius nominatam, factumque est ita. Egressi sunt ergo omnes nudi de civitate, nihil secum praeter peccata portantes. Tunc adimpletum est quod dictum fuerat per venerabilem virum Berengarium, qui fuerat episcopus Carcassonae. Hic, cum quadam die in civitate sua praedicaret, civibusque, sicut solitus **[0569B]** erat, haeresim improperaret, noluerunt eum audire. Quibus ille: «Vos me audire non vultis: credite mihi; ego tantum mugitum emittam contra vos, quod a remotis mundi partibus venient, qui destruent villam istam. Certissime autem sciatis quod, si ferrei et altissimi essent muri civitatis istius, non possetis vos defendere quin pro vestra incredulitate et malitia, condignam recipiatis a justissimo iudice ultionem.» Propter haec et his similia quae eis vir sanctissimus intonabat, quodam tempore expulerunt eum dicti cives de civitate, inhibendo praeconis voce districtissime et sub poena gravissimae ultionis, ne quis in emendo vel vendendo, sibi vel suis auderet in aliquo communicare. Nunc id quod coepimus exsequamur. Reddita civitate et omnibus **[0569C]** egressis, eliguntur de exercitu milites, qui bona civitatis fideliter custodirent.

[CAPUT XVII] bis.

Eligitur comes Montis-fortis in principem territorii et ditionis Raimundi comitis.

Quibus omnibus peractis, consilium habuerunt barones ad invicem, quem deberent praeficere terrae praedictae. Et primo quidem oblatum fuit terrae dominium comiti Nivernensi, postea duci Burgundiae; sed accipere noluerunt. Eliguntur igitur de toto exercitu duo episcopi et quatuor milites, et insuper abbas Cisterciensis apostolicae sedis legatus ad terrae dominum eligendum: qui firmiter promiserunt quod illum eligerent, quem secundum Deum et saeculum **[0569D]** scirent utiliore. Hi septem, septiformis Spiritus sancti gratia cooperante, totamque terram misericorditer respiciente eligunt virum fidelem, catholicum, moribus honestum, armis strenuum, Simonem videlicet comitem Montis-fortis. Statim abbas Cisterciensis, apostolicae sedis legatus, hujus sacri negotii pater et magister et dux Burgundiae, comes etiam Nivernensis, ad ipsum veniunt, monent, rogant et consulunt ut suscipiat onus pariter et honorem. Quod cum vir discretissimus instantissime renueret, et se fateretur insufficientem et indignum, mox abbas Cisterciensis et dux, ejus pedibus se provolvunt preces precibus inculcantes. Comite autem adhuc renuente, abbas, auctoritate suae legationis utens, praecepit ei districtissime virtute **[0570A]** obedientiae ut faceret quod petebant. Suscepit igitur terrae gubernaculum vir praefatus ad laudem Dei et honorem Ecclesiae, depressionem haereticae pravitatis. Hic adnectendum est quoddam relatione dignissimum, quod contigerat paulo ante in Francia de nobili comite Montis-fortis. Redibat quadam die venerabilis abbas vallium Sarnay, Guido nomine supradictus, qui negotium fidei contra haereticos in quantum poterat promovebat a duce Burgundiae, ipsius ducis litteras habens secum, continentes quod dux rogabat comitem Montis-fortis, ut cum ipso se accingeret ad militiam Jesu Christi contra haereticos, ingentia dona offerens, si in hoc acquiescere vellet ei. Contigit autem ut dictus abbas veniens a duce dictum comitem inveniret in ecclesia **[0570B]** cujusdam castri ipsius comitis, quod dicitur Rupisfortis, quibusdam negotiis occupatum: cumque abbas vocasset illum in partem, ducis litteras ostensurus, transiens idem comes per cancellum ecclesiae, librum Psalterii quem super formulam invenit apprehendens, divino nutu ex industria aperuit, digitum suum super primam lineam tenens, dixit abbati: Exponite mihi Scripturam istam, *Angelis suis Deus mandavit de te, ut custodiant te in omnibus viis tuis; in manibus portabunt te, ne forte offendas ad lapidem pedem tuum* (Psal. XC), quod divina dispositione provisum, rei exitus manifestissime comprobavit.

CAPUT XVIII.

De praeclaris animi et corporis dotibus Simonis comitis Montis-fortis.

[0570C]

Quia vero loci opportunitas se ingressit, quod rationis ordo deposcit, hic de nobili comite Montis-fortis, quod novimus inseramus. Primo dicitur quod erat genere praeclarus, virtute robustus, in armis plurimum exercitatus. Erat praeterea, ut accedamus ad formam, statura procerus, caesarie spectabilis, facie elegans, aspectu decorus, humeris eminens, brachiis exertus, corpore venustus, membris omnibus agilis et stabilis, acer et alacer, in nulla sui vel modica parte etiam ab hoste vel invidio reprobandus. Demum ut ascendamus ad majora, erat facundia disertus, affabilitate comis, contubernio amabilis, castitate mundissimus, humilitate **[0570D]** praecipuus, sapientia praeditus, in proposito firmus, in consilio providus, in judicio justus, in militiae exercitiis sedulus, in suis actibus circumscriptus, in incipiendis arduus, in perficiendis non defessus, totus divinis servitiis mancipatus. O provida principum electio! O sensata peregrinorum acclamatio, quae virum tamen fidelem fidei orthodoxae providit electione defendendae, quae virum tam accommodum universae reipublicae sacrosancto negotio Jesu Christi contra pestilentes haereticos voluit principari! Talem quippe decebat dominum exercituum exercitui dominari, quem, ut praedictum est, generis nobilitas, morum sinceritas, militaris probitas adornaret; talem, inquam, talem operae pretium fuit, in periclitantis Ecclesiae defensionem **[0571A]** sublimari, sub cujus patrocinio innocentia Christiana secum consisteret, et haereticae pravitatis praesumptuosa temeritas, detestabilis erroris sui impunitatem non speraret, et pulchre satis de Monte-forti oriundus naufraganti Ecclesiae a Christo, si monte non transmittitur, ipsam a persequentibus haereticis defensurus. Et notandum quod, licet aliqui possent reperiri qui in aliqua ei gratia aequipollerent, audacter dico, vix aut nunquam reperietur in quo tanta simul donorum tam naturalium quam gratuitorum confluerit plenitudo, quem ne tot et tantarum divini numinis largitatum extolleret magnitudo, datus est ei a Domino stimulus incessantis sollicitudinis et urgentissimae paupertatis. Cum enim Deus in captione **[0571B]** castrorum et destructione inimicorum, hinc ita miraculose magnifice faceret cum eo, hinc illum tot curis vexabat, tantae paupertatis inopia deprimebat, quod vix licebat ei quiescere, ne superbire liceret. Ut autem virtus viri clarissimi clarius innotescat, non sit onerosum lectori, si de his quae gessit retroactis aliquando diebus aliqua quae vidimus perstringamus.

CAPUT XIX.

De benevolentia Simonis comitis erga Jadrenses, et singulari ejus in Romanam Ecclesiam observantia.

Quodam tempore idem nobilis comes et abbas vallium Sarnay Guido, qui fuit postea episcopus Carcassoniae, de quo saepius fecimus mentionem, proficiscebatur **[0571C]** cum baronibus Franciae ultra mare ^[7]. Videntes autem nobiles Franciae Venetiam civitatem opulentissimam, ubi ad transfretandum debebant de communi conducto naves ascendere,

naves ipsas de charissimo pretio conduxerunt. Erant autem nobiliores totius Franciae. Comes videlicet Flandriae Balduinus, et Henricus frater ejus comes Blesensis Ludovicus, et nobilis comes Montis-fortis et alii multi quos non erat facile numerare. Cives autem Venetici homines callidi et perversi, videntes quod peregrini nostri, propter navium pretium immoderatum, exhausti essent pecunia et pene penitus emuncti, nec tum dictum naulum ex magna parte solvere possent, nacta inde occasione, videlicet quod peregrini nostri erant illis obnoxii et subjecti, duxerunt **[0571D]** eos ad destruendam civitatem quamdam Christianorum, quae erat regis Hungariae nomine Jadram: quo cum peregrini nostri pervenissent, sicut mos est obsidentium, fixere tentoria prope muros civitatis. Comes autem Montis-fortis et abbas vallium non sequentes turbam ad faciendum malum, noluerunt obsidere cum aliis, sed longius a civitate se locaverunt. Interea dominus papa misit litteras suas omnibus peregrinis, districte et sub periculo indulgentiae **[0572A]** peccatorum quam eis fecerat, et sub poena gravissimae excommunicationis inhibens, ne civitatem Jadrae in aliquo damnificarent. Quas litteras cum abbas vallium die quodam nobilibus exercitus qui erant congregati in unum recitaret, et Venetici ipsum vellent occidere, nobilis comes Montis-fortis surrexit in medium, et Veneticis se opponens restitit eis, ne abbatem occiderent praenotatum. Cives autem Jadrenses qui ibi causa postulandae pacis advenerant, allocutus est comes nobilis in praesentia baronum omnium in hunc modum: «Non veni, inquit, huc ut destruerem Christianos, nullum malum vobis inferam, sed quidquid faciant alii, ego a me et meis facio vos securos.» Sic fatur vir strenuissimus, statimque ipsi et sui a loco colloqui exierunt. **[0572B]**

Quid amplius immoremur? Barones exercitus mandato apostolico non deferentes, capiunt et destruunt civitatem. Iterum a domino papa miserabiliter et gravissime excommunicantur; et ego, qui ibi eram, testimonium perhibeo veritati, quia et litteras vidi et legi excommunicationem apostolicam continentes. Nobilissimus autem comes non acquievit plurimorum sententiae, ut deviares a vero, sed exiens a consortio peccatorum, cum multo gravamine et dispendio, per terram desertam et inviam, post multas angustias et multos labores baronum, villam nobilissimam Apuliae pervenit, ibique denuo naves conducens perrexit, et ascendens cursu prospero ultra mare, ubi per annum et amplius moram **[0572C]** faciens, et multas contra paganos militiae probitates exercens, baronibus Franciae quos apud Jadram ^[8] dimiserat, periclitatis et mortuis fere cunctis, ipse vivus et sanus rediit ad propria cum honore. Ab illo igitur tempore nuntiavit triumphos quos feliciter postmodum consummavit, et tunc honorem promeruit, quem assecutus est postea in depressionem haereticae pravitatis. Nec silendum putamus quod, cum tantus sit et talis comes iste, providit ei Dominus adjutorium simile sibi, uxorem videlicet, quae, ut breviter dicamus, religiosa esset, sapiens et sollicita. In ea quippe religiosa religio sollicitudinem et sapientiam adornabat, sapientia religionem et sollicitudinem informabat, sollicitudo religionem et sapientiam exercitabat, insuper et Dominus benedixerat **[0572D]** dictae comitissae in familiae procreatione. Comes siquidem habebat ex ea filios multos et pulchros nimis. His in commendatione comitis saepius memorati perstrictis, ad prosequendum narrationis nostrae ordinem accingamur.

CAPUT XX.

Comes Nivernensis ob quasdam simultates castra signatorum deserit.

Postquam electus fuit comes saepe memoratus, **[0573A]** modo et ordine quo superius est notatum, statim abbas Cisterciensis et ipse, ducem Burgundiae adeunt, et comitem Nivernensem orantes et deprecantes ut in servitio Jesu Christi dignarentur adhuc aliquantulum commorari. Adhuc enim erant haereticorum castella multa et fortissima acquirenda: ut enim praetermittamus innumera, erant circa Carcassonam tria castra munitissima, in quibus habitabant tunc temporis praecipui fidei nostrae inimici. Erat quippe ex una parte Minerba, ex alia castrum Finarum, ab alia Cabarerum. Dux autem Burgundiae, utpote benignissimus, benigne deprecantibus acquievit, promisitque per aliquantulum tempus cum eis ad haec moraturum. Comes autem Nivernensis nullo modo voluit deprecantibus obaudire; **[0573B]** sed statim ad propria remeavit: non enim bene conveniebant dux et comes ille; sed hostis pacis diabolus ita inter illos mutuas inimicitias acuebat, quod timebant quotidie nostri ne se mutuo occiderent. Praesumebatur etiam a nostris, quod comes Nivernensis, non satis bonam gerebat erga nostrum comitem voluntatem, eo quod comes noster familiaris erat ducis Burgundiae, et cum eo venerat a partibus Gallicanis. O quanta antiqui hostis malitia, qui promotionem negotii Jesu Christi videns et invidens, impedire voluit quod doluit promoveri! Exercitus siquidem cruce signatorum qui fuerunt in obsidione Carcassonae erat tam magnus et fortis quod si ulterius voluisset procedere et unanimiter **[0573C]** persequi orthodoxae fidei inimicos, non invenientes qui resisterent eis, totam terram illam in brevi acquirere potuissent. Sed, in quantum humana ratio potest comprehendere, superna pietas ideo aliter ordinabat, quia videlicet humani generis saluti providens, acquisitionem terrae voluit peccatoribus reservare. Pius quidem Dominus simul in brevi finire noluit sanctissimam guerram istam, per hoc providens peccatoribus ad veniam, justis ad gratiam ampliorem, paulatim et successive hostes suos voluit subjugari, ut dum paulatim et successive procures se accingerent ad vindicandam injuriam Jesu Christi, prolongata guerra tempus veniae peccatoribus prolongarent.

CAPUT XXI.

Expugnatio Castri Fani-Jovis.

[0573D]

Paucis diebus apud Carcassonam peractis, exivit nobilis comes a civitate cum duce et magna parte exercitus, adjuvante Domino, ulterius processurus: maxima enim pars exercitus recesserat cum comite Nivernensi. Moventes igitur a Carcassona, ipsa die fixere tentoria apud villam quamdam, quae Alzona dicebatur. In crastino consuluit dux comiti ut iret ad castrum quoddam quod dicitur Fanum Jovis. Castrum siquidem illud, a militibus et hominibus suis timore nostrorum derelictum, intraverant quidam milites Arragonenses, qui erant cum comite nostro et munierant; plura enim de inimicis castellis nobilioribus et fortioribus terrore cruce signatorum vacua fuerant derelicta. Assumptis ergo **[0574A]** comes paucis militibus secum, duce cum exercitu remanente, castrum adiit praenotatum, quod acceptum, gente sua munivit. Nec reticendum quod comes Tolosanus qui fuerat in obsidione Carcassonae, felicibusque nostris successibus invadebat, consuluit comiti nostro ut quaedam castra quae vicina erant terrae illius comitis Tolosani destrui faceret. Ipse etiam quasi sub specie boni ad voluntatem comitis nostri, aliqua castella funditus evertit, et combussit, sub hoc scilicet praetextu ne nostros de caetero impugnarent. Hoc ideo faciebat ille perfidus et iniquus, quia volebat quod terra illa destrueretur, et nullus resistere posset ei.

CAPUT XXII.

Intrat comes Albiensem dioecesim.

[0574B]

Cum haec agerentur, burgenses cujusdam nobilissimi castri quod dicitur Castra in Albigensi territorio, venerunt ad comitem nostrum, parati eum suscipere in dominum et facere ejus voluntatem. Consuluit ergo dux comiti ut iret et acciperet castrum illud, quia quasi caput erat totius territorii Albigensis. Ivit ergo comes cum paucis, duce cum exercitu derelicto. Factum est autem dum esset comes in praedicto castro, et homines castri fecissent ei hominum, castrumque tradidissent, venerunt ad eum milites cujusdam castri nobilissimi prope Albiam nomine Lumbers parati facere comiti sicut fecerant illi de castris. Nobilis vero comes volens redire ad exercitum, noluit tunc ire cum eis, **[0574C]** sed tantum recepit in sua protectione castrum, donec ire posset tempore competentis. Miraculum quod contigit in castro de Castris, in praesentia comitis nolimus praeterire. Praesentati fuerunt duo haeretici ipsi comiti: alter autem eorum perfectus erat in secta haereseos, alter vero erat quasi novitius et discipulus alterius. Habito comes consilio, voluit ut ambo incenderentur; alter vero illorum haeticorum, ille videlicet qui erat discipulus alterius, tactus dolore cordis intrinsecus coepit converti, promisitque quod libenter abjuraret haeresim, sanctaeque R. E. per omnia obediret. Quo audito, facta est grandis altercatio inter nostros: quidam enim dicebant, quod ex quo ille paratus erat ea quae diximus adimplere, non debebat morte condemnari. **[0574D]**

Alii econtrario asserebant illum esse reum mortis; tum quia manifestum erat ipsum fuisse haeticum; tum quia putabatur quod ea quae dicebat, potius timore imminentis mortis promitteret, quam amore Christianae religionis observandae. Quid plura? Acquievit comes quod combureretur hac intentione, quod si nunc convertatur, ignis esset ei pro expiatione peccatorum, si vero fecte loqueretur, reciperet pro perfidia talionem. Ligati sunt ergo ambo stricte duris vinculis et fortissimis, per crura, ventrem et collum, manibus etiam post terga revinctis. Quo facto, inquiritur ab illo in qua fide vellet mori; qui ait: «Adjuro pravitatem haeticam, in fide S. R. E. volo mori, orans ut mihi sit pro purgatorio ignis iste.» Accensus est igitur ignis circa stipitem copiosus; **[0575A]** illo autem qui perfectus erat in haeresi in momento combusto: alter, statim confractis vinculis fortissimis, ita sanus exivit ab igne, quod nulla apparuit in eo combustionis nota, nisi quod summitates digitorum aliquantulum sunt adustae.

CAPUT XXIII.

Castrum de Cabareto obsidione frustra tentatur a comite.

Rediens comes a castro de Castris, ad exercitum remeavit, quem dimiserat versus partes Carcassonae. Post haec fuit consilium ducis Burgundiae et militum et exercitus ut tenderent Cabaretum, si forte possent illos de Cabareto vexare, et ad redditionem castri cogere per insultum. Moventes ergo nostri, venerunt prope Cabaretum ad dimidiam **[0575B]** leugam, et ibi fixerunt tentoria. In crastino autem armaverunt se milites, et magna pars exercitus, et appropinquaverunt Cabareto, ut expugnarent illud; factoque insultu, cum parum proficere possent, ad tentoria redierunt.

CAPUT XXIV.

De discessu ducis Burgundiae, et deditione Apamiarum, Savardini et Mirapinci.

In crastino praeparavit iter dux et totum robur exercitus, et die tertia discesserunt a comite nostro, ad propria remeantes. Remansit igitur comes solus quasi desolatus, paucissimos quod habebat milites circiter triginta, qui cum aliis peregrinis venerant de Francia, et prae caeteris servitium Christi et comitem diligebant. Postquam igitur recessit exercitus, **[0575C]** venit nobilis comes ad Fanum Jovis: quo dum pervenisset, statim venit ad eum venerabilis abbas S. Antonini apud Apamias in territorio Tolosano, rogans ut accederet ad eum, et ipse ei traderet illico nobilissimum castrum Apamiarum. Dum autem iret comes apud Apamias, devenit ad castrum quod dicitur Mirapeis, statimque cepit illud. Castrum illud haeticis et ruptariis erat receptaculum, et erat de dominio comitis Fuxensis. Capto castro illo, comes

recto itinere Apamias pervenit, quem abbas honorifice suscepit, et castrum Apamiarum ipsi tradidit, quod comes ab eo recepit, et fecit abbati hominum sicut debebat. Castrum siquidem proprie erat de dominio abbatis et canonicorum S. **[0575D]** Antonini, qui erant canonici regulares, et nullus in eo debebat habere aliquid nisi ab abbate. Sed pessimus comes Fuxensis, qui castrum illud tenere debebat ab abbate, totum sibi malitiose volebat vindicare, ut inferius ostendemus. Venit inde comes noster Savarduum, et burgenses se sine conditione aliqua reddiderunt. Erat autem castrum illud, scilicet Savarduum, in potestate et dominio comitis Fuxensis.

CAPUT XXV.

Albia et Lombers veniunt in potestatem comitis Simonis.

Rediens idem comes noster Fanum Jovis, proposuit ire ad castrum de Lombers, de quo supra tetigimus, ut reciperet illud. Erant autem in castro **[0576A]** illo milites plusquam quinquaginta. Pervenienti igitur comes ad castrum, honorifice est susceptus; dixerunt milites, quod in crastino ejus facerent voluntatem. Facto autem mane, dicti milites de prodicione in comitem tentaverunt. Cumque usque ad nonam suum consilium protelassent, res innotuit comiti, qui statim quamdam occasionem simulans, indilate exiit de castro illo: quod videntes milites secuti sunt eum, et timore ducti fecerunt ejus voluntatem, castrumque reddiderunt, facientes ei hominum et fidelitatem jurantes. Venit idem comes Albiam: erat autem Albia civitas, quam tenuerat vicecomes Biterrensis; episcopus autem Albiae Guillelmus, qui erat dominus civitatis principalis, grateranter suscepit illum dominum, et tradidit **[0576B]** ei civitatem. Quid plura? Totam Albiensem dioecesim comes tunc suscepit, exceptis quibusdam castris quae tenebat comes Tolosanus, castra siquidem illa abstulerat comes Tolosanus vicecomiti Biterrensi. His rite peractis, comes noster rediit Carcassonam. Post paucos autem dies, ivit comes ad quoddam castrum quod dicitur Limosum in territorio Redensi, ubi faceret munitionem. Castrum siquidem illud reddidit se comiti, statim postquam capta fuit Carcassona: quo dum pergeret, quaedam castella, quae sanctae Ecclesiae resistebant, cepit, pluresque homines castrorum illorum, digne pro meritis patibulis suspendit. Rediens comes a castro de Limoso, venit ad quoddam castellum quod erat prope Carcassonam, et erat comitis Fuxi, nomine **[0576C]** Prissanum, ipsumque obsedit: et dum esset in obsidione illius castri, venit ad eum Fuxensis comes, et juravit quod staret per omnia mandato Ecclesiae, et super dedit comiti filium suum in obsidem: insuper et castrum quod comes obsederat dimisit, quibus gestis, comes rediit Carcassonam.

CAPUT XXVI.

Renuit rex Arragonensis admittere comitem Tolosasanum ad praestationem hominii ratione urbis Carcassonae sibi debiti, frustra hoc urgente comite.

Rex Arragonensis Petrus, de cujus dominio erat civitas Carcassonae, nullo modo volebat accipere hominum comitis, sed volebat habere Carcassonam. **[0576D]** Cum autem die quodam vellet ire ad Montepessulanum, et non auderet, misit ad comitem et mandavit ei ut obviaret ei apud Narbonam. Quo facto, ad Montepessulanum rex et comes noster pariter devenerunt: ubi cum dies quindecim fecissent, non potuit inclinari rex ad hoc, ut reciperet hominem comitem saepedictum: mandavit insuper, sicut dictum fuit secreto nobilibus per totum vicecomitatum Biterrensem et Carcassonensem, qui adhuc resistebant sanctae Ecclesiae et comiti nostro, ne componerent cum comite, promittens eis quod ipse cum eis comitem impugnaret. Factum est autem, dum rediret comes a Montepessulano, venerunt ad eum qui dicerent, plurimos de militibus Biterrensis, et Carcassonensis et Albiensis dioecesis **[0577A]** cum castellis a fidelitate quam comiti promiserant resilisse, et vere sic erat. Insuper quosdam milites comitis, obsederant traditores quidam in turre cujusdam castri prope Carcassonam, Almaricum scilicet et Willelmum de Pissiac. Quo audito, festinavit comes ut posset venire ad castrum illud, antequam sui milites caperentur. Sed cum non posset transire flumen, quod dicitur Atax, inundaverat siquidem aqua, oportuit eum ire Carcassonam, aliter siquidem transire non poterat flumen istud: quo dum pergeret, agnovit quod dicti sui milites capti erant. Contigerat autem, dum esset comes apud Montepessulanum, quod Bucardus de Marliaco, et Gobertus de Essigniac, et quidam alii milites qui erant apud Saxiacum castrum **[0577B]** quoddam fortissimum in Carcassonensi dioecesi, quod dederat comes dicto Bucardo, quadam die usque ad Cabaretum hostes insequerentur. Erat autem castrum quoddam prope Carcassonam fortissimum, et quasi inexpugnabile et multis militibus munitum: castrum istud Christianitati et comiti prae caeteris resistebat; ibi siquidem erat fons haeresis. Dominus et ejus castri Petrus Rogerii inveteratus dierum malorum, haereticus erat et hostis Ecclesiae manifestus. Factum est autem dum appropinquarent dictus Bucardus et socii ejus Cabaretum, milites Cabareti qui posuerant in insidiis se, surgentes concluserunt eos et coeperunt Bucardum. Gobertum autem cum nullatenus vellet se reddere occiderunt; captum autem Bucardum ducentes Cabaretum, **[0577C]** posuerunt in quodam terrae castro, ubi eum per menses sexdecim in vinculis tenuerunt. Eodem etiam tempore antequam comes rediisset a Montepessulano, vicomes Biterrensis, Raimundus Rogerii, qui apud Carcassonam tenebatur in palatio in infirmitate laborans defunctus est. Nunc ad narrationis seriem revertamur.

CAPUT XXVII.

De prodicione et crudelitate Guiraldi de Pepios in Simonem comitem ejusque milites.

Cum rediisset comes Carcassonam a Montepessulano, Guiraldus de Pepios miles quidam Minerbensis, quem comes maximo amore et familiaritate habebat, cui etiam custodienda commiserat castra **[0577D]** sua, quae erant prope Minerbam, nequissimus proditor, et fidei crudelissimus inimicus, negans Deum, fidemque abjurans, beneficiorum immemor et amoris, ab amicitia comitis et fidelitate quam ei fecerat resiliuit: qui, etsi Deum fidemque ejus non haberet prae oculis, saltem benignitas comitis, quam ei exhibuerat, ipsum a tanta crudelitate debuit revocare. Veniens igitur dictus Guiraldus et quidam alii milites fidei inimici, ad quoddam castrum comitis in territorio Biterrensi, nomine Podium Soriguer, ceperunt duos milites comitis qui custodiebant castrum multosque servientes, promiseruntque cum juramento quod eos non occiderent, sed sanos conducerent usque Narbonam cum omni supellectili sua. Quod cum audisset comes, ad castrum **[0578A]** illud quam citius potuit pervenit; Guiraldus autem et socii ejus erant adhuc in castro. Veniens autem comes ad castrum, noluit obsidere illud, sed Aimericus dominus Narbonae, qui ibi erat cum comite et homines Narbonenses, noluerunt obsidere cum comite, sed statim Narbonam reversi sunt. Videns igitur comes quod quasi solus remansisset, secessit nocte illa ad quoddam vicinum castrum quod vocatur caput stagni, in crastino summo diluculo reversurus. Contigit autem in castro superius notato quoddam miraculum, quod praetermittere non debemus. Cum venisset Guiraldus ad castrum Podii Soriguer et cepisset illud, parvipendens pactum quod fecerat, scilicet quod sine damno duceret eos quos ceperat usque Narbonam, **[0578B]** servientes comitis, quos in castro ceperat usque ad quinquaginta posuit in turre castri. Ipsa autem nocte qua comes recessit a loco illo, timens saepedictus Guiraldus ne rediret comes in crastino ad obsidendum castrum, media nocte de castro fugit, et quia non licuit ei per festinationem, illos quos in turre posuerat secum ducere, in fossa ipsius turris eos ponens, stipulam et ignem et lapides et quaecumque potuit super eos projici praecepit, usquedum eos obiisse putaret, moxque castrum deserens, duosque milites comitis, quos ceperat secum ducens Minerbam pervenit. O proditio crudelissima! Summo autem diluculo comes, ad praelibatum castrum reversus, inveniensque ipsum vacuum funditus evertit; ipsos autem quos in fossa **[0578C]** posuerat Guiraldus, qui per triduum jejunaverant, sine laesione et combustione aliqua repertos extrahi fecit: o grande miraculum! O res nova! Inde comes progrediens, plurima castra, quae erant dicti Guiraldi, ad solum usque destruxit, et post paucos dies rediit Carcassonam. Saepedictus autem proditor Guiraldus cum milites comitis duxisset Minerbam, parvipendens promissionem quam fecerat, nec deferens juramento, non quidem eos occidit, sed quod est morte crudelius, dictis militibus oculos eruit, insuper auribus amputatis, et naso cum labio superiori, ipsos nudos ad comitem redire praecepit. Cum igitur expulisset eos nudos ipsa nocte, vento et gelu urgente, asperissima siquidem **[0578D]** hiems erat, alter eorum (quod sine lacrymis audiri non debet) in quodam sterquilinio exspiravit; alter vero, sicut ab ipsius ore audivi, a quodam paupere adductus est Carcassonam. O scelus nequam! O crudelitas inaudita! Initia dolorum sunt haec.

CAPUT XXVIII.

Venit denuo abbas vallium in partes Albienses, ut pene fractos cruce signatorum animos confirmaret.

Ipso tempore venerabilis abbas vallium Sarnay Guido vir prudens et bonus, qui negotium Jesu Christi miro amplectebatur affectu, et post abbatem Cisterciensem prae omnibus promovebat, causa confortandi nostros, qui in multa depressione tunc **[0579A]** erant, a Francia venerat Carcassonam. Adeo siquidem ardentem sicut diximus Christi negotium diligebat, quod a principio negotii, praedicans per Franciam discurreret. Illi autem qui erant in civitate Carcassonae, in tanta turbatione erant positi et timore, quod quasi penitus desperantes, de fuga tantummodo cogitabant. Circumclusi quidem erant ex omni parte, infinitis et fortissimis inimicis, sed vir virtutis, in illo qui cum tentationibus dat proventum, metus et depressiones eorum, monitis quotidie salutaribus mitigabat.

CAPUT XXIX.

Redit Robertus Malus-Vicinus a curia Romana.

Supervenit etiam eodem tempore Robertus Malus-Vicinus, qui a comite fuerat missus Romam, **[0579B]** miles Christi nobilissimus, vir mirae probitatis, perfectae scientiae, incomparabilis bonitatis, qui a multis annis Christi servitiis exposuerat se et sua, et praecipue negotium istud ardentissime et efficacissime promovebat. Hic est enim ille, per quem post Deum prae caeteris reviguit Christi militia, sicut in sequentibus ostendemus.

CAPUT XXX.

Acerba mors Cisterciensis archimandritae, prope Carcassonam trucidati.

Eo tempore comes Fuxi, quemdam abbatem Cisterciensis ordinis de quadam domo inter Tolosam et Fuxum, quae dicitur Elna pro negotiis suis miserat apud villam S. Aegidii ad legatos. Qui cum rediret, venit Carcassonam, duos monachos et unum **[0579C]** conversum habens secum. Exeuntes a Carcassona abbas et socii ejus, cum per unum fere milliarium, ille immanissimus hostis Christi, ille ferocissimus Ecclesiae persecutor, Guillelmus videlicet de Rupeforti, frater Carcassonensis episcopi, qui tunc erat, adversus eos subito insurrexit, armatus videlicet in inermes, crudelis in mites, saevus in innocentes. Qui, ob nullam aliam causam, nisi quia Cistercienses erant, abbati XXXVI, converso vero

ejus XXIV plagas infligens, eos in loco illo hominum crudelissimus interfecit. Unum autem de duobus monachis, sexdecim vulneribus inflictis, seminecem dereliquit. Alter vero qui erat notus et aliquantulum familiaris illis, qui erant cum praedicto **[0579D]** tyranno, vivus effugit. O bellum ignobile! o confusa victoria! Audiens comes noster qui erat apud Carcassonam quod acciderat, jussit tolli corpora occisorum, et apud Carcassonam honorifice sepeliri. O virum catholicum! o principem fidelem! Monachum vero qui derelictus fuerat semimortuus, fecit diligenter curari per medicos, et sanatum ad propriam domum remisit. Comes autem Fuxi qui abbatem et socios ejus pro negotiis miserat, occisorem eorum in multa familiaritate et amicitia recepit; carnificem quippe tenuit secum. Insuper equitaturae abbatis, quas traditor saepedictus rapuerat, paulo post in societate comitis Fuxensis sunt inventae. O hominem nequissimum, comitem Fuxi dico! o pessimum **[0580A]** traditorem! Nec silendum quod saepe memoratus homicida, divina legitimi judicis Dei ultione percussus, sanguine occisorum contra ipsum ad Deum de terra clamante (Gen. IV), sortitus est suae crudelitatis mercedem: qui enim viris religiosis multiplices plagas intulerat, non multo post vulnera recipiens infinita, in ipsa porta Tolosae a Christi militibus digne pro meritis est occisus. O justum judicium! o aequa divinae dispensationis mensura! *Neque enim lex justior ulla, Quam necis artifices, arte perire sua.* (OVID., lib. I, Art. amat.)

CAPUT XXXI

Amittitur castrum, quod dicitur Castra.

Eodem tempore burgenses de Castris, ab amicitia **[0580B]** et dominio comitis recesserunt, militemque unum ipsius, quem in castro illo custodiendo posuerat, ceperunt, pluresque servientes, nihil tamen mali eis facere ausi sunt, quia quidam de potentioribus de Castris tenebantur obsides Carcassonae. Sub eodem fere die milites castris de Lumbers a Deo et comite nostro recedentes, servientes ipsius comitis qui erant in castro ceperunt, eosque apud castrum quod dicitur Castra miserunt, carceri et vinculis mancipandos. Burgenses autem de Castris, ipsos et dictum militem comitis nostri, et servientes quos ceperant, sicut supra diximus, in quadam turre posuerunt; sed illi nocte quadam, facto quasi fune de vestimentis suis, se per fenestram **[0580C]** mittentes, Deo parante auxilium, evaserunt.

CAPUT XXXII.

Recedit comes Fuxi ab amicitia comitis Montis-fortis.

Ea tempestate comes Fuxi qui, sicut superius diximus, in amicitiam juraverat, castrum de Prexano, quod ei tradiderat, facta proditione, cepit, et a comitis nostri familiaritate recedens, ipsum cepit acrius impugnare. Nam non multo post in festo S. Michaelis venit proditor nocte ad castrum quod dicitur Fanum-Jovis, erectisque ad murum scalis, intraverunt hostes et ascenderunt muros et per castrum discurrere coeperunt. Quod scientes nostri qui erant in castro paucissimi, ipsosque aggredientes, **[0580D]** cum confusione exire coegerunt et se in fossatum praecipitare, et aliquos ex eis occiderunt. Erat praeterea prope Carcassonam quoddam nobile castrum, Mons-regalis nomine: castris ipsius dominus fuerat miles quidam qui vocabatur Aymericus, quo in tota terra illa post comites potentior sibi nobilior nullus erat. Hic tempore obsidionis Carcassonae, timore nostrorum castrum Montis-regalis, vacuum dereliquit: sed postea venit ad comitem nostrum, et aliquanto tempore ei familiaris fuit, et post paucos dies a Deo et comite traditor pessimus recessit. Castrum Montis-regalis occupaturus comes noster commisit cuidam Francigenae clerico custodiendum; sed ille, diabolica suggestionem corruptus, omnique deterior infideli (I **[0581A]** Tim. V), non multo post facta crudelissima proditione, dicto Aymerico memoratum castrum tradidit, et cum hostibus nostris aliquandiu mansit; sed divina aequissima judicis ordinante censura, nobilis comes non post multo, in quodam castro quod expugnabat prope Montem-regalem, quod Brom dicitur, cum adversariis fidei cepit clericum saepedictum, quem prius ab episcopo Carcassonensi degradatum, et per totam Carcassonensem civitatem ad caudam equi distractum suspendi fecit, dignam pro meritis recompensans talionem. Quid amplius moramur? Ita pari malignitatis affectu similiter omnes fere indigenae recesserunt a comite nostro, quod amissis in brevissimo temporis spatio castellis amplius quam quadraginta, nihil ei remansit **[0581B]** praeter Carcassonam et Fanum-Jovis et Saxiacum et castrum de Limoso, de quo etiam desperabatur, et castrum Apamiarum et Savarduum, civitas etiam Albia, cum vicino castro quod dicitur Ambiletum. Nec reticendum quod plures de illis quos nobilis comes in castris custodiendis posuerat, vel occiderunt proditores terrae, vel membris detruncaverunt. Quid faceret comes Christi? Quis in tanta adversitate non deficeret, in tanto discrimine non desperaret? Sed vir nobilis totum se in Deum projiciens qui in prosperis erigi non novit, deprimi non potuit in adversis. Facta sunt autem omnia circa festum Dominicae Nativitatis.

CAPUT XXXIII.

Comes Raimundus Romam proficiscitur.

[0581C]

Cum haec agerentur, comes Tolosanus ad regem Franciae accessit, si quo modo posset obtinere a rege, ut nova paedagia quae de mandato legatorum abjuraverat, per auxilium et confirmationem regis posset tenere: ipse enim comes supra modum adauxerat paedagia in terra sua, ob quam causam multoties fuerat excommunicatus: sed cum nihil apud regem

proficere posset super detentionem dictorum paedagiorum, recessit a rege Franciae et accessit ad dominum papam, tentans si quomodo posset restitui terrae suae, quam legati domini papae pro securitate occupaverant, sicut supra expressum est, et summi pontificis gratiam adipisci: omnem quippe humilitatem et subjectionem praetendebat **[0581D]** vir dolosissimus, et omnia quaecunque dominus papa praeciperet, promittebat se sollicitè adimplere. Quem dominus papa tot vitiis laceravit, contumeliis tot confudit, quod quasi in desperatione positus, quid ageret ignorabat. Ipsum siquidem dicebat incredulum, crucis persecutorem, fidei inimicum, et vere sic erat. Verumtamen cogitans dominus papa ne in desperationem versus, Ecclesiam quae in Narbonensi provincia pupilla erat, impugnaret acrius et manifestius dictus comes indixit ei purgationem super duobus quibus maxime impetebatur criminibus, super morte videlicet legati fratris Petri de Castronovo et super crimine haereseos, super quas purgationes, misit dominus papa litteras suas episcopo Regiensi in provincia et magistro **[0582A]** Theodisio, mandans quod si comes Tolosanus posset se sufficienter purgare super duobus criminibus supradictis, reciperet ejus purgationem. Interea magister Milo, qui, sicut supra dictum est, in terra provinciae, legatione pro pacis et fidei negotio fungebatur, convocavit apud Avenionensem provinciam concilium praelatorum, in quo concilio excommunicati fuerunt et expositi cives Tolosani, pro eo quod ea quae legato et cruce signatis promiserant de expulsionem haereticorum, contempserant adimplere. Comes etiam Tolosanus in praedicto concilio excommunicatus fuit, sub conditione tamen si, abjurata paedagia, denuo accipere attentaret.

CAPUT XXXIV.

Comes Raimundus spe quam in Galliae rege repositam habebat excidit.

[0582B]

Rediens comes Tolosae a Romana curia, venit ad Othonem qui dicebatur imperator, ut ejus gratiam acquireret, et ejus contra comitem Montis-fortis auxilium imploraret. Inde venit ad regem Franciae, ut eum verbis fictis corrumpens posset ejus ad se animum inclinare. Rex autem, utpote vir discretus et providus, despexit eum quia contemptibilis erat valde. Audiens autem comes Montis-fortis, quod comes Tolosae pergeret in Franciam, mandavit praecipuis hominibus suis de Francia, ut terram suam et omnia quae habebat ejus exponerent voluntati; adhuc enim non erant hostes manifesti ad invicem. Comes etiam Tolosanus praestito juramento promiserat **[0582C]** quod filiam comitis Montis-fortis haberet filius suus in uxorem: quod postea, spreto juramento, fallax et inconstans facere recusavit. Videns comes Tolosae quod nihil apud regem proficeret, cum confusione ad propria remeavit: jam ad id quod dimisimus redeamus. Igitur nobilis comes Montis-fortis hostibus suis undique circumseptus, hieme illa in semetipso sese continuit, illud modicum terrae quod ei remanserat custodiens, suos etiam infestans saepius inimicos: nec silendum quod licet haberet infinitos hostes et paucissimos adjuutores, nunquam tamen ipsum ausi sunt aggredi bello campali. Circa initium vero Quadragesimae nuntiatur comiti uxorem suam comitissam (ipsam siquidem **[0582D]** vocaverat a Francia) cum pluribus militibus advenire: quo audito, comes ivit ei obviam, usque ad quoddam castrum in territorio Agathensi quod dicitur Pesenacum, ubi ipsam inveniens, Carcassonam cum diligentia remeavit. Cum autem veniret ad quoddam castrum quod dicitur Canissuspensus, dictum est ei quod homines cujusdam castrum, quod dicitur Monslauri prope monasterium de Crassa, facta prodicione, servientes ipsius qui erant in turre castrum impugnare coepissent. Statim comes et milites, dimittens comitissam in quodam castro, illuc pergunt, et ita, sicut audierant, inveniunt, multos de proditoribus illis ceperunt, et patibulis suspenderunt; plures enim visis ex nostris fugerant. Post haec venit comes et qui cum eo **[0583A]** erant Carcassonam, inde tendentes ad villam quae dicitur Alzona ipsam vacuum invenerunt: unde procedentes venerunt ad quoddam castrum quod dicitur Brom; quod contra se munitum inveniunt, obsederunt, et infra triduum ceperunt sine machinis per insultum, hominibus autem castrum illius plusquam centum oculos eruerunt, nasos amputaverunt, dimittentes uni eorum unum oculum ut in sugillationem inimicorum nostrorum omnes alios duceret Cabaretum. Hoc autem fieri fecit comes, non quia placeret ei talis detruncatio membrorum hominibus illata, sed quia adversarii sui hoc incoeperant; et quoscunque de nostris invenire poterant, membrorum detruncatione, carnifices crudelissimi trucidabant: justum enim erat ut, in foveam **[0583B]** incidentes quam foderant (Psal. VII), biberent aliquando calicem quem aliis saepissime propinarent. Nunquam enim delectabatur nobilis comes aliqua crudelitate, vel cruciatibus alicujus, omnium siquidem mitissimus erat: Illud poeticum ei manifestissime congruebat: *Hic piger ad poenas princeps, ad praemia velox: Quique dolet, quoties cogitur esse ferox.* (OVID., De Ponto lib. I, ep. 2.) Ex tunc Dominus qui videbatur aliquantulum obdormisse, suorum resurgens in adjutorium famulorum, manifestius facere nobiscum manifestavit: in brevi siquidem spatio totum acquisivimus territorium Minerbense, praeter ipsam Minerbam et quoddam castrum quod Ventilon dicebatur. Contigit die **[0583C]** quodam, prope Cabaretum, miraculum quod non credimus praetermittendum. Peregrini nostri a Francia venerant; ad praeceptum comitis exstirpabant vineas Cabareti: unus autem ex adversariis jactu balistae sagittam in quemdam de nostris dirigens, percussit eum valide in pectore, in loco in quo crucis signum affixum erat, putantibus autem omnibus quod mortuus esset; erat enim penitus inermis, ita illaesus inventus est quod vix sagitta nec etiam vestimentorum ejus aliquantulum potuerit penetrare, sed resilivit ac si lapidem durissimum percussisset. O mira Dei potentia! o virtus immensa!

CAPUT XXXV.

Obsidio Alarici.

[0583D]

Circa Pascha vero venit comes et sui ad obsidendum quoddam castrum inter Carcassonam et Narbonam, quod Alaricum dicebatur: castrum illud in montanis positum erat, et undique rupibus circumseptum. Cum difficultate igitur maxima et dura aeris temperie obsidentes nostri castrum illud, infra undecim dies illi qui intus erant de nocte fugientibus ceperunt: plurimi de illis de castro interfecti sunt, qui manus nostrorum effugere non potuerunt. Inde redeuntis nostri Carcassonam, non multo post ierunt ad castrum Apamiarum. Siquidem convenerunt prope castrum illud rex Arragonensis, comes Tolosae et comes Fuxi, ut facerent pacem inter **[0584A]** comitem nostrum et comitem Fuxensem: quod cum facere non potuissent, rex Arragonensis et comes Tolosae ierunt Tolosam. Comes autem Montis-fortis dirigens aciem versus Fuxum, ibi ostendit mirabilem probitatem, veniens siquidem prope castrum, omnes adversarios qui pro foribus stabant cum unico milite impetiit, et, quod mirum est, omnes intromisit, qui etiam post ipsos intrasset, nisi pontem castris ante faciem ejus clausissent. Sed cum rediret de castro comes, militem qui eum secutus fuerat illi de castro qui undique super muros erant, lapidibus obruerunt, angusta siquidem erat via et muris undique circumclusa, destructisque terris, vineis et arboribus prope Fuxum, comes noster rediit Carcassonam.

CAPUT XXXVI.

Heretici Arragonum regem sibi praefici cupiunt, quod ipse renuit.

[0584B]

Tempore illo, Petrus Rogerii dominus Cabareti, et Raimundus Thermanum, et Aimericus dominus Montis-regalis et alii milites qui Ecclesiae et comiti resistebant, mandaverunt regi Arragonensi, qui erat in partibus illis, ut veniret ad eos, et constituentes illum dominum suum, traderent ei totam terram. Quod cum comes noster audisset, habuit cum militibus suis consilium, quid agere deberet. Tunc diversis diversa dicentibus, comes et sui, in hoc convenerunt ut munitionem quamdam, quae erat juxta Montem-regalem, obsiderent, siquidem apud Montem-regalem, **[0584C]** congregati erant milites supradicti, regis adventum ibi expectantes; hoc autem ideo volebat facere comes, ut cognoscerent adversarii sui quod a facie eorum non timebat. Paucissimos autem tunc milites habebat comes noster. Quid plura? Pergunt nostri ad obsidendam munitionem supradictam, quae dicitur Bellagarda. In crastino venit rex Arragonensis prope Montem-regalem: milites autem qui eum vocaverant, et multos jam dies fecerant in victualibus copiosissime praeparandis, exierunt a Monte-regali, et venerunt ad regem, rogantes ut intraret Montem-regalem et facerent ei hominum, sicut mandaverant: hoc autem facere volebant ut possent expellere de terra illa comitem Montis-fortis. Rex autem statim ut sic accesserunt **[0584D]** ad eum, voluit ut traderent ei munitionem castris Cabareti. Insuper dixit quod hac conditione eos reciperet in homines, si quotiescunque vellet suas ei traderent munitiones. Consilio igitur inter se habito, praedicti milites rogaverunt iterum regem ut intraret Montem-regalem, et ipsi facerent ei sicut promiserant, quia rex nullo modo voluit intrare, nisi prius facerent ei quod volebat: quod cum facere noluissent, unusquisque ipsorum cum confusione a loco colloquii recessit. Rex vero misit ad comitem Montis-fortis et mandavit ei, dum esset comes in obsidione praefatae munitionis, ut daret treugas comiti Fuxi usque in Pascha: quod factum est; captae sunt ab hostibus et dirutae.

CAPUT XXXVII.

Obsidio Minerbae.

[0585A]

Anno ab Incarnatione Domini 1210, circa festum B. Joannis Baptistae, cives Narbonenses mandaverunt comiti nostro ut obsideret Minerbam, et ipsi pro posse suo eum adjuvarent. Hoc autem faciebant, quia illi de Minerba eos nimis infestabant, magisque eos ad hoc movebat amor utilitatis propriae quam zelus religionis Christianae. Comes autem mandavit Aimerico domino Narbonae et civibus omnibus, quod si vellent eum juvare melius quam antea fecerant, et cum ipso usque ad captionem perseverare, obsideret Minerbam: quod cum illi promisissent, statim ad obsidendam Minerbam comes cum suis militibus properavit. Quo cum pervenissent, **[0585B]** comes Montis fortis tentoria ab oriente; quidam miles comitis qui dicebatur Guido de Luecio, cum Vasconibus qui aderant, fixit tentoria ab occidente; ab aquilone Aimericus de Narbona cum civibus suis; a meridie quidam alii peregrini: in toto enim exercitu non erat aliquis praepotens, nisi comes et Aimericus de Narbona. Castrum autem illud incredibilis erat fortitudinis, profundissimis quippe et nativis vallibus cingebatur; itaque si necessitas ingrueret, non poterat exercitus exercitui sine maximo discrimine subvenire. Post haec a parte Vasconum erecta est quaedam machina, quae dicitur mangonellus, in qua die ac nocte instantissime laborabant. A meridie similiter et aquilone **[0585C]** erectae fuerunt duae machinae, una hinc, alia inde. A parte vero comitis, id est ab oriente, erat magna et optima petraria, quae unaquaque die constabat in conducendis trahentibus ad machinam XXI librarum. Postquam autem nostri aliquantulum temporis in expugnatione castris laboraverant memorati, quadam nocte Dominica exeuntes illi de castro, venerunt ad locum ubi erat petraria, cophinosque plenos stupa, lignis siccis minutis et adipe unctis instrumentis, dorso petrariae applicuerunt, mox igne supposito flamma altius se infundit. Erat quippe tempus aestivum et calidissimum, circa festum, ut dictum est, S. Joannis. Contigit autem, volente Deo, quod unus de illis qui trahebant ad petrariam, **[0585D]** secessit in illa hora ad exquisita naturae: qui, viso igne, vehementius exclamavit; mox unus ex illis qui ignem apposuerant, lanceam projiciens, illum graviter vulneravit: fit strepitus in exercitu, currunt multi, ipsamque petrariam tam miraculose et subito mox

defendunt, quod nisi per duos ictus jacere non cessavit. Post aliquot vero dies, cum dictae machinae, castrum ex magna parte debilitassent, deficientibus etiam victualibus, defecit illis qui intus erant, animus resistendi. Quid plura? Postulant pacem adversarii. Exit foras dominus castri, nomine Guillelmus de Minerba, cum comite locuturus; dum autem loquerentur, abbas Cisterciensis, et magister Theodisius, de quo supra mentionem fecimus, subito ex insperato supervenerunt. **[0586A]** Comes vero noster, utpote vir discretus et cum consilio cuncta agens, dixit quod de deditione et receptione castri nihil faceret, nisi quod abbas Cisterciensis totius negotii Christi magister, decerneret faciendum: quo audito, abbas valde doluit utpote inimicos Christi mori desiderans, et tamen ad mortem judicare non audens, cum esset monachus et sacerdos. Cogitans ergo quomodo comitem vel dictum Guillelmum, qui etiam super redditione castri se abbatis arbitrio offerebat, posset a compromissione, quam inter se fecerant revocare: jussit ut uterque, comes videlicet et Guillelmus, modum redditionis castri in scriptum redigerent: hoc autem faciebat, ut dum scriptum unius alteri non placeret, a compromissione quam fecerant resiliret. **[0586B]**

Scriptum Guillelmi, dum esset coram comite recitatum, non acquievit comes, sed dixit domino castri ut intraret castrum suum, et se defenderet sicut posset: quod ille noluit, sed subiecit se per omnia comitis voluntati; nihilominus tamen comes voluit, ut totum fieret, prout abbas Cisterciensis disponderet faciendum. Ordinavit igitur abbas ut dominus castri et omnes qui in castro erant, credentes etiam haereticorum, si vellent reconciliari et stare mandato Ecclesiae, vivi evaderent, castro comiti remanente; perfecti etiam haeretici, quorum ibi erat plurima multitudo, nihilominus evaderent, si ad fidem Catholicam converti vellent. Quod audiens vir nobilis et totus in fide Catholicus Robertus **[0586C]** Malus-Vicinus qui aderat, quia scilicet liberarentur haeretici, propter quos perdendos advenerant peregrini, timens quod ne forte timore ducti, cum jam capti essent, quidquid nostri vellent promitterent adimplere, resistens abbati in faciem dicit, quod hoc nostri nullomodo sustinerent. Cui abbas respondit: «Ne timeas, quia credo quod paucissimi convertentur.» His diebus praecedente cruce, et vexillo comitis subsequente, villam intrant nostri, et cantantes *Te Deum laudamus*, ecclesiam adeunt, quam reconciliatam, crucem Dominicam in summitate turris ponunt, vexillum comitis alia in parte locantes. Christus quippe villam ceperat, et dignum erat ut vexillum ejus praecederet, et in eminentiori loco positum, Christianae **[0586D]** victoriae testimonium perhiberet; verumtamen comes tunc non intravit. His gentis, venerabilis abbas vallium Sarnay, qui erat cum comite in obsidione, negotiumque Christi unico amplectebatur affectu, audiens haereticorum multitudinem congregatam in quadam domo, accessit ad eos perferens illis verba pacis et salutis monita, ipsos in melius convertere cupiebat: qui verba ejus interruptentes, omnes una voce dixerunt: «Quare verbis praedicatis, fidem vestram nolumus; Romanam Ecclesiam abdicamus; in vanum laboratis; a secta quam tenemus nec mors nec vita poterit nos revocare (Rom. VIII):» quo audito, mox abbas venerabilis exivit a domo illa, et ad mulieres, quae in alia mansione erant congregatae, **[0587A]** verbum praedicationis oblaturus accessit: sed si haereticos duros et obstinaces invenerat, obstinaciores invenit haeticas, et penitus duriores. Mox comes noster intravit castrum, et veniens in domum ubi erant haeretici omnes congregati in unum (Act. IV), vir catholicus et volens omnes salvos fieri, et ad agnitionem veritatis venire, coepit monere ut ad fidem Christi converterentur: sed cum nihil penitus proficeret, fecit eos extrahi de castro, erant autem perfecti haeretici centum quadraginta vel amplius. Praeparato igitur igne copioso, omnes in ipso projiciuntur; nec tamen opus fuit quod nostri eos projicerent, quia obstinati in sua nequitia, omnes se in ignem ultro praecipitabant. Tres tamen mulieres evaserunt, quas nobilis domina **[0587B]** mater Buchardi de Marliaco ab igne eripuit, et sanctae Ecclesiae reconciliari fecit. Combustis igitur haeticis, caeteri omnes qui erant, abjurata haeresi, sanctae sunt Ecclesiae reconciliati. Nobilis etiam comes dedit Guillelmo, qui fuerat dominus Minerbae, alios redditus prope Biterrim; sed ille non multo post, sprete fidelitate, quam Deo et comiti promiserat, recedens a Deo et comite, se inimicis fidei sociavit. Non credimus etiam praetermittendum duo miracula quae in obsidione castri Minerbae contigerunt, siquidem quando exercitus pervenit ad obsidendum castrum, aqua quaedam defluebat prope castrum, et erat modicissima: sed divina miseratione **[0587C]** in adventu nostrorum ita subito excrevit aqua illa, quod suffecit abundantissime toto tempore obsidionis hominibus exercitus et equis. Duravit vero ipsa obsidio ferme per septem hebdomadas: recedente vero exercitu, saepedicta aqua retraxit se et facta est modicissima sicut prius. O Dei magnalia! o bonitas Redemptoris! Item aliud miraculum. Cum recederet comes a castro Minerbae, pedites exercitus mansiunculis quas fecerant peregrini de ramis et frondibus ignem miserunt; cellulae autem quae erant siccissimae ita statim accensae sunt et tanta in altum per totam vallem flamma erupit, ac si aliqua civitas maxima combureretur: erat autem quaedam cellula de frondibus similiter, in qua sacerdos quidam tempore obsidionis celebraverat, aliis **[0587D]** mansiunculis circumclusa, quae ita miraculose ab igne est illaesa servata, ut nec etiam aliquod in ea adustionis indicium appareret, sicut a venerabilibus personis quae praesentes erant audiui. Statim currentes nostri ad mirabilem visionem, invenerunt quod cellulae quae combustae sunt, illi cellulae quae incombusta mansit undique a dimidii pedis spatio jungebantur. O virtus immensa!

CAPUT XXXVIII.

Cruces in speciem fulgetrae in muris templi Virginis Deiparae Tolosae apparent conspicuae.

Miraculum aliud quod contigit apud Tolosam, dum esset comes noster in obsidione Minerbae, hic duximus inserendum. In civitate illa, prope palatium comitis Tolosae, est quaedam ecclesia fundata **[0588A]** in honorem B. Mariae Virginis; parietes autem illius ecclesiae de novo erant forinsecus dealbati. Quodam autem die ad vesperum coeperunt videri infinitae cruces in parietibus ipsius ecclesiae circumquaque, quae videbantur quasi argenteae ipsis parietibus albiores; erant enim cruces semper in motu, apparentesque subito statim non videbantur; siquidem multi eas videbant, sed aliis se

ostendere non volebant; ante enim quam posset digitum levare quis, disparuerat crux cui volebat ostendere: nam in modum coruscationis apparebant nunc majores, nunc mediae, nunc minores. Duravit visio ista fere per quindecim dies singulis diebus ad vesperam, itaque fere omnis populus civitatis Tolosae haec viderunt. Ut vero fides dictis adhibeatur, sciat **[0588B]** lector quod Fulco Tolosanus, Raimundus Biterrensis episcopi et abbas Cisterciensis apostolicae sedis legatus et magister Theodisius qui in Tolosa tunc erant, viderunt, et mihi per ordinem narraverunt. Accidit autem, Deo disponente, quod capellanus praedictae ecclesiae, cruces videre non potuit praenotatas: quadam igitur nocte intrans ipsam ecclesiam, dedit se in orationem, rogans Dominum ut sibi dignaretur ostendere quod viderant fere omnes: subito autem vidit innumerabiles cruces, non in parietibus, sed in aere circumfuso, inter quas una caeteris major et eminentior cunctis erat: mox egrediente majore de ecclesia, omnes egressae sunt post illam, coeperuntque recto cursu tendere versus **[0588C]** portam civitatis; sacerdos autem vehementissime stupefactus, cruces illas sequebatur; et dum essent in egressu civitatis, visum est sacerdoti quod quidam tendens in civitatem reverendus et decorus aspectu, evaginatam tenens gladium, crucibus illis praebentibus ei auxilium, quemdam magnum hominem egredientem de civitate in ipso ingressu interfecit: saepedictus itaque sacerdos factus quasi exanimis prae timore cucurrit ad dominum Uticensem episcopum, procidensque ad pedes ejus, istud sibi per ordinem enarravit.

CAPUT XXXIX.

Comes Raimundus per legatum sedis apostolicae a communione fidelium segregatur.

Circa idem tempus comes Tolosanus qui, sicut **[0588D]** supradictum est, accesserat ad dominum papam, redierat a curia Romana. Dominus autem papa, sicut superius tetigimus, mandabat episcopo Regiensi et M. Theodisio, ut praefato comiti indiceret purgationem super duobus maxime criminibus, super mortem videlicet F. P. de Castronovo apostolicae sedis legati et super crimine haereseos. Magister vero Theodisius intravit Tolosam dum essent nostri in obsidione Minerbae, sicut continetur in praedicto miraculo, ut super indicenda purgatione dicto comiti, consuleret abbatem Cistercii, qui erat in partibus Tolosanis, et ut de mandato summi pontificis, secundum formam Ecclesiae cives absolveret Tolosanos, recepto scilicet juramento quod starent mandato Ecclesiae; sed episcopus Tolosanus jam **[0589A]** absolverat eos juxta formam praedictam, acceptis insuper pro obsidibus et securitate decem civibus de melioribus civitatis. Cum intrasset praedictus M. Theodisius Tolosam, habuit secretum colloquium cum abbate Cisterciensi, super admittenda purgatione comitis Tolosani. M. vero Theodisius utpote circumspectus et providus, de negotio Dei valde sollicitus, ad haec omnimodis aspirabat ut posset de jure repellere ab indicenda ei purgatione comitem memoratum: videbat enim quod si admitteret eum ad purgationem, et ipse per aliquas falsitates et dolos posset se purgare, destrueretur Ecclesia in partibus illis, periret fides et devotio Christiana. Dum igitur super his omnibus sollicitus esset et **[0589B]** secum tentaret, aperuit Dominus viam, modum insinuans quo posset negare purgationem comiti saepedicto; habuit recursum ad litteras domini papae, in quibus summus pontifex inter alia dicebat: «Volumus ut comes Tolosanus impleat mandata nostra multa;» quippe mandata facta fuerant comiti Tolosano, utpote de expulsionem haereticorum de terra sua, de dimittendis novis paedagiis et plura alia, quae omnia adimplere contempsit. Igitur M. Theodisius cum socio suo episcopo scilicet Regiensi, ne viderentur gravare vel injuriari comiti Tolosano, praefixerunt ipsi comiti diem admittendae purgationis ipsius apud villam S. Aegidii. Igitur, convocatis in villa S. Aegidii ab episcopo Regiensi, M. Theodisio archiepiscopis et episcopis et aliis pluribus **[0589C]** Ecclesiarum praelatis, comes etiam adfuit Tolosanus, conaturus si posset quoquomodo purgare se de morte legati et crimine haereseos. M. vero Theodisius de consilio praelatorum dixit comiti, quod non admitteretur purgatio ipsius, eo quod juxta mandatum summi pontificis, eorum quae sibi mandata fuerant, et quae se impleturum multoties juraverat nihil impleisset. Dicebat siquidem magister, quod verisimile erat, imo manifestissimum, quod comes quaedam juramenta non tenuerat, de mandatis levioribus adimplendis super purgatione sua de tam enormibus criminibus, utpote morte legati ac crimine haereseos facillime imo libentissime per se et suos complices pejeraret, ideoque ipsum comitem **[0589D]** nullo modo admittendum esse dicebat ad purgationem super tantis criminibus, nisi prius mandata implevisset levia. Quod audiens comes Tolosanus, ex innata sibi nequitia coepit flere. Magister vero sciens, quod lacrymae non erant lacrymae devotionis et poenitentiae, sed nequitiae et doloris, dixit comiti: *In diluvio aquarum multarum, ad eum non approximabunt* (Psal. XXXI). Statim communi consilio et assensu praelatorum, propter multas et multum rationabiles causas, iterum excommunicatus fuit in eo loco comes nequissimus Tolosanus, et omnes fautores et adjutores ejusdem: nec silendum quod antequam omnia ista fierent in praeterita hieme decesserat apud Montempessulanum M. Milo apostolicae sedis legatus. Jam ad narrationis **[0590A]** nostrae seriem revertamur. Capto igitur castro Minerbae circa festum B. Mariae Magdalenae venit ad comitem nostrum quidam miles dominus cujusdam castri qui vocabatur Ventilo, et se et suum castrum reddidit comiti. Comes autem, quia per castrum illud multa mala evenerant Christianis, ad ipsum iter dirigens, turrim ipsius funditus evertit. Audiens dominus Montis-regalis Aymericus et homines ipsius castri, quod capta esset Minerba, timentes sibi, miserunt ad comitem rogantes de pace in hunc modum: Promisit idem Aymericus quod traderet comiti castrum Montis-regalis, dummodo comes daret ei aliam terram competentem planam et immunitam. Quod comes annuens, sicut postulaverat fecit ei; sed ipse postmodum utpote **[0590B]** pessimus traditor, fracto foedere, recedens a dicto comite, crucis hostibus se conjunxit.

CAPUT XL.

Obsidio Thermarum.

Ipso tempore supervenit a Francia nobilis quidam Guillelmus nomine Decaicus, cruce signatus et quidam alii peregrini nuntiantes etiam comiti ingentem Britonum multitudinem advenire. Habito igitur comes cum suis consilio, confidens de Dei adiutorio, direxit aciem ad obsidendum castrum Thermarum. Dum autem iret comes ad castrum illud, milites qui erant Carcassonae, exstruxerunt machinas quae erant in civitate et portari fecerunt eas extra civitatem ut deferrentur post comitem qui properabat **[0590C]** ad obsidendum Therma. Quod audientes hostes nostri qui erant Cabareti, scilicet quod machinae nostrae expositae erant extra Carcassonam, venerunt media nocte cum magna et armata multitudine, si forte possent eas securibus debilitare: qui cum venissent, exierunt nostri de civitate, qui paucissimi erant, ipsosque aggredientes et viriliter effugantes, fugientes circumquaque longius sunt secuti. Nec siquidem conquievit furor adversariorum; sed adhuc imminente diluculo redierunt, si forte possent dictas machinas in aliquo debilitare: quod nostri percipientes exierunt ad eos et longius et viriliter quam antea fecerunt effugare. Dominum etiam Cabareti Petrum Rogerii bis vel ter cepissent; sed **[0590D]** ipse cum nostris coepit clamare: Mons-fortis, Mons-fortis, prae timore ac si noster esset; sicque evadens et fugiens per montana nonnisi post duos dies rediit Cabaretum. Britones autem, de quibus supra fecimus mentionem, tendentes ad comitem, venerunt ad castellum, nomine Arrii, quod adhuc erat comitis Tolosae in territorio Tolosano; sed burgenses castelli novi Arrii noluerunt eos admittere intra castrum, sed in agris et hortis manere fecerunt nocte illa; comes siquidem Tolosae negotium Christi, quantum poterat, latenter impendebat. Venientes Britones Carcassonam, machinas, quas supra diximus, post comitem qui tendebat ad obsidionem Thermarum, portaverunt. Erat autem castrum Thermarum in territorio **[0591A]** Narbonensi distans quinque leucis a Carcassona, castrum illud mirae et incredibilis erat fortitudinis, et quantum ad humanam aestimationem penitus inexpugnabile videbatur: in altissimi siquidem montis supercilio situm erat, super rupem maximam vivam propriam fundissimis et inaccessibilibus abyssis in circuitu cingebatur, a quibus abyssis aqua fluebat, castrum circuiens praenotatum. Item valles illas, tam magnae, et, ut ita dicam, indescensibiles cingebant rupes, quod si quis vellet ad castrum accedere, oporteret eum praecipitare in abyssum, itemque, ut ita dixerim, repere versus coelum. Erat praeterea prope castrum ad jactum lapidis rupis quaedam, in cuius summitate erat turrata munitio modica, sed fortissima, quae vulgo Tumetum **[0591B]** dicebatur. Ita ergo situm castrum Thermarum ex una solummodo parte adiri poterat, quia ex illa parte humiliores et inaccessibiles minus erant rupes. Castri siquidem huius dominus erat miles quidam, nomine Raimundus, senex versus in reprobum sensum, et manifestus haereticus, qui, ut summam ejus malitiam exprimamus, nec Deum timebat, nec homines verebatur: de fortitudine siquidem munitae munitionis suae adeo praesumebat, quod modo impugnabat regem Arragonum, modo comitem Tolosanum, modo dominum suum videlicet comitem Biterrensem. Audiens tyrannus iste quod comes noster proponeret castrum Thermarum obsidere, milites quoscunque potuit adunavit, **[0591C]** victualibusque copiosissimis et caeteris ad defendendum necessariis, castrum muniens saepedictum paravit se ad resistendum. Veniens comes noster ad castrum, obsedit illud, cum paucis partem ejus modicam obsidendo occupavit. Illi autem qui intus erant multi et muniti a facie exercitus nostri qui erat modicus non timentes, ad hauriendam aquam ad omnia sibi necessaria videntibus nostris et resistere non valentibus, exhibant libere et intrabant. Dum haec et similia agerentur, veniebant de die in diem pauci et guttatim ad exercitum Francigenae peregrini: adversarii autem nostri statim ut videbant hos peregrinos advenire, ascendentes muros in suggillationem nostrorum, quia scilicet illi qui veniebant erant paucissimi et inermes, irrisione **[0591D]** conclamabant: «Fugite a facie exercitus, fugite a facie exercitus.» Non multo post, coeperunt venire cum turbis et multitudine de Francia et Alemannia peregrini. Nostri vero adversarii haec videntes, versique in timorem, a derisione praedicta cessaverunt, minusque praesumentes facti sunt et audaces. Interea illi de Cabareto, praecipui et crudelissimi Christianae religionis tunc temporis inimici, venientes prope Thermas, nocte et die stratas publicas circuibant, et quoscunque de nostris invenire poterant, vel morte turpissima condemnabant, vel in contemptum Dei et nostrum, oculis, nasis, caeteris membris crudelissime detruncatis ad exercitum remittebant.

CAPUT XLI.

Carnotensis et Bellovacus praesules, cum comitibus Drocensi et Pontivo in Catholicorum castra perveniunt.

[0592A]

Rebus sic se habentibus, supervenerunt de Francia viri nobiles et potentes, Carnotensis videlicet episcopus, Belvacensis episcopus Philippus, comes Robertus de Drocis comes etiam Pontivi habentes secum peregrinorum multitudinem copiosam: de quorum adventu comes totusque exercitus laetabundi effecti sunt et gaudentes; sperabatur siquidem quod potentes et potenter operarentur in manu potenti et brachio excelso (Psal. CXXXV), Christianae fidei contererent inimicos; sed qui deponit potentes, humilibus dat gratiam (Luc. I), per **[0592B]** potentes illos magnum quid vel honorificum noluit operari, secreto suo iudicio quo ipse novit: verumtamen quantum ex humana perpenditur ratione, hoc ideo fecisse creditur justus iudex, quia scilicet, vel illi non fuerunt digni, per quos magna et laudabilia operaretur magnus et laudabilis Deus (Psal. XCV), vel quia si quando per magnos vel magnifice fieret, totum ascriberetur humanae potentiae non divinae. Ordinavit igitur melius coelestis dispositor ut victoriam istam pauperibus reservaret, per eosque gloriose triumphans, nomini suo daret gloriam gloriosus. Interea comes noster erigi fecerat machinas quae petrarum nuncupabantur, quibus ad primum castrum murum jacentibus, nostri **[0592C]** in expugnatione quotidie laborabant. Erat in exercitu, vir venerabilis, Guillelmus, videlicet archidiaconus Parisiensis, qui zelo fidei Christianae succensus, totum se pro Christi servitio laboriosis sollicitudinibus exponebat: praedicabat quotidie, instituebat collectas in sumptus

machinarum, caeteraque hujus necessariae sedulitatis officia providus exercebat. Ibat saepissime ad nemus, ducens secum multitudinem peregrinorum, et ligna ad usus petrariarum deferri copiosissime faciebat. Quadam etiam die, cum nostri vellent quamdam machinam erigere prope castrum, vallisque profunda eos impediret, vir magnae constantiae, vir fervoris incomparabilis, adversus hujusmodi impedimentum, in spiritu consilii et fortitudinis (Isa. **[0592D]** XI) per necessarium excogitabat remedium. Peregrinos siquidem ducens ad nemus, jussit afferri lignorum abundantiam copiosam, vallemque illam lignis, terra, lapidibus impleri fecit: quo facto, nostri dictam machinam in loci illius planitie locaverunt. Et quia non possemus omnes providas et sollicitas strenuitates dicti archidiaconi, laboresque quos in dicta obsidione sustinuit ad plenum exprimere, breviter hoc asserimus, quod huic prae caeteris, imo soli post Deum, ascribenda est pervigil, et diligentissima hujus obsidionis cura, victoria captionis. Erat siquidem sanctitate praeclarus, consilio providus, animo virtuosus: cui in hujus negotii exercitio tantam gratiam divina virtus contulerat, ut in omnibus quae ad obsidionem necessaria **[0593A]** videbantur, peritissimus haberetur. Docebat quippe fabros, carpentarios instruebat, omnemque artificem in edocendis his quae ad obsidionis spectabant negotium superabat, impleri faciebat valles, sicut jam dictum est, itemque cum necesse esset, altos colles profundis vallibus adaequari. Adaptatis igitur prope castrum machinis ad murum castrum per dies singulos jacentibus, cum primum murum castrum viderent nostri ex continuo jactu lapidum debilitatum, armaverunt se ut primum burgum caperent per insultum: quod videntes adversarii, appropinquantibus nostris ad murum, in burgo illo ignem miserunt, et se in burgum superius receperunt; sed cum nostri primum burgum intrassent, exeuntes ad eos adversarii, **[0593B]** ipsos a burgo illo effugando, citius expulerunt. Dum res ita se haberet, videntes nostri quod turris quae erat prope castrum, de qua supra mentionem fecimus, quae vocatur Tumetum, militibus munita, captionem castrum plurimum impediret, cogitaverunt quomodo caperent turrin illam. Ad pedem igitur turris illius, quae in summitate rupis cujusdam, sicut superius diximus, erat sita, posuerunt excubias, ne illi de turre ad castra accederent, vel illi de castro eis qui in turre erant, si necessitas ingrueret, subvenirent. Post paucos etiam dies nostri inter castrum Thermarum et turrin praedictam in loco inaccessibili cum maxima difficultate et discrimine erexerunt machinam unam quae dicitur mangonellus. **[0593C]**

Illi autem de castro mangonellum unum erigentes, super machinam nostram grandes jaciebant lapides, sed illam dirimere nequiverunt. Mangonello igitur nostro ad saepedictam turrin continuo jaciente, videntes illi qui intus erant quod obsessi essent, et quia illi de castro in nullo eos poterant adjuvare, nocte quadam, diei timore ducti, fugae praesidia quaesierunt, turrin vacuam dimittentes: quod cum servientes Carnotensis episcopi cognovissent, qui ad pedem turris excubias observabant, statim intraverunt, vexillumque dicti episcopi in turris superius memoratae cacumine locaverunt. Dum haec fierent, petrariae nostrae ex alia parte ad muros castrum continuo jacebant, sed adversarii nostri utpote fortissimi et astuti, quando videbant quod **[0593D]** machinae nostrae murorum suorum aliquid debilitarent, statim prope murum illum interius de lignis et lapidibus, aliud repagulum construebant: sicque contingebat quod quoties nostri aliquid de muris intrabant, impediens repagulum quod adversarii fecerant, ulterius procedere non valebant: et quia non possumus omnes eventus hujus obsidionis exprimere, hoc breviter dicimus quod illi de castro nunquam aliquid de muris perdidit, quin, ut superius diximus, murum alium interius aedificarent. Dum haec agerentur, erexerunt nostri mangonellum unum sub quadam rupe, prope castrum murum, in loco inaccessibili. Cum autem jaceret mangonellus ille, hostes nostros non modicum damnificabat. Deputavit autem comes noster ad custodiam **[0594A]** illius mangonelli trecentos servientes et quinque milites: valde enim timebatur de mangonello illo, tum quia sciebant nostri quod hostes nostri omnem darent operam ut destruerent illum, eo quod valde eos infestaret; tum quia illi qui erant in exercitu non possent subvenire illis qui custodiebant mangonellum, si necessitas immineret, propter inaccessibilitatem loci in quo erat mangonellus. Quodam igitur die exeuntes a castro adversarii nostri, cum scutis usque ad octoginta, praeparabant ad diruendum mangonellum. Sequebantur autem eos alii infiniti portantes ligna, ignem, etc., ad ignis incentivum necessaria: videntes autem trecenti servientes nostri qui custodiebant mangonellum adversarios venientes, timore ducti omnes fugerunt, ita **[0594B]** quod non remanserunt ad mangonellum custodiendum, nisi quinque milites. Quid plura? Appropinquantibus adversariis, fugerunt omnes milites nostri, praeter unum qui vocabatur Guillelmus Screteo. Iste siquidem ut vidit eos venientes, cum maxima difficultate coepit ascendere per desuper rupem contra eos; illi autem unanimes irruerunt in eum; ipse enim strenuissime se defendebat. Videntes autem hostes quod non poterant eum capere, cum lanceis projecerunt eum super mangonellum nostrum, et post eum ligna sicca et ignem; vir autem probissimus statim surgens, statim ignem dispersit, ita quod mangonellus permansit illaesus: coepit iterum miles noster ascendere versus hostes; **[0594C]** illi autem projecerunt eum, sicut antea fecerant, ignemque super ipsum. Quid plura? Iterum surgit, hostesque appetit; ipsi illum reprojiciunt super mangonellum usque quater. Videntes autem nostri, quod miles noster non posset evadere, eo quod nullus de nostris, posset ei subvenire, accesserunt ad murum castrum, ex alia parte quasi impugnaturi: quod scientes adversarii, qui militem nostrum praedictum infestabant, retraxerunt se in castrum: miles autem noster, licet multum debilitatus vivus evasit, et per ejus incomparabilem probitatem mangonellus noster illaesus permansit. Interea nobilis comes Montis-fortis, paupertate tanta et tam urgentissima laborabat, quod saepissime ipso etiam pane deficiente, quod comederet non habebat. Multoties **[0594D]** quippe, sicut certissime didicimus, imminente hora refectionis, dictus comes se de industria absentabat, et prae confusione non audebat in suum redire tentorium, eo quod esset hora comedendi, et ipse nec etiam panem solum haberet. Venerabilis autem archidiaconus Guillelmus, confratrias instituens, collectas, sicut diximus faciebat, et quidquid extorquere poterat exactor egregius, pius raptor in machinas et caetera ab obsidione pertinentia, sollicitus expendebat. Dum res ita se haberet, adversariis nostris aqua defecit; nostri siquidem jamdudum obstruxerant aditus, et ad hauriendam aquam exire non poterant: deficiente igitur aqua, defecit eis virtus et animus resistendi. Quid plura? Loquuntur cum nostris, **[0595A]** tractant de pace in hunc modum: Promittit Raimundus, dominus castrum, quod nobili comiti traderet castrum illud, dummodo comes

totam terram aliam ei dimitteret: insuper castrum Thymarum statim post Pascha ei reddere deberet. Dum autem de compositione hujusmodi tractaretur, Carnotensis et Belvacensis episcopi, comes etiam Robertus et comes Pontivi recedere ab exercitu proponebant. Supplicavit comes, rogaverunt universi ut adhuc in obsidione illa per tempus aliquantulum remanerent: sed cum illi nullomodo flecti potuissent, nobilis comitissa Montis-fortis eorum pedibus se provolvit affectuose supplicans, ne in tantae necessitatis articulo, negotio Domini exhiberent humerum recedentem, comitique Jesu Christi, qui se pro universali **[0595B]** Ecclesia mortis quotidie exponebat, in tam arcto discrimine subvenirent. Episcopus autem Belvacensis, et comes Robertus, et comes Pontivi deprecati comitissae noluerunt acquiescere; sed dixerunt quod in crastino recederent, nec ullomodo exspectarent, etiam unico die: Carnotensis autem episcopus promisit quod adhuc aliquantulo tempore cum comite remaneret.

CAPUT XLII.

Haeretici Thermense castrum dedere nolunt, sed Deus in eorum exitium ingentem eis aquae copiam immittit.

Videns comes noster quod, recedentibus praefatis viris, remaneret quasi solus, tam evidenti necessitate **[0595C]** compulsus, licet invitus acquievit, ut modum compositionis reciperet quam adversarii offerebant. Quid ultra? Loquuntur nostri iterum cum adversariis, firmatur compositio supradicta. Statim mandavit comes Raimundo domino castri, ut exiens redderet castrum suum: ille autem ipsa die exire noluit, sed firmiter promisit quod in crastino redderet castrum summo mane. Dilationem autem istam divina providentia voluit et providit, sicut in eventu rerum manifestissimis probatum est argumentis: noluit etenim justissimus iudex, Deus, illum qui tot et tanta mala intulerat Ecclesiae sanctae ejus, et adhuc, si posset, ampliora facturus, post tanta crudelitatis exercitia immunem abire, recedere impunitum: ut enim de caeteris malitiis taceamus, **[0595D]** jam triginta anni transierunt et amplius, sicut a personis fide dignis audivimus, ex quo in ecclesia castri Thymarum divina sacramenta non fuerant celebrata. Nocte igitur insecuta, coelo quasi disrupto et cataractis apertis tam subito erupit aquae abundantia pluvialis, quod inimici nostri qui aquae penuria diu laboraverant et propter hoc reddere se proposuerant, aqua illa abundantissime sunt refecti: cithara nostra in luctum vertitur (Thren. V), luctus hostium in gaudium commutatur (Jer. XXXI); statim siquidem in tumorem versi, resumpserunt vires et animos resistendi, eo utique crudeliores affecti et ad persequendum nos perniciosiores, quo divinum sibi in necessitate adminiculum praesumabant manifestius adfuisse. O stulta **[0596A]** et nequam praesumptio de illius se jactare adjutorio, cujus cultum abhorruerant, fidem etiam abdicarent! dicebant siquidem, quia nolebat Deus ut se redderent, pro se etiam factum asserebant, quod divina justitia fecerat contra illos. Rebus sic se habentibus, episcopus Belvacensis, comes Robertus et comes Pontivi, imperfecto Christi negotio, imo in arctissimo et periculoso dispendio derelicto, recesserunt ab exercitu, ad propria remeantes, et si nobis dicere liceat quod ipsis facere non libuit, non completa sua quadragesima recesserunt: ordinatum siquidem erat a sedis apostolicae legatis, eo quod plurimi de peregrinis tepidi erant, et semper ad propria suspirantes, quod nullus consequeretur indulgentiam, quam crucesignatis fecerat dominus **[0596B]** papa, qui in servitio Jesu Christi, unam ad minus non compleret quadragesimam. Summo autem diluculo, misit comes noster ad Raimundum dominum castri, et mandavit ut redderet sicut et die praecedenti promiserat castrum suum: ille autem aquae abundantia refectus, pro cujus penuria reddere se voluerat, videns etiam robur exercitus recedere fere totum, a pacto quod fecerat inconstans et lubricus resiliivit; duo tamen milites, qui in castro erant, quia die praecedenti promiserant firmiter marescallo comitis nostri quod se redderent, exeuntes a castro etiam comiti reddiderunt. Cum rediisset igitur, marescallus ad comitem, ipsum enim miserat ut cum Raimundo loqueretur, et verba Raimundi comiti retulisset, episcopus Carnotensis **[0596C]** qui in crastino volebat recedere, rogat et consulit ut marescallus ad Raimundum iterum remittatur, eique quemlibet offerat compositionis modum, dummodo reddat comiti castrum suum: et ut facilius respondendo possit persuadere quod quaerit, consulit episcopus Carnotensis quod marescallus ducat secum episcopum Carcassonensem qui erat in exercitu, eo quod erat indigena et notus carnifici: insuper mater ejus, quae erat pessima haeretica, esset in castro; frater et ipsius episcopi nomine Guillelmus de Rupeforti, de quo supra fecimus mentionem. Iste Guillelmus erat crudelissimus, unusque de peioribus pro posse suo Ecclesiae inimicis. Venientes igitur dictus episcopus et marescallus **[0596D]** iterum ad Raimundum, verbis preces, precibus minas addunt, instantissime laborantes, ut tyrannus eorum consiliis acquiescens, secundum modum, quem supra diximus, reddat se comiti nostro, imo Deo; sed quia marescallus durum invenerat, obstinatum in malitia sua, episcopus Carcassonensis et marescallus, modo inveniunt duriorem: noluit etiam sustinere supradictus Raimundus, ut episcopus cum fratre Guillelmo secretius loqueretur: nihil igitur proficientes, episcopus et marescallus ad comitem revertuntur; necdum tamen plene intelligebant nostri quod, sicut jam diximus, divina pietas haec ordinabat, Ecclesiae suae melius providendo. In crastino summo diluculo recessit episcopus Carnotensis, comes exiit cum eo **[0597A]** ab exercitu ipsum aliquantulum prosecuturus. Cum autem paululum longe esset ab exercitu, exeuntes adversarii multi et armati, unum de nostris volebant discindere mangonellis. Audiens autem comes clamorem exercitus, rediens concitus venit ad illos qui machinam discindebant, eos in castrum suum solus intrare compulit, vellent nollent, insecutusque eos viriliter non sine proprio vitae dispendio diutius effugavit. O audacia principis! o virtus virilis! Post discessum igitur supradictorum nobilium, episcoporum videlicet et comitum, videns comes noster remansisse se quasi solum et pene penitus desolatum, in multa anxietate et perturbatione positus, quid ageret nesciebat: nullo modo enim volebat ab obsidione recedere, nec ibi poterat amplius **[0597B]** remanere, multos quippe et armatos habebat adversarios, adjutores paucos et ex parte maxima inimicos, sicut enim praediximus, totum robur exercitus recesserat cum episcopis et comitibus supradictis. Erat praeterea castrum Thymarum adhuc fortissimum, nec credebatur, quod nisi per multos et

fortissimos capi posset: hiems insuper imminebat, quae in locis illis asperrima esse solet; in montanis quippe situm erat, sicut jam diximus, castrum Thermanum, ideoque propter pluviarum inundationem, ventorum turbinem, nivium abundantiam ultra modum frigidus et quasi inhabitabilis erat locus. Dum in hac tribulatione et angustia esset comes, **[0597C]** et quod eligeret ignoraret, ecce quadam die supervenerunt a Lotharingia pedites peregrini, de quorum adventu exhilaratus comes, obsidionem firmavit contra Themas, et, mediante industria venerabilis archidiaconi Guillelmi, resumpserunt vires nostri, coeperuntque circa ea quae ad obsidionem spectabant strenue laborare: statim machinas, quae antea parum profecerant, propius ad muros castri transferentes, laborabant in ipsis continue, murosque castri non modicum debilitabant; miroque modo incomprehensibili Dei iudicio contingebat res mirabilis quod machinae, dum saepedicti nobiles erant in exercitu, parum aut nihil profecerant: post eorum discessum ita recte jaciebant, ac si a Domino singuli lapides dirigerentur, et vere sic erat: **[0597D]** a Domino quippe fiebat istud, eratque mirabile in oculis gentis nostrae (Psal. CXVII). Cum igitur nostri diutius laborassent in machinis, murosque et turrim castri ex magna parte debilitassent, quadam die in festo S. Caeciliae, fecit comes viam quamdam, et telis cooperiri, per quam suffossores ad murum accedere et ipsum suffodere possent. Cum igitur comes in praeparanda via illa tota die laborasset et jejunasset, imminente nocte, in vigilia S. Clementis videlicet, ad suum rediit tentorium: illi autem qui erant in castro, divina disponente clementia, et B. opitulante Clemente, versi in terrorem et penitus desperantes, statim exeuntes de castro, fugam arripere attentaverunt: quod illi de exercitu cognoscentes, statim clamore facto coeperunt **[0598A]** discurrere ut comprehenderent fugientes. Quid amplius immoremur? Quidam capti sunt vivi, plures etiam interfecti. Peregrinus autem quidam Carnotensis pauper et ignobilis, dum discurreret cum aliis, et fugientes sequeretur hostes, divino ordinante iudicio, Raimundum dominum castri, qui in quodam loco se absconderat apprehendit, et apprehensum nostro comiti praesentavit: quod comes, quasi amplum munus suscipiens, non quidem eum occidit, sed in fundo turris Carcassonensis retrudi fecit, ubi per plures annos, dignas pro meritis poenas et miseras sustinuit. Contigit autem quiddam in obsidione Thermanum, quod praetermittere non debemus. Die quadam comes noster, machinam quamdam parvam, **[0598B]** quae lingua vulgari Catus dicitur, faciebat duci ad fodiendum castri murum. Dum igitur comes esset prope machinam illam et loqueretur cum quodam milite, brachiumque suum super collum illius causa familiaritatis teneret, ecce lapis ingens jactatus a mangonello adversariorum, cum maximo impetu veniens ab alto, percussit in capite militem praenotatum, mira Dei operante virtute, comes qui militem illum quasi amplexatus erat, illaesus permansit; miles autem ictum mortis suscipiens exspiravit. Alia etiam die Dominica, erat comes in pampilione suo, missamque audiebat. Contigit autem, Dei providente clementia, dum staret erectus comes et audiret missam, quod serviens quidam, Deo disponente, retro ipsum prope dorsum ipsius staret, et **[0598C]** ecce sagitta per balistam ab adversario emissa servientem illum percussit et occidit: quod divina pietate dispositum, nullus debet ambigere, ut videlicet dum serviens ille stans retro comitem ictum sagittae susciperet, pius Deus Ecclesiae suae sanctae athletam suum strenuissimum conservaret. Capto igitur castro Thermanum, et a nostris munito, in vigilia S. Clementis, comes noster direxit aciem ad castrum quoddam quod dicitur Constantia, quod vacuum inveniens, venit ad aliud castrum, quod Viridepodium vocatur, quod infra triduum sibi redditum recepit. His itaque gestis, proposuit comes ire in Albigensem dioecesim, ut castra quae a domino ejus recesserant recuperaret: venit ergo ad castrum **[0598D]** quod Castra dicitur, et burgenses reddiderunt ei castra, et submiserunt per omnia ejus voluntati. Inde venit comes ad castrum de Lumbers de quo prius fecimus mentionem, invenitque illud hominibus vacuum et victualibus plenum, milites enim et burgenses castri timore comitis omnes fugerant, eo quod in comitem prodicionem fecissent. Comes vero castrum illud munivit statim, et usque in hodiernum diem in sua habet potestate. Quid amplius immoremur? Omnia fere castra Albigenensis territorii citra Tarnum fluvium sub eodem temporis spatio recuperavit nobilis comes Christi. Eodem tempore venit comes Tolosanus ad castrum quoddam prope Albiam, cum comite nostro colloquium habituro: ivit comes noster ad illud **[0599A]** colloquium, et hostes parati erant rapere eum: comes enim Tolosae quosdam pessimos traditores, qui comitem nostrum manifestissime impugnabant, adduxerat secum. Comes vero noster dixit comiti Tolosano: «Quid fecistis? Vos vocastis me ad colloquium, et vobiscum meos traditores adduxistis.» Respondit comes Tolosae: «Non adduxi.» Cum haec audisset comes noster, voluit eos rapere, comes autem Tolosae supplicavit ei et noluit sustinere quod caperentur: ab illo igitur die coepit comes Tolosae inimicitias, quas adversus Ecclesiam et comitem nostrum conceperat, aliquantulum exercere.

CAPUT XLIII.

Solemne colloquium Narbonae instituitur super negotiis comitum Tolosani et Fuxensis, cui intersunt rex Arragonensis, sedis apostolicae legati, Simo a Monte-forti; sed sine profectu conventus dissolvitur.

[0599B]

Non post multos dies convenerunt apud Narbonam rex Arragonensis, comes Montis-fortis, comes etiam Tolosanus inter se colloquium habituri. Huic colloquio adfuerunt Uticensis episcopus et venerabilis abbas Cistercii, qui praecipue post Deum Jesu Christi negotium promovebat. Iste Uticensis episcopus Raimundus nomine, a multis diebus ardentem negotium fidei diligebat et quantum poterat promovebat, et illis diebus super eodem negotio cum abbate Cisterciensi legationis officio fungebatur. Adfuit et praedicto colloquio magister Theodisius, de quo superius facta est mentio, et multi alii viri sapientes **[0599C]** et boni. Tractatum fuit in praedicto colloquio de comite Tolosae et facta fuisset ei magna gratia et copiosa misericordia, si idem comes sanis consiliis acquiescere voluisset: volebat siquidem abbas Cistercii apostolicae sedis legatus quod comes Tolosanus, dummodo haereticos de terra sua expelleret, omnes

dominicaturas et proprietates suas haberet integras et illaesas. Illa etiam jura quae habebat in castris aliorum haereticorum, quae de feodo ejus erant, quae idem comes dicebat esse ad minus quinquaginta, volebat praefatus legatus, ut quarta vel etiam tertia pars cederet in proprietatem comitis supradicti. Sprevit supradictus comes illam magnam gratiam, Deo utique in posterum Ecclesiae suae providente, et ita omni beneficio et gratia reddidit **[0599D]** se indignum. Tractatum fuit praeterea in praedicto colloquio de pace reformanda inter Ecclesiam et suum immanissimum persecutorem comitem videlicet Fuxensem. Ordinatum etiam fuit ad preces regis Arragonum, quod si comes ille juraret mandatum Ecclesiae se facturum, juraret etiam quod cruce signatos praecipue comitem Montis-fortis de caetero nullatenus impugnaret. Comes noster redderet ei illud quod jam habebat de terra ipsius praeter castrum quoddam quod Apamiae nuncupatur: castrum siquidem illud nullo modo recuperare debebat, propter multas causas quae inferius exprimentur: sed Deus aeternus qui absconditorum est cognitor, qui novit omnia antequam fiant (Dan. XIII), nolens tot et tantas immanissimi hostis sui **[0600A]** crudelitates remanere impunitas, sciensque quanta mala de hac compositione contingeret in futurum, alto suo et incomprehensibili judicio, induravit cor comitis Fuxensis; ita quod noluit recipere pacem istam, Deo utique Ecclesiam suam misericorditer visitante, ut dum hostis pacem recipere recusaret, futurae deinde turbationis suae ipse jam confirmativam sententiam in se daret. Nec praetereundum quod rex Arragonum a quo comes Fuxi tenebat pro parte maxima terram suam, in castro Fuxi posuit custodes milites suos, et coram episcopo Uticensi et abbate Cisterciensi promisit, quod per terram illam nullum malum inferretur Christianitati. Juravit etiam idem rex coram dictis legatis quod, si comes Fuxi unquam a **[0600B]** communione S. Ecclesiae vellet recedere, et a familiaritate et amicitia et servitio comitis Montis-fortis, rex ipse ad primam saepedictorum legatorum vel comitis nostri requisitionem, in manus ipsius comitis nostri traderet castrum Fuxi. Super hoc dedit rex comiti nostro litteras suas patentes, conventionem istam plenius continentes: et ego qui litteras vidi, tenui et diligenter inspexi, testimonium perhibeo veritati. Sed quia male postea rex servavit quod promisit, et quantum exinde nostris reddiderit se infamem, luce clarius innotescit.

CAPUT XLIV.

De malitia et tyrannide comitis Fuxi erga Ecclesiam.

Quia vero locus poscit, quia opportunitas se ingessit, **[0600C]** hic de crudeli malignitate, et maligna crudelitate comitis Fuxi, quamvis partem centesimam non possemus exprimere, aliquid breviter perstringamus. Primo sciendum quod haereticos et haereticorum fautores, in terra sua tenuit, fovit quantum potuit et promovit. In castro praeterea Apamiarum, quod erat proprium abbatis et canonicorum B. Antonini, tenebat uxorem suam et duas sorores haereticas cum aliorum haereticorum multitudine copiosa, qui in castro illo, invitis praedictis canonicis et quantum poterant renitentibus, publice et privatim venenum suae nequitiae seminantes, corda simplicium seducebant. Ipsi etiam sororibus et uxori in proprio allodio canonicorum aedificari domum fecerat dictus comes; castrum vero Apamiarum **[0600D]** canonicorum erat, sicut diximus; sed comes ille tenebat illud ab abbate in vita sua, et juraverat abbati super sanctam eucharistiam quod nullam abbati vel castro molestiam inferret: monasterium siquidem canonicorum situm est extra castrum ad dimidium milliarium. Quodam praeterea tempore milites duo consanguinei et familiares dicti comitis, qui erant haeretici pessimi et manifesti, ad quorum consilia comes ille omnia faciebat, matrem suam haeresiarcham maximam, quae erat amica *[forte amita]* comitis saepedicti, in castrum Apamiarum adduxerunt ut, ibi residens, virus disseminaret haereticae superstitionis: quod videntes abbas et canonici memorati, et tantam Christi et Ecclesiae injuriam ferre non valentes, haeresiarcham a castro illo **[0601A]** ejecerunt: quod audiens dictus proditor, comes videlicet Fuxi, in iram versus est et furorem. Alter vero duorum illorum haereticorum militum, qui erant filii dictae haeresiarchae, veniens Apamias, in odium canonicorum unum de canonicis, qui erat sacerdos, divina celebrantem super altare cujusdam ecclesiae prope Apamias, carnifex crudelissimus membratim divisit, et usque in hodiernum diem manet ipsum altare illius occisi sanguine rubricatum. Nec sic quievit furor carnificis; sed unum de fratribus monasterii Apamiarum apprehendens, oculos illi eruit in odium religionis Christianae et canonicorum contemptum. Ipse etiam comes Fuxi non multo post monasterium supradictum, habens secum ruptarios, mimos et meretrices, vocansque **[0601B]** abbatem monasterii, cui, sicut praediximus, super corpus Dominicum juraverat, quod nullam inferret molestiam, dixit ei ut omnes traderet et sine mora claves monasterii, quod abbas facere noluit. Verumtamen timens abbas ne tyrannus ille easdem claves auferret per violentiam, intravit et claves saepedictas posuit super corpus S. Antonini martyris, quod erat super altare, cum multis aliis sanctorum reliquiis, in cujus etiam sancti honorem ecclesia illa erat fundata. Praedictus autem comes secutus abbatem, non deferens ecclesiae, sanctorum reliquias non attendens, desuper corpus sanctissimi martyris, sacrorum impudentissimus violator, claves rapuit praenotatas. Quid amplius? Abbatem et canonicos omnes in eadem conclusit ecclesia, obseratisque **[0601C]** januis, ibi eos tenuit per tres dies; ita quod per illud triduum non comederent, nec biberent, nec etiam ad quaesita naturae egredi poterant. Tyrannus autem interim omnem substantiam monasterii diripiens, in ipso infirmitorio canonicorum in contemptum religionis cum suis meretricibus dormiebat. Post triduum autem abbatem et canonicos de ecclesia a monasterio fere nudos expulit; insuper per totum castrum Apamiarum, quod erat proprium canonicorum, sicut dictum est, fecit praeconis voce clamari, ut nullus ausus esset hospitio recipere aliquem de canonicis vel abbate: facta est autem proclamatio hujusmodi, sub poena gravissimae ultionis. O novum inhumanitatis genus! **[0601D]**

Cum enim ecclesia incarceratis solet esse refugium et damnatis, iste perversitatis auctor in ipsa ecclesia incarcerat innocentis. Saepedictus etiam tyrannus statim ipsam ecclesiam B. Antonini ex magna parte diruit, dormitorium et

refectorium canonicorum eorum, sicut visu probavimus, destruxit, et inde munitionem in castro Apamiarum fieri fecit. Ad malorum hujus traditoris exaggerationem, rem quamdam relatu dignam huic operi duximus inserendam.

CAPUT XLV.

Comes Fuxensis irreverenter se gerit erga reliquias divi Antonini martyris, quae solemnii processione gestabantur

Est quaedam ecclesia in supercilio montis cujusdam **[0602A]** prope dictum monasterium, quam cum semel, sicut consuetum habent, in anno visitarent canonici, et cum processione veneranda, corpus sui patroni venerabilis Antonini honorifice deportarent, praedictum comitem sorte fortuita equitatem contigit pertransire, qui nec Deo, nec sancto martyri, nec religiosae processioni deferens, saltem signis extrinsecis humiliari non potuit, nec de equo cui insidebat curavit descendere, sed exerto superbiae collo, et elatione cervicosa, quae sibi plurima erat domestica pompae praeterivit. Quod videns quidam vir venerabilis, abbas videlicet de monte S. Mariae Cisterciensis ordinis qui unus de duodecim longe praedictis praedicatoribus ad praedicandum venerat, et tunc temporis processioni illi intererat, **[0602B]** exclamavit post ipsum: «Comes, tu non defers domino tuo sancto martyri; scias quod in villa, in qua ex parte sancti dominium habes modo, privaberis ipso dominio, ita ut, sancto faciente, te vivente sentias exhaereditum.» Cujus boni viri dicta fides sequitur, sicut rei exitu manifestissime declaratur. Crudelitates istas comitis Fuxi et illas quae sequuntur, audiavi ab ore abbatis ipsius monasterii Apamiarum, viri fide digni, viri multae religionis, viri perspicuae bonitatis.

CAPUT XLVI.

Sacrilegia aliaque facinora a comite Fuxensi per vim patrata.

[0602C]

Quodam tempore saepedictus comes ivit cum multitudine ruptariorum ad quoddam monasterium quod dicebatur S. Maria in terra comitis Urgellensis, in quo erat sedes episcopalis; canonici autem ecclesiae illius, timentes a facie dicti comitis, receperunt se in ecclesia, ubi tandiu fuerunt ab eo oppressi, quod prae sitis angustia urinas suas bibere sunt compulsi; quibus tandem se reddentibus, intrans ecclesiam hostis Ecclesiae crudelissimus, omni abstracta suppellectili, crucibus et vasis sacris fractis insuper campanis, in ea praeter parietes nihil dimisit; praeterea ecclesiam illam quinquaginta millibus solidorum redimi fecit. Quo facto, dixit ei quidam pessimus miles suus: «Ecce, **[0602D]** inquit, destruximus S. Antoninum et S. Mariam; nihil adhuc nobis restat, nisi ut destruamus Deum.» Alio etiam tempore, ut idem comes et sui ruptarii praedictam spoliarent ecclesiam, ad tantam crudelitatis dementia devenerunt, quod ipsis imaginibus crucifixi crura et brachia abscondentes, inde piperem et herbas ad ciborum condimentum terebant in contemptum Dominicae passionis. O crudelissimi carnifices! o pessimi derisores! o crudeliores ipsis Christi crucifixoribus! o conspuentibus saeviores! Cum vidissent ministri Herodis Jesum mortuum, ait evangelista, non fregerunt ejus crura (Joan. XIX). O novum immanitatis artificium! o inauditae crudelitatis indicium! o hominem, comitem Fuxensem dico, miserimum miserorum! o bestia omni **[0603A]** fera crudeliore, in ipsa etiam ecclesia equos suos collocantes ruptarii, duci ipsos super sacrosancta altaria comedere faciebant. Quadam die dictus tyrannus cum multitudine magna armatorum erat in quadam ecclesia, statim armiger quidam ipsius comitis capiti imaginis crucifixi imposuit galeam, et ipsam imaginem armavit scuto et calcaribus: moxque idem armiger lanceam arripiens, imaginem crebris ictibus impetebat, et dicebat ei ut se redimeret. O perversitas inexperta! Alio tempore dictus comes vocavit ad colloquium episcopos, Tolosanum videlicet et Consoranensem, et assignavit eis diem et locum: die autem illa qua illi episcopi perrexerunt ad colloquium, saepedictus comes impugnavit tota die quoddam castrum proprium **[0603B]** abbatis et canonicorum S. Antonini Apamiensis. O nequam et perversa traditio! Fecit et aliud tyrannus memoratus quod non credimus praetermittendum. Inierat foedus cum comite Montis-fortis, sicut longe superius diximus, filiumque suum ei tradiderat in obsidem factae compositionis; venerabilis autem abbas Apamiarum castrum suum jam tradiderat comiti Montis-fortis. Venit igitur quodam die comes Fuxi cum ruptariis suis prope Apamias, ponensque ruptarios suos in insidiis accessit ad castrum, et mandavit burgensibus ut exirent ad ipsum, cum eo colloquium habituri, promisit que eis firmissime sub iurejurando quod secure exire poterant, quia non faceret **[0603C]** eis malum; sed statim ut burgenses egressi sunt ad eum, vocavit secreto ruptarios suos qui in insidiis latitabant: qui venientes antequam burgenses possent intrare castrum, multos ex eis ceperunt, et captos secum duxerunt. O nequam proditio! Dicebat etiam comes saepememoratus quod si omnes cruce signatos contra haereticos et cruce signandos, omnes etiam qui pro fidei negotio laborant, universos insuper quibus hoc negotium placebat, manu sua interfecisset, arbitraretur se obsequium praestasse Deo. Illud quoque sciendum, quod saepe memoratus comes juravit coram legatis domini papae quod de terra expelleret haereticos: quod tamen nulla voluit facere ratione. Multa quidem et alia mala commisit crudelissimus canis iste in Ecclesiam **[0603D]** et in Deum: quod si vellemus per ordinem enarrare, nec nos possemus sufficere, nec etiam qui dictis nostris fidem de facili adhiberet; excedit quippe malitia modum. Depraedatus est monasteria, ecclesias dissipavit, omnique crudeli crudelior, Christianorum caedes anhelans, in siti sanguinis semper mansit. Diffitebatur hominem, imitabatur saevitiam belluinae, factus fera pessima et non homo. His de ejus malitia breviter perstrictis, ad id quod dimisimus revertamur.

CAPUT XLVII.

Comes Monfortius regi Arragonum hominii jura persolvit, pro civitate Carcassonensi debita.

In supradicto colloquio Narbonensi, supplicaverunt **[0604A]** Uticensis episcopus et abbas Cistercii regi Arragonum, ut reciperet in hominem comitem Montis-fortis; civitas enim Carcassonae erat de feodo regis Arragonensis. Quod cum ille facere noluisset, in crastino iterum accesserunt ad regem viri saepedicti, prociderunt ad pedes ejus, humiliter et instantissime deprecantes, ut hominum comitis recipere dignaretur; ipse autem comes, flexis ante regem genibus, suum hominum humiliter offerebat. Tandem rex victus precibus acquievit, et recepit comitem in hominem de civitate Carcassonae, ut illam comes civitatem teneret a rege. Quibus gestis rex et comes noster, et comes Tolosae, et Uticensis episcopus exeuntes a Narbona, perrexerunt usque ad Montepessulanum. Dum adhuc essent **[0604B]** praenominati nobiles et praelati in Montepessulano, tentatum est de contrahendo matrimonio inter primogenitum regis et filiam comitis Montis-fortis. Quid plura? Firmabatur ab utraque parte matrimonium praefatum, videlicet a rege et comite nostro, hinc et inde praestito juramento. Insuper rex tradidit comiti, praefatum primogenitum suum custodiendum: verumtamen rex qui comiti filium suum tradiderat, non multo post, dedit sororem suam filio comitis Tolosani in uxorem: unde non modicum, nec immerito, apud nos infamem se reddidit et suspectum; jam enim quando matrimonium illud factum est, comes Tolosae persequabatur manifeste Ecclesiam sanctam Dei. Nec silendum quod, cum **[0604C]** essent praefati viri in Montepessulano, et multi etiam episcopi et Ecclesiarum praelati, tractatum fuit iterum de facto comitis Tolosani. Voluerunt legati, episcopus videlicet Uticensis et abbas Cisterciensis, maximam gratiam et misericordiam facere dicto comiti, sicut superius est expressum: sed idem comes, cum promississet impleturum se in crastino quidquid dicti legati mandassent, summo mane in crastino recessit a Montepessulano ipsis legatis insalutatis: viderat enim quamdam avem quam indigenae vocant avem S. Martini ad sinistram volantem, et perterritus fuit valde; ipse enim more Saracenorum, in volatu et cantu avium et caeteris auguriis spem habebat.

CAPUT XLVIII.

Episcopus Parisiensis aliique nobiles veniunt in exercitum Monfortii comitis.

[0604D]

Anno Verbi Incarnationis 1210, circa mediam Quadragesimam, venerunt de Francia crucesignati nobiles et potentes, episcopus videlicet Parisiensis, Ingerranus de Cociaco, Robertus de Tornaco, Ivellus de Meduana et plures alii. Hi nobiles viri, in Christi negotio se nobiliter habuerunt. Cum venissent autem Carcassonam, communicato consilio, omnes dicti peregrini in hoc consenserunt, ut ad obsidendum tenderent Cabaretum. Quia autem milites de Carcassonensi dioecesi jamdudum timore nostrorum, dimiserant castra sua, et fugerant Cabaretum, **[0605A]** inter quos erant duo fratres secundum carnem, quorum unus vocabatur Petrus Miro, alter Petrus de S. Michael: isti ceperunt Buchardum de Marliaco, sicut supra tetigimus. Exierant autem illi duo milites a Cabareto et plures alii cum eis, et venerant ad comitem nostrum, et reddiderunt se illi: itaque comes illis dederat terras. Videns autem dominus Cabareti Petrus Rogerii, quod vellent comes et peregrini obsidere Cabaretum, considerans quod valde debilitatus esset, eo quod recessissent ab eo milites supradicti, timore ductus, composuit cum comite nostro et baronibus in hunc modum: Castrum Cabareti tradidit; insuper praefatum Buchardum reddidit. Comes dedit ei terram aliam competentem, reddito Cabareto; mox **[0605B]** ad obsidendum castrum, quod Vaurum dicitur, comes et barones acies direxerunt.

CAPUT XLIX.

Obsidio Vauri.

Erat autem castrum illud nobilissimum et amplissimum, situm super Agotum fluvium, distans quinque leucis a Tolosa. Erat in castro illo Aymericus traditor ille, qui fuerat dominus Montis-regalis, et multi alii milites inimici crucis usque ad octoginta, qui castrum intraverant et munierant contra nostros. Domina siquidem castri vidua nomine Giralda, pessima haeretica et soror dicti Aymerici. Venientes igitur nostri ad castrum, ex una tantum parte illud obsederunt, non enim sufficiebat exercitus noster, ad castrum saepedictum undique **[0605C]** obsidendum. Erectis igitur post aliquot dies machinis, coeperunt nostri, sicut mos est, castrum impugnare, adversarii quantum poterant defendere: erat siquidem in castro infinita hominum multitudo, et armis optime munita, ita fere plures erant defensores quam essent impugnatores. Nec praetereundum quod quando nostri primo venerunt ante castrum, exierunt adversarii de castro, militemque unum de nostris ceperunt, et introductum statim occiderunt. Quamvis autem nostri ex una parte obsedissent, divisi tamen erant in duos exercitus, et ita dispositi quod si necessitas ingrueret, exercitus exercitui non posset sine discrimine subvenire. Sed non multo post supervenerunt a Francia nobiles multi, **[0605D]** episcopus videlicet Lexoviensis, et episcopus Bajocensis, comes etiam Antissiodorensis et multi alii peregrini: obsederunt igitur castrum ex alia parte; insuper etiam facto ponte de ligno super Agotum fluvium, transeuntes nostri aquam castrum undique circumdederunt. Comes autem Tolosae Ecclesiam Dei et comitem, quantum poterat, persequabatur, non tamen in manifesto; adhuc enim veniebant victualia exercitui nostro a Tolosa. Rebus ita se habentibus, venit comes Tolosae ad exercitum. Comes autem Antissiodorensis et Robertus de Tornaco qui erant cognati ejus germani, coeperunt monere comitem Tolosae ut rediens ad cor mandatis Ecclesiae obediret: sed cum nihil profecissent, comes cum rancore et indignatione recessit a comite

Montis-fortis; **[0606A]** homines etiam Tolosae qui erant in obsidione Vauri, recesserunt ab exercitu. Inhibuit etiam comes Tolosae civibus Tolosanis, ne ulterius deferrent victualia apud Vaurum. Hic narrandum est quoddam scelus comitum Tolosae et Fuxi nequissimum: proditio inaudita.

CAPUT L.

Peregrini multi proditorie a comite Fuxensi, instigante Tolosano interficiuntur.

Dum fieret colloquium, sicut diximus, prope Vaurum, de pace inter comitem Tolosae et sanctam Ecclesiam reformanda, veniebat multitudo peregrinorum de Carcassona ad exercitum: illi autem doli ministri, traditionis artifices, comes videlicet Fuxensis, Rogerus Bernardi filius ejus et Geraldus de **[0606B]** Pepios et multi de hominibus comitis Tolosae, posuerunt se in insidiis cum infinitis ruptariis in quodam castro quod vocatur Mons-Gandii prope Podium Laurentii: quo cum peregrini devenirent, illi insurrexerunt in eos, et quia inermes erant et proditionis ignari, ex ipsis innumerabiles occiderunt, omnemque occisorum pecuniam Tolosam deportantes, ibi inter se diviserunt. O beata occisorum agmina! o pretiosa in conspectu Dei mors sanctorum! (Psal. CXV.) Nec silendum est quod, dum carnifices praedicti peregrinos occiderent memoratos, sacerdos quidam peregrinus confugit ad quamdam ecclesiam, quae prope erat, ut pro Ecclesia moriens in ecclesia moreretur. Traditor autem ille pessimus Rogerus Bernardi, filius comitis Fuxi, **[0606C]** a patris sui non degenerans pravitate, sacerdotem secutus est memoratum: ingrediens autem audacter ecclesiam, ipsumque aggrediens, qualis homo esset inquisivit. «Peregrinus, inquit, sum sacerdos.» Ad quem carnifex: «Ostende mihi, inquit, quod sis sacerdos.» At ille, amoto caputio a capite (erat capa indutus), ostendit ei characterem clericalem: crudelissimus autem ille loco sancto non deferens vel personae, elevata ascia acutissima quam tenebat, sacerdotemque per medium characterem validissime percutiens, ministrum Ecclesiae in ecclesia interfecit. Jam ad id quod dimisimus redeamus. Non credimus autem praetermittendum quod comes Tolosanus, immanis Christi hostis et crudelissimus **[0606D]** persecutor, in castro Vauri in quo erat fons et origo totius haereseos, quia non erat comitis Tolosae, imo a multis annis expugnaverat Tolosanum ob solum Christianae religionis odium, quemdam seneschallum suum latenter miserat in castrum Vauri, pluresque milites ut castrum defenderent contra nostros: quos, capto castro, comes noster ibi reperit, et diu tenuit vinculatos. O novum proditionis genus! intus milites suos ad castrum defensionem posuerat, foris quasi praebens auxilium a Tolosa deferri victualia permittebat. Sicut enim supra diximus, in initio obsidionis Vauri, deferebantur ad exercitum victualia sed modica a Tolosa, sed licet venirent victualia a Tolosa, comes tamen Tolosae districte inhibebat ne machinae afferrentur. **[0607A]**

Cives etiam Tolosani circa quinque millia admonitione venerabilis episcopi sui Fulconis in auxilium nostrorum ad obsidionem venerant saepedictam. Ipse etiam episcopus pro fide Catholica exsulans, ibi advenit: modum autem egressionis ejus a Tolosa non duximus superfluum enarrare.

CAPUT LI.

Fulco episcopus Tolosanus episcopatu pulsus, magna animi constantia exsulat, paratus etiam cervicem gladio pro Christi nomine praebere.

Erat quodam die episcopus apud Tolosam. Sabbato videlicet post mediam Quadragesimam, et, sicut mos est in episcopalibus ecclesiis, volebat die illa ordines celebrare: verumtamen comes Tolosae tunc erat in civitate, qui pro excessu multiplici, ab apostolicae sedis legatis nominatim erat excommunicatus: **[0607B]** itaque in aliqua villa in qua erat, non poterat quis divina mysteria celebrare. Misit igitur ad comitem episcopus humiliter rogans et monens, ut ipse causa ludendi exiens a civitate, iret spatiatum, donec solummodo episcopus ordines celebrasset. Tyrannus autem in furorem conversus, misit ad episcopum militem unum, mandans et sub periculo capitis districte praecipiens, ut de civitate Tolosa et de tota terra comitis citius egrederetur. Vir autem venerabilis haec audiens, in fervore spiritus, mente intrepida, clarissimo vultu, tale fertur militi dedisse responsum: «Comes, inquit, Tolosanus, non me fecit episcopum, nec per ipsum hic ordinatus sum, vel pro ipso: ecclesiastica me elegit humilitas; **[0607C]** non intrusit violentia principalis, non exeo propter eum; veniat, si audeat, paratus sum excipere gladium, ut pertingam ad majestatem per calicem passionis; veniat tyrannus stipatus militibus et armatus, solum me reperiet et inermem; attendo brachium; non timebo quid faciat mihi homo (Psal. CXVII).» O constantia animi! o mirificum robur mentis! Manens igitur intrepidus ille Dei famulatus, de die in diem exspectabat tyranni gladium; sed cum ille non auderet eum interficere, utpote qui Ecclesiae Dei jampridem mala intulerat tot et tanta, timebatque, ut vulgo dicitur, pelli suae. Postquam episcopus quadraginta dies in illa mortis exspectatione peregerat, de civitate egredi proposuit Tolosana: die igitur quodam in octavis Resurrectionis **[0607D]** Dominicae, egrediens episcopus de civitate, ad comitem nostrum qui erat in obsidione Vauri devenit. Nostri autem in expugnatione castrum continue laborabant; adversarii vero utpote superbissimi, se instantissime defendebant: nec silendum est quod sedentes in equis ferro coopertis, super muros discurrebant in derisum nostrorum, ut sic videlicet ostenderent muros amplissimos et fortissimos se habere.

CAPUT LII.

Vaurum a Catholicis expugnatur, ibique multi nobiles viri suspendio necantur, alii flammis traduntur.

Quodam praeterea die erexerunt nostri prope muros castris castella quaedam de lignis, in cuius summitate Christi milites posuerant signum. Adversarii **[0608A]** vero ad crucis vexillum instantius cum machinis jacentes, inde supradictae crucis brachium confregerunt: statim canes impudentissimi, tantum emisere ululatum pariter et cachinnum, ac si de confractione crucis maximam victoriam reportarent; sed dedicator crucis injuriam istam miraculose et manifestissime vindicavit. Contigit autem non multo post res mirabilis et mirifice extollenda, quod crucis inimici, qui de crucis confractione exsultaverant, cruce suas injurias vindicante, in festo Crucis capti fuerunt, sicut inferius ostendemus. Dum res ita ageretur, fecerunt nostri fieri machinam, quae vulgo catus vocatur: quae cum parata esset, traxerunt eam usque ad fossatum castris. Post haec attulerunt nostri in magno conamine ligna et ramos, **[0608B]** facientesque fasciculos de ipsis lignis et ramis, projiciebant in fossatum ut implerent illud; adversarii vero, utpote astutissimi, fecerunt viam quamdam subterraneam pertinentem usque prope machinam nostram, exeuntesque de nocte per viam illam, ligna et ramos quos nostri in fossatum projecerant extrahebant, et deferebant in castrum. Quidam insuper de adversariis, accedentes prope saepedictam machinam, illos qui sub protectione machinae fossatum implere non cessabant, uncinis ferreis latenter et fraudulenter ad se trahere nitebantur. Quodam praeterea nocte exeuntes adversarii a caastro per viam subterraneam intraverunt in fossatum, jacentesque instantissime jaculos ignitos, ignem, **[0608C]** stupam, adipem, et caetera ignis nutritiva, voluerunt comburere machinam supradictam. Duo autem comites Alemanni, custodiebant ipsa nocte vigilias circa machinam: statim clamor attollitur in exercitu, curritur ad arma, machinaeque succurritur: dicti vero comites Alemanni, et qui cum eis erant Teutonici, videntes quod non possent pertinere ad hostes qui erant in fossato, cum probitate magna et sub magno discrimine projecerunt se in fossatum, hostesque suos viriliter aggredientes, retruserunt eos in castrum, prius aliquibus ex eis interfectis et pluribus vulneratis. Interea coeperunt nostri multum turbari, et de captione castris quodammodo desperare, eo scilicet quod quidquid de die in fossato projicere possent, **[0608D]** adversarii de nocte extraherent, et in castrum deferrent: sed dum nostri ita turbarentur, quidam ex eis subtilius excogitantes, adversus hostium insidias utile remedium invenerunt; fecerunt siquidem ante egressum viae subterraneae, per quam hostes egredi consueverant projici ligna viridia et ramos: post haec apposuerunt minuta ligna etiam sicca, ignem etiam, et adipem, et stupam, et caetera ignis incentiva in ipso viae subterraneae egressu; iterum desuper projecerunt ligna et segetes virides et herbam multam: statim fumus ex igne egrediens, ita implevit totam viam subterraneam, quod adversarii ulterius non potuerunt egredi per viam illam prae fumo; fumus etenim qui non poterat in altum prorumpere, propter ligna et segetes virides super **[0609A]** positas, totam, sicut diximus, viam saepedictam implebat: quod videntes nostri solito liberius impleverunt fossatum. Quo impleto, milites nostri et servientes armati, dictam machinam per multos agones ad murum versus trahentes suffosores muro apposuerunt. Illi autem de caastro, ligna, ignem, adipem, sudes etiam acutissimos et maximos desuper machinam projicere non cessabant; sed nostris viriliter ac miraculose machinam defendentibus saepedictam, nec machinam incendere, nec fossosores a muro depellere potuerunt. Dum autem nostri in expugnatione ista instantissime laborarent, episcopi qui aderant et quidam venerabilis abbas curiae Dei Cisterciensis ordinis, qui de mandato legatorum ipsorum vices in exercitu tunc agebat, universusque clerus congregati **[0609B]** in unum cum devotione maxima *Veni, creator Spiritus* decantabant: quod videntes et audientes adversarii, ita, Deo disponente, stupefacti sunt, et vires resistendi pene penitus amiserunt; quia, sicut postea confessi sunt, plus timebant eos cantantes quam pugnantes, psallentes quam insilientes, orantes quam infestantes. Muro igitur perforato, jam nostris intransibilibus, et adversariis cum jam non possent resistere se reddentibus, volente Deo et nostris misericorditer visitante, in festo Inventionis Sanctae Crucis captum est castrum Vauri. Mox eductus est de caastro Aymericus, de quo supra tetigimus, qui fuerat dominus Montis-regalis et alii milites usque ad octoginta; nobilis autem comes proposuit quod omnes patibulo suspenderentur: **[0609C]** sed cum Aymericus, qui erat major inter illos, suspensus fuisset, cadentibus furcis, quae prae nimia festinatione bene non fuerant terrae affixae, videns comes quod mora magna fieret, alios occidi praecipit, quos peregrini avidissime suscipientes occiderunt citius in eodem loco. Dominam etiam castris quae erat soror Aymerici et haeretica pessima, in puteum projectam, comes lapidibus obrui fecit; innumerabiles etiam haereticos, peregrinos nostri cum ingenti gaudio combusserunt.

CAPUT LIII.

Rogerus de Comenge comiti Monfortio se adjungit; sed postea, quam dederat, fidem fallit.

[0609D]

Sciendum est autem quod, cum comes noster esset in obsidione Vauri, quidam nobilis de Wasconia nomine Rogerius de Comenge consanguineus comitis Fuxi, venit ad eum ut se redderet ei: dum autem esset ante comitem in die Parasceves ut faceret ei hominum, comes illa hora coepit casu sternutare; audiens autem dictus Rogerius quod comes unicum sternitum emisisset, vocavit illos qui secum erant in partem, consulens eos, et nolebat illa hora facere quod comiti proposuerat: in terra enim observant auguria stultissimi homines terrae illius, qui firmissime credunt quod, si unum sternitum emisissent ipse vel aliquis habens aliquid agere, non possit ad bonum eis contingere illa die: verumtamen videns ille Rogerius quod nostri illum **[0610A]** super hoc deriderent, timensque ne comes notaret illum de superstitione perversa, quamvis invitus fecit ei hominum et recepit ab eo terram suam, mansitque in ejus servitio diebus multis; sed postea a fidelitate quam ei fecerat, miser et miserabilis resiliivit. Non credimus autem praetermittendum miraculum quoddam quod apud Vaurum relatione veridica cognovimus accidisse. Cujusdam militis cruce signati capa, nescio quo infortunio, comburebatur; contigit autem miraculoso Dei iudicio quod combusta tota capa, sola illa particula, in qua

crux assuta erat, remansit integra et penitus incombusta. Audiens autem dominus Podii Laurentii Sicardus, qui quondam fuerat cum comite nostro, [0610B] sed ab eo recesserat quando captum est Vaurum, timore ductus, dimittentes castrum Podii Laurentii, Tolosam cum suis militibus properavit. Erat autem Podium Laurentii, quoddam nobile castrum, tribus leugis distans a Vauro in dioecesi Tolosana: quod cum recuperasset comes noster, dedit illud Guidoni de Lucio viro nobili et fideli, qui statim illud intravit et munivit. Interea episcopus Parisiensis et Ingelrannus de Corti, et Robertus de Tornaco, et Ivellus de Meduana recedentibus, capto Vauro, ad propria remearunt. Capto castro Vauri, cum venissent nostri in castrum, homines comitis Tolosani attendentes etiam quod ipse comes recessisset cum rancore a comite nostro: praeterea inhibuerat ne deferrentur ad exercitum machinae et [0610C] victualia a Tolosa; insuper et praecipue quod idem comes per legatos D. papae, pro multis excessibus excommunicatus erat et expositus; his, inquam, omnibus diligenter inspectis, proposuit ut comitem illum, quasi jam aperte damnatum, manifestius impugnarent. Comes igitur noster movens castra, coepit tendere ad quoddam castrum, quod dicitur Mons-Gandii, ubi a comite Fuxi peregrini fuerant interfecti. Factum est autem, dum exercitus tenderet ad castrum illud, et dum adhuc aliquantulum longe esset, apparuit in loco illo, ubi occisi fuerant peregrini a comite Fuxi, columna ignis videntibus nostris, lucens et descendens super corpora occisorum. Venientes autem nostri ad locum, viderunt [0610D] omnes occisos jacere resupinos, brachiis in modum crucis extensis. O res mira! Istud audiui miraculum ab ore venerabilis episcopi Tolosani Fulconis qui praesens erat: apud praedictum ergo castrum comes accedens, illud funditus evertit; homines enim castrum effugerant prae timore. Inde perrexit comes noster ad aliud castrum, quod dicitur Casser, et erat proprium comitis Tolosani. Interim comes Tolosae venit ad Castrum-novum: erat autem castrum illud nobile, quod comes praedictus igne succendit, timens ne caperetur a nostris et vacuum dereliquit. Veniens comes noster ad castrum de Casser, obsedit illud; milites autem comitis Tolosae qui erant in castro illo, licet fortissimo, videntes quod diu castrum illud tenere non valerent, reddiderunt [0611A] se comiti tali conditione: Promiserunt quod redderent nostris omnes haereticos qui erant in castro, ipsi autem evaderent: factumque est ita; erant enim in castro illo multi haeretici perfecti. Intraverunt igitur castrum episcopi qui erant in exercitu, coeperuntque haereticis praedicare, volentes eos ab errore revocare: sed cum nec unum convertere potuissent exierunt a castro; peregrini autem arripientes haereticos ferme sexaginta, eos cum ingenti gaudio combusserunt. Hic autem manifestissime apparuit, quantum comes Tolosae haereticos diligeret, cum in modicissimo ipsius comitis castro, inventi sunt haeretici perfecti amplius quam quinquaginta.

CAPUT LIV.

Clerus Tolosanus Christi corpus religiose deferens, urbe ipsa haereticorum nutrice et interdicta excedit.

[0611B]

His gestis, episcopus Tolosae qui erat in exercitu, mandavit praeposito ecclesiae aliisque clericis ut de civitate Tolosana egredierentur: qui statim iussa complentes, nudis pedibus cum corpore Christi egressi sunt Tolosa. Capto autem castro de Casser, comes noster progrediens, venit ad aliud castrum comitis, quod dicitur Mons-ferrandus: erat autem ibi frater comitis Tolosae, nomine Balduinus, quem frater suus miserat ut defenderet castrum illud; veniens comes ad castrum, obsedit illud. Post paucos autem dies, nostris insultum facientibus, videns comes Balduinus (sic enim vocabatur), [0611C] quod diu resistere non valeret, reddidit castrum tali pacto, quod ipse cum suis egredieretur liber, et liberatus praestitit etiam iuramentum, quod ipse de caetero Ecclesiam vel comitem nostrum nullatenus impugnaret, imo si vellet comes noster, ipse eum contra omnes et in omnibus adjuvaret. Egressus igitur comes Balduinus de castro venit ad fratrem suum comitem videlicet Tolosanum; sed post paucos dies, rediit ad comitem Montis-fortis, veniensque ad eum rogavit ut comes ipsum in hominem recipere dignaretur, et ipse ei in omnibus et contra omnes fideliter deserviret. Quid ultra? Annuuit comes, reconciliatus est comes Balduinus Ecclesiae, de ministro diaboli, factus est minister Christi, fideliter [0611D] quippe se habens, toto nisu hostes fidei ab illo die et deinceps expugnavit. O respectus! o misericordia Redemptoris! Ecce duo ex eodemque patre fratres, sed inter se longe dissimiles: qui enim per prophetam dixit: *Jacob dilexi, Esau autem odio habui* (Malach. I; Rom. IX), unum istorum incredulitatis limo infixum deserens, alterum mirabiliter et misericorditer eripuit secreto suo consilio quo ipse novit. Nec silentio praetereundum quod, cum comes Balduinus exiisset a Monte-ferrando, antequam veniret ad comitem nostrum, quidam ruptarii, peregrinos qui a peregrinatione S. Jacobi redibant, in cruesignatorum odium spoliaverunt: quod audiens comes Balduinus, diligenter inquisivit qui essent qui hoc fecerant, et omnia quae a peregrinis rapuerant [0612A] ex integro reddi fecit: hoc fecit nuntium futurae probitatis et fidelitatis comes nobilis Balduinus. Capto Monte-ferrando et quibusdam aliis castris per circuitum, munito etiam a nostris castello novo, quod, sicut supra dictum est, comes combusserat Tolosanum, transiens comes noster fluvium Tarni, venit ad quoddam castrum quod dicitur Rabatense in territorio Albigeni: quod cum ei redditum fuisset a burgensibus, inde vadens, proficiens et succrescens, sex alia castra nobilia pari modo, sine conditione aliqua acquisivit, quorum ista sunt nomina: Monsacutus, Galliacum, Causacum S. Marcellus, Guespia, S. Antoninus. Castra ista invicem prope posita comes Tolosae abstulerat vicecomiti Biterrensi.

CAPUT LV.

Prima Tolosae obsidio per Barrensem et Montfortiensem comites.

[0612B]

His gestis, nuntiatum est comiti nostro quod comes de Barro ad Christi militiam properans esset Carcassonnae: quo audito, comes gavisus est gaudio magno valde; magna enim dicebant de comite illo: nostri etiam de adventu ejus plurimum confidebant; sed longe aliter se res habuit quam sperabamus, ut ostenderet Dominus nomini suo dans gloriam, in se non in homine confidendum. Misit vero comes noster ad dictum comitem milites, qui eum adducerent versus Tolosam super quamdam ripariam, ubi ipse comes noster et exercitus ejus ei occurrere **[0612C]** deberent; et factum est ita. Comes autem Tolosae, et comes Fuxi, et hostium multitudo audientes exercitum venire versus Tolosam, pergunt ad dictam ripariam; non enim distabat ultra dimidiam leugam a Tolosa. Ibi convenerunt nostri ex una parte, hostes ex alia; ipsi vero adversarii timentes ne transirent nostri pontem qui erat super ripariam, citius dirui fecerant; nostri vero circumeuntes ut possent vadum aliquod invenire, invenerunt alium pontem, sed et ipsum tunc adversarii diruebant: sed nostri cum maxima probitate, quidam super pontem, quidam per aquam natantes fluvium transierunt, hostesque suos usque ad ipsas portas Tolosae viriliter effugarunt. Inde redeuntes ad ripariam, ibi quidem manserunt nocte illa, **[0612D]** etiam ibi datum fuit consilium ut obsiderent Tolosam in crastino. Igitur nostri moverunt Tolosam; ibi fixere tentoria ante portas. Fuit in obsidione illa comes de Barro et plures nobiles viri de Alemannia. Obsessa est igitur ex una parte civitas, non enim sufficiebant nostri ut a parte alia obsiderent. Erat autem in civitate comes Tolosanus, et comes Convenarum cognatus ejus qui eum, quantum poterat, adjuvabat. Comes etiam Fuxi et alii milites infiniti, cives etiam Tolosani, quorum erat innumerabilis multitudo. Quid plura? Ad comparisonem multitudinis obsessorum, paucissimi videbantur. Quia vero longum esset insultus omnes illius obsidionis exprimere, istud breviter est dicendum, quod quotiescunque adversarii exhibant ut nostros infestarent **[0613A]** nostris viriliter resistentibus, cum confusione compulsi sunt civitatem introire. Quodam etiam die, cum exiissent hostes, nostri audacius ipsos redire in civitatem compellerent, in ipso insultu occiderunt cognatum comitis Comigensis, et Willelmum de Rupe-forti, fratrem episcopi Carcassonnae Bernardi, de quo superius fecimus mentionem. Alio praeterea die, dum pransi essent nostri, et, ut mos est, post prandium pausarent in meridie (aestas quippe erat), scientes adversarii nostros quiescere, exeuntes per quamdam occultam viam, in exercitum irruerunt: surgentes autem nostri hostibusque viriliter resistentes, in civitatem ipsos redire compellebant. Dum haec fierent, Eustachius de Quen et Simon castellanus de Malpha, viri nobiles qui ab **[0613B]** exercitu exierant ut praeberent conductum illis qui ad exercitum victualia afferebant, eadem hora intrabant ad exercitum victualia conducentes, et dum essent in ingressu exercitus, obviarunt eis hostes, qui, ut diximus, exierant de civitate, ipsosque capere attentarunt; sed, illis viriliter se defendentibus, unus ex adversariis jacto gladio, ut eis mos est, dictum Eustachium in latere percutiens, ipsum occidit. Castellanus autem Malphae per multos labores et per mirae probitatis exercitia vivus et sanus evasit. Facta est caristia magna in exercitu, deficientibus victualibus; insuper vero bona dicebantur de comite Barrensi, cunctis qui erant in exercitu sinistram de illo gerentibus opinionem. O justum **[0613C]** Dei iudicium! sperabatur ab hominibus quod comes ille mirabilia esset factururus, hominesque plus justo de homine praesumebant; sed Deus qui per prophetam dixerat: *Gloriam meam alteri non dabo* (Isa. XLVIII), sciensque si nostri in illa obsidione multum proficerent, attribueretur homini et non Deo, noluit ibi magnifice operari. Videns igitur comes noster quod nihil proficeret, sed magnum dispendium fieret, et promotio negotii Christi detrimentum pateretur, recedens ab obsidione Tolosae, venit ad castrum quoddam, versus terram comitis Fuxi, quod dicitur Alta-ripa. Quod castrum cum munivisset servientibus, ad castrum Apamiarum pervenit: et ecce subito venerunt ruptarii apud Altam-ripam; homines autem castrum statim voluerunt **[0613D]** capere servientes, quos comes noster ibi dimiserat et tradere ruptariis; illi autem recipientes se in munitione castrum, quae modicae erat fortitudinis, coeperunt se defendere. O tridiosa traditio! O scelus nequam! Videntes autem servientes saepe dicti quod non possent resistere, dixerunt ruptariis quod redderent illis munitionem, dummodo paterentur illos abire vivos et indemnes: et factum est ita. Sed non multo post comes noster transiit per castrum supradictum et totum illum succendit. Movens comes noster ab Apamiis, venit ad castrum quod dicitur Varille prope Fuxum: quod combustum et vacuum inveniens, gente sua munivit. In **[0614A]** terra comitis Fuxi penetrans, castella ipsius plurima devastabat, ipsum etiam burgum Fuxi totum combussit. Peractis igitur circa Fuxum octo diebus, destructisque arboribus, vineis exstirpatis, comes noster Apamias est reversus: venerant autem ad ipsum comitem Caturcensis, episcopus missus a nobilibus territorii Caturcensis supplicantibus ut accederet ad eos comes, et ipsi constituentes eum dominum, ab eo acciperent terras suas; comes autem Tolosanus dominium habuerat in territorio Caturcensi. Tunc rogavit comes nobilis, comitem de Barro et nobiles de Alemannia ut irent cum eo: qui omnes concesserunt et se ituros promiserunt. Ire igitur coeperunt; sed cum venirent prope Castrum-novum **[0614B]** comes de Barro a promissione quam comiti fecerat resiliavit; nec famae suae providens, vel honori, dixit ei quod nullatenus iret cum ipso. Mirati sunt omnes, comes noster vehementissime conturbatus, supplicavit ipse, rogaverunt universi et nihil proficere potuerunt. Mox quaesivit nobilis comes ab Alemannis, si vellent ire cum eo: qui promiserunt libentissime se ituros. Movens igitur comes noster, tendens versus Caturcum, comes autem de Barro, aliam viam tendens, coepit tendere Carcassonam. In ipsa discessione, tantum opprobrium sustinuit comes de Barro, quod non posset de facili explicari: illi enim qui erant in exercitu usque eo convitiis ipsum persequabantur publice, quod prae confusione **[0614C]** non audemus dicere et scribere quae dicebant. Sicque factum est justo Dei iudicio ut, qui veniens ad terram Albigenis, in civitatibus et castellis honorabatur ab hominibus, ab omnibus timebatur, rediens confunderetur ab omnibus, in omnium oculis vilis factus. Tendens comes noster Caturcum, transiit per quoddam castrum quod erat comitis Tolosae, nomine Caslutium in territorio Caturcensi, et impetu facto, totum Castrum burgum extrinsecus succendit. Inde veniens Caturcum honorifice est susceptus, et factis ibi paucis diebus, ivit cum Alemannis supradictis, conducens eos usque ad villam quae dicitur Rupis-amatoris: inde redierunt Alemanni in terram suam; comes autem cum paucissimis Caturcum est reversus; et dum esset **[0614D]** comes Caturci, nuntiatum est ei duos de militibus suis, Lambertum videlicet de Turcio et Galterum de Langatone fratrem episcopi Cantuariensis ^[6], a militibus comitis

Fuxensis esse captos. De modo captionis eorum, sicut ab ore utriusque ipsorum audivimus, aliquid breviter exprimamus. Equitabant quadam diem dicti milites prope terram comitis Fuxi, cum multis de indigenis: quod cum audisset comes Fuxi, cum maxima multitudine insecutus est eos; indigenae autem qui erant cum nostris, qui, sicut dicitur, prodicionem istam fecerant, ut viderunt multitudinem venientem, statim omnes fugerunt; ita nostri tantum sex remanserunt: **[0615A]** circumdantes igitur illos sex undique adversariorum plurimi (comes enim Fuxi fugientes indigenas insequabatur), equos ipsorum omnes occiderunt. Amissis igitur equis, nostri inimicorum circumdati multitudine se viriliter defendebant: tunc quidam adversariorum qui erat inter alios nobilior, cognatus comitis Fuxi, dixit praefato Lamberto, ipsum siquidem noverat, ut se redderet: quod audiens vir multae probitatis: «Nondum venit, inquit, hora.» Tum, ut vidit quia non posset evadere: «Tali, inquit, conditione nos reddimus, si quinque nobis promiseris, videlicet quod non occides nos, vel membra truncabis: praeterea honesta tenebimur custodia, nec nos ab invicem separabis, et nos ad competentem induces redemptionem, **[0615B]** nec in aliena potestate nos pones: si haec omnia firmiter promiseris, sic nos tibi reddemus; quod si nolueris, parati sumus mori, sed confidimus in Domino quia non moriemur soli, sed carissime nos vendentes, auxiliante Christo, prius ex vobis plurimos occidemus; nondum ligatas habemus manus, nec capietis nos libere nec impune. Audiens dictus miles verba Lamberti, promisit omnia quae petebat libentius facturum. Veni igitur, dixit Lambertus, et super hoc in manu mea praestes fidem.» Ille autem non fuit ausus accedere ad eum, nisi nostri ipsum prius securum fecissent. Assecuravit eum Lambertus et alii quinque; accessit ille ad eos et tali conditione captos duxit **[0615C]** secum: qui mox qui promiserat male servans, tradidit eos comiti Fuxensi. Comes autem ille maximis catenis ligatos in tam deterrimo et tam angusto posuit carcere, quod nec stare, nec extenti jacere valebant; lumen etiam non habebant nec candelam, et solummodo dum comedebant, unum brevissimum foramen in illo erat ergastulo, per quod cibaria eis porrigebantur. Ibi longissimo tempore eos tenuit comes Fuxi, donec multa pecunia sunt redempti. Nunc ad id quod dimisimus revertamur. Peractis apud Caturcum comes nobilis negotiis, pro quibus illuc advenerat, proposuit abire in terram Albigensem. Rediens igitur a Caturco, transiensque per castella sua, et visitans marchias suas, **[0615D]** versus Apamias remeavit. Venit igitur ad quamdam munitionem prope Apamias, et invenit eam contra se munitam, erant quidem in ea sex milites et homines multi; comes vero ipsa die munitionem illam non potuit capere, sed in crastino mane insultu facto, porta succensa, suffosso muro, ipsam munitionem vi cepit et destruxit, tribus militibus qui erant in ea et hominibus interfectis, tres solum milites ad consilium suorum reservavit, quia promiserant quod facerent reddi Lambertum de Tureyo et Galterum de Langatone Anglicum, quos, sicut dictum est, comes Fuxi tenebat: inde Apamias comes noster pervenit; et dum esset ibi, nuntiatum est ei quod homines de Polio Laurentii, facta prodicione, tradiderant villam Sicardo, qui **[0616A]** fuerat dominus castri: et jam tam ipse Sicardus cum suis militibus, quam homines illi milites Guidonis de Luceio qui custodiebant castrum in munitione positos impugnarent, sicut enim praediximus, comes noster, castrum illud dederat dicto Guidoni: Quo audito, turbatus est comes, in auxilium militum properare coepit; et cum venisset ad Castrum-novum, venit ad eum qui diceret milites dicti Guidonis turrem Podii Laurentii reddidisse adversariis, et vere sic erat, omnia moenia castri: quidam siquidem miles, cui praecipue Guido saepedictus custodiam commiserat castri sui, pecunia, ut dictum est, mediante, reddiderat adversariis turrem praedictam; sed post aliquot dies cum de prodicione in curia comitis accusaretur miles ille, et nollet se **[0616B]** defendere per duellum, memoratus Guido illum patibulo suspendi fecit. Dimissis comes apud Castrum-novum quibusdam militibus suis ad munitionem castri, ipse ivit Carcassonam; verumtamen antequam recederet a Castro-novo, quosdam milites et balistarios miserat apud Montem-ferrandum, ut custodirent castrum illud, jam enim comes Tolosae et caeteri adversarii fidei vires resumpserant resistendi, videntes comitem nostrum esse quasi solum, et discurrebant per terram ut possent castra quae amiserant per prodicionem recuperare. Dum esset comes noster Carcassonae, nuntiatum est ei quod adversarii sui in gravi multitudine veniebant ad obsidendum Castrum-novum: quo audito, comes **[0616C]** turbatus est valde: statim misit comes ad milites suos qui erant in Castro-novo et mandavit ne timerent a facie adversariorum, quia ipse veniret et adjuvaret eos.

CAPUT LVI.

Comes Tolosanus, Castrum-novum et Simonem comitem illud defenaentem obsidet.

Quadam igitur die Dominica, cum esset comes Carcassonae et audisset missam et divinis sacramentis communicasset, iturus statim ad Castrum-novum, conversus quidam Cisterciensis qui aderat, coepit consolari eum et, quantum poterat, animari. Cui vir nobilis totum de Deo praesumens: «Putatis, inquit, quod timeam; Christi geritur negotium, universa pro me orat Ecclesia; scio quod non **[0616D]** poterimus superari.» His dictis, ad Castrum-novum vir nobilissimus properavit; verum quaedam castella prope Castrum-novum jam a dominio ejus recesserant, et de hominibus quos in castris illis posuerat, plures jam fuerant ab adversariis per prodicionem interfecti. Dum igitur esset comes noster in Castro-novo, ecce comes Tolosae, et comes Fuxi, et Gasto de Bearnio, et quidam nobilis Wasconiae cum infinita multitudine a Tolosa egressi, properabant ut obsiderent Castrum-novum. Veniebat etiam cum adversariis ille pessimus apostata, ille praevaricator, iniquus filius diaboli, minister Antichristi, Savaricus videlicet de Malleone omnem excedens haereticum, omni deterior infideli (I Tim. V), impugnator Ecclesiae, Christi hostis. O virum, **[0617A]** imo virus pessimum, Savaricum dico, qui scelestus et perditus, et pudens et imprudens, currens adversus Deum exerto collo, etiam impugnare ausus est Ecclesiam sanctam Dei! o hominem apostasiae principem, crudelitatis artificem, perversitatis actorem! o hominem malignorum participem, o perversorum consortem, o hominem opprobrium hominum, o virtutis ignarum, o hominem diabolicum, imo totum diabolium! Audientes nostri tantam multitudinem advenire, consuluerunt

quidam ex ipsis comiti ut aliquos de suis dimittens ad defensionem castris, secederet ad Fanum-Jovis, vel etiam Carcassonam: sed habito saniori consilio, Deo melius providente, adversariorum adventum in Castro-novo comes voluit expectare. **[0617B]**

Nec silendum quod, cum comes esset in Castro-novo, et jam quasi esset in manu inimici, ecce missus a Deo Guido de Luceio cum quinquaginta ferme militibus supervenit, siquidem miserat omnes comes nobilis regi Arragonensi in auxilium contra Turcos de quorum adventu exhilaratus est comes, omnium nostrorum animi confortati. Rex autem ille utpote pessimus, qui nunquam dilexerat negotium fidei vel comitem nostrum, militibus quos comes miserat in ejus auxilium, valde inurbanum se exhibuit, imo etiam, dum milites ipsi redirent ad comitem nostrum, de mandato ipsius comitis per litteras eis facto, rex perfidissimus, sicut dictum fuit, ipsis nostris militibus ad capiendos eos **[0617C]** in via insidias praeparaverat: innotuit saepedictis militibus proditio, et a strata publica declinaverunt. O crudelis pii operis recompensatio! o tanti servitii dura stipendia. Jam propositum exsequimur. Comite igitur apud Castrumnovum, secretius inimicorum suorum adventum expectante, ecce quodam die subito, cum infinita multitudo venerant hostes qui quasi locustae terram operientes, circumquaque discurrere coeperant: ut autem appropinquaverant castris, statim homines de burgo exteriori, per desuper murum se praecipitantes, et ad adversarios transferentes, burgum ipsis in primo accessu dimiserunt. Intrantes igitur adversarii burgum, coeperunt huc illuc discurrere, laetabundi, gaudentes. Comes vero noster tunc erat in mensa; **[0617D]** armantes autem se nostri postquam comederant, de castris sunt egressi et quotquot de adversariis in burgo invenerunt citius effugarunt, fugientesque adversarios et tremantes de burgo viriliter ejecerunt. Quo facto, comes Tolosae et qui cum ipso erant fixerunt tentoria a parte castris super montem: post haec ita fossatis, lignis, repagulis se cinxerunt, ut non tam obsidentes, quam obsessi viderentur, videbaturque quasi fortior, et ad accessum difficilior locus, in quo erat exercitus obsidentium, quam castrum obsessum. Cum autem sero esset, adversarii intraverunt burgum; erat enim hominibus vacuum, quia nostri propter paucitatem, non poterant illud munire; non enim erant in castris inter milites et servientes amplius quam **[0618A]** quingenti homines, cum hostes fere centum millia esse crederentur. Timentes autem hostes qui burgum intraverant, ne nostri expellerent eos, sicut antea fecerant, ipsum burgum lignis et quibuscunque potuerunt munierunt a parte murorum, ne ad eos exire possent, murumque forinsecum qui erat inter burgum et exercitum pluribus locis perforarunt, ut liberius fugere possent, si necessitas immineret. In crastino autem exeuntes nostri de castris, et quidquid adversarii fecerant destruentes, ipsos de burgo sicut prius fecerant projecerunt, et fugientes usque ad tentoria sunt secuti: nec silendum credimus in quo tunc discrimine nobilis erat comes: comitissa quippe erat apud Vaurum; primogenitus ejus Almaricus apud Fanum-Jovis infirmabatur; **[0618B]** filia, quam in terra illa genuerant, nutriebatur apud Montem-regalem, nec poterat alter alterum videre, vel in aliquo subvenire: illud quoque suppressum non est quod, licet nostri essent paucissimi, omni die exhibant, hostesque crebrissime et validissime impetebant, nec enim sicut jam diximus, nostri videbantur obsessi, sed potius obsidentes, tot vero repagulis, sicut dictum est, adversarii se cinxerant, quod nostri ad eos intrare non poterant, licet ardentissime affectarent. Illud quoque adjiciendum est quod servientes nostri ad hostium oculos, quotidie equos nostrorum longe a castris ad dimidiam leugam ad aquandum ducebant; vineas etiam quae erant prope exercitum pedites nostri, videntibus et invidentibus adversariis, **[0618C]** quotidie vindemiabant; erat enim tempus vindemiarum. Quadam autem die, pessimus ille traditor comes Fuxi et filius ejus Rogerius Bernardi, non impar malitia, et magna pars exercitus venientes prope castrum, voluerunt impugnare nostros qui prae foribus castris armati stabant. Videntes autem nostri illos appropinquare cum maxima ipsos impetentes, ipsumque filium comitis Fuxi et plures alios de equis praecipitantes, ad sua cum confusione tentoria redire compulerunt. Et quia non possemus omnes insultus et eventus illius obsidionis ad plenum exprimere, istud breviter asserimus, quod quotiescunque adversarii ad nostros **[0618D]** accedere ausi sunt, causa alicujus impetus faciendi, nostri tota die ante portas foris castrum manebant, bellum desiderantes, ipsos cum maxima eorum erubescencia in sua tentoria reduxerunt. Cum haec aguntur, vicina castra per circuitum recesserunt a dominio comitis nostri et reddiderunt se comiti Tolosano. Die quadam illi de Cabareto miserunt ad comitem Tolosae et mandaverunt ei ut veniret vel mitteret ad eos, et ipsi statim ei reddiderunt Cabaretum: castrum autem Cabareti distabat a Castronovo quinque leugis. Nocte igitur quadam moventes adversariorum plurimi a castris suis missi a comite Tolosano, coeperunt ire ut acciperent Cabaretum: cum autem essent hostes nostri in itinere, divina disponente clementia, **[0619A]** viam quae ducebat Cabaretum perdiderunt, et diutius deviantes per invia ad saepedictum castrum Cabareti pervenire nequiverunt; sicque post longas vagationes ad castra, unde exierant, sunt reversi. Interea erigi fecit comes Tolosae machinam quae dicitur mangonellus, coepitque jacere mangonellus in castrum, sed obfuit nostris in modico aut in nullo. Post aliquot autem dies parari fecit comes Tolosanus machinam quamdam mirae magnitudinis, ad diruendum murum castris; jaciebantur autem in machina illa maximi lapides, et quidquid contingere poterant diruebant. Cum jecissent autem hostes in machina praefata per multos dies, accessit ad comitem Tolosae quidam suus jaculator et dixit ei: «Ut quid in machina illa tot et **[0619B]** tanta expenditis, ut quid muros castris hujus destruere satagitis, nonne videtis quotidie quod usque ad tentoria nostra veniunt hostes nostri, et exire non audetis? Certe deberetis velle quod ferreus esset murus, ut ad nos accedere non valerent.» Contingebat siquidem in illa obsidione praeter solitum res mirabilis; quia, cum obsidentes obsessos soleant impugnare, obsessi nostri jure contrario, suos impetebant crebrius obsessores; nostri praeterea adversarios deridebant in haec verba: «Cur in machina vestra et tanta et tot expenditis, in diruendo diutius laboratis? Credite nobis; nos ab expensa vobis parcemus, nos expediemus vos a labore, viginti solummodo marchas **[0619C]** nobis date et nos ipsius muri centum cubitos in longitudine funditus diruentes, terrae faciemus adaequari, ita ut si ausi fueritis, nonobstante muro ad nos libere transeat.» O virtus animi! o fortissimum robur mentis! Die quadam exiens comes noster a castris, tendebat ut discinderet machinam supradictam; adversarii autem tot circa machinam illam fecerant repagula fossataque, quod nostri ad eam pertingere nequiverunt: vir autem fortissimus, comes videlicet noster, sedens in

equo, fossatum quoddam amplissimum et profundum transire voluit, et in suos irruere audacius inimicos. Quod videntes quidam de nostris, discrimenque inevitabile si comes istud faceret attendentes, arripientes ipsum per frenum, **[0619D]** tenuerunt ne se morti exponeret imminenti: quo facto, omnes nostri, nullo de suis amisso, ad castrum redierunt, pluribus de adversariis interfectis. Rebus sic se habentibus, misit comes noster marescallum suum Guidonem de Levis, virum fidelem et armis strenuum, ut a Fano-Jovis et Carcassonae faceret victualia deferri ad comitem, hominibus etiam Carcassonensibus et Biterrensibus praeciperet, ut ad comitis auxilium festinarent; sed cum nihil proficere posset, *omnis quippe terra corruperat viam suam* (Gen. VI), ad comitem remeavit. Comes iterum remisit eum, et cum eo virum nobilem Matthaeum de Marliaco fratrem Buchardi: qui venientes ad homines terrae comitis, iterum atque iterum rogaverunt ut ad comitem venirent, **[0620A]** minas precibus adjicientes: sed cum perversi nomines et jam vacillantes, nolentes eos audire, etiam tunc Aimericum dominum Narbonae et cives Narbonenses adierunt, rogantes et monentes, ut ad adjuvandum comitem festinarent: responderunt cives Narbonenses et dixerunt marescallo, quod si Aimericus dominus eorum iret cum eis, ipsi eum sequerentur, ipse vero nullomodo utpote vir multum argutissimus, potuit ad hoc induci. Exeuntes autem dicti milites nostri a Narbona, de tam populosa civitate, vix trecentos homines extraxerunt, et cum venissent Carcassonam, de tota terra illa non potuerunt habere homines plusquam quingentos: quos cum vellent ducere ad comitem, illi nullomodo voluerunt, sed omnes statim ad **[0620B]** propria refugerunt. Interea perfidissimus comes Fuxi, quoddam castrum quod erat Buchardi de Marliaco prope Castrumnovum a parte orientali versus Carcassonam, quod S. Martinus dicitur, et quasdam alias munitiones in circuitu occupaverat et munierat contra nostros. Comes autem mandaverat Buchardo de Marliaco et Martino Algais, qui erant cum comitissa apud Vaurum, ut venirent ad Castrumnovum. Iste Martinus miles erat Hispanus, quondam ex nostris; sed quam pessime postea se habuit in sequentibus ostenditur.

CAPUT LVII.

Acerrimo conflictu, illustrique victoria, cruce signati Fuxi comitem ad arcem Sancti Martini profligant.

[0620C]

Erat autem cum comite nostro miles quidam Carcassonensis de Monte regali Guillelmus cognomine Catus, cui dominus comes terram dederat, ipsumque militem fecerat, quem in tanta familiaritate habebat, quod filiam ipsius comitis dictus Guillelmus levaverat de sacro fonte; comes siquidem et comitissa et omnes nostri de ipso super omnes indigenas confidebant, adeo quod dominus comes proprium suum primogenitum ipsi tradidit aliquando custodiendum. Miserat autem comes a Castronovo ad Fanum-Jovis ut homines de castris vicinis in auxilium comitis adduceret ad Castrumnovum; sed iste omni hoste deterior, omnium **[0620D]** pessimus traditorum, ingratus beneficiis, oblitus amoris, associatis sibi aliquibus indigenis, pari crudelitatis affectu, in tantam nequitiam pariter consenserunt ut marescallum praedictum et socios ejus redeuntes a Carcassona caperent et traderent in manus comitis Fuxensis. O iniquum prodicionis genus! o pestis dura! o crudelitatis artificium! o adinventio diabolica! innotuit autem marescallo praedicto, et ab insidiis declinavit. Nec praetereundum quod plures homines terrae illius, aliqui etiam abbates qui castra multa habebant, recesserunt tunc a comite nostro, et juraverunt fidelitatem comiti Tolosano. O juramentum execrabile! o infidelitas infidelis! Interea Buchardus de Marliaco, et Martinus Algais, et quidam **[0621A]** alii milites comitis nostri venientes a castro Vauri, et ad auxilium comitis properantes, venerunt Saxiacum castrum Buchardi, quia non audebant venire recta via a Vauro ad Castrumnovum. Die autem praecedenti ingressum eorum in Castrumnovum, comes Fuxi, qui eorum adventum praesciebat, exiens ierat ad castrum supradictum, quod dicitur S. Martinus, per quod milites nostri debebant transire, ut impugnaret eos. Nobilis vero comes noster istud sciens, Guidonem de Luceio, castellanum de Malpha, vicecomitem Donges militesque alios usque ad quadraginta, misit suis in auxilium, et mandavit quod in crastino sine dubio, contra praedictum comitem Fuxi, pugnam essent habituri. Missis illis militibus, non remanserunt cum comite **[0621B]** inter milites et armigeros in equis amplius quam sexaginta. Videns autem comes Fuxi quod comes noster misisset suis in auxilium, recedens a castro S. Martini, rediit ad exercitum ut inde assumens armatos, secum rediret ad impugnandum marescallum et eos qui cum eo manebant. Interea comes noster, Guillelmum Catum et milites indigenas qui cum eo in Castronovo erant allocutus est in hunc modum: «Ecce, inquit, fratres charissimi, comes Tolosae et comes Fuxi, viri potentes cum infinita multitudine sanguinem meum quaerunt; ego autem sum in medio hostium quasi solus, rogo vos pro Deo, quatenus si timore vel amore ducti, vultis ire ad eos et a me recedere, **[0621C]** non celetis, et ego sanos et salvos usque ad ipsos faciam vos conduci.» O nobilitas viri! o excellentia principis! Respondens autem alter Judas, Guillelmus videlicet Catus, dixit: «Absit, domine mi, absit ut a vobis recedamus, etenim et si omnes vos reliquerint, usque ad mortem vobiscum perseverabo (Matth. XXVI).» Similiter autem et omnes dixerunt. Sed non multo post, dictus traditor cum quibusdam sociis suis recessit a comite, factus de familiarissimo, crudelissimus persecutor. His ita gestis, marescallus et Buchardus de Marliaco, et qui cum ipso erant summo mane, audita missa, facta confessione et communione Dominici corporis suscepta, ascensis equis ad comitem dirigunt iter suum. Comes autem Fuxensis, sentiens eos venire, **[0621D]** accepta secum de melioribus exercitus totius innumera multitudine equitum armatorum, pluribusque etiam millibus peditum electorum, pugnaturus contra nostros obviam properavit: fecerat autem idem comes tres turmas. Comes autem noster qui erat illa die ante foras Castrinovi, et adventum suorum sollicitus expectabat, videns quod comes Fuxi ad dimicandum contra eos properaret, illos qui secum erant consulit quid facere tunc deberent, diversis diversa sentientibus, dicentibus quibusdam ipsum debere ad custodiam castrum remanere, aliis econtrario dicentibus ut ad auxiliandum suis militibus properaret: vir indefessae virtutis, vir probitatis invictae dixisse

perhibetur: «Paucissimi in castro isto remansimus, totumque Christi [0622A] negotium pendet ex hoc bello; absit ut milites nostri moriantur in praelio gloriosi; ego vivus et ignominiosus evadam; volo vincere cum meis vel cum meis mori; eamus et nos, et, si necesse fuerit, moriamur cum illis.» Quis inter haec se a lacrymis contineret! sic fatur lacrymans, statimque suis properat in succursum. Comes autem Fuxi ut appropinquavit nostris, tres turmas quas fecerat in unam redegit. Hic adjiciendum quod episcopus Caturcensis et quidam monachus Cisterciensis, qui de mandato abbatis Cistercii, de negotio Jesu Christi curam gerebant, veniebant cum marescallo. Qui videntes hostes venientes bellumque imminere, coeperunt hortari nostros ut viriliter se haberent, promittentes firmissime quod, si tam glorioso certamine pro [0622B] fide occumberent Christiana, remissionem adepti peccatorum, omni statim gloria et honore coronati, mercedem reciperent sui certaminis et laboris. Strenuissimi autem milites nostri, certi quidem de praemio, sed et bonam de reportanda victoria spem habentes, hilares et intrepidi hostibus occurrebant; illi autem veniebant in unum conglobati. Ordinaverunt autem ipsi adversarii aciem suam; illi qui in equis sedebant, ferro coopertis incedebant medii; reliqui autem equites ex una parte, pedites vero ex altera optime muniti: habito igitur nostri inter se consilio, quod illos qui habebant equos coopertos prius impeterent. Dum haec fierent, aspiciebant nostri a longe, viderunt comitem nostrum [0622C] exeuntem a Castronovo, et in eorum auxilium properantem: statim duplicata audacia, animosiores effecti, invocato Christo in hostes se medios immiserunt, ipsosque dicto citius penetrarunt; illi autem victi in momento et confusi, fugae praesidia arripuerunt: quod videntes nostri, statim ad pedites qui stabant a parte altera se vertentes, de illis innumerabiles occiderunt. Nec silendum quod, sicut marescallus veridica relatione asseruit, contra unumquemque ex nostris erant hostes plusquam triginta. Agnoscatur igitur operata divinitas; non enim potuit comes noster bello interesse, quamvis sub festinatione maxima adveniret; jam enim suis militibus victoriam dederat victor Christus. Insequentibus igitur nostris fugientes adversarios et [0622D] extremos quosque caedentibus, facta est hostium strages magna; de nostris autem non occubuerunt amplius quam triginta, cum de inimicis innumerabiles fuerint interfecti. Nec praetereundum quod Martinus Algais, de quo supra tetigimus, in primo insultu de bello resiliens fugere coepit: quem venerabilis episcopus Caturcensis, qui prope erat fugientem videns, et quid factum esset requires: «Mortui, inquit ille, sumus omnes:» Quod vir Catholicus non credens, ipsumque durius objurgans, redire compulit ad certamen. Praetereundum etiam non est quod fugientes hostes prae timore mortis, exclamabant fortiter: «Mons-fortis, Mons-fortis,» ut sic se fingerent esse de nostris, et manus persequentium evaderent arte [0623A] tali. Nostri vero artem istam arte alia deludebant: cum enim audiret aliquis de nostris, quempiam hostium exclamare Mons-fortis prae timore, dicebat ei: «Si noster es, occide istum fugientem,» demonstrato videlicet de fugientibus. At ille, timore ductus, suum socium occidebat; sed ille qui socium occiderat, occidebatur, mercedem recipiens fraudis suae et sceleris a nostris. O res mirabilis et inaudita! qui enim causa occidendi nostros ad bellum accesserant, justo Dei iudicio suosmetipsos occidentes nobis famulabantur, licet inviti. Postquam nostri hostes diutius fugaverant et occiderant infinitos, stetit comes in medio campo, ut suos qui insequentes hostes circumquaque dispersi erant, recolligentes congregaret. [0623B] Interea ille apostatarum omnium praecipuus, Savaricus videlicet de Malleone et magna multitudo armatorum, egressi a loco castrorum, ad foras accesserant Castrinovi, ibique stantes cum magna superbia, elevatis vexillis, belli exitum exspectabant; plurimi etiam ex ipsis inferiori burgum intrantes, coeperunt acrius impugnare illos qui in castro remanserant, quinque videlicet solummodo milites et paucissimos servientes, sed quamvis essent paucissimi, infinitos hostes armis et balistis munitissimos, de ipso burgo repellentes, se strenuissime defendebant. Videns igitur dictus proditor, Savaricus videlicet, nostros in campo belli obtinuisse victoriam, cernensque quod illi qui erant cum eo castrum capere non potuissent, recollectis [0623C] suis, confusus ad tentoria remeavit. Comes autem noster et qui cum eo erant, a campo reportata victoria revertentes, in ipsa tentoria adversariorum irrumpere noluerunt. O invicti milites! o Christi tirones, sicut jam supradictum est, hostes tot se repagulis concluserant et fossatis, quod nostri nisi de equis descenderent, ad eos accedere non valebant: quod cum comes facere festinaret, consuluerunt quidam ut differret in diem alteram, eo quod recentes essent hostes, nostri vero praelio fatigati: acquievit comes utpote qui omnia agens cum consilio et semper, in his obtemperare voluit. Rediens igitur in castrum vir nobilis, sciens quia Dei esse virtutem, Dei esse victoriam, descendens [0623D] de equo in ipso introitu Castrinovi, nudus pedes ad ecclesiam perrexit, omnipotenti Deo pro collatis beneficiis gratias repensurus, in qua ecclesia decantantes nostri cum devotione et exultatione maxima, *Te Deum laudamus*, in hymnis et confessionibus benedicebant Dominum qui magna fecit in populo suo, et victoriam de suis contulit inimicis (II Machab. X). Non credimus autem praetereundum quoddam miraculum, quod contigit ipso tempore, in quadam abbazia ordinis Cisterciensis, quae est in territorio Tolosano et dicitur Grandis-Silva. Monachi domus illius in magna afflictione positi erant, quia si nobilis comes Montis-fortis caperetur in Castronovo vel occumberet in bello, imminere eis mors [0624A] et gladius: comes siquidem Tolosanus et complices sui, super omnes, exosos habebant monachos Cisterciensis ordinis, et praecipue domum illum, eo quod abbas Cisterciensis Arnaldus apostolicae sedis legatus, cui exhaeredationem suam prae caeteris imputabant, abbas fuerat domus illius. Quadam itaque die, dum quidam monachus dictae domus, vir religiosus et sanctus, celebraret divina, in ipsa eucharistiae consecratione, ex intima cordis devotione, pro dicto comite Montis-fortis, qui tunc temporis in dicto Castronovo obsessus erat supplicavit. Ad quem vox divina: «Quid pro eo oras? tot pro ipso sunt orantes, quod oratione tua non est opus.»

CAPUT LVIII.

Castrumnovum obsidione liberatur.

[0624B]

Interea comes Fuxi novum prodicionis artificium adinvenit, imitans videlicet patrem suum diabolum, qui cum in uno fuerit superatus, ad alia nocendi convertitur argumenta. Misit igitur nuntios suos longe lateque per castella, qui comitem Montis-fortis in bello superatum assererent; quidam etiam excoriatum dicerent et suspensum; qua de causa reddiderunt se id temporis adversariis nostris. In crastino vero gloriosae victoriae, consuluerunt comiti nostro milites sui ut exiret de Castronovo, quosdam de suis dimittens ibi, pergensque per terram suam, homines quos posset adunaret. Exiens igitur comes de Castronovo perrexit Narbonam: veniebant autem de Francia tunc peregrini, Alanus **[0624C]** videlicet de Rociaco, vir multae probitatis, et quidam alii, sed pauci. Comes autem Tolosae et qui cum ipso erant, videntes quod nihil in obsidione Castrinovi proficerent, per aliquot dies combusta machina sua, cum magna confusione ad propria sunt reversi. Nec silendum quod non fuerunt ausi egredi de castris suis, donec agnoverunt comitem nostrum a castro exisse. Dum igitur esset comes noster apud Narbonam, haberetque secum supradictos peregrinos, plures etiam congregasset de hominibus indigenis, ut rediens pugnaret contra comitem Tolosanum et eos qui cum eo erant, nuntiatum est ei quod comes dictus et sui recesserant ab obsidione Castrinovi. Comes autem noster, dimissis **[0624D]** indigenis, quos adunaverat, peregrinos tantum ducens secum, rediit ad Castrumnovum, et proposuit quod omnes in circuitu munitiones, quae ab ejus dominio recesserant, funditus everteret. Quod dum fieret, nuntiatum est ei quoddam castrum, nomine Constantianum versus Thermas ab ejus jurisdictione resillisse, et se inimicis fidei reddidisse: quo audito, statim properavit comes ut castrum illud obsideret: quod castrum cum per aliquot dies impugnasset, videntes qui intus erant quod non poterant resistere, se et castrum comiti reddiderunt, ut suam de ipsis faceret per omnia voluntatem: quo facto, rediit comes ad Castrumnovum; statim nuntiatur comiti nostro quod homines castri, quod dicitur Mons-acutus in dioecesi Albiensi, **[0625A]** reddiderant se comiti Tolosano, munitionesque castri et eos quos comes noster in eo custodiendo posuerat, impugnabant: properavit comes noster; sed antequam posset pervenire, illi qui erant in munitione praedicta, jam reddiderant adversariis munitionem. Quid plura? Omnia in circuitu castra nobilissima et fortissima, exceptis duobus paucissimis, tunc quasi in uno die reddiderunt se comiti Tolosano. Nomina autem castrorum nobilium, quae tunc temporis sunt amissa, sunt haec in Albiensi dioecesi: Rabasten, Mons-acutus, Galliacum, castrum de Grava, Cahusacum, S. Marcellus, Guespia, S. Antoninus; in dioecesi autem Tolosana jam se reddiderant ante obsidionem Castrinovi, in ipso tempore obsidionis Podium Laurentii, Casser, S. **[0625B]** Felix, Mons-Ferrandus, Avinio, S. Michael, Cuc et Saverdunum: praeterea perdita sunt alia castra minora, quae non possemus per singula enarrare; dicuntur siquidem amplius quam quinquaginta. Quamdam autem pessimam et inauditam traditionem quae facta est tunc in castro de Gravis, quod est in dioecesi Albiensi, non credimus praetermittendam. Nobilis comes noster, cuidam militi Francigenae castrum illud tradiderat: miles autem ille credebatur se hominibus castri plusquam opus esset; illi autem de ejus morte cogitabant. Quadam vero die, faciebat saepedictus miles dolia sua refici a quodam carpentario dicti castri: et dum idem carpentarius unum dolium refecisset, dixit praefato militi ut inspiceret **[0625C]** et videret utrum dolium esset bene reparatum: qui cum caput in dolium submisisset, carpentarius elevata securi, caput illius amputavit. O crudelitas inaudita! Statim insurrexerunt homines castri, et paucos Francigenas qui erant in castro occiderunt; quod cum audisset nobilis comes Balduinus, de quo supra tetigimus, frater comitis Tolosani, quadam die summo diluculo venit ante castrum. At illi exeuntes obviam, putantes quod ipse esset comes Tolosae, eo quod similia arma portaret, introduxerunt eum in castrum, et laetabundi et gaudentes, crudelitatem quam fecerant narraverunt: ille autem cum armata multitudine in eos insiliens, fere omnes a minimo usque ad maximum **[0625D]** interfecit. Videns comes noster quod tot et tanta castra amisisset, venit Apamias ut castrum illud muniret; et cum ibi moraretur, mandavit ei comes Fuxi, quod si solummodo quatuor dies expectaret, veniret ipse et pugnaret contra ipsum. Comes autem noster remandavit ei, quod non solummodo quatuor dies, imo plusquam decem apud Apamias exspectaret; comes autem Fuxi non fuit ausus venire: insuper milites nostri, etiam sine comite nostro, terram Fuxensem intraverunt, et quoddam castrum dicti comitis destruxerunt. Post haec reversus est comes noster versus Fanum-Jovis, misitque castellanum de Malfa, et Gaufridum fratrem ejus, milites strenuos cum aliis paucissimis ad quoddam castrum, ut facerent deferri bladum a castro **[0626A]** ad Fanum-Jovis, ad muniendum castrum ipsum. Qui cum redirent a castro praedicto, filius comitis Fuxi, a patris nequitia non degenerans, posuit se in insidiis juxta viam per quam dicti milites venire debebant; habebat autem traditor ille secum armatorum multitudinem copiosam. Transeuntibus autem nostris, surgentes hostes de insidiis aggressi sunt eos, circumdantesque dictum Gaufridum, ipsum undique infestabant. Ille autem, utpote miles optimus, se viriliter defendebat; habebat vero paucissimos adjutores. Cum ergo equum suum jam amisisset, et esset jam in suprema necessitate, dicebant ei hostes ut se redderet; vir autem mirae probitatis, tale fertur dedisse responsum: «Christo, inquit, me reddidi; absit ut ejus **[0626B]** me reddam inimicis:» sicque inter hostium ictus, gloriosum, ut credimus, spiritum exhalavit. Occubuit etiam cum eo quidam strenuissimus juvenis, cognatus dicti Gaufridi et alii pauci; miles quidam vero, nomine Droco, vivum se reddidit: quem comes Fuxi detinuit incarcerationum; castellanus autem de Malfa vivus evadens, amissis fratre et cognato, gemebundus ad castrum, a quo recesserant, remeavit. Post haec revertentes nostri ad locum, et tollentes corpora occisorum, sepelierunt ea in quadam abbazia ordinis Cisterciensis, quae dicebatur Bolbonia. Tempore illo Guillelmus, venerabilis archidiaconus Parisiensis, et quidam alius magister Jacobus de Vitriaco, de mandato et ad preces episcopi Uticensis, quem dominus papa pro negotio fidei **[0626C]** contra haereticos legatum praefecerat, qui etiam ipsum negotium diligebat et efficaciter promovebat, praedicationis officium assumpserunt. Qui zelo fidei succensi, Franciam imo Alemanniam circumeuntes, tota hieme illa, incredibilem fidelium multitudinem ad Christi militiam signo crucis in pectoribus signaverunt; isti siquidem duo, praecipue post Deum, fidei negotium in partibus Gallicanis et Teutonicis promoverunt.

CAPUT LIX.

R. Malvicinus centum stipatus militibus ex Gallia Montfortio comiti suppetias venit.

Rebus sic se habentibus, ille nobilissimus militum, ille Christi servus, ille Jesu negotii amator **[0626D]** praecipuus et promotor Robertus videlicet Malvicinus, qui praecedenti aetate perrexerat in Franciam, redibat habens secum de electis militibus Franciae plusquam centum, qui omnes ducem suum fecerant et magistrum. Hi omnes admonitionibus virorum venerabilium episcopi videlicet Tolosani et abbatis Vallium signati, accinxerant se ad militiam Jesu Christi, qui tota hieme illa in servitio Jesu Christi perseverantes, supradictum negotium, quod in multa depressione tunc erat, nobiliter erexerunt. Audiens comes dictos milites advenire, ivit obviam eis usque Carcassonam: quo cum pervenisset, fit exsultatio incredibilis inter nostros, fit gaudium magnum valde: inde venit comes cum dictis militibus usque ad Fanum-Jovis. Ipso tempore comes **[0627A]** Fuxi obsederat quoddam castrum cujusdam militis indigenae, nomine Guillelmi Daura, qui comiti nostro adhaerens, ipsum quantum poterat adjuvabat. Erat autem castrum illud prope terram comitis Fuxi, et vocabatur Carun; comes autem Fuxi jam illud castrum impugnaverant per XV dies. Moventes igitur nostri a Fano-Jovis properabant ut comitem Fuxi amoverent ab obsidione dicti castrum. Comes autem ille, audiens nostros advenire, relictis ibi machinis suis, cum magna confusione fugiens, ab obsidione recessit; nostri vero per aliquot dies devastantes terram ejus, quatuor de castellis ejus destruxerunt. Inde redeuntes ad Fanum-Jovis, properaverant ut obsiderent quoddam castrum in Tolosana dioecesi, quod dicitur Pomairada: quod castrum **[0627B]** cum per aliquot dies impugnassent, quodam die facto insultu, fossatum castrum vi impleverunt; sed, nocte superveniente, non ceperunt castrum ipsa die: videntes autem qui in castro erant quod quasi capti erant, media nocte perforantes murum, clanculo aufugerunt: quo facto statim nuntiatur comiti quod castrum quoddam, nomine Albedunum in dioecesi Narbonensi, ab ejus dominio recessisset, quo dum pergeret comes, dominus castrum venit obviam ei, et se et castrum ejus tradidit voluntati.

CAPUT LX.

Venit Guido de Monte-forti ad comitem Montis-fortis fratrem suum de ultramarinis partibus, cujus adventu mirifice exsultat comes.

[0627C]

His gestis, venit comes ad illud nobile castrum in dioecesi Albigeni, quod dicitur Castra: ubi dum moraretur et ageretur festum Dominicae Nativitatis, venit ad ipsum Guido frater ejus germanus, rediens a partibus transmarinis. Iste Guido frater comitis cum ipso ierat ultra mare; sed, redeunte comite, remansit iste Guido in partibus transmarinis, quia duxerat ibi uxorem nobilissimam de regio semine, quae erat domina Sidonis, quae etiam veniebat cum eo, cum filiis suis, quos de ipso Guidone susceperat. Nec silendum quod dum veniret dictus Guido ad comitem, quaedam castella in territorio Albiensi quae resilierant a dominio comitis saepememorati, Guidoni se reddiderunt; quanta autem in adventu fratris fuerit comitis et nostrorum **[0627D]** exsultatio non est qui posset explicare. Post paucos autem dies properaverunt nostri ad obsidendum quoddam castrum in Albiensi dioecesi, quod dicitur Tudelle, et erat patris Giraldis de Pepios illius pessimi traditoris. Impugnantes autem nostri castrum, post paucos dies illud ceperunt, et fere omnes in ore gladii interfecerunt; solummodo pater Giraldis unus evasit, quem comes reddidit pro quodam milite, quem comes Fuxi tenebat in vinculis nomine Drocone de compenso consanguineo Roberti Malvicini. Post haec properavit comes nobilis ut obsideret quoddam castrum, quod dicitur Cahusacum in territorio Albiensi, ubi cum media hieme, praeter solitum esset in obsidione et paucissimos haberet secum, per multos labores et angustias **[0628A]** cepit illud castrum. Comes autem Tolosae, et comes Comingensis, et comes Fuxi cum infinita multitudine congregati erant apud quoddam castrum proximum nomine Galliacum, miseruntque nuntios ad comitem nostrum, mandantes quod venirent ad impugnandum eum. Hoc autem dicebant, ut si possent terrere comitem nostrum, suam forte dimitteret obsidionem. Miserunt semel, miserunt iterum, et tamen non sunt ausi venire: videns autem comes quod non venirent, dixit suis: «Ex quo non veniunt certe, ego ibo et visitabo illos;» et accipiens secum armatos de suis, properare coepit tendens versus Galliacum, cum paucis ibat spirans et anhelans bellum. Quod audiens comes Tolosae et qui cum eo erant, exeuntes a Galliaco, fugerunt **[0628B]** versus quoddam castrum proximum, nomine Montem-acutum. Comes autem noster secutus est eos usque ad castrum illud: quod videntes illi inde fugerunt; at illi egressi a castro illo, fugerunt versus Tolosam. Videns igitur comes noster quod non auderent eum exspectare, ad castrum unde venerat remeavit. His ita rite peractis, misit dominus comes ad abbatem Cisterciensem qui erat apud Albiam, quaerens ab eo quid facto opus esset. Consilium autem abbatis fuit, ut comes obsideret castrum illud S. Marcelli, quod prope Albiam ad tres leugas situm erat. Comes vero Tolosae, cuidam pessimo traditori Geraldo de Pepios, commiserat castrum illud. Venientes igitur nostri ad castrum, tantum ab una **[0628C]** parte obsederunt illud; erant siquidem paucissimi, castrum vero magnum et fortissimum. Statim certa machina nostri coeperunt fortiter impugnare. Post aliquot vero dies comes Tolosae, et comes Comingensis, et comes Fuxi, cum incredibili multitudine venientes, intraverunt castrum ut illud defenderent contra nostros: et quia castrum, licet amplum, non potuit capere tantam multitudinem, fixerunt tentoria sua plurimi hostium ex alia parte castrum: quo facto, nostri ab expugnatione castrum non desistebant, adversarii se quantum poterant defendebant. O res mirabilis et stupenda! cum obsidentes soleant obsessos numero et fortitudine superare, obsessi ferme in decuplo plures erant quam obsidentes: **[0628D]** non enim erant nostri amplius quam quingenti: habebant praeterea dicti comites innumerabilem peditum multitudinem; nostri vero habebant pedites nullos aut paucissimos. O grande factum! o novitas inexpectata! nec silendum quod quotiescunque adversarii exire ausi sunt adversus nostros, statim a nostris cum virtute maxima sunt repulsi.

Quodam denique die comes Fuxi, cum multis exiens de castro, veniebat ut nostram petrariam debilitaret: quod videntes servientes nostri, ipsosque solo jactu lapidum viriliter repellentes, antequam milites nostri armari potuissent, in castrum recluserunt. Facta est autem caristia magna in exercitu; non enim poterant nostri habere victualia, nisi ab Albia: adversarii praeterea nostri **[0629A]** cum maxima multitudine exeuntes, ita stratas publicas observabant quod illi de Albia non audebant venire ad exercitum, nisi comes dimidium gentis suae mitteret pro conductu. Peracto igitur in obsidione illa mense uno, sciens comes quod si paucos milites quos habebat divideret, dimidiam partem secum retinens, dimidiam pro victualibus mittens, exeuntes adversarii, qui infiniti erant, hos vel illos expugnarent: tam evidenti necessitate compellente perplexus, postquam per plures dies panis in exercitu defecerat, ab obsidione recessit. Nec praetermittendum quod, cum comes ipsa die Parasceves, utpote totus catholicus, et divino servitio mancipatus, in pampilione suo Dominicae passionis officium faceret solemniter celebrari, audientes **[0629B]** adversarii clericos nostros cantantes, in subsannationem et derisum (Psal. XLIII) ascendentes muros ululatum teterrimum emittebant. O perversa infidelitas! O infidelis perversitas! si quis autem diligenter consideret, amplioem in ista obsidione honorem et gloriam consecutus est comes noster, quam unquam fuerat, in alicujus castri, licet fortissimi, captione: ab illo siquidem tempore et deinceps, ejus probitas magna emicuit, constantia plus refulsit. Nec silendum quod, cum comes noster a castro recederet saepedicto, adversarii, licet infiniti, non sunt ausi exire ut nostros recedentes aliquantulum impugnarent. Miraculum quod contigit ipso tempore in dioecesi Rutenensi nolumus **[0629C]** praeterire. Praedicabat namque quadam die Dominica in quodam castro abbas quidam de Bonavalle, ordinis Cisterciensis, ecclesia autem modica erat, et non poterat capere populum qui aderat: qua de causa egressi erant omnes, et ante foras ecclesiae praedicationem abbatis audiebant. Circa finem vero praedicationis, cum venerabilis abbas vellet hortari populum qui aderat super assumendis crucibus contra Albigenses, subito videntibus cunctis apparuit crux in aere quae versus partes Tolosanas tendere videbatur. Miraculum istud audiavi ab ore dicti abbatis, viri religiosi et grandis auctoritatis. Recedens comes ab obsidione S. Marcelli, ipsa die scilicet in vigilia Paschae, venit Albiam, actum ibi festum Dominicae Resurrectionis. **[0629D]** Advenerat autem ibi a Francia venerabilis abbas Vallium, de quo supra fecimus mentionem; erat enim electus in episcopum Carcassonensem: quem cum comes et milites nostri in praedicta reperissent civitate, gavisi sunt valde; omnes enim ipsum affectu praecipuo diligebant: erat etiam a multis annis familiarissimus comiti; idem insuper comes, quasi ab infantia, ejus consiliis se subdiderat, ad ejus se habuerat voluntatem. Ipso etiam tempore electus fuerat abbas Cistercii Arnaldus, de quo saepe fecimus mentionem, in archiepiscopum Narbonensem. Ipsa die Paschae exiens comes Tolosae, et qui cum eo erant a castro S. Marcelli, venerunt Galliacum quod tribus leugis distat ab Albia. Cogitans autem comes noster ne forte gloriarentur **[0630A]** adversarii se vicisse nostros, volensque palam ostendere quod a facie eorum non timebat, crastino Paschae exiens ab Albia cum suis ivit Galliacum, suos invitans ad praelium inimicos. Et cum illi non essent ausi egredi adversus eum, ipse Albiam remeavit. Electus autem Carcassonensium, de quo supra tetigimus, erat in civitate illa, et ego cum eo: me enim adduxerat secum de Francia, ob solatium suum in terra aliena peregrinus, cum essem monachus et nepos ipsius.

CAPUT LXI.

Obsidio Altipulli, et expugnatio fortissima atque captio gloriosa.

Peractis apud Albiam aliquot diebus, perrexit comes cum suis ad castrum quod dicitur Castra; **[0630B]** ubi cum fecissemus paucos dies, habito comes consilio, proposuit comes obsidere quoddam castrum inter Castra et Cabaretum, quod dicitur Altipullus; castrum siquidem illud, circa tempus obsidionis Castrinovi, reddiderat se comiti Tolosano. Exeuntes igitur a castris quadam die Dominica, scilicet in quidenna Paschae, venimus ante castrum praedictum; hostes autem qui ad defendendum intraverant castrum illud, cujus suburbia magna, exeuntes adversus nostros, coeperunt eos acrius infestare; nostri vero, mox illos in castrum retrudentes, a parte una castri fixere tentoria; erant enim pauci. Castrum autem Altipulli, in altissimi et arduissimi montis arduitate, super rupes maximas **[0630C]** et quasi inaccessibiles situm erat; tantae siquidem erat fortitudinis, sicut ipse vidi oculis et experientia didici, quod si apertae essent januae castri, et nullus penitus resisteret, non posset quis sine gravi difficultate ipsum castrum perambulare et ad turrim ipsius pertingere. Praeparantes igitur nostri petrariam unam, ipsam die tertia adventus sui erexerunt, et fecerunt jacere ad turrem castri. Eadem etiam die armaverunt se nostri milites, descendentesque in vallem ad pedes castri, voluerunt ascendere in castrum, si forte illud capere possent per insultum. Factum est autem dum intrassent primum burgum, ascendentes illi de castro super muros et domos, coeperunt ingentes lapides creberrimosque jacere super nostros. Alii **[0630D]** autem in loco per quem nostri intraverant ignem copiosum accenderunt: videntes igitur nostri quod nihil proficerent, eo quod hominibus quasi inaccessibilis esset locus ille, jactus etiam lapidum sustinere non possent, per medium ignem, non sine gravi dispendio exierunt. Quadam autem die pessimam et crudelissimam traditionem quam fecerant illi de castro, non credimus praetermittendam. Erat autem cum comite nostro miles indigena cognatus cujusdam traditoris, qui erat in castro, qui etiam ex parte dominus fuerat Cabareti. Mandaverunt igitur illi de castro comiti nostro ut mitteret ad eos dictum militem ut haberent cum eo colloquium de compositione, et per ipsum quod vellent comiti remandarent. Dum igitur accessisset ad eos **[0631A]** de licentia comitis miles praedictus, loquereturque cum eis in porta castri, quidam de illis de castro sagittam ictu balistae dirigens, ipsum gravissime vulneravit. O proditio crudelissima! Sed non multo post, scilicet ipso die vel in crastino, contigit, justo Dei judicio, quod ille traditor, qui dictum militem nostrum cognatum suum, ad colloquium vocaverat, in eodem loco ubi vulneratus fuerat, in cruce videlicet, ipse a quodam de nostris validissimum vulnus accepit. O justa divinae ultionis mensura! Interea

petraria nostra ad turrem castrī continue jaciebat. Die autem quarta ab initio obsidionis, post occasum solis, orta est spississima nebula: illi de castro divino timore correpti, nacta occasione apti temporis, exeuntes de castro fugere coeperunt, **[0631B]** quod nostri percipientes, statim, clamore facto, in castrum irruerunt, et quotquot invenerunt de hostibus interfecerunt. Alii autem in ipsa obscurissima nocte, illos qui fugiebant insecuti, aliquos ex eis comprehenderunt; in crastino autem fecit comes castrum illud dirui et comburi: quibus gestis, milites qui venerant a Francia cum Roberto Malovicino, sicut superius dictum est, et tota hieme praecedente fuerant cum comite, recedentes ab eo fere omnes ad propria remearunt.

CAPUT LXII.

Insurgunt Narbonenses malitiose contra Almaricum filium Simonis comitis.

Scelus quoddam civium Narbonensium, quod **[0631C]** ipso tempore perpetrarunt, non credimus omittendum: cives enim Narbonenses, homines erant pessimi, et nunquam dilexerant negotium Jesu Christi, licet per ipsum negotium infinita provenissent eis bona. Quodam die Guido frater comitis nostri, et primogenitus comitis Almaricus Narbonam perrexerunt: et cum esset in civitate illa dictus Almaricus, utpote puer, causa spatiandi intravit palatium Aimerici domini Narbonae; palatium autem illud vetustum erat, et quasi in solitudinis desertum redactum. Cum igitur dictus Almaricus quamdam fenestram palatii manu tangeret, et vellet eam aperire, fenestra illa nimia vetustate consumpta casu cecidit: quo facto, Almaricus rediit ad domum Templariorum ubi tunc hospitabatur. Guido **[0631D]** vero frater comitis hora illa erat in domo archiepiscopi Narbonensis, et statim cives Narbonenses quaerentes occasionem ad faciendum malum, imposuerunt praedicto parvo filio videlicet comitis, quod voluisset vi intrare palatium Aimerici. O modica sceleris perficiendi occasio, imo nulla! Statim armaverunt se cives praefati, et currentes donec venirent ad locum ubi erat puer, in ipsam domum Templariorum irrumpere satagebant: videns autem puer, quia quaerebant animam ejus, armavit se et in quadam turre domus Templariorum se recipiens, a facie hostium se abscondit: at illi domum saepedictam instantissime impugnabant; alii Francigenas quos in civitate reperiebant apprehendentes, plures occiderunt. O rabies iniquorum! **[0632A]** duos etiam armigeros proprios comitis interemerunt. Guido vero frater comitis in domo archiepiscopi erat hora illa, et egredi non audebat. Postquam vero dicti cives diutius impugnaverant domum in qua erat Almaricus, tandem consilio cujusdam civis Narbonensis, quieverunt ab impugnatione illa; sicque puer de gravi periculo liberatus, vivus per Dei gratiam et sanus evasit. Nunc ad id quod dimisimus revertamur. Recedens comes nobilis a castro Alti-pulli cum militibus paucissimis, intravit terram comitis Tolosani: post paucos autem dies, venerunt ad eum plures de Alemannia peregrini; coeperunt praeterea de die in diem venire peregrini, qui, ut supra diximus, ad praedicationem Guillelmi venerabilis **[0632B]** archidiaconi Parisiensis et M. Jacobi de Vitriaco, crucesignati erant: et quia non possemus omnia sigillatim exprimere, quomodo videlicet misericors Deus a diebus illis negotium suum coepit mirabiliter promoveri, haec breviter dicimus, quod comes noster in brevissimo tempore plura castra vi cepit, multa etiam vacua invenit. Nomina autem castrorum, quae infra tres septimanas recuperavit comes, sunt ista: Castrum quod dicitur Cuc, Mons-Maurus, S. Felix, Casser, Mons-Ferrandus, Avinio, S. Michael, et alia multa. Dum autem esset exercitus apud castrum quod dicitur Sanctus Michael distabatque una leuga a Castronovo, supervenit episcopus Carcassonensis Guido, qui fuerat abbas **[0632C]** Vallium et ego cum eo; ipse enim post captionem Alti-pulli, recesserat ab exercitu adhuc electus, et perrexerat Narbonam, ut cum domino abbate Cisterciensi, qui etiam erat electus in archiepiscopum Narbonensem, consecrationis beneficium sortiretur. Destructo igitur funditus castro, quod dicitur S. Michael, proposuit comes obsidere illud nobile castrum quod dicitur Podium Laurentii; quod etiam, sicut supra diximus, anno praecedenti a dominio ejus recesserat. Moventes igitur et ad castrum illud tendentes, fiximus tentoria in loco prope Podium Laurentii, ad duas ferme leugas. Ipsa die supervenerunt peregrini, praepositus videlicet Coloniensis Ecclesiae potens et nobilis, pluresque cum eo nobiles Alemanni: comes autem Tolosae erat **[0632D]** apud Podium Laurentii cum suis ruptariis infinitis; verumtamen audiens nostros appropinquare, exspectare non est ausus; sed cum velocitate exiens de castro, omnesque castrī homines secum trahens, fugit versus Tolosam, castrum vacuum derelinquens. O vecordia hominis, o contemptibilis stupor mentis! In crastino summo diluculo venientes ad castrum, et invenientes ipsum vacuum, ulterius processimus et fiximus tentoria in quadam valle. Guido autem de Luceio, cui comes jamdudum dederat castrum illud Podii Laurentii, intravit illud et gente sua munivit. Exercitus autem moratus est duos dies prope castrum in quadam valle: ibi nuntiatum est comiti nostro, quod peregrini multi et magni Rothomagensis videlicet archiepiscopus **[0633A]** Robertus, et electus Laudunensis Robertus, Guillelmus venerabilis archidiaconus Parisiensis, pluresque alii nobiles et ignobiles veniebant a Francia Carcassonam. Videns autem comes quod multum exercitum haberet secum, habito consilio, Guidonem fratrem suum et Guidonem marescallum misit obviam dictis peregrinis Carcassonam, ut alium facientes exercitum per se, ad alias partes se verterent, Christi negotium promoturi. Comes autem movens coepit tendere apud castrum de Rabastenx. Ut autem praetermittentes superflua, ad magis utilia attingamus, dicamus breviter quod illa tria castra nobilia, videlicet Rabastenx, Mons-acutus, Galliacum, de quibus saepius fecimus mentionem, tunc quasi uno die sine obsidione et difficultate **[0633B]** aliqua se nostro comiti reddiderunt. Audientes burgenses castrī, quod dicitur S. Marcellus, quod comes noster, recuperatis pluribus castris, ad obsidendum eos properaret, timore ducti, miserunt ad eum supplicantes, ut eos in pace recipere dignaretur, et ipsi voluntati ejus traderent castrum. Comes autem scelera eorum recogitans et perversitates inauditas, nullo modo voluit componere cum eis, sed nuntios eorum ad ipsos remittens, mandavit quod pacem ejus vel concordiam, nullo pondere vel pretio possent aliquando adipisci: quod audientes dicti homines, fugientes de castro suo, ipsum vacuum reliquerunt:

ad quod cum venissemus, fecit illud comes comburi, turrimque ejus et omnes **[0633C]** muros, terrae penitus adaequari: inde progredientes, venimus ad illud proximum castrum, quod Guespia dicebatur: quod cum invenissemus vacuum, iussit comes illud destrui et comburi; unde proficiscens comes, in ulteriora procedens perrexit ut obsideret S. Antoninum. Comes autem Tolosae dederat castrum illud cuidam militi homini pessimo et perverso. Factum est autem, dum pergeremus ad castrum illud, episcopus Albiensis praecesserat nos, et venerat ad castrum saepedictum, oblaturus pacem, moniturusque dictum militem ut nostro comiti redderet castrum illud: ille autem utpote superbissimus, cum magna indignatione respondit: «Sciat comes Montis-fortis quod burdonarii nunquam **[0633D]** poterunt capere castrum meum;» burdonarios autem vocabat peregrinos, eo quod baculos deferre solerent, quos lingua communi burdones vocamus. Audiens hoc comes, festinavit ad obsidionem castrum saepedicti. Quadam vero die Dominica, in octavis videlicet Pentecostes, venimus ad castrum S. Antonini, illud obsessuri, et fiximus tentoria ex una parte castrum ante portas. Castrum autem illud nobilissimum, in valle quadam, ad pedes montis, in loco amoenissimo situm erat. Inter montem et castrum juxta muros ipsius castrum, perlucida fluebat aqua; ex alia autem parte castrum, erat grata planities, partemque illam nostri occupaverant obsessores. Exeuntes autem adversarii a castrum, coeperunt tota die nostros sagittis a longe infestare. Advesperascente **[0634A]** die, egressi hostes a castrum, coeperunt aliquantulum progredi, nostrosque de longe aggredi, sagittas suas usque ad tentoria dirigentes; quod videntes servientes exercitus, et prae confusione diutius sustinere non valentes aggressi sunt adversarios, ipsosque in castrum suum repellere coeperunt. Quid plura? Fit clamor in exercitu, currunt peregrini pauperes et inermes, ipsoque comite nostro et militibus exercitus nescientibus et inconsultis, castrum impugnare coeperunt, tantaque et tam incredibili et penitus inaudita probitate adversarios impetebant, quod ex continuo jactu lapidum timorem mittentes in eos pariter et stuporem, abstulerunt eis in unius horae spatio tres fortissimas barbacanas. O quasi sine ferro pugna! O **[0634B]** victoria gloriosa! Testem enim invoco Deum quod, post redditionem castrum, intravi ipsum castrum, et vidi parietes domorum, quasi corrosos ex ictibus lapidum, quos nostri jecerant peregrini. Videntes autem illi de castrum quod amisissent barbacanas, exeuntes a castrum ex alia parte, per aquam fugere coeperunt: quod videntes peregrini nostri transierunt aquam illam, et quotquot apprehendere potuerunt, in ore gladii peremerunt. Captis barbacanis, peregrini nostri retraxerunt se ab insultu; jam enim inclinata die, nox imminebat. Circa mediam igitur noctem, videns dominus castrum quod, amissis barbacanis, quasi captum erat castrum, misit ad comitem nostrum, quasi paratus reddere castrum, **[0634C]** dummodo ipse posset evadere. Quem redditionis modum cum comes renueret, dominus castrum iterum misit ad eum, exponens ejus per omnia voluntati. Summo igitur diluculo, iussit comes omnes extrahi de castrum, habitoque cum suis consilio, quod si homines utpote rudes et agricolas interfici faceret, castrum illud, destructis habitatoribus, redigeretur in solitudinem. Saniori igitur comes usus consilio, dimisit homines; dominum vero castrum, qui totius hujus mali causa fuerat, retrudi iussit in imo carceris Carcassonensis, ubi in custodia et vinculis per multos detentus est dies: milites etiam paucos qui erant cum eo fecit comes carceri mancipari.

CAPUT LXIII.

Vocatus comes ab episcopo Aginensi, vadit et recipit civitatem.

[0634D]

Erant autem tunc temporis in exercitu Uticensis et Tolosanum episcopi et episcopus Carcassonae, qui nunquam ab exercitu recedebat. Communicato igitur cum istis consilio, in hoc comes ejusque milites consenserunt, ut dirigeret comes aciem suam versus territorium Aginnense; episcopus siquidem Aginnensis, jampridem mandaverat comiti nostro quod si ad partes Aginnenses se transferret, ipse et sui consanguinei, qui potentes erant in terra illa, eum pro posse suo adjuvarent. Erat enim Aginnum civitas nobilis, inter Tolosam et Buredgalam in amoenissimo loco sita: civitas illa in territorio suo a diebus antiquis fuerat regis Angliae. **[0635A]** sed rex Ricardus, quando dedit sororem suam Joannam Raimundo comiti Tolosano in uxorem, civitatem saepedictam cum territorio suo dedit pro matrimonio sororis suae comiti Tolosano. Dominus etiam papa comiti nostro dederat in mandatis ut omnes tam haereticos quam haereticorum fautores impugnaret auxilio cruce signatorum. Moventes igitur a castrum S. Antonini, venimus recto gressu ad quoddam castrum comitis Tolosani, quod dicebatur Mons-cuc. Nec silendum quod munitiones, per quas transiebamur, quae timore nostrorum, ab incolis erant derelictae, de quibus poterat provenire malum aliquod Christianitati, faciebat comes funditus everti vel comburi. Quoddam praeterea nobile castrum quod est prope Antoninum nomine Caslutium, **[0635B]** quod tenebat comes Tolosae, traditum est tunc temporis comiti nostro, mediante industria viri nobilis et fidelis, comitis videlicet Balduini. Comes enim noster jam habuerat antea castrum illud; sed homines de castrum anno praeterito ab eo recesserant et reddiderant castrum comiti Tolosano. Audientes autem homines castrum de monte tunc nostros advenire, timore ducti omnes fugerunt, castrum vacuum relinquentes: erat autem castrum illud nobile, et in optimo et fortissimo loco situm. Comes vero noster dedit ipsum supradicto comiti Balduino, fratri comitis Tolosani. Inde progredientes, venimus prope quoddam castrum ad duas leugas, quod dicebatur Penna, in territorio Aginnensi: castrum **[0635C]** illud commiserat comes Tolosae cuidam militi senescallo suo, qui dicebatur Hugo d'Alfar et erat Navarrus: insuper et filiam suam non de legitimo matrimonio eidem militi dederat in uxorem. Audiens miles ille advenire comitem Montis-fortis, adunavit ruptarios suos fortes et munitissimos circiter quadringentos. Omnes autem homines castrum a minimo usque ad maximum expulit a castrum; ipse vero cum ruptariis suis in munitionem se recipiens, virtualibusque copiosissimis, omnibusque quae ad defensionem necessaria videbantur, munitionem ipsam optime muniens, paravit se ad resistendum: quod audiens comes noster, proposuit obsidere illud, sed habito cum suis consilio, prius ire voluit

Aginnum, ut in potestate sua reciperet **[0635D]** civitatem. Assumens igitur de militibus exercitus secum quos voluit, perrexit Aginnum, exercitu in loco in quo erat ejus reditum exspectante, perveniensque Aginnum, honorifice est susceptus. Insuper et cives constituentes eum dominum suum, praestito sacramento fidelitatis, tradiderunt ei civitatem. Quibus omnibus rite peractis, comes ad exercitum remeavit, castrum de Penna obsessurus. Anno Domini 1212, III Non. Junii, die Dominica venimus ad destruendum castrum Pennae, illud, adjuvante Domino, obsessuri. Hugo autem d'Alfar, qui erat custos castri, de quo supra tetigimus, videns appropinquantem exercitum signatorum, se et ruptarios suos in castri munitione recepit, per totum burgum inferius ignem mittens: erat autem **[0636A]** castrum Pennae nobilissimum in territorio Aginnensi, in cujusdam siquidem collis amoenitate situm, latissimis et fecundissimis circumquaque vallibus cingebatur: ornabat quippe castrum hinc terrarum opulentia, illinc pratorum planities gratiosa; hinc delectabilis silvarum amoenitas, illinc laetificans fertilitas vinearum; arridebat insuper aeris desiderata salubritas, circumcurrentium opulenta jucunditas fluviorum; ipsa autem castri munitio supra rupem fundata maximam et nativam, muris munita fortissimis, quasi inexpugnabilis videbatur. Richardus siquidem rex Angliae, cujus supradiximus fuerat castrum Pennae, munitionem supradictam fortissime munierat, puteumque in ea fodi fecerat, quia castrum illud erat quasi caput et **[0636B]** clavis totius territorii Aginnensis. Praedictus autem comes, Hugo videlicet cui comes Tolosae castrum illud dederat, munitionem illam adeo munierat electis bellatoribus et minutis victualibus, insuper et machinis quae dicuntur petrae, lignis, ferro et omnibus ad defendendam munitionem necessariis, quod non posset quis credere munitionem saepedictam, per multorum annorum curricula posse capi. Fecerat denique intra saepedictam munitionem officinas fabrorum duas, furnum et molendinum. Multiplici ergo munimine septus, obsidionem quasi intrepidus exspectabat. Venientes autem nostri ante castrum, fixere tentoria circumquaque: in ipsa autem fixatione tabernaculorum, coeperunt aliqui de castro **[0636C]** egredi, nostrosque sagittis acrius infestare. Post aliquot autem dies, intra burgum quod combustum fuerat, erexerunt nostri petrarias ut jacerent versus munitionem: quod videntes illi de castro, erexerunt et ipsi petrarias, ad perturbandum et impediendum nostras, jacentesque lapides magnos et creberrimos, nostros haud modicum infestabant. Post haec nostri plures petrarias erexerunt: verumtamen quamvis machinae nostrae continue jacerent, domos quae in munitione erant confringerent, muros ipsius munitionis debilitabant in modico aut in nullo. Erat autem tempus aestivum et calidissimum, circa festum videlicet B. Joannis Baptistae. Nec silendum credimus quod comes noster paucos habebat milites, licet multos haberet pedites **[0636D]** peregrinos. Unde contingebat quod quoties nostri causa impugnationis accedebant ad munitionem, adversariis quia muniti erant et docti ad praelium se viriliter defendentibus parum aut nihil proficere poterant. Quadam die etiam cum nostri saepedictam munitionem infestarent, quoddam repagulum de lignis muro proximum vi ceperunt, sed adversarii per desuper murum, creberrimos lapides jacentes, nostros statim a repagulo quod ceperant repulerunt; cumque nostri se in interiora recepissent, exeuntes adversarii, in ipso ardore diei veniebant ut comburerent machinas nostras, afferentes secum ignem et stipulam et caetera ad ignis incentivum necessaria: sed, nostris viriliter resistentibus, petrarias nostras non solum comburere, sed nec ad **[0637A]** ipsas quidem accedere poterant. Non solum autem illa die exierunt adversarii contra nostros, sed per multas vices exhibant, nostrosque, prout poterant, infestabant. Erat in obsidione illa venerabilis episcopus Carcassonae, de quo saepius mentionem fecimus, et ego cum eo. Hic in exercitu Domini, de mandato archiepiscopi Narbonensis, qui fuerat abbas Cisterciensis, et erat legatus, sicut superius est praemissum, vice fungens legati, in fervore spiritus indefesso, in labore corporis incredibili, officium praedicationis, caeteraque ad obsidionem pertinentia sedulus exercebat; ut breviter dicam, tanto et tam importabili curarum sibi invicem succedentium pondere premebamur, quod vix licebat nobis comedere, vix modicum pausare. Nec praetermittendum **[0637B]** quod, dum esset comes in obsidione Pennae, venerunt ad eum omnes nobiles terrae illius, et facientes ei hominium, acceperunt ab eo terras suas. Dum res ita se haberet, Guido de Monte-forti, frater comitis nostri, et archiepiscopus Rothomagensis Robertus, et electus Laudunensis Robertus, et Guillelmus archidiaconus Parisiensis, et Ingerrannus de Bova, cui comes noster jam pridem terram comitis Fuxi pro parte concesserat, pluresque alii peregrini, egressi a Carcassona, versus terram Fuxensem se transtulerant et venerant ad quoddam castrum quod dicitur Anclanetum, quod statim per insultum vi capientes, hostes qui in eo erant ceciderunt: quod audientes illi qui erant in castris vicinis, **[0637C]** castella sua tradentes incendio, a facie nostrorum fugerunt; nostri vero castra illa perambulantes, ea funditus evertabant. Inde procedentes versus Tolosam, castra multa et fortissima quae derelicta erant vacua penitus destruxerunt: ex quo etiam ceperunt Anclanetum, non invenerunt qui auderet eos, in aliquo castro licet fortissimo exspectare: timor quippe magnus irruerat super omnes habitatores terrae illius. Dum ita viriliter se haberent nostri praedicti, misit ad eos comes noster, mandans ut venirent ad eum apud Pennam. Peregrini siquidem qui erant cum eo, peracta quadragena sua in exercitu, volebant fere omnes ad propria remeare: properantes igitur viri praedicti, veniebant ad comitem. Quodam autem die venerunt **[0637D]** ad castrum fortissimum, quod dicitur Penna in Albiensi: castrum illud adhuc Christianitati et comiti resistebat, semperque ruptariis erat plenum. Cum ergo venissent supradicti peregrini ante castrum illud, ruptarii qui erant in castro exeuntes adversus nostros, unum de nostris militibus occiderunt; nostri autem nolentes in captione castri diutius morari, eo quod comes noster vocaret eos sub festinatione, destructis in circuitu castri segetibus et vineis, recedentes nostri ad comitem festinabant. Illi autem de castro post discessum nostrorum, qui ibi fuerant per aliquot dies, venerunt ad locum ubi nostri militem, qui occisus fuerat, tradiderant sepulturae, extrahentes corpus de tumulo et per plateas distrahentes, bestiis et avibus exposuerunt. O **[0638A]** iniqua rabies! o crudelitas inaudita! Pervenientes saepius dicti peregrini ad comitem qui erat in obsidione Pennae, ab eo cum ingenti gaudio sunt suscepti, statimque divisim circumquaque agminibus, fixere tentoria prope castrum. Comes autem cum suis militibus obsedit castrum a parte occidentis; in illa enim parte erant machinae nostrae adaptatae; Guido vero frater comitis, ab alia parte, scilicet ab oriente, fixit tentoria, et in illa parte erigens machinam, coepit et ipse castrum fortiter impugnare. Quid plura? Multiplices adhuc eriguntur machinae, instant nostri

impugnationi castrī: erant autem circa castrī circuitum novem machinae erectae: et quia omnia quae in illa obsidione gesta sunt sigillatim exprimere non valemus, attingamus ad **[0638B]** summa. Videns comes noster quod machinae nostrae non poterant diruere murum castrī, fecit fieri aliam machinam, longe prae caeteris majoris magnitudinis: et dum machina illa pararetur, archiepiscopus Rothomagensis, et electus Laudunensis et caeteri qui cum eis erant, expleta quadragena sua, recedere volebant; singulis etiam diebus, completa quadragena recedebant peregrini, veniebant autem nulli aut paucissimi. Sciens igitur comes noster quod quasi solus remanebat, in multa angustia positus, accessit ad majores exercitus, et supplicavit ne Christi negotium, in tanta necessitate desererent, sed adhuc per aliquantulum temporis spatium morarentur: dicebatur autem quod multitudo magna **[0638C]** peregrinorum veniens a Francia erat Carcassonae, et vere sic erat. Nec silendum quod praepositus Coloniensis, omnesque Alemanni, qui multi et nobiles cum eo et post eum venerant, jam ab exercitu recesserant. Audiens electus Laudunensis, preces comitis non exaudivit; sed quamdam infirmitatem praetendens nullo modo potuit detineri: similiter et caeteri fere omnes fecerunt, solummodo archiepiscopus Rothomagensis, qui se in servitio Dei laudabiliter habuerat, secum tenens propriis sumptibus plurimos milites, et familiam multam nimis, ipse benignus, benigne comiti acquievit, et tandiu cum eo remansit, donec, novis supervenientibus peregrinis, ipse de licentia et voluntate **[0638D]** comitis cum honore ad propria remeavit. Cum ergo recessisset episcopus Laudunensis, et pars magna exercitus, coepit venerabilis archidiaconus Guillelmus, vir magnae constantiae et mirificae probitatis, in his quae ad obsidionem pertinebant instantissime laborare; episcopus autem Carcassonensis, propter quaedam negotia perrexerat Carcassonam. Interea illa magna machina, quam superius commemoravimus, parabatur: quae dum parata fuisset, fecit eam dictus archidiaconus a parte quadam erigi prope castrum; illa autem machina, utpote magna magnos jaciens lapides, murum castrī paulatim debilitare coepit. Post aliquot vero dies, supervenerunt peregrini, de quibus supra fecimus mentionem, abbas videlicet Sancti Remigii **[0639A]** Remensis, et quidam abbas Suessionensis, decanus etiam Antissiodorensis, qui ibi postea defunctus est, et archidiaconus Catalaunensis, viri magni et litterati, plures et milites et pedites peregrini: qui cum venissent, venerabilis episcopus Rothomagensis, de voluntate et benevolentia comitis recedens ab exercitu repatriavit; illi autem qui supervenerant, coeperunt in expugnatione castrī strenue laborare. Quodam die adversarii nostri, pauperes et mulieres quos secum habebant, ejecerunt a castro et exposuerunt morti, ne victualia eorum consumerent. Comes autem noster, ejectos illos noluit occidere, sed redire repulit in castrum. O nobilitas principis! dedignatus est occidere quos non ceperat, nec de illorum morte credidit adepturum se gloriam, **[0639B]** de quorum captione non fuerat assecutus victoriam. Igitur cum machinae nostrae diutius jecissent intra munitionem omnesque domos et refugia quae in ea erant confregissent, machina insuper magna, quae de novo erecta fuerat, ipsum murum munitionis debilitare coepisset, videntes illi qui in castro erant, quod non poterant diu se tenere, et si castrum vi caperetur, omnes in manu gladii traderentur, attendentes insuper quod nullum habituri essent succursum a comite Tolosano, tentaverunt cum nostris de compositione, in hunc modum: Debebant reddere comiti nostro castrum, dummodo ipsi evaderent cum armis suis. Quo audito, habuit comes cum suis consilium, utrum reciperet compositionem **[0639C]** quam adversarii offerebant. Attendentes autem nostri quod fere omnes peregrini erant quasi in recursu, completa scilicet quadragena sua, et quod comes remaneret ibi quasi solus; considerantes etiam quod illi de castro, adhuc per multos dies poterant resistere, cogitantes insuper quod comes multa alia et magna necessaria habebat facere; hiems vero imminabat, in qua non poterat obsidionem tenere. His, inquam, omnibus circumspicis, consuluerunt comiti ut acquiesceret compositioni quam adversarii offerebant. Anno igitur incarnati Verbi 1212, mense Julii, in festo S. Jacobi, ejectis adversariis, recepit comes nobile castrum Pennae. Die autem crastina supervenit venerabilis archiepiscopus **[0639D]** Remensis Albericus, vir multae bonitatis, qui negotium Jesu Christi devotissimo amplexabatur affectu, venitque cum eo cantor Remensis, et quidam alii peregrini: non credimus autem supprimendum quod, dum esset comes noster in obsidione Pennae, rogavit Robertum Malumvicinum, ut ipse pergeret ad quamdam villam valde nobilem, nomine Marmandam, quae fuerat comitis Tolosae, acciperetque eam ex parte comitis nostri et custodiret: vir autem nobilissimus, licet gravissima infirmitate laboraret, non accusans laborem, nec fatiscentem praetendens infirmitatem, libenter ac liberaliter acquievit. Hic est enim de cujus praecipue circumspicte providentia, saluberrimoque consilio pendebat comes, imo totum negotium Jesu **[0640A]** Christi. Veniens Robertus ad villam praedictam, honorifice a burgensibus est susceptus; sed quidam servientes comitis Tolosae, qui custodiebant munitionem castrī, noluerunt se reddere, sed coeperunt resistere, ipsamque defendere munitionem: quod videns vir strenuus videlicet Robertus, statim ante munitionem fecit erigi unum mangonellum: qui cum aliquot lapides jecisset, dicti servientes reddiderunt munitionem. Mansit autem Robertus in villa illa aliquantis diebus, et post haec rediit ad comitem apud Pennam. Capto castro Pennae et munito, proposuit comes noster ut obsideret quoddam castrum proximum, nomine Biron: castrum illud dederat comes Tolosae cuidam traditori, nomine Martino Algais, quia, sicut in superioribus diximus, fuerat **[0640B]** cum comite nostro, sed postea proditione facta ab eo recesserat: hic in castro praenotato moram faciens, adventum nostrorum ibi voluit exspectare: quod justo Dei judicio provisum rei exitus demonstravit. Venientes igitur nostri ante castrum obsederunt illud: post haec, impugnatione facta, per multos labores et mirae probitatis exercitia, ascendentes muros, vi burgum ceperunt. Statim adversarii se in munitionem receperunt, videntesque quod non poterant resistere, quaesierunt pacem, parati reddere munitionem illam, dummodo evaderent ipsi vivi, quod comes nullatenus facere volebat: verumtamen timens comes ne furtive evaderet dictus traditor, Martinus videlicet Algais, propter **[0640C]** cujus captionem, comes praecipue obsederat castrum illud, obtulit adversariis quod si traditorem illum in manibus ejus traderent, ipse eos ab imminenti mortis angustia liberaret. Quo audito, illi avidissime currerunt, Martinumque arripientes, ipsum comiti tradiderunt: quem comes arripiciens, obtulit ei confessionem, sicut aliis damnatis facere consueverat vir catholicus; post haec ligatum ad caudam equi, per exercitum distrahi fecit, distractumque digne pro meritis patibulo suspendi. Venit ibi ad eum nobilis quidam princeps Vasconiae

Gasto de Bearn, homo pessimus, qui semper adhaeserat comiti Tolosano, facturus colloquium de compositione: comes autem noster, quia ipsa die componere nequiverunt, alterum ei diem assignavit apud **[0640D]** Aginnum; sed ille pacis inimicus, a compositionis pacto resiliens, ad diem illam venire noluit. Dum haec agerentur, nobilis comitissa Montisfortis, et venerabilis episcopus Carcassonensis et ego cum eo, a partibus Carcassonae properabamus ad comitem, habentes nobiscum paucos pauperes et peregrinos. Nec silendum quod dum pergimus, multi de peregrinis nostris, propter calorem ferventissimum et arduum viae, deficiebant in via: venerabilis autem Carcassonensis episcopus et nobilis comitissa, eorum dolori compatientes, eos tota die in equis suis, retro se deportabant; aliquando etiam, uterque ipsorum, episcopus videlicet et comitissa, super equum suum duos levare faciebant peregrinos, ipsi autem pedites incedebant. O compassio pia epicopi! **[0641A]**

O nobilis humilitas comitissae! Cum autem venissemus Caturcum, ad comitem properantes, dictum est nobis quod illic prope erant castella, in quibus ruptarii et inimici fidei morabantur: cum ergo accederemus ad castella et essemus paucissimi, divina clementia mirabiliter operante, perterriti hostes et a facie nostra fugientes, plura castra et fortissima vacua reliquerunt: quae, postquam destruximus, venimus ad comitem apud Pennam. His omnibus rite peractis, habito comes nobilis cum suis consilio, proposuit obsidere quoddam castrum, nomine Moisiacum, quod erat in potestate comitis Tolosani. Venientes igitur ad castrum in vigilia Assumptionis B. Mariae, obsedimus illud. Castrum autem Moisiaci situm erat ad pedem montis **[0641B]** quadam planitie, prope fluvium Tarni, in loco plurimum fertili et amoeni; vocatur Moisiacum, a *moys*, quod est aqua, eo videlicet quod dulcissimis intus fontibus abundat. Homines autem castrum, cum audissent nostros accedere, vocaverunt ad se ruptarios et homines Tolosanos quamplurimos, ut eorum auxilio resistere nostris possent; erant autem ruptarii illi, homines perversi et pessimi: cum enim castrum illud jamdudum fuisset a legatis D. papae interdictum, eo quod faveret haereticis, impugnaretque Ecclesiam cum comite Tolosano, dicti ruptarii in contemptum Dei et nostrum, campanas ecclesiae, quae in castro erat nobilis et amplissima, omni die, ad omnem horam, festive faciebant pulsari. **[0641C]**

Rex siquidem Franciae Pippinus in castro illo monasterium mille fecerat monachorum. Post paucos dies, fecit comes parari machinas et erigi prope castrum, quae jacentes coeperunt aliquantulum murum debilitare, erexerunt autem et adversarii machinas suas, et fecerunt jacere contra nostras: viri autem venerabiles, et hujus negotii rectores et magistri, scilicet episcopus Carcassonensis et Guillelmus archidiaconus Parisiensis in his quae obsidioni erant necessaria instantissime laborabant; archiepiscopus etiam Remensis, qui ibi erat, verbum praedicationis et exhortationis saepissime et libentissime peregrinis ministrans, et in his quae opus erant obsidioni se humiliter exponens, et sua liberaliter expendens, valde erat necessarius negotio **[0641D]** Jesu Christi: quodam autem die exierunt adversarii a castro, et coeperunt venire ut debilitarent machinas nostras: currens autem comes noster et quidam de nostris armati, hostes in munitionem suam retrudebant. In illo autem conflictu, quidam de adversariis sagittam dirigens, comitem nostrum in pede vulneravit, sed et quemdam juvenem de nostris, qui erat nepos archiepiscopi Remensis, capientes, illum post se traxerunt; quem occidentes et turpiter detrucentes ad nos projecerunt. Venerabilis autem archiepiscopus avunculus occisi juvenis, licet affectu diligeret eum singulari, propter servitium tamen Jesu Christi, mortem nepotis aequanimiter sustinens, et multa animi virtute dissimulans, cunctis qui in exercitu erant, **[0642A]** mirae patientiae et magnanimitatis exemplum demonstrat. Nec silendum est quod circa hujus obsidionis initium, cum prae paucitate peregrinorum, non possemus castrum undique obsidere, exhibant quotidie adversarii a castro, venientesque per super montem, qui castrum supereminerebat, cum multa superbia exercitum infestabant; peregrini autem nostri ascendentes ad eos tota die contra illos dimicabant. Quotiescunque vero adversarii aliquem de peregrinis nostris occiderant, in contemptum nostrorum circumdantes corpus occisi, in ipsum singuli gladios infigebant: tantae enim crudelitatis erant, quod non sufficiebat eis, si aliquem nostrorum occisum viderent, nisi nova adjicientes vulnera; **[0642B]** omnes quotquot erant hostes, corpus defuncti, gladiis suis transverberabant. O pugna contemptibilis! o rabies iniquorum! Cum autem haec agerentur, coeperunt venire de die in diem a Francia peregrini; episcopus etiam Tullensis Reginaldus, die quadam cum aliis peregrinis supervenit. Crescente igitur peregrinorum multitudine, occupaverunt dictum montem, venientibusque paulatim peregrinis, sicut antea facere consueverant, castrum fere undique obsederunt. Nec silentio praetereundum quod antequam castrum undique esset obsessum, exeuntes adversarii a castro, et ascendentes in montem, quando videbant episcopum Carcassonae sermonem exhortationis ad populum habentem, in turbam populi qui **[0642C]** sermonem audiebat, cum balistis sagittas jaciebant; sed per Dei gratiam nullum laedere potuerunt: et quia non omnia quae ibi gesta sunt, possemus latius exprimere, accingamur ad summa. Postquam machinae nostrae diu jecerant, et debilitarant muros castrum, fecit fieri comes machinam quamdam, quam lingua vulgaris Catum dicit: quae cum facta esset, jussit comes trahi eam ad fossatum castrum, quod latissimum et profundissimum erat, aqua etiam plenum. Adversarii autem, quaedam extra fossata repagula de lignis fecerant, et post illa repagula iterum aliud fossatum, manebantque semper inter illa duo fossata, et inde exhibant saepius et infestabant nostros: interea dicta machina nostra ad **[0642D]** fossatum trahebatur. Erat autem cooperta pellibus bovinis recentibus, ne ab hostibus posset comburi; adversarii autem quamdam machinam petriariam, faciebant jacere assidue super machinam illam, ut diruerent illam. Dum autem esset machina saepedicta super primum fossatum, nihilque superesset, nisi ut ipsum fossatum sub protectione a nostris impleretur, quodam die post occasum solis, exeuntes adversarii a castro, attulerunt ignem, ligna sicca, stipulam, stipam, carnes salsas, adipem, oleum, et caetera ignis incentiva, coeperuntque instantissime projicere ut comburerent machinam nostram. Habebant praeterea balistarios, qui nostros defendentes machinam gravissime vulnerabant. Quid plura? Altius erupit flamma, turbati sumus omnes. Comes **[0643A]** autem et frater ejus Guido erant inter machinam. Projicientes igitur adversarii indefesse ad incendendum ignem necessaria, nostri constantissime et cum multo labore, vinum, aquam, terram, in ignem mittebant, alii autem instrumentis ferreis, frusta carniem et vasa oleo plena, quae adversarii jactabant, ab igne

extrahebant. Sic itaque nostri per incredibiles caloris et laboris anxietates, quod sine lacrymis videri vix posset, saepedictam machinam, ab igne exemerunt. In crastino autem armantes se peregrini nostri ad castrum undique accesserunt, intrantesque audacissime primum fossatum, per multos labores et constantissimas probitates, repagula lignea confringebant; adversarii autem, qui **[0643B]** inter repagula et in barbicanis erant, ipsas barbicanas, prout poterant, defendebant. Cum fieret autem insultus iste, episcopus Carcassonnae, et ego per exercitum discurrebamus nostros exhortantes. Archiepiscopus autem Remensis, et Tullensis et Albiensis episcopi, et Guillelmus archidiaconus Parisiensis, abbas etiam Moisiaci cum quibusdam monachis, reliquosque clerus exercitus in montis descensu ante castrum stabant, induti vestibus albis, et nudis pedibus tenentes ante se crucem, cum reliquiis sanctorum, voce altissima et devotissima cantabant, *Veni, creator Spiritus*, divinum auxilium flagitantes: nec defuit exorantibus Paracletus; sed mox ut versum hymni, scilicet, *Hostem repellas longius*, tertio repetentes incoeperunt, exterriti adversarii **[0643C]** divinitus et repulsi, dimissis barbicanis, ad castrum confugerunt, seque intra murorum ambitum concluderunt. Interea burgenses cujusdam castri comitis Tolosae quod proximum erat, et vocabatur castrum Saracenum, venerunt ad comitem nostrum et reddiderunt ei castrum illud: misit etiam comes Guidonem fratrem suum, et comitem Balduinum fratrem comitis Tolosae, et alios milites ad aliud castrum nobile, quod erat comitis Tolosae, distans quinque leugis a Tolosa, super Garumnam fluvium situm, nomine Verdunum; homines autem castri illius sine conditione aliqua reddiderunt se comiti nostro; similiter autem omnia in circuitu **[0643D]** castra se reddiderunt, excepto uno, quod dicitur Mons-Albanus. Audientes burgenses Moisiaci, quod castella, quae in circuitu erant, se reddiderant comiti nostro; videntes etiam quod resistere non valebant, miserunt ad comitem postulantes pacem; cogitans autem comes, quod erat adhuc satis forte, nec poterat capi vi, sine multa nostrorum interfectione; attendens etiam quod si caperetur vi, destrueretur villa quae optima erat et propria monachorum. Videns insuper quod omnes qui in castro erant pariter interirent, dixit tali conditione reciperet illos, si ruptarios illos et omnes qui causa munitionis castri venerant a Tolosa traderent in manus ejus; ipsi insuper jurarent super sacrosancta Evangelia quod non impugnarent de caetero Christianos: **[0644A]** quibus rite peractis, traditisque ruptariis et hominibus Tolosanis, recepit comes castrum et restituit ipsum abbati, salvo eo quod de jure habuerant in castro comites Tolosani. Accipientes autem peregrini nostri ruptarios, avidissime interfecerunt. Nec silendum credimus quod castrum Moisiaci, quod in vigilia Assumptionis B. Mariae obsessum fuerat, in festo Nativitatis ejusdem Virginis captum fuit: agnoscitur ergo operata B. Virgo. Movens comes a Moisiaco, proposuit obsidere castrum quoddam prope Fuxum, nomine Saverdunum in dioecesi Tolosana: castrum illud a dominio comitis nostri recesserat, comesque Fuxi, qui illud tenebat, occasione castri illius, castrum Apamiarum plurimum infestabat. Interea quidam peregrini nobiles de Alemannia, **[0644B]** venerant Carcassonam. Ingerrannus autem de Bova, cui supradiximus, comes noster concesserat pro parte magna terram comitis Fuxi; alii etiam milites nostri qui custodiebant terram Carcassonensem, dictos Alemannos apud Apamias duxerunt. Comes autem Tolosae et comes Fuxi, erant apud Saverdunum: moventes autem milites nostri cum Alemannis, properabant versus Saverdunum: quo audito, comes Tolosae et comes Fuxi fugerunt a Saverduno: sicque sine conditione vel pugna Ingerrannus recuperavit Saverdunum. Dum haec agerentur, comes noster cum suo exercitu a Moisiaco veniebat; et cum esset prope Saverdunum, ipse ivit Apamias, ubi erant Alemanni; exercitus vero perrexit Saverdunum. Comes autem **[0644C]** assumens Alemannos, equitavit ante castrum Fuxi, et inde rediit ad exercitum, qui recesserat a Saverduno, et perrexerat ad Altamripam; homines autem Altaeripae a facie eorum fugerant, et dimiserant castrum vacuum; comes autem munivit castrum Altaeripae, quia per illud suos arcere poterat inimicos, erat enim situm inter Tolosam et Fuxum. His gestis, proposuit comes invadere terram comitis Convenarum, venitque ad castrum quoddam, quod erat prope Tolosam, nomine Murellum; erat enim castrum illud amoenissimum, super Garumnam fluvium situm. Cum autem appropinquaremus castro Murelli, homines castri timentes a facie nostra, fugerant et intraverunt Tolosam: sed et quidam ex **[0644D]** ipsis, in pontem castri qui erat ligneus et longissimus super Garumnam, per quem transire debebamus, ignem miserunt. Cum venissemus igitur ante castrum, et, ponte combusto, non possemus in ipsum intrare, comes et plures de nostris mittentes se in aquam, quae profunda erat et valida, non sine grandi periculo transierunt; exercitus autem fixit tentoria citra aquam: statim currens comes cum quibusdam suis ad pontem, ignem cum multo labore exstinxerunt, statimque tanta abundantia aquae pluvialis erupit adeoque aqua praedicta excrevit quod nemo sine gravi propriae vitae periculo poterat illam transire. Vespere autem facto, videns nobilis comes, quod fere omnes milites et fortiores exercitus transeuntes per aquam intrassent castrum, pedites **[0645A]** autem et invalidi non valentes transire, remansissent citra aquam, vocavit marescallum suum et dixit ei: «Volo redire in exercitum.» Cui ille: «Quid, inquit, quid dicitis? Robur exercitus totum est in castro isto, ultra aquam non sunt nisi pedites peregrini; praeterea tam magna et valida est aqua, quod nullus modo posset eam transire; insuper venire possent Tolosani, et vos et omnes peregrinos interficere.» Respondit comes marescallo: «Absit a me ut faciam quod consulitis! pauperes Christi expositi sunt gladio, et ego in munitione manebo! fiat de me voluntas Domini. Certe ego ibo et manebo cum eis.» Statim exiens a castro, transivit aquam et rediit ad exercitum peditum, mansitque ibi cum paucissimis, scilicet quatuor vel quinque militibus, plures **[0645B]** dies, donec, facto ponte, totus transivit exercitus. O magna probitas principis! o virtus invicta! noluit enim cum militibus manere in castro, dummodo pauperes expositi peregrini erant in campo.

CAPUT LXIV. Comes Montfortiensis San-Gaudentium occupat, Tolosam modis omnibus divexat. Comes Raimundus ad Arragonensem regem confugit, ut ab eo auxilia impetret.

Dum comes noster moraretur in castro Murelli, venerunt ad eum episcopi Convenarum et Consoranensium, viri venerabiles et Deo pleni, qui negotium Jesu Christi unico diligebant affectu, exhibitione **[0645C]** operis promovebant,

quorum etiam consilio et industria, comes adierat partes illas. Monuerunt igitur comitem ut ulterius procederet, et sine pugna et gladio maximam reciperet Wasconiae partem: properans igitur comes, perrexit ad castrum quoddam quod dicebatur S. Gaudentius, et fuerat comitis Convenarum: homines autem castrum tradentes ei castrum ipsum cum gaudio receperunt; venerunt etiam ibi ad eum nobiles illius, facientesque ei hominum, receperunt ab eo terras suas; insuper penetrans montana apud Fuxum, terram Rogerii de Cominges nepotis comitis Fuxi ex parte maxima devastavit. Interea Carcassonensis episcopus, qui cum quibusdam peregrinis in castro Murelli remanserat, **[0645D]** circa munitionem castrum ipsius assidue laborabat. Peractis comes noster in Wasconia negotiis, pro quibus perrexerat, rediit Murellum: non enim habebat milites peregrinos, nisi comitem Tullensem, et quosdam alios milites paucissimos: sed quamvis esset cum paucis, frequenter tamen equitabat usque ad portas Tolosae; illi autem qui in Tolosa erant innumerabiles et munitissimi, non audebant exire adversus eum; ipse vero omnia in circuitu devastans, munitiones ante ipsorum oculos devastabat. Erat autem Tolosa civitas ultra modum plena populo, quia Biterrenses, et Carcassonenses, et Tolosani haeretici, et haeticorum fautores et ruptarii, amissis divino iudicio terris suis, Tolosam intraverant, adeoque impleverant, quod ipsa **[0646A]** claustra monachorum civitatis, expulsis canonicis, fecerant pecorum ovilia et stabula equorum. O nidus haeticorum Tolosa! o tabernacula praedonum! Nec praetermittendum quomodo afflicta et obsessa erat tunc Tolosa. Comes enim noster erat ex una parte apud Murellum; quidam milites nostri ex alia parte apud Verdunum; comes Balduinus ex alia; Guido frater comitis ex altera. Hi omnes ex omni parte Tolosam circumdantes, et usque prope portas ipsius saepius equitantes, eam non modicum infestabant. Comes autem Tolosae qui, peccatis suis exigentibus, exhaereditatus, praeter Tolosam et Montem-Albanum, perdiderat terram suam, ad regem Arragonum confugerat, ab eo super recuperatione **[0646B]** terrae suae consilium et auxilium quaesiturus. O iustum justissimi iudicis Dei iudicium! o misericordissimi fratris videlicet P. de Castronovo veridica sententia! dicebat siquidem vir bonus, sicut ab illis audivi, qui ab illius ore saepius audierunt. Negotium, inquit, Jesu Christi in partibus istis nunquam prosperum sortietur effectum, donec aliquis de nobis praedicatoribus pro defensione fidei moriatur, et utinam ego prior persecutoris exciperem gladium! Ecce miser ille comes Tolosanus, cum mortem huic sanctissimo viro videlicet intulisset, eo quod ipsum de perpetratis nequitiiis publice et in facie redargueret vir bonus, post haec se evasisse putavit, post haec recuperare se credidit terram suam; sed, Domino retribuente vindictam, **[0646C]** sanguinemque sui martyris vindicante, unde speravit se habere lucrum, nisi dispendium gravissimum, inde damnum irrecoverabile reportavit. Diligenter etiam est notandum quod dictus comes miser ille occisorem viri Dei in inaximo amore et familiaritate receperat, adeo quod per civitates et castella ipsum ducens, quasi pro spectaculo omnibus dicebat: *Iste solus me diligit; iste solus concordat maxime votis meis; iste eripuit me ab inimico*; licet autem crudelissimum homicidam illum comes praedictus ita extolleret, ipsum muta etiam animalia abhorrebant. Sicut enim multorum et proborum virorum canonicorum Tolosanae Ecclesiae, veridica relatione audivimus, ab illo die quo praedictus homicida **[0646D]** memoratum virum Dei occidit, in detestationem tanti sceleris, nunquam canis dignatus est accipere de manu ejus. O res miranda! O res inaudita! Hoc idcirco inseruimus, ut quam juste comes Tolosae exhaereditatus sit ostendamus. Dum res ita se haberet, ut supradictum est, Rogerius Bernardi filius comitis Fuxensis, prope Carcassonam cum ruptariis transiens, equitabat quodam die versus Narbonam, ut si quos inveniret peregrinos, vinctos perduceret Fuxum, aut morte crudelissima condemnaret. Factum est igitur, dum iret, obvios habuit paucos peregrinos, qui tendebant ad comitem nostrum, venientes a partibus Gallicanis: peregrini autem illi, videntes hostes venientes, putantesque quod essent de nostris, intrepidi **[0647A]** adversariis occurrebant ^[7]. Traditores siquidem praedicti in his nequitiae suae providebant, quia videlicet lento passu et per stratam publicam ambulabant, ut non esset facile advertere quod non essent de nostris. Ut autem appropinquaverunt ad invicem, statim crudelissimi carnifices, insurrexerunt in nostros qui pauci erant et inermes, utpote prodicionis ignari, occidentesque plures de nostris, et membratim dilacerantes, reliquos secum duxerunt usque Fuxum, ubi eos tenentes in vinculis, tormentis validissimis dilaniabant: cum maximo siquidem studio nova quotidie et inexperta excogitabant supplicia, quibus suos affligerent captivos. Sicut enim ab ore cujusdam militis nostri audivi, qui ibi tenebatur in vinculis, qui praesens erat et **[0647B]** videbat, captivos suos cruciabant illi tot et tantis tormentis, quod Diocletiano et Maximiano posset aequiparari malitia, vel etiam anteferri. Ut enim praetermittamus ibi minima, ipsos sacerdotes et divini mysterii tractatores frequentius suspendebant; quandoque etiam, quod dictu horribile est! ligatis ad genitalia membra funibus, ferocissime distrahebant. O crudelitas immanis! o rabies inaudita!

CAPUT LXV. *Conventus episcoporum et baronum apud Apamiam celebratur a Simone comite, ubi multa decreta et leges statuuntur, quas se comes servaturum pollicetur.*

Anno Incarnationis Domini 1212, mense Novembris, **[0647C]** convocavit nobilis comes Montis-fortis episcopus et nobiles terrae suae, apud castrum Apamiarum celebraturus colloquium generale. Causa autem colloquii hujus ista fuit, ut comes noster, in terra quam acquisierat, sanctaeque R. E. subjugaverat, institui faceret bonos mores, haeretica spurcitia procul pulsa, quae totam corruerat terram illam, bonae tam cultu religionis Christianae, quam etiam de temporali pace et quiete, consuetudines plantarentur. Terra siquidem illa ab antiquis diebus depraedationibus patuerat et rapinis; opprimebat quippe potens impotentem, fortior minus fortem. Voluit igitur comes nobilis cunctas consuetudines fixosque limites terrae dominis ponere quos **[0647D]** transgredi non liceret, quatenus etiam milites de suis certis et rectis redditibus recte viverent; minor etiam populus sub alis dominorum posset vivere, immoderatis exactionibus non gravatus: ad quas consuetudines statuendas, electi fuerunt viri duodecim qui super sacrosancta Evangelia juraverunt, quod pro posse suo tales consuetudines ponerent, per quas Ecclesia sua libertate gauderet, tota etiam terra in statu firmaretur meliori. De illis autem XII electoribus, quatuor fuerunt ecclesiastici, duo scilicet episcopi, Tolosanus et

Consoanensis, unus Templarius, unusque Hospitalarius; quatuor praeterea Francigenae milites, quatuor **[0648A]** etiam indigenae, duo milites et duo burgenses, per quos dictae consuetudines, satis competenter positae et firmatae. Ut autem consuetudines illae inviolabiliter servarentur, antequam proferrentur in medium, nobilis comes omnesque milites sui super quatuor Evangelia iuraverunt quod supra memoratas consuetudines nunquam praesumerent violare: ut etiam majorem obtinerent firmitatem redactae sunt in scriptum, sigillo etiam comitis et omnium episcoporum, qui ibi plures erant, firmatae et munitae. Dum haec agerentur apud Apamias, hostes fidei a Tolosa egressi, discurrere coeperunt per Wasconiam et facere mala quaecunque potuerunt. Venerabilis autem episcopus Convenarum, assumptis secum aliquibus de militibus nostris, perrexit **[0648B]** in Wasconiam, terramque illam ab hostibus fidei viriliter defendebat: nobilis autem comes noster perrexit Carcassonam et inde Biterrim, habiturus colloquium cum archiepiscopo Narbonensi super his quae spectabant ad negotium Jesu Christi. Dum autem essemus apud Biterrim, et sedes episcopalis vacaret, canonici illius Ecclesiae, communi assensu, elegerunt venerabilem archidiaconum Parisiensem Guillelmum in suum episcopum et pastorem: sed ipse nulla ratione ad hoc potuit induci, ut electioni eorum assensum praerberet.

CAPUT LXVI.

Rex Arragonensis venit Tolosam et colloquium habet cum comite Simone, et apostolicae sedis legato

Circa festum vero Dominicae Apparitionis, rex **[0648C]** Arragonum Petrus, qui negotio fidei plurimum invidebat, venit Tolosam, et fecit ibi milites, excommunicatis et haereticis communicando; mandavitque rex archiepiscopo Narbonensi apostolicae sedis legato, et comiti nostro, quod volebat habere colloquium cum eis, et de pace et de compositione inter comitem nostrum et hostes fidei tentare. Igitur assignata fuit communi assensu dies et locus inter Tolosam et Vaurum, ubi colloquium celebrari deberet. Cum igitur venissemus ad locum consilii, rex coepit rogare archiepiscopum Narbonensem et episcopos, de restituendis terris comitibus Tolosano, Convenarum, et Fuxensi, et Gastoni de Bearno; archiepiscopus autem Narbonensis respondit regi, ut **[0648D]** omnes petitiones suas redigeret in scriptum, et scriptas et sigillatas mitteret episcopis apud Vaurum. Rex vero Arragonensis, postquam applausum magnum fecerat comiti nostro, et fratri et filiis ejus, rogavit ipsum comitem, ut octo diebus desisteret a malefaciendo inimicis suis, cui nobilissimus et urbanissimus respondit: «Non desistam, inquit, a malefaciendo, sed ob reverentiam vestram, cessabo his octo diebus a benefaciendo.» Similiter autem et rex promisit ex parte hostium nostrorum, quod ipso tempore colloqui, non facerent nostris malum. Sed ipsi infidelissimi, cum scirent nostros convenisse ad colloquium, licet nos per regem fecissemus **[0649A]** securos, discurrere coeperunt per terram nostram versus Carcassonam, et multa mala facientes, plurimos etiam occiderunt. O fraus nequam! Die tertio postquam recessit rex a loco colloqui, et intravit Tolosam, scripsit petitiones suas ad archiepiscopos et episcopos nostros, in haec verba:

Petitiones regis Arragonensium ad praelatos in concilio apud Vaurum congregatos.

Quoniam sacrosancta mater Ecclesia non solum verba, sed verbera quoque docetur habere, devotus Ecclesiae filius P., Deo miserante, rex Arragonensis, pro comite Tolosano, ad sinum ejusdem matris Ecclesiae cupiens redire, et a sanctitate vestra petit humiliter, et rogat instanter, quatenus faciendo satisfactionem personalem pro excessibus **[0649B]** quibuscunque, prout ipsi Ecclesiae visum fuerit expedire, ac pro damnis et injuriis illatis diversis ecclesiis et praelatis satisfaciendo id quod clementia matris Ecclesiae ipso comiti duxerit injungendum, restituatur clementer et misericorditer ad possessiones suas, et alia quae amisit. Quod si forte in persona comitis nollet Ecclesia ipsius petitionem audire, petit et rogat hoc idem pro filio; ita tamen quod puer nihilominus satisfaciatur personaliter pro excessibus, vel in frontaria Saracenorum cum militibus eundo in subsidium Christianorum, vel in partibus transmarinis, secundum quod Ecclesia melius arbitrabitur expedire; et infans in terra sua, in tam diligenti custodia et tam fideli cura, ad honorem Dei et S. R. E. habeatur, usquequo de bonitate **[0649C]** sua signa compareant manifesta. Et quoniam comes Convenarum, nec fuit unquam haereticus, nec eorum susceptor, sed potius impugnator, et ideo terram dicitur amisisse, quod astiterit consobрино et domino suo, comiti Tolosano; petit idem rex et rogat pro eo, sicut pro vassallo suo, ut restituatur ad terram suam, satisfaciendo quoque ad arbitrium Ecclesiae, si eum apparuerit in aliquo deliquisse. Item comes Fuxensis, cum nec sit, nec fuerit haereticus, pro eo memoratus rex petit et rogat sicut pro consanguineo suo charissimo, cui sine verecundia in jure sic deesse non potest, quatenus pro reverentia ipsius et gratia restituatur ad sua, satisfaciendo **[0649D]** nihilominus Ecclesiae in his et pro his quibus clementiae matris Ecclesiae eum apparuerit deliquisse. Item, pro Gastone de Bearno vassallo suo petit saepedictus rex et rogat affectuose, quatenus restituatur ad terram suam et fidelitates vassallorum suorum, maxime cum paratus sit parere, et ad arbitrium Ecclesiae satisfacere coram iudicibus non suspectis, si nobis causam ipsius audire et expedire non licet. In omnibus tamen praemissis duxit memoratus rex, misericordiam potius quam iudicium invocandum, mittens ad clementiam vestram clericos et barones suos super praemissis, ratum habiturus quidquid a vobis cum eis fuerit ordinatum. Supplicans **[0650A]** ut talem habere dignemini circumspectionem et diligentiam in hoc facto, ut in negotio Christianitatis in partibus Hispaniae, ad honorem Dei et S. matris Ecclesiae dilatationem, praedictorum baronum et comitis Montis-fortis subsidium posset habere. Datum Tolosae, XVII Kal. Februarii.

Responsio concilii.

Illustri et dilecto in Christo P. Dei gratia regi Arragonum, comiti Barchilonensium, concilium apud Vaurum (*Lavour*), salutem et sinceram in Domino dilectionem. Petitiones et preces vidimus, quas pro Tolosano et ejus filio et Fuxensi et

Convenarum comitibus, et nobili viro Gastone de Bearn, vestra regalis serenitas **[0650B]** destinavit: in quibus etiam litteris, inter caetera Ecclesiae filium dicitis vos devotum; super quo Domino Jesu Christo, ac regali vestrae celsitudini, gratiarum referimus actiones, et in cunctis quibus secundum Deum possemus, propter illam mutuam dilectionem, qua vos sancta Romana mater Ecclesia, sicut intelligimus, amplectitur, et vos ipsam, nec non et ob reverentiam excellentiae vestrae regalis, admitteremus affectuosius preces vestras. Super eo quod pro comite Tolosae petitis et rogatis, haec duximus serenitati regiae respondendum, quod tam causa comitis quam filii, quae pendet ex facto patris, auctoritate superioris est a nobis exempta cum idem comes Tolosae, Regiensi episcopo et magistro Theodisio, a domino papa negotium **[0650C]** suum fecerit sub certa forma committi. Unde, sicut credimus, memoriter retinetis quot et quantas gratias dicto comiti, post multos excessus ipsius, dominus papa fecit; nec non et quam gratiam, ad intercessionem vestram et preces, venerabilis Narbonensis archiepiscopus, apostolicae sedis legatus, tunc abbas Cistercii apud Narbonam et Montepessulanum, eidem comiti faciebat, biennio, si bene meminimus, jam transacto. Volebat siquidem idem legatus, omnes dominicaturas et proprietates eidem comiti remanere integras et illaesas: et ut illa jura quae habebat in castris aliorum haereticorum, quae de feodo ejus erant, sine Alberga, sine Quista, sine Cavalgata, eidem integra **[0650D]** remanerent. De illis praeterea castris quae erant aliorum haereticorum, quae de feodo ejus non erant, quae idem comes dicebat esse quinquaginta, volebat praefatus legatus, ut quartalis et tertia pars eorum caderet in proprietatem comitis supradicti. Spreta vero comes illa magna gratia domini papae ac praedicti legati et Ecclesiae Dei, veniens directe contra omnia juramenta, quae olim praestiterat in manibus legatorum, et addens iniquitatem iniquitati, crimina criminibus, mala malis, Ecclesiam Dei et Christianitatem, fidem et pacem cum haereticis et ruptariis impugnavit et damnificavit, adeo ut omni gratia et beneficio reddiderit se indignum. Quod autem pro comite petitis Convenarum, taliter super hoc duximus respondendum. Pro certo **[0651A]** intelleximus quod, cum post excessus suos multiplices, et juramenti transgressionem foedus cum haereticis et eorum fautoribus contraxisset, et ipsam Ecclesiam, licet nunquam in aliquo laesus esset, cum eisdem pestilentibus impugnasset, licet postmodum diligenter fuerit admonitus, ut cessaret a coeptis, et rediens ad cor, tandem reconciliaretur ecclesiasticae unitati: nihilominus idem comes, in sua nequitia exstitit, excommunicationis et anathematis vinculo alligatus, de quo etiam, ut dicitur, comes Tolosae asserere consuevit, quod ipse comes Convenarum eum ad guerram impulit et induxit. Unde idem comes, auctor per hoc guerrae et malorum quae Ecclesiae multipliciter provenerunt exstitit. Verumtamen si talem se exhibuerit, ut absolutionis **[0651B]** beneficium mereatur, postmodum cum fuerit absolutus, et habuerit potestatem standi iudicio, si de aliquo quereletur, Ecclesia ei justitiam non negabit. Petit praeterea regia celsitudo, pro comite Fuxensi, ad quod taliter respondemus, quod constat de ipso, quod haereticorum exstitit a longo tempore receptator, praesertim cum non sit dubium quin credentes haereticorum haeretici sint dicendi: qui etiam post multiplices excessus suos, post praestita juramenta, post obligationes tam personarum quam rerum, post injectionem manuum in clericos, et detrusionem eorum in carcerem, pro quibus causis et multis aliis anathematis mucrone **[0651C]** percussus: post illam etiam gratiam, quam idem legatus ad intercessionem vestram, olim ipsi comiti faciebat, cruentam caedem exercuit in signatos, tam laicos quam clericos, quam idem legatus ad intercessionem vestram, olim ipsi comiti faciebat, cruentam caedem exercuit in signatos, tam laicos quam clericos, qui in paupertate et simplicitate sua, contra Vauri haereticos in Dei servitium ambulabant; qualis autem et quanta erat illa gratia, bene recolit, sicut credimus, regia celsitudo, ad cujus preces cum eodem comite compositionem faciebat dictus legatus. Sed quod non fuit facta illa compositio per ipsum comitem stetit: exstant enim litterae ad dominum comitem Montisfortis regali sigillo munitae, talem clausulam continentes: Dicimus etiam vobis quod, si comes Fuxensis noluerit stare placito illi, et vos postea non audieritis preces nostras pro eo, non erimus inde **[0651D]** vobis dipacati: verumtamen, si dederit operam ut absolutionis beneficium consequatur, et postmodum, cum absolutionis fuerit gratiam consecutus, de aliquo quereletur, justitiam ei Ecclesia non negabit. Postulatis insuper et rogatis, pro Gastone de Bearn, ut restitueretur ad terram suam, et ad fidelitates vassallorum suorum, super quo vobis taliter respondemus. Ut alia multa, imo potius infinita, qui in ipsum Gastonem dicuntur, ad praesens silentio transeamus, confoederatus tamen haereticis et receptatoribus seu defensoribus eorum contra Ecclesiam et signatos, est Ecclesiarum et ecclesiasticarum personarum **[0652A]** manifestissimus persecutor. Venit in auxilium Tolosanorum ad obsidionem Castrinovi. Interfectorem Fr. P. de Castronovo, apostolicae sedis legati habet secum; ruptarios diu tenuit atque tenet. In anno praeterito, ruptarios in cathedralem ecclesiam Oleronis induxit, ubi amputato fune de quo pendeat pixis continens corpus Domini nostri Jesu Christi in terram cecidit, et quod nefas est dicere, ipsum corpus Dominicum est per terram expensum; transgressus juramenta manus in clericos violentas injecit: pro quibus et aliis causis pluribus, quas ad praesens tacemus, idem Gasto excommunicationis et anathematis est nexibus innodatus. Verumtamen si satisfecerit Ecclesiae, prout debet, et absolutionis **[0652B]** beneficium consequatur, et conquestus fuerit de aliquo, audietur de jure suo. Aliter siquidem, pro praedictis sic excommunicatis, clarissime princeps, vestram regiam majestatem intercedere non deceret, nec nos pro talibus et in talibus audemus aliter respondere. Ad haec, serenitatem vestram regalem monemus et hortamur in Domino, quatenus ad memoriam revocare dignemini honorem^[7] quem vobis fecit sedes apostolica, et illum quem impraesentiarum illustri regi Siciliae sororio vestro facit, quid etiam D. papae in vestra promisistis unctione, et quid vobis sedes apostolica dederit in mandatis. Oramus ut Deus ad honorem suum, et S. R. Ecclesiae, per multa tempora vos conservet. Quod si per **[0652C]** hanc nostram responsionem, vestrae regiae majestati non fuerit satisfactum, nos ob reverentiam vestram et gratiam, D. papae curabimus intimare.

Datum Vauri, XV Kal. Februarii.

Audiens rex Arragonum responsiones praelatorum nostrorum, vidensque petitiones quas fecerat penitus refutatas, affectumque suum non posse perduci ad effectum, alium circumventionis modum invenit. Misit itaque nuntios ad praelatos, mandans et rogans, quatenus inducerent comitem Montisfortis, ad hoc ut comiti Tolosano caeterisque fidei

Christianae inimicis treugas daret, usque ad futurum proximum Pentecostem, vel saltem usque in Pascha: quod audientes praelati nostri, animadvertentesque quod rex ob nihil aliud peteret hoc, nisi ut **[0652D]** hoc audiretur in Francia, sicque devotio tepesceret signatorum, petitionem istam, sicut et primas fecerant, refutarunt. Quia vero longum esset omnia enarrare per ordinem quae rex ille mandavit, et nostri ei respondenda duxerunt, istud breviter dicamus, quod haec fuit tota intentio dicti regis, laborare videlicet, ut comes Tolosae et alii religionis Christianae inimici sui, restituerentur ad terras suas, vel saltem ipsis treugae darentur a nostris, ob intentionem superius memoratam. Nostri vero, viri providi et constantes, nec terras reddere, nec treugas concedere voluerunt. Videns rex quod nihil proficere potuisset, in grave dispendium famae suae pariter **[0653A]** et honoris, apposuit quod excommunicatos et terras eorum quas adhuc tenebant, in sua protectione reciperet: et ut suam nequitiam, aliquantulum palliaret, sedem apostolicam appellavit; praelati autem nostri, huic appellationi quia multiplicibus ex causis frivola erat et invalida minime detulerunt; sed archiepiscopus Narbonensis apostolicae sedis legatus misit litteras in hunc modum: Illustrissimo domino PETRO, Dei gratia regi Arragonensi, frater A. divina miseratione Narbonensis archiepiscopus, apostolicae sedis legatus, salutem in charitate animi et visceribus Jesu Christi. Intelleximus non sine turbatione multa ac amaritudine animi, quod civitatem Tolosae ac castrum Montis-Albani et terras propter crimen haereseos, **[0653B]** ac alia multa et nefanda facinora traditas Satanae ac ab omni communione matris Ecclesiae separatas, et cruce signatis auctoritate Dei, cujus nomen in his graviter blasphematur expositas, disponitis in protectione ac custodia vestra recipere, ac eas contra Christi exercitum defensare. Cum igitur haec, si vera sint, quod Deus avertat! non solum in salutis vestrae dispendium, sed in honoris regii ac opinionis vestrae et famae possint cedere detrimentum, Nos qui salutem vestram, et gloriam et honorem zelamus, totis visceribus charitatis, celsitudinem regiam rogamus, consulimus, monemus et hortamur in Domino, et in potentia virtutis hujus, et parte Dei Redemptoris nostri Jesu Christi, ac sanctissimi vicarii **[0653C]** ejus domini nostri summi pontificis, auctoritate legationis qua fungimur, inhibemus, et modis, quibus possumus, obtestamur ne per vos, vel per alios, terras recipiatis vel defendatis praedictas. Optamus autem quatenus tam vobis quam et ipsis taliter dignemini providere, ne communicando excommunicatis et maledictis haereticis et fautoribus eorumdem, labem excommunicationis incurrere vos contingat. Unum autem non volumus serenitatem vestram latere quod si quos de vestris, in defensionem praedictae terrae duxeritis relinquendos, cum omnes excommunicati sint ipso jure, vos denunciari excommunicatos, tanquam defensores haereticorum publice faciemus. Rex Arragonensis, in nullo resipiscens, sed quae **[0653D]** male proposuerat, pejus adimplens, haereticos omnes et excommunicatos comites, Tolosanum videlicet, Convenarum et Fuxensem, Gastonem de Bearn omnesque milites Tolosanos et Carcassonenses, qui pro haeresi exhaereditati Tolosam confugerant; cives etiam Tolosanos in sua protectione suscepit, et ab ipsis juramentum recepit; civitatem etiam Tolosanam, quae est proprie de dominio regis Franciae, et totum illud terrae, quod illi adhuc tenebant, in sua custodia recipere praesumpsit. Non credimus omittendum quod, cum essent nostri prope dictum colloquium apud Vaurum, comesque Montis-fortis ob reverentiam regis, diebus colloqui, inimicis treugas dedisset, et rex similiter ex parte adversariorum treugas firmasset, ipso tempore colloqui manentibus **[0654A]** treugis, nostrisque non caventibus, equitarunt hostes pluries per terram nostram praedamque multam capientes, plurimosque insuper homines occidentes, multos captos ducentes, mala ubique gravissima intulerunt: super quibus malis, cum rex saepius requireretur a nostris, non fecit ullatenus emendari. Videntes igitur nostri quod rex detineret eos nuntiis, litteris et etiam appellationibus superfluis, et nihilominus tempore colloqui et treugarum nostros ab excommunicatis quorum causam fovebat, permitteret apertissime et saepissime infestari, a Vauro recesserunt; verumtamen antequam recederent, scripserunt D. papae de communi negotio Ecclesiae, et de praefato colloquio in hunc modum:

Litterae synodi Vaurensis ad dominum papam Innocentium.

[0654B]

Sanctissimo Patri in Christo ac beatissimo domino suo INNOCENTIO Dei gratia summo pontifici, devoti et humiles servi ejus, archiepiscopi, episcopi et alii Ecclesiarum praelati, apud Vaurum pro sanctae fidei negotio congregati, cum omni affectione, longum vitae spatium et salutis. Ad agendas paternitatis vestrae sollicitudini dignas grates, cum nec lingua nec calamus nobis sufficiant, retributorem omnium bonorum exoramus ut nostrum in hac parte suppleat defectum et abunde vobis retribuatur omne bonum, quod nobis et nostris aliisque partium nostrarum Ecclesiis tribuistis. Cum enim in partibus istis, pestis haeretica, antiquitus seminata, nostris partibus, usque adeo succrevisset, **[0654C]** quod cultus divinus ibidem haberetur omnino in opprobrium et derisum, et in clerum et bona ecclesiastica, hinc haeretici inibi ruptarii grassarentur, et tam princeps quam populus, in reprobum sensum datus, a fidei rectitudine deviavit, ut per vestros exercitus signatorum, quos ad emundandas spurcitas pestis hujus, sapientissime destinastis, et Christianissimum eorum principem, comitem Montisfortis, intrepidum omnino athletam et invictum Dominici praelii bellatorem: Ecclesia quae tam miserabiliter ibi corruerat, caput inibi coeperit relevare, et in parte maxima destructis adversitatibus et erroribus universis, terra dudum a cultoribus horum dogmatum conculcta, demum divino cultui assuescat: restant vero adhuc reliquiae dictae pestis, **[0654D]** Tolosa videlicet civitas, cum castris aliquot, ubi tanquam sordes in sentinam cadentes, residuum pravitatis haereticae se collegit: quorum princeps, comes scilicet Tolosae, qui ab antiquis temporibus, sicut multoties jam audistis, haereticorum et fautor exstitit et defensor, et pro viribus quae sibi remanserunt, impugnat Ecclesiam, et quoad potest pro fidei hostibus, ejus cultoribus se opponit. Ex quo enim rediit a sanctitatis vestrae praesentia cum mandatis, in quibus, ultra omnem meritum exigentiam suorum, egeratis misericorditer cum eodem, introivit, sicut manifeste videtur, angelus Satanae in cor ejus, et gratiae vestrae beneficiorum ingratus, de his quae coram vobis promiserat nihil implevit; imo **[0655A]** pedagogia saepius abjurata vehementer adauxit, et ad omnes quos scivit nostros et Ecclesiae adversarios se convertit. Sane per Othonem Dei et Ecclesiae inimicum,

opinatus contra ipsam Ecclesiam vires assumere, sub ipsius confidentia manifeste, sicut asseritur, minabatur quod Ecclesiam de finibus suis et clerum radicitus extirparet; haereticos et ruptarios, quos multoties abjuraverat, extunc ferventius solito fovere studuit et tenere. Cum enim Catholicorum exercitus obsideret Vaurum, ubi sedes erat Satanae et quasi hujus erroris haeretici provincia, ipse in subsidium perversorum, misit milites et clientes, et in castro suo quod Casser appellatur, fuerunt inventi et combusti a cruce signatis plusquam quinquaginta haeretici, **[0655B]** praeter credentium eorum multitudinem copiosam. Invocavit etiam contra Dei exercitum, Savaricum inimicum Ecclesiae, regis Angliae senescallum, cum quo Christi pugilem praedictum comitem Montis-fortis apud Castrum novum Arii obsidere praesumpsit; sed Christi dextera faciente, cito fuit ejus praesumptio in confusionem conversa, ita quod pauci Catholici infinitam arianorum multitudinem effugarunt. Praedictorum autem Othonis et regis Angliae confidentia defraudatus, ut qui baculo arundineo nitebatur, cogitavit iniquitatem abominabilem, et ad regem Marrochitarum nuntios destinavit subsidium ejus, non solum in terrae nostrae, sed totius Christianitatis exitium implorando, sed conatum **[0655C]** ipsius divina pietas impedivit. Episcopum Agennensem a sede propria expellendo, bonis omnibus spoliavit, et abbatem de Mosiaco cepit, et abbatem Montis-Albani fere per unum annum tenuit captivatum. Ruptarii quoque ipsius et complices peregrinos clericos et laicos innumerabiles variis tormentis affecerunt et nonnullos detinent ac diutius tenuere captivos; in his omnibus non aversus est furor ejus, sed adhuc manus ejus extenta, ita ut fiat quotidie semetipso deterior, et omnia mala quae potest per seipsum et filium et complices suos Fuxensem et Convenarum comites et Gastonem de Bearno, viros sceleratissimos et perversos, contra Dei Ecclesiam operetur. Cum autem ultione divina et censura ecclesiastica memoratus **[0655D]** athleta fidei, comes Christianissimus terras ipsorum, tanquam hostium Dei et Ecclesiae sancto et justo occupavit praelio fere totas, ipsi adhuc in sua persistentes malitia et humiliari sub potenti manu Dei contemnentes (I Petr. V), nuper ad regem Arragonum recurrerunt, per quem forte intendunt vestram circumveniri clementiam, et Ecclesiam suggillare. Adduxerunt enim ipsum Tolosam nobiscum, qui de mandato legati et delegatorum nostrorum apud Vaurum conveneramus, colloquium habiturum, qui quae aut qualia proposuit, et quae nos ei duxerimus respondenda ex rescriptis quae vobis sigillata mittimus plenius cognoscetis. Omnes igitur unanimiter et concorditer haec praemissa sanctitati vestrae intimamus, liberantes animas **[0656A]** nostras, ne per defectum significandi in negotio fidei, de contingentibus aliquid omittatur: pro certo namque sciatis quod, si terra quae dictis tyrannis, cum tanta justitia et multa Christianorum effusione sanguinis est ablata, ipsis aut haeredibus eorum restituatur, non solum fieret novissimus error pejor priore (Matth. XXVII), sed exinde excidium clero et Ecclesiae inaestimabile immineret. Ad haec quoniam enormitates abominabiles et alia scelera praedictorum, per singula praesenti paginae non credimus adnotanda, ne librum texere videremur, quaedam in ore nuntiorum posuimus, quae sanctis auribus vestris poterunt viva voce referri. Nuntii qui detulerunt litteras istas ad D. papam fuerunt hi: Venerabilis Convenarum episcopus, abbas **[0656B]** de Claraco, archidiaconus Parisiensis Guillelmus, M. Theodisius, et clericus quidam, qui diu fuerat corrector litterarum, in curia D. papae, et dicebatur Petrus Marci. Priusquam autem venirent ad curiam dicti viri providi et discreti, rex Arragonum per nuntios suos circumvenire intendebat simplicitatem apostolicam, et per suggestionem falsitatis et veritatis suppressionem, impetraverat litteras in quibus D. papa praecipiebat comiti Montis-fortis, quatenus comitibus Convenarum (*Cominges*) et Fuxi, et Gastoni de Bearno, redderet terras suas. Scripsit etiam archiepiscopo Narbonensi alias litteras in quibus D. papa, indulgentiam quam fecerat proficiscentibus contra haereticos Albigenes **[0656C]** videbatur revocare. Venientes igitur nuntii nostri ad curiam Romanam, D. papam invenerunt aliquantulum durum, eo quod nimis credulus fuisset falsis suggestionibus nuntiorum regis Arragonensium; sed postea, veritate comperta, per nuntios nostros, quidquid fecerat ad regis nuntiorum suggestionem, revocavit in irritum, et ipsi regi misit litteras in haec verba:

Litterae D. papae regi Arragonensium, ne opponat se negotio Ecclesiae.

INNOCENTIUS episcopus, servus servorum Dei, PETRO illustri regi Arragonensium.

Is in cujus manu sunt omnium corda regum (Eccli. X), inspiret tibi humiliter exoratus, ut prudenter attendens, quod juxta mandatum apostolicum, **[0656D]** nos oportet arguere, obsecrare, increpare (II Tim. IV), nostras increpationes, quas paterna affectione in te depromimus, devotione recipias filiali, et sic obtemperes salubribus monitis et consiliis, et correctionem apostolicam recipiendo, demonstres te in his et affectum habuisse sincerum in quibus absque dubio, per effectum nosceris deliquisse. Sane ad totius fere mundi notitiam jam pervenit, nec serenitatem tuam credimus ignorare, aut etiam diffiteri, quod inter caeteros principes Christianos, te specialiter studuimus honorare, per quod et potentia tibi accrevit et fama: et utinam cum his et prudentia et devotio pariter, cum his accrevissent! quod licet nobis gratum existeret, tibi tamen amplius expediret. Verum in hoc, nec **[0657A]** tibi providisse dignosceris, nec nobis, ut decuit, detulisse; quia, cum Tolosani cives, tanquam putrida membra sint praecisi excommunicationis mucrone et ipsa civitas supposita sit interdicto, pro eo quod quidam eorum manifesti sunt haeretici, plures vero credentes, fautores et receptatores eorum ac defensores, adeo ut alii quoque quos Christi exercitus, imo verius ipse Christus, qui contra ipsos suis adinventionibus provocarant, a suis fecit tabernaculis emigrare, ad Tolosanam quasi quamdam sentinam erroris confugerint civitatem, tu divini timoris oblitus quasi praevalere valeas contra Dominum, vel avertere manum ejus contra eos exigentibus suis culpis extentam, ipsos in defensionem sub specie pietatis impietatem exercens, in **[0657B]** scandalum populi Christiani et propriae famae dispendium recepisti. Nuper igitur auditis quae venerabilis frater noster Segobiensis episcopus, ac dilectus filius Columbus nuntii, ac nuntii legatorum nostrorum et comitis Montis-fortis in praesentia nostra proponere voluerunt, et litteris hinc inde directis lenius intellectis, habito cum fratribus tractatu ac consilio diligenti, volentes honori tuo quantum ad famam, salutem animam, indemnitati quantum ad terram paternam sollicitudine praecavere. Serenitati tuae, in virtute Spiritus sancti sub obtentu divinae ac apostolicae gratiae

providimus injungendum, ut praenominatos deseras Tolosanos, non obstante promissione vel obligatione quacunque **[0657C]** praestita, in elusionem ecclesiasticae disciplinae, ipsis quandiu tales exstiterint, non impensurus consilium, auxilium vel favorem. Si vero iidem ad Ecclesiae redire desiderant unitatem, prout fuit a dictis nuntiis tuis propositum, coram nobis, nos venerabili fratri nostro F. Tolosano episcopo, viro integrae opinionis et vitae, qui testimonium habet non solum ab his qui intus, sed ab his etiam qui sunt foris, nostris damus litteris in mandatis, ut adjunctis sibi duobus, eos qui voluerint de corde puro et conscientia bona, et fide non ficta redire (I Tim. I), sufficienti ab eis cautione recepta, reconciliet ecclesiasticae unitati; illos vero quos in erroris sui tenebris persistentes, idem episcopus de labe notaverit haereticae pravitatis, exterminari **[0657D]** faciat a civitate jam dicta, et bona eorum omnia confiscari, ita quod nullo unquam tempore recipiantur in ipsa, nisi forte divinitus inspirati, se veros fidei orthodoxae Christianos, exhibitione bonorum operum demonstrarent, et sic ipsa civitas reconciliata pariter et purgata, sub apostolicae sedis protectione consistat; non molestanda de caetero a comite praedicto vel aliis Catholicis, sed defendenda potius et fovenda. Miramur insuper et movemur quod pro terra nobilium vestrorum comitis Fuxensis et Convenarum et Gastonis de Bearno restituenda sibi, per nuntios suos, apostolicum suppressa veritate mendacium exprimentes, subripi fecistis mandatum, cum propter multa et magna eorum flagitia ob haeticorum favorem quos manifeste **[0658A]** defendunt, excommunicationis sint vinculo innodati: unde cum mandatum pro talibus sic obtentum non teneat, illud tanquam subreptum penitus revocamus. Si vero iidem ecclesiasticae unitati reconciliari desiderant, prout dicunt, venerabili fratri nostro Narbonensi archiepiscopo apostolicae sedis legato, nostris damus litteris in mandatis ut, recipiens ab ipsis non solum juratoriam cautionem, cum sua jam sint iuramenta transgressi, sed et aliam quam viderent expedire, beneficium absolutionis impendat, et iis rite praemissis, quasi verae devotionis indiciis, legatum de latere nostro, virum honestum, providum et constantem, ad partes illas curabimus destinare, qui non declinans ad dexteram vel ad sinistram, sed incedens **[0658B]** regia via, semper quae recte facta invenerit, approbet et confirmet, errata corrigat et emendet, et tam nobilibus antedictis quam aliis conquerentibus, exhiberi faciat justitiae complementum. Interim ergo inter te et terram tuam et dictum comitem Montis-fortis, volumus et mandamus firmas treugas fieri et servari. Mandantes nihilominus comiti antedicto, ut pro terra quam a te tenet, reverenter exhibeat quod exhibere tenetur. Illud autem excellentiam tuam volumus non latere, quod si Tolosani et nobiles supradicti adhuc quoque in errore suo duxerint persistendum, nos per indulgentias innovatas, crucesignatos et fideles alios excitamus, ad extirpandam pestem hanc, divino freti **[0658C]** auxilio, insurgentes tam contra ipsos quam contra quoslibet alios receptatores et defensores ipsorum qui plus ipsis haeticis sunt nocivi, procedant in nomine Domini Sabaoth. Monemus igitur serenitatem tuam, rogamus et obsecramus in Domino, quatenus quae promisimus, prompto animo, quantum ad te pertinet, exsequaris, pro certo sciturus quod, si aliter (quod non credimus), duceres faciendum, praeter indignationem Dominicam, quam ex hoc contra te procul dubio evocares, grave et irreparabile posses incurrere detrimentum, nec nos quantumcunque diligamus personam, tibi contra fidei Christianae negotium, possemus parcere vel deferre; quantum enim tibi immineret periculum, si Deo et **[0658D]** Ecclesiae praesertim in causa fidei te opponeres, ut consummationem sancti operis impediret, non solum vetera, sed etiam moderna possunt te exempla movere.

Datum Laterani, XII Kal. Junii pontificatus nostri anno XVI.

Post consummatum praelatorum concilium apud Vaurum, cum rex Arragonensis exiisset de Tolosa, et plures de militibus suis ob civitatis custodiam, et hostium Christi auxilium dimisisset in eadem civitate, post paucos dies mandavit comiti nostro quod volebat habere cum eo colloquium prope Narbonam; comes autem noster volens deferre regi ut Domino quantum posset secundum Deum et obedire, respondit quod libenter iret ad colloquium **[0659A]** praenotatum. Rex autem non venit ad locum colloquii, nec unquam venire proposuerat; sed tam de Arragonensibus quam de Tolosanis haeticis et ruptariis multi venerunt, et timebatur ne venientem comitem cum paucis ad colloquium proditiose caperent; innotuit comiti quod fiebat, et a loco colloquii declinavit.

CAPUT LXVII.

Rex Arragonum, comiti Montis-fortis per feciales bellum indicit.

Post paucos vero dies, praefatus rex misit nuntios ad comitem ferentes ipsius litteras, in quibus continebatur quod rex diffidabat comitem, et ei quantum poterat minabatur. Verumtamen comes noster, licet rex illum cum tanta superbia diffidasset, **[0659B]** nullum damnum voluit inferre terrae regis, a quo diebus singulis mala multa et gravia sustinebat, homines siquidem Catalaunenses intrabant terram nostram, et eam quantum poterant infestabant. Post aliquot vero dies, misit comes noster ad regem, Lambertum de Turreio probum militem et discretum quaerebatque a rege per praedictum militem utrum super diffidatione praemissa per nuntios regis rex ita se haberet, mandabatque etiam ei, quod in nullo unquam ei fore fecerat, sed paratus erat ei reddere quod debebat. Offerebat insuper, quod si de ipso rex conquereretur super terris haeticorum, quas de mandato summi pontificis, auxilio crucesignatorum acquisierat, paratus erat stare juri in curia D. papae, vel in curia D. Narbonensis **[0659C]** archiepiscopi, apostolicae sedis legati; quasdam etiam litteras tradidit militi praenotato, quas regi praesentari praecepit, si in sua obstinatio duceret permanendum. Continentia autem litterarum haec erat: Scribebat comes regi absque salutatione, significans ei quod ex quo ipse post tot juris et pacis oblationes sibi factas, in sua diffidatione et obstinatio permanebat, comes eum similiter diffidebat, dicens quod nullo ei de caetero jure servitii tenebatur, sed per Dei auxilium tam de ipso quam de aliis se defenderet Ecclesiae inimicis. Veniens saepedictus miles ad regem, coram ipso multisque baronibus terrae suae, diligenter et provide omnia, quae comes in ejus ore posuerat, per ordinem enarravit; **[0659D]** obstinatus autem rex, omnem respuat modum pacis, nec a

diffidatione sua contra comitem animum voluit revocare. Statim saepedictus nuntius litteras comitis super diffidatione regi praesentavit, quae in communi tam ipsius regis quam baronum suorum audientia sunt perlectae: quibus lectis et plenius intellectis, rex et sui in iram versi sunt et furorem. Post haec emisso nuntio ab aula regia et diligenter custodito, quaesivit rex a suis consilium quid facere deberet de nuntio supradicto. Consuluerunt autem eum quidam barones sui quod mitteret ad comitem nostrum, mandans et praecipiens ut veniens ad ipsum in sua curia, faceret ei ut suo domino quod debebat: quod si comes nollet venire, iudicabant ipsum nuntium reum mortis. In crastino **[0660A]** autem venit nuntius ad curiam, et quae die praecedenti ex parte comitis dixerat, diligentius replicavit, audacter se etiam obtulit, quod si quis de militibus regis vellet dicere, quod comes noster regem injuste offendisset, vel exstisset ei aliquando infidelis, paratus erat in ipsa curia regis dominum super fidelitate defendere per duellum: sed cum nullus auderet eum impetere, omnes tamen clamarent durius contra illum, tandem ad preces quorundam Arragonensium militum, quibus aliquantulum erat notus, dimissus a rege post multa mortis pericula ad comitem remeavit. Ex tunc saepedictus rex, qui a retroactis diebus, persecutus fuerat comitem Jesu Christi, sed tantum in occulto, coepit ipsum gravare in omnibus et persequi manifeste.

CAPUT LXVIII.

Ludovicus regis Galliae filius, sumpta bellicae crucis tessera, multos ad eam sumendam inducit.

[0660B]

Anno ab Incarnatione Domini 1212, mense Febuario, Ludovicus filius regis Franciae, mitissimus juvenis et bonae indolis adolescens, signo crucis signavit se contra haereticos: quo audito, infiniti milites ejus amore et aemulatione provocati, signum crucis vivificae assumpserunt. Rex vero Franciae audiens quod filius suus cruce signatus esset, multum doluit; sed causam doloris ejus non est nostrum exponere. Prima vero die Quadragesimae celebravit rex generale colloquium in civitate Parisiensi ut ordinaret de motione filii sui, et sciret qui **[0660C]** et quanti et quales irent cum eo. Erant tunc Parisiis Tolosanus et Carcassonensis episcopi, viri totius sanctitatis, qui tunc venerant in Franciam ut promoverent negotium fidei contra haereticos pestilentes. Rex autem Arragonensis qui, quantum poterat, impendebat negotium, nuntios suos misit ad regem Franciae, episcopum scilicet Barcilonensem, et quosdam milites cum eo; duabus autem de causis, misit rex Arragonum nuntios illos. Sollicitabat enim regem Franciae per nuntios suos, ut daret ei filiam suam in uxorem: saepedictus enim rex Arragonum, uxorem suam legitimam, filiam Guillelmi de Montepessulano, dimittere volebat; imo, quantum in se erat, jam dimiserat; ipsa autem ad dominum **[0660D]** papam accesserat, conquerens quod vir suus injuste dimisisset eam. Summus autem pontifex, cognita plenius veritate, dedit sententiam contra regem et confirmavit matrimonium inter ipsum et praefatam reginam. Volebat autem rex ille habere filiam regis Franciae in uxorem, ut sic posset eum per talem confoederationem sibi allicere, et avocare cor ejus a dilectione negotii fidei, et auxilio nobilis comitis Montis-fortis; sed videntes supradicti nuntii regis Arragonum, jam manifestum et publicum esse in curia regis Franciae, quod dominus papa confirmasset matrimonium inter regem et reginam Arragonum, non fuerunt ausi de contrahendo matrimonio, pro quo venerant facere mentionem. Secunda autem causa adventus eorum **[0661A]** in Franciam, haec fuit: saepe memoratus rex civitatem Tolosanam, quae ab antiquo fuit et erat receptaculum haereticorum et sentina, nec non ipsos haereticos et fautores eorum in sua custodia et protectione receperat, excommunicatis haereticis plene et plane communicans, laborabatque quantum poterat, quasi sub specie pietatis, impietatem exercens, ad hoc ut peregrinorum devotio cessaret et zelus tepesceret signatorum; volens civitatem Tolosam, et quaedam circumadjacentia castra, quae adhuc Christianitatem impugnabant manere illaesa, ut sic totum sacrosanctae fidei negotium posset postmodum destruere et penitus dissipare. Ob hoc etiam misit litteras quasdam regi Franciae et comitissae Campaniae, et multis, aliis, sigillatas sigillis multorum **[0661B]** episcoporum terrae suae, in quibus D. papa intendebat revocare indulgentiam quam fecerat contra haereticos saepius memoratos, litterasque illas faciebat publicare per Franciam, ut a peregrinatione contra haereticos animos omnium revocaret. His breviter perstrictis, de illius malitia propositum exsequamur. Videns episcopus Barcilonensis, et alii nuntii regis Arragonum, qui venerant ad hoc ut laborarent, quod peregrini non irent contra haereticos, quia Ludovicus filius regis Franciae et multi nobiles cum eo, contra haereticos se signassent, non fuerunt ausi etiam mutire de revocatione nostrorum a devotione peregrinationis praedictae; sic nihil eorum pro quibus venerant facientes, ad regem **[0661C]** Arragonum sunt reversi, Rex autem Franciae, qui sicut diximus, convocaverat barones suos Parisiis, ordinavit de peregrinatione filii et aliorum qui cruce signati erant, et motionis diem praefixit, in octava videlicet Dominicae resurrectionis. Quid plura? Fit ingens Christianorum gaudium et exsultatio, haereticis autem moeror et timor magnus: sed heu! post modicum, cithara nostra in luctum convertitur (Job XXX), luctus hostium in gaudium commutatur (Esther XIII): antiquus enim hostis generis humani diabolus, videns quod negotium Christi esset quasi in consummatione, mediante labore et industria cruce signatorum, novum nocendi artificium inveniens, impedire voluit quod doluit consummari: suscitavit enim regi Franciae guerras **[0661D]** et occupationes tot et tantas, quod oportuit eum retardare filium suum et cruce signatos ab executione propositae peregrinationis.

CAPUT LXIX.

Manasses Aurelianensis et Guillelmus Antissiodorensis episcopi fratres, crucem adversus Albigenses assumunt.

Ea tempestate, episcopus Aurelianensis Manasses, et Antissiodorensis episcopus Guillelmus, viri per omnia laudabiles et constantes, duo magna, imo praecipua tunc temporis Gallicanae Ecclesiae lumina, fratres insuper secundum carnem germani, crucem assumpserant contra haereticos superius comprehensos: hi videntes signatorum multitudinem remansisse, scientesque negotium fidei, in arcto discrimine **[0662A]** constitutum, pro eo quod hostes fidei, pro remansione peregrinorum, cornua solito crudelius assumpsissent, collectis secum militibus quotquot potuerunt, miro fervore spiritus et virtute iter arripuerunt contra haereticos, parati non solum sua expendere, sed et seipsos, si oportuerit, periculis et morti exponere pro servitio Jesu Christi. Properantes igitur viri Deo pleni, recto itinere pervenerunt Carcassonam; de quorum adventu, nobilis comes Montis-fortis, et pauci qui cum eo erant, gavisi sunt gaudio magno valde (Matth. II). Invenerunt autem dicti episcopi nostros in castro quodam prope Carcassonam, quod dicitur Fanum Jovis; fecerunt autem in castro illo paucos dies, post quos perrexit comes cum episcopis ad castrum Murelli **[0662B]** prope Tolosam, de quo supra fecimus mentionem: inde equitarunt nostri ante Tolosam, ut Christi et suos arcerent crebrius inimicos; sed miles quidam nomine Alardus de Estrepig, et alii pauci qui non satis bene se habuerant in negotio Christi, noluerunt ire cum eo. Comes autem non habebat tantum exercitum ut circa Tolosam, vel aliquod aliud forte castrum posset obsidionem firmare, proposuit frequenter equitare ante Tolosam cum exercitu quem habebat, ut et munitiones quae circa Tolosam erant multae et fortes everteret, arbores decorticaret, segetes et vineas extirparet; tempus siquidem messonis instabat; sicut autem proposuit, ita et fecit. Saepedicti autem episcopi **[0662C]** semper erant cum comite, seque quotidie pro Christi servitio periculis exponebant: de suo praeterea dabant larga dona militibus, qui cum eis erant in servitio Dei; redimebant captivos, et caetera largae et sanctae probitatis officia viri sanctissimi sollicitate exercebant. Quia vero non possemus omnia sigillatim exprimere, istud breviter dicimus, quod infra paucos dies, septemdecim munitiones everterunt nostri, segetes etiam Tolosae, vineas et arbores ex parte maxima destruxerunt. Nec silendum est quod, cum nostri equitarent ante Tolosam, et Tolosani et ruptarii qui erant Tolosae duplo plures quam nostri, frequenter exibant, et nostros a longe infestabant; sed, quoties nostri ipsos volebant impetere, ipsi fugam arripiebant. **[0662D]**

Inter munitiones autem quas nostri destruxerunt, erat quaedam munitio prope Tolosam satis debilis et immunita. Quidam autem milites strenuae probitatis, scilicet Petrus de Sissi, Simon de Sesnes, Robertus de Sartis, qui supportaverant ab initio pondus guerrae, rogaverunt comitem, ut dimitteret eis munitionem illam, ut ibi morantes, equitarent ante Tolosam, et infestarent saepius Tolosanos. Comes autem licet invitatus, victus tamen precibus eorum, annuit eis. Circa festum nativitatis B. Joannis Baptistae, comes voluit ut primogenitus suus Almaricus fieret novus miles. Ordinavit autem comes de consilio suorum, qui in Castronovo, quod est inter Tolosam et Carcassonam, celebraretur ista novae militiae solemnitatis, in festo nativitatis B. Joannis. **[0663A]**

Dum haec agerentur a comite, et illis qui cum eo erant, Guido de Monte-forti, frater germanus comitis, erat in obsidione cujusdam castri, quod dicitur Podium celsum in dioecesi Albiensi; a quo recedens, properavit ad comitem fratrem suum qui et ipse properabat, ad Castrum novum Arii, propter novam filii sui Almerici militiam, de quo supra tetigimus, eo quod instaret nativitas B. Joannis. Venerunt etiam sui barones et milites de terra comitis ad novae militiae festivitatem; modum autem ipsum, quo praedictus filius comitis factus fuit miles Christi, exprimere volumus, utpote novum et a saeculis inauditum.

CAPUT LXX.

Almaricus filius comitis Simonis fit miles.

[0663B]

Anno verbi incarnati 1213, comes nobilis Montis fortis, et plures barones, et milites ipsius, in festo nativitatis B. Joannis, convenerunt apud Castrum novum Arii: erant autem cum comite duo venerabiles episcopi memorati, et quidam milites peregrini. Christianissimus autem comes voluit et rogavit Aurelianensem episcopum ut filium suum Christi militem faceret, et ipsemet traderet ei cingulum militare; venerabilis autem episcopus diu multum restitit, sed tandem victus precibus comitis et nostrorum, petentibus acquievit. Comes autem quia tempus aestivum erat, et quia Castrum novum non poterat competenter capere tantam multitudinem, eo quod jam semel vel bis fuisset destructum **[0663C]** in amoena planitie juxta castrum, fecit figi plures papiliones. Ipsa autem die nativitatis S. Joannis, venerabilis Aurelianensis episcopus, induit se pontificalibus indumentis, celebraturus in papilione quodam missae solemnitatem. Convenerunt autem tam clerici quam milites ad audiendam missam; astante igitur episcopo ante altare, et missam celebrante, apprehendens comes Almaricum primogenitum suum per dexteram, et comitissa per sinistram, accesserunt ad altare et obtulerunt illum Domino, rogantes episcopum ut faceret eum militem ad servitium Jesu Christi. Quid plura? Statim Aurelianensis et Antissiodorensis episcopi, flexis genibus ante altare, cinxerunt puerum cingulo militari, incipientes cum devotione maxima, *Veni, creator Spiritus*. O novus **[0663D]** et inexpertus militiae modus, quis ibi se a lacrymis contineret? hoc modo et ordine saepedictus puer, cum magna solemnitatem, factus est novus miles: qua solemnitatem expleta, movens comes post paucos dies a Castronovo cum episcopis et filio suo, equitavit ante Tolosam, captisque aliquibus de Tolosanis, perrexerunt nostri Murellum: venerunt ibi ad comitem nobiles Wasconiae plures; vocavit enim eos et voluit comes ut facerent hominum parvo filio suo, et factum est ita. Post paucos autem dies, movit comes a Murello versus Wasconiam, ducens filium suum ut traderet ei partem Wasconiae jam acquisitam, et per Dei auxilium acquireret acquirendam. Episcopi autem remanserunt Murelli, die tertia ad propria reversuri: suam enim **[0664A]** peregrinationem diebus XL, laudabiliter, utpote per omnia laudabiles expleverant, cum labore magno et

expensis. Die autem tertia moventes episcopi a Murello, tendebant Carcassonam. Videntes autem Tolosani et alii hostes fidei quod comes noster pergeret cum filio suo in Wasconiam, episcopi vero et qui cum ipsis erant peregrini, reverterentur ad propria, nacta occasione securitatis, egressi a Tolosa cum exercitu magno, obsederunt milites quosdam de nostris, scilicet Petrum de Sissi, Simonem de Sesne, Rogerum de Sartis et alios paucos, qui, sicut diximus superius, munitionem quamdam satis debilem et immunitam tenebant prope Tolosam. Venientes adversarii ad munitionem illam, coeperunt **[0664B]** nostros acriter impugnare, obsessi quantum poterant se defendere. Post paucos autem dies, videntes obsessi nostri quod non possent diu se tenere, cogitantes etiam quod non poterant habere tempestivum succursum, eo quod comes perrexisset in Wasconiam, episcopi autem et peregrini reverterentur ad propria, post duras angustias, reddiderunt se adversariis, tali tamen conditione et securitate apposita, quod adversarii conservarent vitam et membra. Illud autem supprimendum non est quod praedicti episcopi, qui jam erant Carcassonae, cum audissent milites nostros, obsessos esse prope Tolosam, consuluerunt, monuerunt et supplicaverunt peregrinis, qui cum ipsis erant, ut cum eis **[0664C]** reverterentur ad succursum obsessorum. O viri per omnia commendabiles! o viri virtutis! Acquieverunt omnes, egressique a Carcassona festinabant ut succurrerent obsessis; sed cum venissent prope Castrum novum Arii, dictum ut eis quod jam capti erant obsessi nostri a Tolosanis; et vere sic erat. Quod audientes cum dolore multo, reversi sunt Carcassonam; adversarii autem duxerunt milites captos Tolosam. Statim omnibus infidelibus deteriores, non deferentes promissioni vel sacramento, milites nostros, quos, ut dictum est, de vita et membris securos fecerant, distrahi fecerunt ad caudas equorum per plateas civitatis, et distractos in patibulis suspenderunt. O grave traditionis et crudelitatis genus! Nobilis autem comes Montis fortis, **[0664D]** qui, sicut diximus, duxerat filium suum in Wasconiam, et multa castra et fortia, jam per Dei auxilium acquisierat, cum audisset quod Tolosani obsedissent milites suos prope Tolosam, dimittens filium suum in Wasconia, festinanter rediit ut succurreret obsessis; sed antequam ad eos pervenire posset, jam capti erant et Tolosam perducti. Rex Arragonensis Petrus, praeterita hieme, nuntios suos miserat Romam, insinuans domino papae, per falsissimam suggestionem, quod comes Montis-fortis, injuste abstulisset terras suas comitibus Convenarum, et Fuxi et Gastoni de Bearno: dicebat etiam rex, quod tres nobiles praedicti nunquam fuerant haeretici, licet manifestissimum esset quod haereticos fovissent et sanctam Ecclesiam toto nisu impugnassent: **[0665A]** inescavit Dominus papae quod negotium fidei consummatum esset contra haereticos, ipsis haereticis procul fugatis, et de terra Albigensi penitus exterminatis, ideoque necesse erat quod dominus papa indulgentiam quam fecerat proficiscentibus contra haereticos, penitus revocaret, eamque transferret, vel contra paganos Hispanienses, vel ad subsidium terrae sanctae. O inaudita sub specie pietatis impietas! hoc enim dicebat rex pessimus, non quod de angustis et necessitatibus S. Ecclesiae pertineret ad eum, sed ut negotium Christi contra haereticos, quod per multos annos cum maximo labore et multa sanguinis effusione fuerat miraculose promotum, ipse suffocaret et destrueret in momento, sicut manifestissimis indiciis demonstravit. Summus **[0665B]** autem pontifex, nimis credulus falsis suggestionibus regis, ipsius petitionibus facile acquievit. Misit nempe litteras suas comiti Montis-fortis, mandans ei et praecipiens ut praenotatis comitibus Convenarum et Fuxi et Gastoni de Bearno, viris sceleratissimis et perditis, terras suas, quas justo Dei iudicio, auxilio cruce signatorum acquisierat, redderet indilate, suam praeterea indulgentiam, quam fecerat proficiscentibus contra haereticos revocavit. Postmodum etiam, misit dominus papa legatum suum in Franciam magistrum Robertum de Corceone ^[8], Anglicum natione, cum multis paribus litterarum et indulgentiarum, ut sollicitè praedicaret, et praedicari faceret, pro succursu terrae Hierosolymitanae. Qui **[0665C]** legatus veniens in Franciam sollicitudine non pigra, inunctum exsequens officium, coepit discurre per Franciam, archiepiscoporum et episcoporum concilia celebrare, praedicatores instituere, modisque omnibus terrae sanctae negotium promovere. Praedicatores quoque illos qui laborabant pro negotio fidei contra haereticos saepedictos, eidem negotio abstulit, et fecit eos pro terrae sanctae negotio praedicare, et ita quantum ad humanum iudicium, quasi in abolitionem venit negotium fidei contra haereticos pestilentes. In tota siquidem Francia non erat nisi unus, venerabilis scilicet Carcassonensis episcopus, vir eximiae sanctitatis, qui pro saepedicto fidei negotio laboraret: ipse enim cum magna instantia discurrebat per Franciam et negotium fidei ne in **[0665D]** oblivionem veniret, omnimode in quantum poterat promovebat. His de statu Franciae praemissis ad narrationis seriem redeamus. Cum emanassent litterae apostolicae a curia, in quibus dominus papa mandabat comiti Montis fortis ut redderet terras tribus nobilibus supradictis, Christianissimus comes noster et episcopi terrae Albigensis miserunt nuntios suos ad dominum papam, episcopum videlicet Convenarum, archidiaconum Parisiensem Guillelmum, quemdam etiam abbatem de Claraco, viros providos et constantes: duos etiam clericos, quos dominus papa jam miserat a latere **[0666A]** suo comiti Montis fortis, magistrum scilicet Theodisium Pisanum, qui negotium fidei miro amplexabatur affectu, et Petrum Marci, qui fuerat notarius domini papae, et erat de Nemausensi dioecesi oriundus. Hi omnes venientes ad curiam ipsam, tam duram et admodum sibi difficilem invenerunt, quia nuntii regis Arragonensis, quorum quidam morabantur in curia, animos fere omnium qui erant in curia per suggestionem falsitatis inclinaverant sibi: tandem post multos labores, dominus papa agitata plenius veritate, per nuntios comitis misit litteras regi Arragonensi, in quibus asperrime increpabat eum, eo quod Tolosanos et alios haereticos in sua protectione et custodia recepisset, injungebatque ei districtissime, in virtute Spiritus sancti, ut ab eis **[0666B]** recederet indilate, nec eis impenderet de caetero auxilium vel favorem. Conquerebatur insuper per litteras dominus papa de rege Arragonensi, eo quod per falsi suggestionem omnimodam impetrasset litteras apostolicas de restituendis terris comitibus Convenarum, Fuxi et Gastoni de Bearno: unde D. papa litteras illas tanquam subreptitias revocabat. Mandabat praeterea in eisdem litteris nobilibus praedictis et civibus Tolosanis ut ad concilium et voluntatem Narbonensis archiepiscopi apostolicae sedis legati et episcopi Tolosani, satisfacerent Deo et redirent ad Ecclesiae unitatem; quod si nollent, dominus papa praecipiebat per memoratas indulgentias populos excitari contra Tolosanos et fautores **[0666C]** eorum. Haec fuit summa litterarum. Quibus litteris impetratis nuntii nostri a curia redierunt. Nobilis autem comes Montis-fortis

et qui cum eo erant gravi tunc temporis discrimine arctabantur; erant enim quasi soli, et pene penitus desolati, eo quod pauci vel nulli in eorum auxilium venirent a Francia peregrini: sicut enim jam diximus, jam pene in oblivionem venerat negotium fidei per novam praedicationem legati, quem D. papa miserat in Franciam pro negotio terrae sanctae, ideoque fere nulli signabant se cruce contra haereticos pestilentes. Rex praeterea Franciae, per intestinas guerras quas habebat, non permittebat quod milites, qui se jamdiu cruce signaverant contra haereticos, attingerent ad perficiendum vota sua; super haec omnia, **[0666D]** dicebatur in tota terra Albigensium, et celebri jam erat sermone vulgatum, quod rex Arragonensis congregabat exercitus suos, ut intraret cum superbia terram nostram militesque Christi de terra illa penitus exstirparet. Comes autem noster, iterato discrimine, misit ad filium suum, qui in Wasconia erat in obsidione castri, quod dicitur Rupes fortis, mandans ei ut recedens ab obsidione festinanter veniret ad eum; timebat enim ne, si rex intraret Wasconiam cum exercitu suo, posset eum comprehendere, eo quod paucissimos Francigenas secum haberet: pius autem Dominus Jesus, qui semper adiutor **[0667A]** est in opportunitatibus in tribulatione (Psal. IX), ita ordinavit ut filius patris mandato obediret, et de dimissa obsidione erubescerentiam non haberet: ea si quidem nocte qua litterae comitis venerunt, adversarii qui erant in castro obsessi, rogaverunt ea quae pacis sunt, parati reddere castrum et captivos quos tenebant ferme sexaginta, dummodo ipsi permitterentur abire illaesi. Quo, quia instabat necessitas, concesso, Almaricus filius comitis, castrum illud muniens paucis militibus, ad patrem suum properavit; tota autem terra Albigensium in multa turbatione et vacillatione erat posita, hostes siquidem fidei et milites regis Arragonensis, quia jam longam moram fecerant in Tolosa, circuibant per ante castella nostra, invitantes indigenas ad apostasiam **[0667B]** et redditionem nostram. Plures autem ex ipsis ob securitatem regis Arragonensis, quem cum maximo desiderio exspectabant, convertebant se ad adversarios, et ita plura castra magna et fortia reamissimus. Ea tempestate, nobilis comes Montis fortis et episcopi terrae Albigensis duos abbates miserunt ad regem Arragonum, qui litteras et mandatum D. papae deferrent ad eum, supplicantes ei, juxta mandatum apostolicum, ut ab haereticorum auxilio desisteret, nec Christianitatem impugnaret. Rex autem, utpote fallax et subdolos, respondit in dolo quod omnia quaecunque mandabat ei summus pontifex, libenter adimpleret: sed, licet semper promitteret **[0667C]** mandatum apostolicum libentissime se facturum, noluit tamen revocare milites suos, quos praeterita hieme Tolosae dimiserat, per quos cum Tolosanis et aliis haereticis Christianitatem impugnaret; sed et alios plures Tolosam misit milites. Praeterea de terra sua quos poterat adunabat, et insuper, sicut audivimus, partem terrae suae non modicam pignori obligavit, ut haberet unde conducere posset stipendiarios in auxilium haereticorum et Christianitatis impugnationem. O crudelitas subdola! o proditio crudelissima! licet enim toto posse suo exercitus contra nos adunaret, promittebat tamen quod mandatum domini papae de deserendis haereticis et excommunicatis libenter adimpleret, ut nos immunitos redderet et securos; sed quia non **[0667D]** sit prudentia nec consilium contra Dominum (Prov. XXI) rei exitus demonstravit. Per id tempus, saepe memoratus rex Arragonensis, ut iniquitatem quam contra Christum et suos conceperat parturiret, egressus de terra sua cum infinita equitum multitudine ingressus est Wasconiam, volens, si posset, totam terram, quae per Dei gratiam et auxilium cruce signatorum fuerat acquisita, haereticis reddere et suo dominio subjugare. Ingressus fines Wasconiae, coepit tendere versus Tolosam; plura autem castella Wasconiae, per quae transitum faciebat, timore ejus reddiderunt se illi. Quid ultra? fit in tota terra illa sermo de adventu regis celeberrimus; gaudent indigenae plures, plures apostatant; reliqui ad apostatandum se parant. Rex autem impius **[0668A]** cum circuisset plura castella, venit ante Murellum, quoddam nobile castrum, sed quoad fortitudinem satis debile, distans tribus leucis a Tolosa; sed, licet muris esset debile et fossatis, erat tamen munitum militibus triginta, et paucis peditibus, quos nobilis comes Montis-fortis, ibi ad custodiam castri dimiserat, qui Tolosanos prae caeteris impugnabant. Veniens rex Arragonum Tolosam, congregavit Tolosanos et alios haereticos, ut obsidionem firmaret circa Murellum.

CAPUT LXXI.

Obsidio Murelli.

Anno Domini nostri Jesu Christi 1213, IV Id. Sept., feria 3 post Nativitatem beatae Mariae rex Arragonum Petrus, congregatis comitibus Tolosano, **[0668B]** Convenarum et Fuxi, et copioso exercitu Arragonensium et Tolosanorum, Murellum obsedit; erat autem castrum Murelli situm super Garonnam fluvium prope Tolosam ad tres leucas versus Wasconiam. Accedentes adversarii ad castrum Murelli, statim primo incursu, primum castri burgum intraverunt, quia obsessi nostri non poterant illud munire; pauci quidem erant, et se in aliud burgum aliquantulum fortius receperant, ipsum tamen primum castri burgum hostes citius dimiserunt. Statim milites nostri de castro miserunt ad nobilem comitem Montis-fortis, significantes ei quod obsessi erant, et rogantes quod succurreret eis, quia modica, imo quasi nulla habebant victualia et **[0668C]** de castro egredi non audebant. Erat comes apud castrum quod dicitur Fanum-Jovis, distans octo leucis a Murello; proposuerat enim ire Murellum, ut muniret illud tam hominibus quam victualibus, pro eo quod de adventu regis Arragonum, et de obsidione Murelli aliquid suspicaretur. In ipsa autem nocte, qua comes proposuerat egredi a Fano-Jovis, comitissa nostra quae ibi erat, somnium vidit, unde perterrita fuit valde: videbatur enim ei quod ab utroque brachio suo in magna abundantia exibat sanguis. Quod somnium, cum mane comiti referret, et diceret vehementissime super hoc se turbatam, comes respondit: «Quasi una de mulieribus estis locuta; putatis enim quod more Hispanorum sequamur somnia vel auguria. Certe et si somniassem **[0668D]** hac nocte me interficiendum esse in bello ad quod propero, securius et libentius irem, ut stultitiae Hispanorum et hominum terrae hujus, qui somnia curant, et auguria plenius contrairem.» His dictis, exivit comes a Fano Jovis, et properabat cum suis versus Saverdunum; et dum esset in via, venit ad eum nuntius missus a militibus, qui in castro Murelli erant obsessi, ferens

eorum litteras continentes quod rex Arragonum obsidionem firmasset ante Murellum. Quo audito, omnes nostri jam de futura victoria spem habentes, gavisii sunt valde. Statim comes mandavit comitissae, quae et ipsa recedens a Fano Jovis, tendebat Carcassonam; milites quotquot potuit congregavit. Rogavit insuper quemdam nobilem de Francia, vicecomitem **[0669A]** videlicet Corbolicum, qui, peracta peregrinatione sua revertebatur ad propria, ut rediret et festinaret ad succursum comitis nostri; qui libenter acquievit, et libenter se redditurum spopondit. Moventes igitur praenotatus vicecomes cum suis et pauci milites quos, sicut diximus, comitissa mittebat comiti in succursum, venerunt ad Fanum-Jovis. Comes autem noster, et qui cum eo erant, properantes Saverdunum, venerunt prope quamdam abbatiam Cisterciensis ordinis, quae dicitur Balbona: ad quam divertens comes noster, intravit ecclesiam causa orationis, et etiam se et suos orationibus monachorum commendaret. Et cum prolixius et diutius orasset, arripiens ensem quo erat praecinctus, posuit illum super altare dicens: «O **[0669B]** bone Domine! O Jesu benigne! tu me, licet indignum, ad tua praelia elegisti. Desuper altare tuum hodie arma accipio, ut praeliaturus praelia tua, a te accipiam justitiam praeliandi.» His dictis, exiens comes cum suis, venit Saverdunum. Erant autem cum comite septem episcopi et tres abbates, quos Narbonensis archiepiscopus apostolicae sedis legatus congregari fecerat, ut cum rege Arragonensi de pace et concordia loquerentur; sed et quidam milites, circiter triginta, nuperrime venerant a Francia, ut votum suae peregrinationis complerent: inter quos erat quidam miles juvenis et frater comitis nostri ex parte matris, nomine Guillelmus de Barris. A Domino facta sunt ista. Cum venisset comes **[0669C]** Saverdunum, convocatis militibus qui cum ipso venerant, quaesivit ab eis auxilium, quid facto opus esset: ipse autem de hoc omnimode aspirabat, sicut ab ore ipsius postea audivimus, ut ipsa eadem nocte iret et intraret Murellum, quia princeps fidelissimus multum de suis sollicitus erat obsessis; caeteri autem volebant nocte illa manere Saverduni, eo quod erant jejuni et lassi, et dicebant quod forsitan oporteret eos in ipsa via cum hostibus habere conflictum. Acquievit comes, licet invitatus, utpote qui semper omnia cum consilio faciebat. In crastino summe diluculo vocavit capellanum suum, faciensque confessionem ordinavit testamentum suum, ipsumque testamentum scriptum et sigillatum misit ad dominum abbatem Bolbonae, mandans **[0669D]** et ordinans quod, si contingeret ipsum in bello occumbere, mitteretur Romam praenotatum testamentum et confirmaretur a D. papa. Postquam autem factus est dies, episcopi qui erant Saverduni et comes, et omnes sui convenerunt ad ecclesiam. Statim unus ex ipsis sacris vestibus se induit, missam celebraturus, in honorem B. Mariae Virginis: in qua missa omnes episcopi excommunicaverunt comitem Tolosanum et filium ejus, comitem Fuxi et filium ejus, comitem Convenarum, et omnes fautores, et coadjutores et defensores eorum. In qua sententia procul dubio rex Arragonum involutus est, licet episcopi ex industria nomen ejus suppresserint, tamen pro eo facta fuit excommunicatio, quia ipse non solum **[0670A]** erat adjutor dictorum comitum et defensor, sed totius militiae quae exercebatur in obsidione Murelli, caput erat et auctor. Celebrata missa, comes et sui armis se induunt, et egredientes a Saverduno in quadam planitie juxta castrum ordinarunt acies, in nomine sanctae et individuae Trinitatis. Et procedentes venerunt ad quoddam castrum, quod dicitur Altaripa, quod medium est inter Saverdunum et Murellum: inde progredientes, venerunt ad quemdam locum transitu difficilem, inter Altamripam et Murellum, in quo loco arbitrati sunt nostri quod haberent obvios hostes, quia lutosus erat locus, via astricta et aquosa. Erat autem prope locum illum quaedam ecclesia, in qua secundum consuetudinem intravit comes causa orationis: inundabat **[0670B]** autem ipsa hora pluvia, et milites nostros non modicum infestabat, sed orante milite Jesu Christi, videlicet comite nostro, cessavit pluvia; fiunt nebula in serenum. O immensa bonitas Conditoris! Cum surrexisset comes ab oratione, reascensis equis locum praedictum transierunt, nullumque hostilem obicem invenerunt. Inde progredientes, venerunt usque prope Murellum, citra Garonnam. Rex autem Arragonensis, et qui cum eo erant a parte alia, ultra Garonnam, castrum obsederant, multiplicati super arenam maris. Milites autem nostri, utpote ardentissimi, consuluerunt comiti, ut statim intrans castrum, bellum cum hostibus committeret ipso die, sed comes nullo modo **[0670C]** voluit, quod ipsa die fieret bellum, quia erat hora vespertina, et nostri tam milites quam equi, erant lassi, hostes vero recedentes [recentes?]. Praeterea ipse comes omnem volebat exhibere humilitatem et offerre regi Arragonum verba pacis, et supplicare ne contra Ecclesiam veniens, se Christi jungeret inimicis. His ergo de causis, noluit comes quod congressus fieret ipso die. Transeuntes igitur pontem, intraverunt Murellum, statim episcopi nostri, plures et pluries nuntios miserunt ad regem, orantes et deprecantes ut misereri dignaretur Ecclesiae sanctae Dei; sed rex, ut obstinatissimus, nullis ipsorum petitionibus acquiescere voluit, nec aliquid pacifice respondere, sicut inferius continetur. In ipsa nocte, vicecomes Corboliensis, et **[0670D]** pauci milites Francigenae, qui veniebant a Carcassona, de quibus supra tetigimus, intraverunt Murellum, de quorum adventu, comes et qui cum eo erant, gavisii sunt valde. Nec praetermittendum quod, in castro Murelli, non erant victualia quae possent sufficere nostris in unum diem; et ipsa quidem nocte res ita se habuit.

CAPUT LXXII.

De strenuissima pugna et gloriosissima victoria comitis Montis-fortis et suorum, habita in campo Murelli de rege Arragonum et hostibus fidei.

In crastino summo mane, intravit comes basilicam suam, quae erat in munitione castri, auditum missam; episcopi autem nostri et milites perrexerunt ad ecclesiam quae erat in burgo, ut et ipsi missam **[0671A]** audirent. Comes autem audita missa, de munitione exivit in burgum cum suis, et a suis consilium habiturus, et nostri simul loquerentur; erant inermes, pro eo quod de pace cum rege quodammodo per episcopos tractabatur. Statim episcopi, de communi nostrorum assensu, discalceatis pedibus voluerunt ire ad regem, supplicaturi ei ne Ecclesiam impugnaret. Et cum misissent nuntium, qui

talem episcoporum nuntiaret adventum, ecce plures de hostibus armati in equis intraverunt burgum in quo erant nostri; erant enim fores apertae, quia nobilis comes non permittebat ut clauderentur. Mox comes noster allocutus est episcopos, dicens: «Videtur quia nihil proficitis, sed magis tumultus fit; satis, imo plusquam satis sustinuiamus; **[0671B]** tempus est ut nobis detis licentiam dimicandi.» Episcopi autem, quia necessitas sic urgebat, concesserunt eis. Tunc nostri, recedentes a loco illo colloqui, perrexerunt unusquisque in domum suam ut se armarent: cum autem intraret comes munitionem castrorum, ut se armaret et transiret per ante basilicam suam, subito introspexit et vidit Uticensem episcopum celebrantem missam et dicentem, *Dominus vobiscum*, post evangelium ad offerendam. Statim cucurrit comes Christianissimus, et flexis in terram genibus, et junctis manibus ante episcopum, dixit ei: «Do et vobis offero animam meam et corpus meum.» O devotio principis! Post haec intrans munitionem, armis se munivit. **[0671C]** rediensque iterum ad episcopum, in praenotata basilica, denuo obtulit se ei et arma sua; sed cum flecteret genua ante altare, brachile ejus a quo dependebant caligae ferreae, ruptum est medium. Sed vir Catholicus ex eo quod acciderat, nihil timoris, nihilurbationis concipiens, aliud brachile afferri praecepit: quo facto egressus est de basilica comes: cui egredienti adductus est equus suus; quem cum vellet ascendere, essetque in loco eminenti, ita quod videri posset a Tolosanis, qui erant foris castrum, equus, elevato capite, percussit comitem, et a se aliquantulum resilire fecit; quod videntes Tolosani, in derisionem comitis ululatum maximum emiserunt. Quibus comes Catholicus dixit: «Vos modo clamando deridetis me, sed confido **[0671D]** in Domino, quod victor clamabo post vos usque ad portas Tolosae.» Quo dicto comes ascendit equum, veniensque ad milites qui in burgo erant, invenit eos armatos et paratos ad bellum. Consuluit autem comiti miles quidam, ut numerari faceret milites suos, et sciret quot essent. Cui comes nobilis: «Non est, inquit, opus; satis sumus ad superandum per Dei auxilium hostes nostros.» Omnes autem nostri, inter milites et servientes in equis, non erant plusquam octoginti, cum hostes centum millia esse crederentur; paucissimos autem et quasi nullos pedites nostri habebant. Insuper et comes nobilis inhibuerat ne quis pedes egrederetur ad pugnam. Dum igitur comes et milites nostri mutuo loquerentur **[0672A]** et de bello tractarent, ecce episcopus Tolosanus advenit habens mitram in capite, in manibus vero vivificae lignum crucis. Mox nostri coeperunt descendere de equis et singuli crucem adorare. Episcopus autem Convenarum, vir mirae sanctitatis, videns quod in ista adoratione crucis a singulis nimia fieret mora, arripiens de manu Tolosani episcopi lignum crucis, ascendens in locum eminentiorem, signavit eos, dicens: «Ite in nomine Jesu Christi, et ego vobis testis sum, et in die iudicii fidejussor existo, quia quicumque in isto glorioso occubuerit bello, absque ulla purgatorii poena, aeterna praemia et martyrum gloriam consequetur, dummodo confessus sit et contritus, vel saltem firmum habeat propositum, quod statim, peracto bello, super **[0672B]** peccatis de quibus nondum fecit confessionem, ostendet se sacerdoti.» Qua promissione ad instantiam nostrorum militum repetita, saepius et multoties ab episcopis confirmata, statim nostri, per cordis contritionem et oris confessionem mundati a peccatis, donantes sibimetipsis si quis adversus aliquem querelam haberet, egrediuntur de castro, et tribus aciebus dispositis, in nomine Trinitatis, contra hostes intrepidi procedebant. Episcopi autem et clerici intraverunt ecclesiam, deprecaturi Dominum pro servis suis qui se pro ejus nomine morti exponebant imminenti: qui orantes et clamantes in coelum, tantum pro imminenti angustia mugitum emittebant in coelum, quod ululantes dici **[0672C]** deberent potius quam orantes. Ibant igitur milites Christi gaudentes ad locum certaminis, parati pro ejus nomine, non solum contumeliam, sed et mortem pati. Qui egressi de castro, in campi planitie juxta castrum viderunt hostes paratos ad pugnam, quasi totum mundum. Statim prima acies nostra audacter in hostes insiliit, et in ipsos medios se immisit; mox secunda subsequitur, hostes penetrat sicut prima, in quo congressu rex Arragonensis occubuit, et multi Arragonenses cum eo; ipse enim utpote superbissimus, in secunda acie se posuerat, cum reges semper esse soleant in extrema. Insuper arma sua mutaverat, armisque se induerat alienis. Videns comes noster duas acies suas in medios hostes mersas, et quasi non comparere, irruit a sinistris **[0672D]** in hostes qui stabant ex adverso innumerabiles. Stabat autem ordinatio ad pugnam juxta fossatum quoddam, quod erat inter ipsos et comitem nostrum; statim irruens comes in hostes praenotatos, et licet non videret aliquam viam, per quam ad eos posset pertingere, invenit tandem in fossato modicissimam semitam, ordinatione divina, ut credimus, tunc paratam: per quam transiens, in hostes se dedit, et, utpote miles Christi fortissimus, ipsos fortissime penetravit. Nec silendum est quod, cum comes vellet in ipsos irruere, ipsi eum cum gladiis suis tanto nisu a parte dextera pepugerunt, quod pro nimia ictuum impulsione ruptus est ei staphus sinister; nobilis vero comes, calcar sinistri pedis voluit infigere cooperturae equi, sed **[0673A]** ipsum calcar confractum de pede resilivit; miles tamen validissimus non cecidit, sed hostes valide percussit. Quidam autem de adversariis comitem nostrum valide percussit in capite; vir autem nobilis dictum militem cum pugno cecidit subtus mentum, de equo cadere fecit. Quod videntes socii dicti militis, qui infiniti erant, sed et caeteri omnes adversarii nostri, victi citius et confusi, fugae praesidia quaesierunt: quod videntes nostri, illi videlicet qui fuerant in prima acie et in secunda, instantissime insecuti sunt fugientes, et gravissime persecuti; extremos etenim caedentes, ex ipsis multa millia occiderunt. Comes vero noster et illi qui cum eo erant, lento cursu post nostros qui eos insequuntur, de industria sequebantur, ut si forte hostes **[0673B]** conglobarent se et resumerent animos resistendi, nostri qui fugientes divisi alter ab altero consequebantur, ad comitem possent habere recursum. Nec silendum quod comes nobilissimus non est dignatus in bello aliquem percutere, ex quo fugientes vidit et vertere sibi tergum. Dum haec agerentur, cives Tolosani qui remanserant in exercitu infiniti ad pugnam parati, in expugnando castro totis viribus laborabant. Quod videns episcopus Tolosanus, qui erat in castro vir bonus et mitis, eorumque miseriae compatiens, quemdam virum religiosum misit ad eos, monens et consulens ut jam tandem converterentur ad Dominum Deum suum, armaque sua deponerent, et **[0673C]** ipse eos eriperet a morte imminenti: in cuius assecurationis testimonium, misit eis cucullam suam: monachus quippe erat. Illi autem, utpote obstinati et divinitus excaecati, responderunt quod rex Arragonensis vicerat omnes nostros, episcopus autem volebat eos morti tradere, non salvare: et hac de causa, auferentes cucullam nuntio, ipsum lanceis graviter verberarunt. Interea milites

nostri revertebantur a caede, cum victoria gloriosa, venientesque ad ipsos Tolosanos, ex ipsis plura millia occiderunt. Post haec praecepit comes quibusdam de suis, ut ducerent eum ad locum ubi rex Arragonensis fuerat interfectus; locum siquidem et horam interfectionis ipsius penitus ignorabat. Veniens igitur comes ad **[0673D]** locum invenit corpus regis Arragonensis prostratum in medio campo nudum; pedites siquidem nostri ipsum jam nudaverant, quia, visa victoria, egressi erant de castro, et quos adhuc vivos jacentes invenire potuerant, peremerant. Piissimus autem comes, videns regem jacentem prostratum, descendit de equo, alterum David super Saul alterum repraesentans. His omnibus rite peractis, et de hostibus fidei, tam submersione quam gladio, circiter viginti millibus interfectis, Christianissimus comes intelligens tantum miraculum, Dei virtute, non humanis viribus factum esse, ab illo loco ubi descenderat, nudus pedes ad ecclesiam perrexit, omnipotenti **[0674A]** Deo pro collata victoria gratias repensurus: equum etiam suum et armadedit pauperibus in eleemosynam. Ut autem veritas hujus pugnae mirabilis et gloriosae victoriae audientium cordibus plenius infigatur, litteras quas episcopi et abbates qui aderant ad universos Christi fideles miserunt, operi nostro duximus inserendas.

CAPUT LXXIII.

Litterae praelatorum qui in exercitu Simonis comitis erant, cum de fidei hostibus triumphavit ^[8] *Gloria in excelsis Deo et in terra pax hominibus* (Luc. II), qui sanctam Ecclesiam bona diligunt voluntate.

Deus fortis et potens, Deus potens in praelio (Psal. XXIII), quinta feria infra octavas Nativitatis beatae Mariae Virginis, sanctae concessit Ecclesiae, **[0674B]** devictis miraculose inimicis fidei Christianae, victoriam gloriosam, et triumphum gloriosum, in hunc modum: Post correctionem affectuosissimam, zelo paternae pietatis a summo pontifice diligentissime regi factam Arragonensi, inhibitionemque districtissimam, ne inimicis fidei praestaret auxilium, consilium vel favorem, sed ab eisdem recederet indilate, et treugas haberet firmissimas cum comite Montis fortis; quibusdam etiam litteris, quas ejusdem regis nuntii per falsissimam suggestionem contra comitem Montis fortis impetrarant de terris reddendis comitibus Fuxensi, Convenarum et Gastoni de Bearno, post veritatis cognitionem cassatis a D. papa, et tanquam nullius valoris penitus revocatis; **[0674C]** cum idem rex correctionem Patris sanctissimi non [esset] devotione recipiens filiali, sed transiisset, contra mandatum apostolicum superbe recalcitrans, quasi cor habens durius induratum, licet venerabiles Patres, Narbonensis archiepiscopus apostolicae sedis legatus et Tolosanus episcopus sibi litteras et mandatum summi pontificis transmisissent, mala quae pridem conceperat, voluit postmodum parturire, quia in terram quam per virtutem Dei auxilio signatorum contra haereticos et eorum defensores fuerat acquisita, intravit cum exercitu, eamque contra mandatum apostolicum subjugare ac praedictis inimicis reddere attentavit, parte ejus tum sibi aliquantulum subjugata, cum pars multa residui, ob ipsius securitatem, apostatare intenderet, et se ad **[0674D]** apostatandum jam pararet. Congregatis insimul comitibus Tolosae, Fuxi et Convenarum et Tolosanorum exercitu magno valde feria III post Nativitatem beatae Mariae, Murelli castrum obsedit: quo audito Patrum venerabilium, archiepiscoporum, episcoporum et abbatum, quos venerabilis Pater Narbonensis archiepiscopus, Apostolicae sedis legatus propter sanctum negotium fecerat congregari, qui ut de dicto negotio et de pace tractarent diligenter advenerant, in Christo unanimes et devoti, Simon comes Montis-fortis, habens secum quosdam nobiles et potentes cruce signatos, qui nuperrime de Francia venerant, ipsi et Christi negotio in succursum, **[0675A]** suamque familiam, quae in Christi negotio diu secum laboraverat, iter arripuit ad castrum obsessum viriliter succurrendum. Et dum die Martis, infra octavas supradictas, venisset ille Christi exercitus ad quoddam castrum quod dicitur Saverdunum, venerabilis episcopus Tolosae, cui commissa erat a summo pontifice Tolosanorum reconciliatio, licet de reconciliatio ter vel quater monuisset, cujus admonitionibus, licet salubribus, acquiescere postponebant, respondentes super hoc nullatenus respondere, ad dictos regem et Tolosanos in obsidione Murelli assistentes suas misit litteras, significans eis quod episcopi memorati veniebant, ut de pace et concordia diligenter tractarent, et petebat sibi dari ducatum securum. In crastino autem, prima **[0675B]** die Mercurii subsequente, quia res sic urgebat, supradictus exercitus exiit Saverduno, festinans ad succursum Murelli celeriter advenire; dicti vero episcopi memorati proposuerant, apud quoddam castrum quod dicitur Altaripa, quod medium inter Saverdunum et Murellum, distatque ab utroque duabus leucis, ut ibi missum nuntium exspectarent: qui nuntius rediens ex parte regis respondit quod ex quo episcopi cum exercitu veniebant, non daret eis ducatum: ipsi quidem alio modo non poterant ire sine manifesto periculo propter guerram. Cum episcopi et Christi exercitus Murellum accederent, ex parte civium Tolosanorum, prior hospitalis Tolosae ad episcopum Tolosanum missus venit, ferens eorum **[0675C]** litteras in quibus continebatur quod modis omnibus parati erant D. papae et ipsius episcopi facere voluntatem: quod quidem eis bonum fuisset, si compensassent verius facta dictis. Eidem vero priori statim remisso ab episcopo respondit rex quod ducatum episcopo non praeberet, sed, si vellet ire Tolosam, ut cum Tolosanis loqueretur, eum concederet illuc ire: et hoc derisorie fuit dictum. Ad quod episcopus: «Non decet, inquit, servum civitatem intrare, de qua dominus suus exsul est ejectus; nec ego, cum corpus Christi de civitate illa ejectum fuerit, illuc revertar, donec Deus meus et Dominus meus revertatur.» Verumtamen dicti episcopi cum exercitu Murellum intraverunt die Mercurii superius memorata: qui sollicitudine non pigra, duos viros religiosos ad regem **[0675D]** et cives Tolosanos destinarunt, qui a rege tale habuerunt responsum, quod propter quatuor ribaldos, quos episcopi secum adduxerant, petebant colloquium habere cum ipso, et haec dixit in derisum et contemptum signatorum. Tolosani vero praedictis nuntiis responderunt quod in crastino super hoc responderent; et hac de causa eos usque in crastinum tenuerunt. In crastino autem, prima die Jovis, responderunt quod ipsi regi Arragonensi erant confoederati, et nihil facerent nisi regis in omnibus voluntatem. Quod cum redeuntes mane, ipsa die Jovis nuntii retulissent, episcopi et

abbates discalceatis pedibus, ire proposuerunt ad regem: et cum quemdam religiosum mitterent ad nuntiandum regi adventum ipsorum in hunc modum, **[0676A]** patefactis januis, cum comes Montis-fortis ac crucesignati essent inermes, pro eo quod de pace episcopi et abbates insimul loquebantur, hostes Dei superbe ac fraudulenter armati, vicum subintrare cum impetu attentarunt: sed per Dei gratiam a suo fuerunt desiderio defraudati. Quorum superbiam comes et crucesignati videntes, cum sine periculo et damno maximo ulterius differre non possent, per cordis contritionem et oris confessionem, utpote viri cultores fidei Christianae, mundati salubriter a peccatis, armis suis se viriliter accinxerunt, venientesque ad saepedictum Tolosae episcopum, qui auctoritate D. Narbonensis archiepiscopi apostolicae sedis legati legationis officio fungebatur, exeundi licentiam contra hostes fidei humiliter petierunt; **[0676B]** qua, quia negotium erat in arcto constitutum, necessitatis articulo compellente, concessa, pro eo quod ipsam domum in qua episcopi morabantur, ipsi hostes erectis jam machinis aliisque bellicis instrumentis festinabant protinus impugnare, balistarum quarellis, jaculis atque lanceis emissis hostiliter circumquaque; Christi milites reverendi, ligni Dominici signaculo cum insigniis pontificalibus consignati, in nomine S. Trinitatis tribus aciebus dispositis exierunt. Hostes vero e contrario, multas habentes acies, et multum magnas, suis jam muniti armis tentoria sunt egressi. Quos, licet multos milites et populum multum nimis, clientes Christi de ipsius auxilio confidentes, et licet illorum respectu paucissimi, magnam multitudinem non **[0676C]** verentes, armati ex alto viriliter sunt aggressi. Statim virtus Altissimi per manus servorum suorum hostes suos confregit, et comminuit in momento; terga enim vertentes, in fugam facti sunt tanquam pulvis ante faciem venti, et angelus Domini persequens eos erat. Hi turpiter fugientes, turpi fuga mortis periculum evaserunt, alii vitantes gladios, aquae periculo perierunt, quamplures vero fuerunt in ore gladii devorati. De illustri rege Arragonensi, qui cum interfectis occubuit, plurimum est dolendum, quia princeps tam potens et nobilis, qui, si vellet, posset et deberet Ecclesiae sanctae utilis multum esse, nunc Christi adjunctus hostibus, Christi amicos et sanctam Ecclesiam improbe perturbabat. **[0676D]**

Caeterum, cum victores a caede et persecutione hostium reverterentur cum victoria gloriosa, saepedictus Tolosanus episcopus, Tolosanorum stragi et miseriae, charitative et miserabiliter compatiens, corde pio, eos qui de stragis residuo adhuc intra sua tentoria morabantur, salvare cupiens, ne perirent, ut saltem tantorum flagellorum verberibus castigati, citum periculum evadentes, converterentur ad Dominum, et viverent in fide Catholica permansuri, missa eis per quemdam religiosum virum cuculla qua indutus erat, mandavit eis quod nunc demum arma sua et suam deponerent feritatem, et inermes venirent ad ipsum, ut eos salvaret de morte: qui adhuc quoque in sua perseverantes malitia, et se, qui jam victi erant, vicisse Christi **[0677A]** populum autumantes, non solum parere sui episcopi admonitionibus contempserunt, verum etiam ablata cuculla, ipsum nuntium austerius verberarunt: post quos Christi militia recursum faciens, circa sua diffugientes tentoria interemerunt. Certus hostium interfectorum, tam nobilium quam aliorum, numerus prae multitudine nullatenus sciri potest; de militibus autem Christi unus solus interemptus est in conflictu, et paucissimi servientes. Omnis igitur populus Christianus pro Christianorum victoria mente pia et toto cordis affectu gratias agat Christo, qui per paucos fideles infidelium multitudinem innumerabilem superavit, et sanctam Ecclesiam suam de hostibus suis concessit fideliter triumphare, ipsi honor et gloria, in saecula saeculorum. Amen. **[0677B]**

Nos Tolosanus, Nemausensis, Uticensis, Lodovens, Biterrensis, Agatensis, et Convenarum episcopi, et de Claraco, Villa magna et S. Tiberii abbates qui mandato venerabilis Patris Narbonensis archiepiscopi, apostolicae sedis legati veneramus, et de pace ac concordia tractare, cum summa diligentia summoque studio nitebamur, praescripta omnia, sicut quae vidimus et audivimus, esse verissima, in verbo Dei perhibemus, consignantes ea nostrorum munimine sigillorum, utpote reservari digna in memoriam sempiternam.

Datum Murelli, in crastino victoriae gloriosae, scilicet sexta feria, intra octavas Nativitatis B. Mariae, **[0677C]** anno Domini 1213.

CAPUT LXXIV.

Parta victoria apud Murellum, Tolosani ad eorum reconciliationem obsides praesulibus dare offerunt.

Post gloriosam et inauditam victoriam, septem episcopi praenotati et tres abbates qui adhuc erant in castro Murelli, credentes quod cives Tolosani, tanto miraculo Dei pariter et flagello terri, citius faciliusque a suis possent erroribus revocari ad gremium matris Ecclesiae, secundum mandatum, potestatem et seriem mandati apostolici, rursum tractarunt rogando, monendo, terrendo eos inducere ad Ecclesiae unitatem; cumque promitterent Tolosani se mandatum apostolicum adimplere, viva voce petierunt ab eis episcopi sufficientem cautionem **[0677D]** standi mandato apostolico, videlicet obsides ducentos de civibus, quoniam juratoria cautione nullatenus possent esse contenti, cum multoties Tolosani sua iuramenta super hoc eodemque negotio fuerint transgressi: qui, post multas altercationes verborum, sexaginta tantum obsides de suis civibus se daturos promiserunt. Episcopi vero, ob maiorem securitatem, propter magnitudinem civitatis et dolosam indomabilemque populi multitudinem, et quia etiam alia vice datos obsides, super eodem negotio, de ditioribus civitatis in commissum cadere permiserunt, usque ad ducentos petebant; ipsi vero subterfugium quaerentes, sexaginta se daturos et non plures promittebant. Statim episcopi, ne aliquam causam excusationis habere possent **[0678A]** Tolosani, aut occasionem aliquam subterfugiendi et suos errores palliandi, responderunt episcopi sexaginta obsides quos promittebant, se libenter suscipere, et sic eos reconciliare, et in pace Ecclesiae et unitate fidei Catholicae conservare. Ipsi autem, jam amplius suas malitias non valentes velare, responderunt quod nullo modo obsides darent, per hoc manifeste denudantes quod nonnisi in fraudem et intentionem dolosam de LX obsidibus priorem fecerant promissionem. Hic adnectendum est quod homines cujusdam nobilis castri, in dioecesi

Albigensi, cui nomen Rabastenx, qui paulo ante recesserat a Deo et nostris, et se reddiderat Tolosanis, audita praedicta victoria, omnes prae timore fugerunt, castrumque hominibus vacuum dimiserunt. **[0678B]**

Guido autem de Monte forti, frater comitis Montis-fortis, cuius fuerat castrum, misit et occupavit illud et gente sua munivit. Post paucos dies, supervenerunt a Francia peregrini, sed pauci, episcopus videlicet Atrebatensis Radulphus et pauci milites cum eo, et milites peregrini non multi. Comes autem noster et omnes qui cum eo erant, equitaverunt in terram comitis Fuxi, ipsumque Fuxi burgum inferius combusserunt; et inde ulterius per terram comitis dicti equitantes, quidquid extra munitiones invenire poterant combusserunt.

CAPUT LXXV.

Comitis Fuxensis terras Mons-fortis invadit, Narbona et Monspessulanus rebellant.

[0678C]

Post haec nuntiatum est comiti nostro quod quidam nobiles Provinciae, rupto pacis foedere, perturbabant Ecclesiam sanctam Dei, insuper et stratas publicas observantes, cruce signatis venientibus a Francia mala quae poterant infererebant. Habito igitur comes cum suis consilio proposuit descendere ad partes illas, ut perturbatores pacis opprimeret, et stratas publicas, ab incursu malignantium, redderet expeditas. Movens igitur comes cum peregrinis, qui cum eo erant, venit Narbonam; cives autem Narbonenses, quia semper exosum habuerant Christi negotium, et illi quam multoties, sed latenter, se opposuerant, nulla unquam ratione ad hoc potuerunt induci, ut comitem nostrum cum peregrinis suis, aut etiam peregrinos sine comite, suam **[0678D]** intrare permetterent civitatem: et ideo oportuit tunc omnes nostros manere foris nocte illa in hortis et virgultis civitatis, inde in crastino venerunt Biterrim, et inde post duos dies progredientes, venerunt usque ad Montepessulanum. Homines autem Montispessulani, pares Narbonensibus in malitia, nullo modo permiserunt comitem nostrum, nec illos qui cum eo erant, villam suam intrare ad hospitandum nocte illa, sed fecerunt illis per omnia, sicut cives Narbonenses fecerant. Moventes igitur a Montepessulano, venerunt Nemausum; cives vero Nemausenses primo quidem noluerunt comitem in suam introire civitatem; sed videntes ejus iram et indignationem, ipsum et omnes qui cum illo erant in civitatem receperunt, et multa eis **[0679A]** debitae humanitatis obsequia impenderunt. Inde progrediens comes noster, venit ad castrum de Boucolio, ubi a dominis castri honorifice est susceptus. Inde perrexit comes in villam quae Argentata dicitur, eo quod in partibus illis esset quidam nobilis, nomine Pontius de Montelaury, qui episcopus terrae, pacem et Ecclesiam, in quantum poterat perturbabat. Omnes autem cruce signati jam recesserant a comite: nec habebat nisi secum paucos stipendiarios et archiepiscopum Narbonensem: audiens praedictus Pontius adventum comitis nostri, timore ductus venit ad eum, et se et sua ejus voluntati reddidit. Erat praeterea in partibus illis nobilis quidam potens, sed malus, Ademarum Pictaviensis, qui negotium Christi semper exosum habuerat, et **[0679B]** corde adhaeserat comiti Tolosano. Hic adventum comitis nostri audiens, munivit castra sua, milites etiam quos potuit in quodam castro adunavit, ut si comes transitum faceret juxta castrum, illo exiret cum suis, et impugnaret illud: sed cum comes nobilis per ante castrum transiret, licet cum paucissimis, memoratus Ademarum, quamvis multos haberet secum, non est ausus egredi contra nostros. Dum esset comes noster in partibus illis, venit ad eum dux Burgundiae Odo, vir potens et bonus, qui negotium fidei contra haereticos, insuper et comitem nostrum multo amplectebatur affectu: venerunt etiam cum duce Lugdunensis et Viennensis archiepiscopi. Dum ergo essent dux et comes noster **[0679C]** prope Valentiam, apud Romam vocaverunt inimicum Ecclesiae Ademarum Pictaviensem ad colloquium: convocatus venit, sed super his quae pacis erant, noluit comiti vel duci assentire. Item vocaverunt eum dux et comes noster ad colloquium, et tunc quidem nihil proficere potuerunt. Videns igitur quod nihil proficere posset, motus ira et indignatione dux contra Ademarum, promisit comiti nostro, quod nisi supradictus Ademarum staret per omnia mandato Ecclesiae, et haberet se ad voluntatem comitis nostri, et super his bonam faceret securitatem, ipse dux cum comite nostro eum impugnaret. Statim etiam vocavit plures milites suos, iturus cum comite nostro contra Ademarum saepius memoratum: quod audiens Ademarum, tandem necessitate **[0679D]** ductus, venit ad ducem et comitem nostrum, et se obtulit eorum per omnia voluntati, tradidit etiam quaedam castra sua pro securitate, quae comes commisit duci custodienda. Interea venerabilis Pater Narbonensis archiepiscopus, vir consilio providus et omnino virtuosus, ad cujus monitionem etiam praedictus dux Burgundiae ad partes venerat Viennenses, coepit tentare cum duce de negotio, pro quo ipsum vocaverat, de contrahendo videlicet matrimonio inter primogenitum comitis nostri, nomine Almaricum, et filiam Delphini, qui erat princeps potens, et frater germanus ipsius ducis. Acquivit dux consilio et voluntati archiepiscopi. Interea dum haec agerentur, Arragonenses ruptarii et alii fidei inimici coeperunt **[0680A]** discurrere per terram comitis nostri, venientesque usque Biterrim, fecerunt mala quaecunque potuerunt: sed et plures de militibus terrae comitis nostri, perjuri effecti et innatae sibi malitiae recidivum patientes, a Deo, et Ecclesia et dominio comitis nostri recesserunt. Nobilis vero comes, peractis in Provincia negotiis, pro quibus ad partes illas accesserat, rediit ad terram suam, statimque terram hostium suorum aggrediens, equitavit ante Tolosam, ubi per dies quindecim moram faciens, multas munitiones diruit penitus et destruxit. Dum res ita se haberet, magister Robertus de Corceone cardinalis, apostolicae sedis legatus, qui, sicut superius diximus, laborabat in Francia, quantum poterat, pro negotio terrae sanctae, praedicatorumque **[0680B]** nostros, qui pro negotio fidei contra haereticos praedicare soliti erant, nobis abstulerat, faciebatque illos pro succursu terrae sanctae instantius praedicare, ad bonorum et prudentium virorum consilium quosdam de praedictis praedicatoribus nobis reddidit, ut pro negotio fidei praedicarent. Ipse etiam ad expugnandos haereticos Tolosanos suscepit in pectore vivificae signum crucis. Quid ultra? Revixit praedicatio pro negotio fidei in Francia, multi cruce se signant, fit comiti et nostris gaudium magnum valde. Proditionem crudelissimam quae facta fuit

illo tempore in comitem Balduinum, praeterire nec volumus nec debemus. Iste comes Balduinus, frater comitis Tolosani et regis Franciae consobrinus, longe a fratris malitia et in Christi militia **[0680C]** totis viribus se exercens, comitem Montisfortis et Christianitatem contra fratrem suum et alios hostes fidei, quantum poterat, adjuvabat. Quadam igitur die, secunda videlicet feria post primam Dominicam Quadragesimae, venit praedictus comes ad quoddam castrum in Cadurcensi dioecesi, quod Olima dicebatur. Statim milites de castro illo qui erant homines ipsius comitis, miserunt ad ruptarios et quosdam milites indigenas, pessimos traditores, qui erant in quodam vicino castro, quod dicitur Mons Leonardus, et significarunt eis, quod comes Balduinus erat in Olima, mandantes ut venirent, et sine difficultate aliqua traderent eis comitem Balduinum. Hoc idem significaverunt cuidam traditori pessimo, **[0680D]** sed occulto, Raterio videlicet de Castronovo. Iste Raterius, jamdiu inierat foedus cum comite Montis-fortis, et juraverat ei fidelitatem. Comes etiam Balduinus de ipso quasi de amico confidebat. Quid plura? venit mox, et comes Balduinus securus, utpote inter suos, sommo se dedit et quieti. Erat autem cum comite Balduino miles quidam Francigena, nomine Guillelmus de Contris, cui comes Montis-fortis dederat castrum quoddam, quod dicitur Sarracenum. Quidam etiam serviens Francigena custodiebat castrum quod Moysiicum nominatur. Quiescentibus igitur comite et illis qui cum eo erant, in diversis domibus ab invicem separatis, dominus castri, clavem camerae in qua comes Balduinus dormiebat arripiens, obserato ostio, de **[0681A]** castro ad praedictum Raterium et ruptarios properavit: Quibus clavem ostendens dixit: «Quid tardatis? ecce hostis vester in manibus vestris; properate et eum vobis tradam dormientem pariter et inermem, nec solum ipsum, sed plures de vestris hostibus vobis tradam.» Quo audito, gaudentes ruptarii et velocissime concurrentes, ad portas Olimae devenerunt. Statim dominus castri qui erat dux eorum qui comprehendere volebant comitem, videlicet alter Judas, convocatis secretissime hominibus castri, diligenter quaesivit a singulis quot de sociis comitis Balduini quisque haberet apud se hospitantes: quo diligenter quaesito, ad ostia domorum duplo plures de ruptariis armatos poni fecit quam essent de nostris dormientes inermes. Statim accensis **[0681B]** candelis innumerabilibus, clamor attollitur, hostes in nostros irruunt imparatos. Raterius autem de Castronovo et praenotatus dominus castri, venientes ad cameram in qua comes nobilis Balduinus dormiebat, aperiensque ostium, ceperunt ipsum dormientem inermem, imo nudum: quidam autem de nostris qui erant per castrum occisi sunt, alii capti, nonnulli fuga opitulante evaserunt. Nec praetereundum quod quidam de nostris, quem vivum ceperant, praestitoque juramento ipsum de vita securum fecerant et de membris, in ipsa postmodum ecclesia latitantem occiderunt. Arripietes adversarii comitem Balduinum, duxerunt eum ad quoddam castrum ipsius comitis, quod dicitur Mons Evae in territorio Cadurcensi; homines autem **[0681C]** castri, utpote pessimi, ruptarios qui dominum suum ducebant captum, libenter receperunt: mox ruptarii dixerunt comiti Balduino ut faceret eis reddi turrem castri, quam quidam Francigenae de mandato ipsius custodiebant. Ipse autem comes districtissime inhibuit Francigenis illis ne aliqua ratione turrim redderent, etiamsi viderent ipsum comitem suspendi in patibulo, sed se instantissime defenderent, donec haberent succursum a nobili comite Montisfortis. O virtus principis! O mirificum robur mentis! Quo audito ruptarii irati sunt valde, ipsumque comitem per duos dies jejulare fecerunt; quibus transactis, fecit vocari comes capellanum quemdam diligentissimum, eique puram **[0681D]** fecit confessionem. Qua facta, communionem postulavit corporis Jesu Christi. Sed, dum capellanus afferret divini mysterii sacramenta, supervenit quidam pessimus ruptarius, jurans et firmissime contestans, quod comes Balduinus non comederet nec biberet, donec redderet ruptarium quemdam quem ceperat et teneri in vinculis faciebat. Ad quae comes: «O crudelissime, inquit, nunquid panis aut vini abundantiam, aut frustum carnis quaesivi, qui nihil ad corporis sustentationem, sed ad animae salutem divini mysterii communionem petii?» Iterum carnifex coepit firmiter asserendo jurare quod nec comederet, nec biberet, nisi faceret quod petebat. Ad quae denuo vir nobilis: «Ex quo, inquit, mihi divinis sacramentis communicare non permittitur, **[0682A]** ostendatur mihi saltem eucharistia, videlicet salus mea, ut in vita ista videam Salvatorem meum.» Qua a capellano levata et ostensa, comes eam devotissime adoravit. Dum haec agerentur, illi qui erant in turre castri timore mortis tradiderunt turrem ruptariis, recepto tamen prius ab eis juramento quod ipsos abire dimitterent sanos pariter et indemnes; sed traditores pessimi, sprete religione juramenti, ipsos statim patibuli morte turpissima condemnarunt. Quo facto, arripietes comitem Balduinum, duxerunt eum ad quoddam castrum comitis Tolosani, quod dicitur Mons Albanus, ubi eum tenentes in vinculis, adventum Tolosani comitis expectabant. Post paucos vero dies, venit comes Tolosanus, habens secum **[0682B]** illos pessimos traditores, comitem videlicet Fuxi, et Rogerium Bernardi filium ejus, et quemdam militem de terra regis Arragonensis, qui dicebatur Bernardus de Portellis: statim ad mandatum comitis Tolosani, eductus est de castro Montis Albani comes nobilissimus Balduinus. Id autem quod sequitur, quis unquam sine lacrymis legere poterit, vel audire? Mox comes Fuxi, et filius ejus, a patris malitia non degenerans, et Bernardus de Portellis ligaverunt funem in collo viri nobilissimi, ipsum de voluntate, imo de praecepto comitis Tolosani suspensuri: quod videns vir Christianissimus, instanter ac humiliter quaesivit confessionem et viaticum; sed canes crudelissimi utrumque ei penitus denegarunt. Quibus miles Christi: «Ex quo, **[0682C]** inquit, non licet me ostendere sacerdoti, testis est mihi Deus quod prompta voluntate semper et ardenti Christianitatem et dominum meum comitem Montisfortis [defendi], et pro hac et in hac defensione volo mori.» Vix verba compleverat, ecce tres praenotati traditores, elevantes eum a terra, ad nucis arborem suspenderunt. O crudelitas inaudita! O alterum Cain, imo longe pejorem Cain, comitem dico Tolosanum, cui non suffecit fratrem, et talem fratrem occidere, nisi ipsum inaudita mortis crudelitate damnaret!

CAPUT LXXVI.

Aymericus et cives Narbonenses comitis Montisfortis hostes in urbem admittunt, eamque ob causam territorium Narbonense comes devastat.

[0682D]

Circa idem tempus, Aymericus dominus Narbonae et cives Narbonenses, qui nunquam dilexerant negotium Jesu Christi, ut iniquitatem quam longe ante conceperant parturirent, recesserunt manifeste a Deo, receperuntque in civitatem suam ruptarios, nec non Arragonenses et Cathalonenses, ut per eos expellerent, si possent, nobilem comitem Montisfortis: Arragonenses siquidem et Cathalonenses prosequabantur dictum comitem in vindictam sui regis. Malitiam autem istam perpetraverunt Narbonenses, non quia comes eos laederet in aliquo, vel laeisset, sed quia putabant quod cruce signati de caetero non venirent: sed aliter disponebat ille qui sapientes in sua astutia comprehendit. **[0683A]**

Dum enim congregati essent Narbonae omnes quos praediximus hostes nostri, ut impetum facerent unanimes in comitem nostrum et paucos qui cum ipso erant. ecce subito venerunt a Francia peregrini, Guillelmus videlicet de Barris, vir probatae militiae, pluresque milites cum eo: quibus adjunctus, et a quibus adjutus comes noster, venit prope Narbonam, discurrensque et devastans terram Aymerici domini Narbonae, ejus fere omnia castra cepit. Quadam autem die, proposuit comes noster equitare ante Narbonam, armatisque omnibus suis et tribus aciebus dispositis, ipse comes in prima fronte appropinquavit portae civitatis. Hostes autem nostri egressi erant de civitate et stabant in porta. Miles autem invictus, videlicet comes noster, per locum **[0683B]** arduum et inaccessibilem, in ipsos subito voluit insilire, hostes autem qui stabant in loco eminenti, ipsum tot lanceis impulerunt, quod, rupta sella equi in quo sedebat, cecidit ipse de equo: statim concurrunt undique hostes ad capiendum vel occidendum comitem, nostri ad protegendum; sed nostri gratia Dei per multos labores comitem viriliter erexerunt. Post haec Guillelmus, qui erat in extrema acie, et nostri omnes impetum fecerunt in hostes, ipsosque in civitatem intrare citius compulerunt: quo facto, comes et nostri ad locum unde ipsa die venerant sunt reversi.

CAPUT LXXVII.

Petrus Beneventanus cardinalis, apostolicae sedis legatus, comites Fuxensem et Convenarum Ecclesiae reconciliat.

[0683C]

Dum haec agerentur, magister Petrus Beneventanus cardinalis, apostolicae sedis legatus, missus a D. papa veniebat ad partes Narbonenses, ut de his quae pacis erant et fidei ordinaret. Audiens autem legatus quomodo se habebant Narbonenses, mandavit eis et districte praecepit ut firmas treugas haberent cum comite Montisfortis, quousque ipse veniret. Idem etiam mandavit comiti nostro ne scilicet laederet in aliquo Narbonenses. Post paucos autem dies, venit legatus et intravit Narbonam, viso tamen prius comite nostro et habito cum ipso colloquio diligenti. Statim accesserunt ad eum hostes **[0683D]** fidei. comes scilicet Convenarum et Fuxi, et alii multi, qui exigentibus meritis fuerant exhaeredati, pro restitutione sua ipsi legato supplicaturi: legatus sapiens et discretus, omnes reconciliavit, recipiens ab eis non solum juratoriam cautionem standi mandato Ecclesiae, sed etiam quaedam castra fortissima quae adhuc remanserant hostibus praenotatis. Rebus sic se habentibus, homines de Moysiaco tradiderunt villam Moysiaci per prodicionem comiti Tolosano. Illi autem qui erant in villa ex parte comitis nostri, receperunt se in munitionem villae satis debilem et immunitam. Comes vero Tolosanus, in gravi multitudine ruptariorum, coepit impugnare munitionem illam per tres continuas septimanas; sed obsessi nostri, quamvis paucissimi, se **[0684A]** viriliter defendebant. Quod audiens comes nobilis, statim properavit in subsidium obsessorum: sed comes Tolosanus et qui cum eo erant, plures etiam de hominibus dictae villae, qui factae prodicionis capitales fuerant et auctores, praescientes adventum comitis nostri, cum summa festinatione fugerunt, obsidionem quam diu tenuerant dimittentes. Comes autem noster et qui cum eo erant, audientes quod hostes praedicti aufugissent, descenderunt ad partes Aginnenses, ut castrum quod dicitur Mansum in extremis finibus dioecesis Aginnensis, quod ipso anno apostataverat, si possent, caperent per insultum. Rex etenim Angliae Joannes, qui semper adversatus fuerat negotio Jesu Christi et comiti Montisfortis, ipso anno versus partes perrexerat Aginnenses; plures **[0684B]** de nobilioribus terrae illius, in ejus sperantes auxilium, recesserunt a Deo et dominio comitis Montisfortis: sed postea per Dei gratiam, frustrati sunt a spe sua. Properans igitur comes noster cum suis ad praedictum castrum, venit ad quemdam locum, ubi oportebat eum transire Garumnam. Habebat autem naviculas paucas immunitas, homines autem de Regula, quod est castrum quoddam regis Angliae, ascenderant cum navibus multis et armaturis, ut nostris transitum prohiberent; sed nostri intrantes aquam, ipsis invitis libere transierunt. Venientes ad castrum supradictum, scilicet Mansum, illud per triduum impugnarunt; sed quia non habebant machinas, nec comes poterat ibi firmare **[0684C]** obsidionem, eo quod ad mandatum legati oportebat eum redire ad partes Narbonenses, recessit a castro saepedicto ad partes proprias Narbonenses.

CAPUT LXXVIII.

Carcassonae antistes e Gallia cum ingenti peregrinorum multitudine revertitur.

Anno Verbi incarnat. 1214, venerabilis Carcassonae episcopus, qui toto praecedenti anno pro negotio fidei contra haereticos discurrendo et praedicando laboraverat in partibus Gallicanis, circa octavam Dominicae Resurrectionis, iter ad partes arripuit Albigenenses: ipse etenim omnibus cruce signatis, tam illis quos signaverat quam aliis qui de manu magistri Jacobi de Vitriaco, viri per omnia **[0684D]** laudabilis, et quorundam aliorum susceperant signum crucis, diem motionis alligaverat ita quod in quindena Paschae essent pariter congregati, profecturi cum eo per partes Lugdunenses

contra haereticos pestilentes. Sed M. Robertus de Corceone apostolicae sedis legatus et venerabilis archidiaconus Guillelmus cruce signatis suis diem praefixerant, ut essent in quindena Paschae Biterris, contra praenotatos haereticos per partes alias profecturi. Moventes igitur a Nivernis episcopus Carcassonensis peregrinique supradicti, itinere prospero, ad Montepessulanum devenerunt: ego autem eram cum episcopo Carcassonensi. Ibi invenimus Parisiensem archidiaconum et peregrinos qui cum ipse venerant a partibus Gallicanis. Cardinalis vero **[0685A]** scilicet M. Robertus de Corceone, in partibus Podiensibus quibusdam erat negotiis occupatus. Proficiscentesque a Montepessulano, venimus prope Biterim ad castrum S. Tiberii; ibique occurrit nobis nobilis comes Montisfortis: eramus autem, tam equites quam pedites, circiter centum millia peregrini, inter quos unus de militibus erat vicecomes castri Dunensis, pluresque alii milites, quos non est opus per singulos numerare. Progredientes a partibus Biterrensibus venimus Carcassonam, ibique fecimus paucos dies. Notabiliter autem notandum est, et pro miraculo illo est habendus totus illius anni eventus, sicut supradiximus; quando venit supra memoratus Petrus Beneventanus in terram Albigensem, Arragonenses, Cathalonenses **[0685B]** erant Narbonae congregati contra Christianitatem et comitem Montisfortis, et hac de causa: comes noster erat prope Narbonam, nec saepe poterat elongare, quin hostes statim totam terram in circuitu devastarent. Sed et Tolosani, et Arragonenses et Cadurcenses a remotis partibus movebant ei guerras multum graves. Dum in hac tribulatione esset athleta Christi, non defuit adjutor in opportunitatibus, in tribulatione (Psal. IX), in uno siquidem et eodem temporis spatio venit legatus a curia Romana, venerunt a Francia peregrini. O magna multitudo misericordiae Dei, nec enim peregrini, sicut multis visum est, sine legato aliquid magni fecissent, nec legatus sine peregrinis adeo profecisset; **[0685C]** si enim hostes fidei non timerent peregrinos, non obedissent legato; rursus si non venisset legatus, peregrini qui tunc venerunt, contra tot et tantos hostes parum proficere potuissent. Egit ergo misericorditer divina dispositio, ut dum legatus hostes fidei, qui Narbonae erant congregati, alliceret et compesceret fraude pia, comes Montisfortis et peregrini qui venerant a Francia, possent transire ad partes Cadurcenses et Aginnenses, et suos, imo Christi, impugnare inimicos. O legati fraus pia! O pietas fraudulenta!

CAPUT LXXIX.

Guido de Monteforti et peregrini terras Raterii de Castronovo invadunt et devastant.

[0685D]

Cum fecissent supradicti peregrini paucos dies Carcassonae, nobilis comes Montisfortis rogavit eos, ut cum episcopo Carcassonensi et Guidone de Monteforti fratre germano ipsius comitis, ad partes Rutenenses accederent, et etiam Cadurcenses, ut terras tam Raterii de Castronovo, qui nobilissimum et Christianissimum comitem Balduinum crudelissime prodiderat, quam aliorum hostium Christi penitus devastarent. Ipse vero comes, cum suo primogenito Almarico, descendit usque Valentiam, invenitque ibi ducem Burgundiae et delphinum; habitoque super praefato matrimonio consilio et assensu, comes noster, quia non erat tempus congruum ad contrahendum, nec ipse, propter multimodas **[0686A]** guerraee necessitates, ibi poterat facere multos dies, dictam puellam duxit secum Carcassonam; ibique fuerunt nuptiae celebratae. Peregrini vero, qui jam diu a Carcassona exierant, et jam episcopatum intraverant Cadurcensem, terras hostium fidei, quae timore eorum erant derelictae vacuae, vastaverunt. Nec praetereundum est quod, cum transiremus per episcopatum Rutenensem, venimus ad quoddam castrum, quod Mauriliacum vocatur; illi autem de castro voluerunt nobis resistere, quia mirae fortitudinis erat castrum et penitus inaccessibile. Erat autem in exercitu nostro magister Robertus de Corceone apostolicae sedis legatus, de quo supra tetigimus, qui nuperrime venerat a partibus Gallicanis: mox nostri in suo **[0686B]** adventu accesserunt ad castrum et coeperunt hostes suos acriter impugnare. Videntes illi de castro, quod amplius resistere non valerent, reddiderunt se ipsa die legato, ad ipsius per omnia voluntatem; nostri vero de voluntate legati, castrum penitus destruxerunt. Nec silendum quod ibi invenimus septem haereticos de secta illa quae Waldensium dicebatur, qui ad legatum adducti, suam incredulitatem plenius sunt confessi: quos nostri arripientes peregrini cum ingenti gaudio combusserunt. Post haec nuntiatum est comiti nostro quod quidam milites Aginnenses, qui praecedenti anno ab ejus dominio recesserant, castrum quoddam munierant, quod dicitur **[0686C]** Monspisatus. Quid plura? accessimus ad illud obsidendum; praenotati vero milites de Montepisato, audientes adventum cruce signatorum, timore ducti fugerunt, castrum vacuum dimittentes, nostri vero venientes ad castrum, illud penitus destruxerunt. Movens comes noster a Montepisato, coepit ulterius progredi per episcopatum Aginnensem ut castra quae praecedenti anno a suo dominio recesserant occuparet: omnes autem adversarii timore ducti, antequam comes accederet ad eos reddiderunt se illi, praeter quoddam nobile quod Marmanda vocatur. Comes autem ob majorem securitatem, ne iterum apostatarent sicut consueverant, fere omnes turres et muros dirui faciebat, exceptis paucis de fortioribus castris, quae ipse tam sibi quam **[0686D]** Francigenis munire voluit et tenere. Veniens comes ad obsidendum castrum Marmandae, invenit illud contra se munitum: miles enim quidam regis Angliae, quosdam servientes in castrum adduxerat, vexillumque suum in summitate castri posuerat, ut castrum defenderet contra nostros; sed, appropinquantibus nostris et in ipso adventu suo ad muros accedentibus, post modicam defensionem de castro fugere coeperunt, recipientesque se in navibus per Garunnam fluvium celeriter descendebant ad quoddam castrum proximum regis Angliae, quod Regula dicebatur: servientes vero regis Angliae, qui ad defensionem castri venerant, se in tuto receperunt. Nostri vero intrantes castrum, bona illius **[0687A]** omnia diripuerunt; servientes vero regis Angliae, qui erant in turre, comes vivos et sanos abire dimisit. Post haec datum fuit comiti a suis consilium, ut non funditus destrueret castrum, eo quod esset satis nobile, et in extremitate terrae suae, sed consuluerunt ut turrim majorem muniret, caeterasque turres et partem murorum dirueret. Quo facto, reversus est comes Aginnum. Erat autem castrum Cassanolii

nobile et fortissimum in territorio Aginnensi; ad pedem siquidem cujusdam montis, in amoenissima planitie situm erat, sed et aquis circumfluentibus, et nativis rupibus cingebatur: erat in castro illo sedes haereticorum una de principalibus, et fuerat ab antiquo, homines autem castri **[0687B]** illius erant pro magna parte raptores et perjuri, repleti omni iniquitate et genere peccatorum; jam enim semel et iterum reddiderant se Christianitati, nunc etiam et tertia vice Christianitati et comiti nostro resistere attentarunt. Erat autem castri illius dominus major Hugo de Rominiaco, frater episcopi Aginnensis; hic comitis familiaris fuerat et amicus; sed ipso anno, rupta familiaritate et sacramento, per prodicionem, a Deo recesserat et comite memorato: collegerant etiam se alii proditores quamplurimi in castro illo. Veniens igitur nobilis comes Montisfortis cum exercitu ante castrum, in vigilia Apostolorum Petri et Pauli obsidionem firmavit ex una parte super montem, non enim sufficebat **[0687C]** exercitus ejus ad castrum in circuitu obsidendum. Post paucos autem dies, fecit comes machinas erigi ad diruendos muros castri; machinae autem illae, et ad muros et intra castrum instantius jacentes, in brevi domos castri plurimas diruerunt; post aliquot autem dies, supervenientibus peregrinis, descendens comes de monte, fixit tentoria in planitie prope castrum, partem exercitus habens secum: plures vero remanserunt in monte, cum nobilissimo et probissimo juvene Almarico filio comitis, et venerabili episcopo Carcassonae Guidone, qui ibi legati fungens officio, ad expugnationem et captionem castri instantissime atque efficacissime laborabat. Fecit autem comes in planitie ubi se locaverat, erigi machinas quae petrariae nuncupantur, **[0687D]** die noctuque jacentes muros castri debilitabant plurimum. Quadam autem nocte circa auroram, exeuntes plures ex adversariis de castro, ascenderunt in montem impetum facturi unanimiter in exercitum, venientesque ad tentorium, in quo Almaricus filius comitis dormiebat, irruerunt in eum validissime, ipsum capturi vel occisuri, si possent; sed currentes nostri, et hostes viriliter infestantes, ad castrum suum redire compulerunt. Dum haec agerentur in obsidione illa, rex Angliae, Joannes, qui dolens exhaeredatione nepotis sui, videlicet filii comitis Tolosani, bonis nostris successibus invadebat, accesserat prope partes illas, ad Petragoricensem videlicet civitatem, habens secum exercitum magnum valde: confugerant enim plures **[0688A]** de hostibus ad ipsum, qui, peccatis suis exigentibus, justo Dei judicio fuerant exhaeredati, quos idem assumpsit, et diu tenuit, non sine multorum scandalo et gravi propriae famae jactura. Illi vero qui erant in castro obsessi, frequentes nuntios mittebant ad regem praedictum, petentes succursum; et ipse eos per nuntios et promissiones plurimum animabat. Quid plura? fit rumor celebris in exercitu nostro quia rex saepedictus volebat in nos irruere: et fecisset forsitan, si ausus fuisset. Comes autem fortissimus Montisfortis, in nullo perterritus est de auditis, sed firmiter proposuit quod, si rex vellet irruere in exercitum, non ideo recederet ab obsidione, sed se et suos defendens pugnaret contra eum; sed saepedictus rex, saniori usus consilio, **[0688B]** nihil de his quae dicebantur et quae forsitan proposuerat agere attentavit. Nec silendum quod magister Robertus de Corceone cardinalis apostolicae sedis legatus, de quo supra fecimus mentionem, venit ad exercitum in obsidione Cassanolii, et paucos ibi faciens dies laborabat, prout potuit, utpote homo bonae voluntatis, ad expugnationem castri, sed, negotiis injunctae sibi legationis ipsum revocantibus, non exspectavit usque dum caperetur castrum. Igitur laborantibus nostris in obsidione illa, et per jactus machinarum muris castri pro magna parte debilitatis, quadam nocte, convocatis comes de majoribus exercitus et quodam artifice carpentario, inquisivit ab artifice illo quomodo possent **[0688C]** nostri ad muros accedere et castrum capere per insultum; erat enim aqua profunda inter exercitum et castrum, et quoniam oportebat transire, si vellent nostri ad muros accedere, et non erat ibi pons, quia adversarii ipsum a parte exteriori diruerant ante adventum nostrum. Multis multa dicentibus, tandem ad consilium dicti artificis in hoc convenerunt, ut fieret pons de lignis et cledis, qui per mirabile artificium super dolia magna impulsus, per aquam nostros ultra portaret. Statim venerabilis episcopus Carcassonae, qui ut ultra ingredi etiam posset, die noctuque laborabat in his quae obsidioni opus erant, convocata multitudine peregrinorum, fecit afferri copiosa ligna ad faciendum pontem. Postquam autem factus est pons, armantes se **[0688D]** nostri, paraverunt se ad insultum; impellentesque pontem ad aquam usque venerunt: sed mox, ut pons aquam tetigit, pro sui ponderositate et quia ripa aquae a parte illa alta erat, ad ima tanto impetu dilapsus est, quod nullo modo retrahi potuit vel levare, sicque totus labor noster, quoad pontem illum, quassatus est in momento. Post paucos autem dies, fecerunt nostri alterius modi pontem, si forte possent per ipsum aquam illam transire; paraverunt etiam naviculas paucas, per quas, licet cum magno discrimine, pars nostrorum transiret: omnibusque paratis, armantes se nostri, pontem trahunt ad aquam, alii autem naviculas ascenderunt. Illi autem de castro habentes petrarias multas contra nostros instantissime et validissime jaciebant. **[0689A]**

Quid plura? projiciunt nostri pontem super aquam; sed nihil profecerunt, quia nimis brevis et omnino insufficiens erat ponticulus ille; fit moeror et luctus nostris, gaudium et exultatio inimicis. Constantissimus autem comes ex his quae acciderant nihil desperationis concipiens, convocat artifices suos consolans eos, et mandans ut attentarent parare machinas ad transeundum aquam: magister vero artificum mirum et inauditum excogitavit machinae modum; fecit enim afferri ligna multa et magna, et primo super ligna maxima construere quasi domum amplam de lignis, tectum habentem de cledis, non cacuminatum, sed planum: postea super medium tecti erexit quasi turrem **[0689B]** altissimam de lignis et cledis, quinque habentem in altum mansiones, in quibus balistarii stare possent. Post haec in circuitu turris illius fecit super tectum memoratum quasi murum de cledis, in quibus stare possent multi de nostris qui turrem defenderent, habentesque aquam multam in cupis magnis, ut exstinguere possent, si hostes projicerent ignem; ob hoc etiam, videlicet ne hostes possent incendere machinam illam, fecit artifex ipsam operiri totam ex parte anteriori coriis bovinis. Omnibus igitur paratis, coeperunt nostri trahere et impellere machinam versus aquam; hostes vero lapides grandes et creberrimos cum petrariis econtra jaciebant, sed nocebant per Dei gratiam **[0689C]** in modico aut in nullo. Cum ergo nostri machinam impulissent usque ad aquam, attulerunt in cophinis terram, ligna et hujusmodi ad projiciendum in aquam: illi qui erant sub tecto inferiori securi et inermes implebant fossatum, balistarii et alii qui erant in superioribus munitionibus, impetus hostium coercebant. Quadam autem nocte adversarii quidam naviculam impleverunt lignis siccis,

carne salsa, adipe et aliis lignis incentivis, volentes eam impellere ad machinam nostram, ut comburerent eam; sed non potuerunt, quia servientes nostri naviculam illam combusserunt. Quid ultra? laborantibus nostris in implendo fossato, transibat machina nostra sicca pariter et illaesa; quantum enim implebant de fossato, tantumdem machinam ulterius **[0689D]** impellebant. Quadam igitur die Dominica videntes adversarii, transeunte machina, sibi captionis periculum imminere, projecerunt ignem contra machinam; sed nostris cum aqua ignem exstinguentibus, nihil proficere potuerunt: jam enim propinqui erant nostri et adversarii, qui se mutuo cum lanceis impetebant. Cogitans igitur comes noster ne forte adversarii de nocte comburerent machinam ipsam, eadem die Dominica circa vesperam fecit armari suos, et omnes, concrepantibus tubis, vocari ad insultum. Episcopus autem Carcassonnae et clerici qui erant in exercitu cum eo, convenerunt in locum eminentiorem prope castrum, clamaturi in coelum et pro nostris pugnantibus oraturi. Mox igitur nostri intrantes machinam, **[0690A]** ruptis anterioribus machinae cledis, cum multa probitate transiere fossatum. Interea clerici nostri, *Veni, creator Spiritus*, cum devotione maxima decantabant; adversarii autem videntes irruentes nostros, receperunt se intra muros, et coeperunt nostros per desuper muros jactu lapidum creberrimo graviter infestare; nostri vero, quia imminabat nox et quia non habebant scalas, muros conscendere nequiverunt, sed intra muros et fossatum, in modica quadam planitie stantes, barbacanas quas hostes extra muros fecerant, ipsa nocte destruxerunt. In crastino vero, tota die laboraverunt artifices nostri in scalis faciendis et aliis machinis, ut die tertia castrum ascenderent per insultum; quod scientes et timentes milites ruptarii **[0690B]** qui erant in castro, sequenti nocte exeuntes cum armis quasi insultum facturi in exercitum, omnes fugerunt; plures autem de nostris insecuti sunt eos diutius, sed comprehendere nequiverunt; reliqui vero accedentes ad castrum media nocte, vi intraverunt, apponentesque ignem, combusserunt illud, et quos invenire potuerunt in ore gladii peremerunt: per omnia benedictus Deus, qui tradidit impios, etsi non omnes. Post haec fecit comes noster, quasi solotenus, destrui in circuitu muros castris, sicque captum est et cassatum Cassanolium XVI Kal. Sept., ad laudem Domini nostri, cui est honor et gloria in saecula saeculorum.

CAPUT LXXX.

De destructione castris Domae in Petragoricensi dioecesi, quod erat pessimi tyranni G. de Cahusaco .

[0690C]

His ita gestis, significatum est comiti nostro quod in episcopatu Petragoricensi erant castra in quibus habitabant pacis et fidei inimici: et vere sic erat. Proposuit igitur comes progredi et invadere castra, ut per Dei gratiam et auxilium peregrinorum, expulsis ruptariis et raptoribus relegatis, pacem Ecclesiis, imo toti terrae Petragoricensi relinqueret. Omnes autem Christi et nobilis comitis nostri adversarii, audito quod captum esset Cassanolium, tanto timore percussi sunt, quod in nulla munitione etiam fortissima adventum comitis et exercitus ausi sunt exspectare. Movens igitur exercitus **[0690D]** a Cassanolio, venit ad unum de castris, quod Doma dicebatur, et invenit illud vacuum et absque defensore: erat autem castrum nobile et fortissimum super Dordoniam fluvium, in amoenissimo loco situm. Statim comes noster turrem castris, quae erat altissima et pulcherrima, et pene usque ad summum munita, subfodi fecit et dirui; ad dimidium vero leugam erat castrum aliud mirae fortitudinis, quod dicebatur Monsfortis. Dominus vero castris, nomine Bernardus de Casuacio, homo crudelissimus et omnium pessimus, timore ductus, fugerat a facie comitis nostri, castris suo vacuo derelicto: tot enim et tantae erant crudelitates, rapinae, enormitates illius nequissimi et sceleratissimi, quod vix possent credi, aut etiam cogitari. **[0691A]**

Et cum talis esset, procuraverat ei diabolus adjutorium simile sibi, uxorem videlicet quae erat soror vicecomitis Turennae. Haec altera Jezabel, imo longe pejor et crudelior quam Jezabel, omnium malarum erat pessima feminarum, et viro in crudelitate non impar et malitia. Ambo igitur, cum essent nequissimi, spoliabant, imo destruebant ecclesias, peregrinos invadebant, membris innoxios detruncabant, ita quod in unico monasterio monachorum Nigrorum, quod Sarlatium dicitur, inventi sunt a nostris centum quinquaginta inter viros et mulieres, qui, manibus vel pedibus amputatis, erutis oculis, sive caeteris membris caesis, a praedicto tyranno et uxore ejus fuerant mutilati. Ipsa enim uxor tyranni, totius pietatis oblita, pauperibus **[0691B]** mulieribus vel mamillas faciebat extrahi, vel pollices abscindi, ut sic ad laborandum inutiles redderentur. O crudelitas inaudita! sed, his omissis, cum nec millesimam malitiarum dicti tyranni et uxoris ejus partem possemus exprimere, ad propositum redeamus. Destructo igitur et everso castro Domae, voluit comes noster subvertere castrum Montisfortis, quod erat, sicut diximus, praefati tyranni. Mox episcopus Carcassonnae, qui totum pro negotio Christi se laboribus exponebat, assumens secum partem peregrinorum, abiit et fecit dirui castrum illud; adeo autem fortissimi erant muri illius, quod vix poterant dirui, eo quod caementum in lapidem **[0691C]** obdurusset, unde etiam multos dies oportuit nostros facere diruendo castrum. Ibant peregrini mane ad operandum, et sero revertebantur ad locum castrorum; exercitus enim non recesserat a Doma, eo quod aptior et competentior exercitui erat locus. Erat praeterea prope Montemfortem aliud castellum, nomine Castrumnovum, non impar caeteris in malitia, et hoc ipsum timore exercitus fuerat derelictum. Proposuit autem comes noster tenere et occupare castrum illud, ut per haec melius posset pacis compescere turbatores: sicut cogitavit, ita et fecit. Erat insuper quartum castrum satis forte, nomine Baenatium: hujus castris dominus pessimus erat, et Ecclesiarum molestissimus oppressor: dedit autem ei comes noster optionem, ut unum eligeret **[0691D]** de duobus, videlicet ut infra terminum a comite et ab ipsis qui ibi erant praefixum, restitueret male ablata, aut humiliarentur muri castris ipsius; et ad hoc exsequendum datae fuerunt induciae per plures dies. Sed cum intra dies illos, de rapinis non fecisset restitutionem, noluit comes noster humiliare munitionem castris Baenatii; invitoque tyranno et multum dolente, fecit comes noster humiliare turrem et muros castris Baenatii: allegabat enim maleficus saepedictus castrum suum non debere humiliari, eo quod ipse solus erat in terra illa, qui juvaret regem

Franciae contra regem Anglorum; sed comes, allegationes istas vanas sciens et frivolas, non destitit a proposito. Jam etiam allegationes **[0692A]** praedictas tyrannus memoratus exposuerat regi Franciae, sed nihil proficere potuit. In hunc modum subjugata sunt quatuor castra illa, Doma videlicet, Monsfortis, Castrumnovum, Baenatium. In his IV castris, a centum annis et antea, sedes fuerat Satanae, ab his egressa fuerat iniquitas super faciem terrae. Istit igitur subjugatis, per peregrinorum laborem, et probitatem expertissimam comitis Montisfortis, reddita est pax et tranquillitas, non solum Petragoricensibus, sed etiam Cadurciensibus et Aginnensibus et Lemovicensibus pro magna parte. His igitur ad gloriam nominis Christi peractis, rediit comes noster et exercitus ad partes Aginnenses, et data sibi opportunitate, fecit dirui munitiones quae erant per dioecesim **[0692B]** Aginnensem. Postea venit comes Figiacum, auditurus loco regis Franciae causas et quaestiones indigenarum, rex enim commiserat ei in partibus illis vices suas in multis. Multa audivit et multa correxit, et plura correxisset, sed noluit excedere fines regii mandati. Inde progressus versus dioecesim Ruthenensem, occupavit quoddam castrum fortissimum prope Figiacum, nomine Capdecanacum, ubi ab antiquo fuerat nidus et refugium ruptariorum. Inde venit comes cum exercitu Ruthenam civitatem, impetiit autem comes comitem Ruthenensem de multis; ipse enim comes Ruthenensis homo ligius erat comitis nostri, sed quoddam quaerens subterfugium, dicebat quod partem **[0692C]** terrae suae maximam tenebat a rege Angliae. Quid plura? Post multas altercationes, recognovit totam terram suam tenere a comite nostro, et de tota terra sua fecit ei hominium, et ita facti sunt amici et concordēs. Erat prope Ruthenam castrum quoddam forte, nomine Severacum, in quo habitabant ruptarii turbatores, tot enim et tanta mala proveniebant a castro illo, quod non posset de facili exprimi. Illi siquidem qui erant in castro illo non solum Ruthenensem dioecesim infestabant, sed totam terram in circuitu ad Podium B. Mariae. Dum igitur comes noster esset apud Ruthenam, mandavit domino castri ut redderet ei ipsum castrum; ille vero de fortitudine munitionis confisus, cogitans etiam quod comes tunc temporis non posse **[0692D]** obsidionem circa castrum tenere, eo quod hiems erat, et castrum illud in montanis, et in locis frigidis esset situm, noluit reddere castrum suum. Quadam igitur nocte Guido de Monteforti, frater comitis nostri germanus, assumptis militibus et servantibus secum, exiens a civitate Ruthenensi, equitavit de nocte, usque prope castrum saepedictum, et summo diluculo, illucescente aurora, irrui subitō in burgum inferius, coepitque illud in momento et occupavit. Illi autem de burgo receperunt se in inferiorem munitionem, in summitate siquidem montis sita erat munitio, burgum vero forinsecum a munitione illa per descensum montis protendebatur. Ideo autem dictus Guido occupavit **[0693A]** burgum, ne adversarii, veniente exercitu, possent illud comburere. Veniens igitur comes cum exercitu ad castrum Severaci, invenit dictum burgum illaesum, domosque plurimas exercitui aptas ad manendum, quas occupantes nostri, firmaverunt obsidionem: a domino factum est illud, qui verus est in opportunitate adiutor, et pius in necessitate provisor. Paucis diebus transactis, erexerunt machinam unam quae petraria dicitur, et fecerunt jacere contra castrum: adversarii vero unam similiter machinam erexerunt, et cum ipsa nostros, quantum poterant, infestabant. Nec silendum quod obsessos illos ita attenuaverat dominus in victualibus quod nimia penuria arctabantur, frigus praeterea et hiemis asperitas ita eos affligebat, utpote **[0693B]** qui modicas, et vilissimas habebant vestes, quod nesciebant quid agerent. Si quis autem de paupertate et miseria eorum miretur, noverit quod ita subito praeoccupati fuerunt, quod non licuerit eis, nec armis nec victualibus se munire, non enim putabant, sicut diximus, quod nostri media hieme, et in locis tam frigidis, possent obsidionem tenere. Post paucos vero dies, fame et siti et frigore et nuditate afflictī, postulaverunt pacem. Quid plura? Post longum et varium de modo compositionis tractatum, tandem ad proborum consilium, in hoc convenerunt, tam nostri quam dominus castri, quod ipse redderet comiti castrum, et comes ipsum castrum episcopo Ruthenensi, et cuidam nobili militi qui dicebatur Petrus Brimundi traderet **[0693C]** custodiendum, factumque est ita. Statim nobilis comes de mera liberalitate sua, reddidit supradicto domino Severaci totam aliam terram suam, quam occupaverat Guido de Monteforti: prius tamen quam redderet ei terram suam, induxit eum ad hoc, quod hominibus suis malum non inferret: eo quod se reddidissent memorato Guidoni. Post haec etiam nobilis comes, utpote liberalissimus, reddidit ei Severacum recepta ab ipso hominī fidelitate et sacramento, et ita in gratiam et familiaritatem comitis est susceptus. Nec praetermittendum quod per redditionem castri Severaci toti terrae illi reddita est pax et quies; in omnibus laudandus est Deus, amplectendus athleta ipsius fidelissimus, comes videlicet **[0693D]** Christianissimus Montisfortis. His omnibus rite peractis, magister Petrus Beneventanus, apostolicae sedis legatus, de quo supra fecimus mentionem, reversus a partibus Aragonensibus, in quibus pro gravibus negotiis fecerat longam moram, convocavit celeberrimum et generalissimum concilium in quindena Nativitatis Dominicae apud Montempessulanum.

CAPUT LXXXI.

Concilium apud Montempessulanum legatus celebrat, cui intersunt ^[V] archiepiscopi et [XXVIII] episcopi, super dominio terrae conquisitae, cujus comes a Monteforti princeps uno totius concilii ore et consensu constituitur.

Anno ab Incarnationis Domini 1214, in quindena Nativitatis Dominicae, convenerunt apud Montempessulanum **[0694A]** archiepiscopi et episcopi vocati a magistro Petro Beneventano apostolicae sedis legato ad concilium, ut de his, quae pacis erant et fidei, idem legatus secundum praelatorum consilium ordinaret. Convenerunt autem ad illud concilium quinque archiepiscopi, videlicet Narbonensis I, Accitanus II, Ebredunensis III, Arelatensis IV. Aquensis V. Fuerunt episcopi XXVIII, pluresque de baronibus terrae ibi adfuerunt. Nobilis autem comes Montisfortis non intravit cum aliis Montempessulanum, sed mansit diebus concilii in quodam vicino castro quod erat episcopi Magalonensis. Homines autem Montispessulani, utpote pessimi et superbissimi, semper exosum habebant comitem et omnes Francigenas, ita quod ipsum comitem non permittebant **[0694B]** Montempessulanum intrare: hac de causa mansit sicut

diximus in castro praedicto, veniebatque quotidie usque Montempessulanum in domo fratrum militiae Templi foris murum, ubi egrediebantur foris ad eum.... archiepiscopi et episcopi, quoties opus erat. Igitur convenientibus ut praedictum est legato, archiepiscopis et episcopis, abbatibus et aliis ecclesiarum praelatis apud Montempessulanum, fecit legatus sermonem in ecclesia beatae Virginis Mariae. Postea vocavit in domo in qua manebat archiepiscopos quinque et episcopos XXVIII, abbates et alios ecclesiarum praelatos innumerabiles: quibus in unum congregatis, primo eos allocutus est in haec verba: «Repeto et requiro a vobis, sub obtestatione divini iudicii et obedientiae debito, quo Romanae Ecclesiae [0694C] tenemini, ut omni gratia, odio, livore postpositis, detis nobis fidele consilium, secundum scientiam vestram, cui melius et utilius, ad honorem Dei et sanctae matris Ecclesiae et pacem terrae, ad expugnandam vel expurgandam spurcitiam haereticorum concedi et assignari debeat Tolosa, quam comes Tolosanus tenuit et aliae terrae quas occupaverunt exercitus Christianorum cruce signatorum.» Omnes archiepiscopi et episcopi habuerunt longam et diligentem deliberationem, unusquisque cum abbatibus suae dioecesis et familiaribus clericis suis, et quia bonum videbatur et rectum redegerunt in scriptum, et in hoc tandem omnium et singulorum vota et consilia convenerunt, ut nobilem comitem [0694D] Montisfortis eligerent in totius terrae illius principem et monarcham. O res miranda! si creandus est episcopus aut abbas, vix in unam personam conveniunt paucissimorum consensus; ecce in electione principis terrae, tot et tantae personae, in memoratum Christi pugilem, sine aliqua dissensione vota sua unanimiter contulerunt: a Deo procul dubio factum est istud, et est mirabile in oculis nostris. Postquam ergo archiepiscopi et episcopi elegerunt praenobilem comitem modo quo praediximus, instantissime requisierunt a legato, ut ipse statim traderet totam terram eidem comiti; sed habito recursum ad litteras D. papae, quas miserat legato, inventum est quod legatus non poterat istud facere inconsulto D. papa: et hac de causa, [0695A] communi assensu tam legatorum quam praelatorum, Ebredunensis archiepiscopus Girardus, vir multae scientiae et totius bonitatis, missus est Romam, et quidam clerici cum eo, litteras tam legati quam praelatorum ferentes secum, in quibus supplicabant praelati omnes D. papae instantissime, ut nobilem comitem Montisfortis, quem unanimiter elegerant, concederet eis in terrae dominum et monarcham. Illud autem non credimus reticendum quod dum celebraretur memoratum concilium in Montepessulano, quodam die legatus comitem nostrum qui erat foris muros, in domo militiae Templi fecit vocari, ut intraret ad ipsum et praelatos: statim comes intravit cum paucis, militibus vero suis, qui [0695B] cum eo pauci intraverant causa spatiandi per villam evagantibus, comes erat cum legato et praelatis ipse et duo filii ejus, mox illi de villa utpote nequissimi armaverunt se clanculo pro magna parte, intrantesque ecclesiam Beatae Mariae, postquam comes intraverat, totam viam per quam ipsum redire putabant observantes, expectabant reditum ejus, ut eum occiderent si possent, sed pius dominus aliter et longe melius ordinabat. Innotuit ergo comiti nostro quod fiebat, et per aliam viam quam intraverat exiens, ab insidiis declinavit. His omnibus rite gestis, et celebrato per multos dies concilio, praelati qui aderant ad propria redierunt: legatus autem et comes noster venerunt Carcassonam. Interea [0695C] legatus episcopum Tolosanum misit Tolosam, ut ex parte ipsius occuparet et munitur castrum Narbonense, sic enim vocabatur munitio et palatium comitis Tolosani. Cives autem Tolosani, ad mandatum domini legati, imo potius, timore ipsius, filium comitis Tolosani fecerunt exire a munitione jam dicta, quam hactenus tenuerant, et tradiderunt eam ex parte legati episcopo suo, qui intrans munitionem tenuit eam, et munivit eam militibus et servientibus, tamen in sumptibus civium et expensis.

CAPUT LXXXII.

Primus adventus Ludovici filii regis Franciae in partes Albigenium.

Anno Verbi incarnati 1215, Ludovicus filius regis [0695D] Franciae primogenitus, qui triennio jam transacto, crucem contra haereticos assumpserat, sed multis et gravibus guerris fuerat impeditus, sopitis pro magna parte guerris, quas contra hostes multas et multum graves habebat pater ejus, ipse iter arripuit ad partes Albigenium, ut votum suae peregrinationis expleret. Venerunt cum eo multi nobiles et potentes, qui omnes ad diem quam eis praefixerat, in die S. Dominicae Resurrectionis, convenerunt ad Lugdunum. Fuerunt ibi cum Ludovico episcopus Belvacensis Philippus, comes S. Pauli, Galterus comes Pontivi, comes Sagiensis (*Seez*) et de Alancone Robertus, Guiscardus de Bello-joco, Matthaeus de Monte-Maurenciaco, vicecomes Meleduni. et multi alii probi milites nobiles et potentes. Fuit [0696A] etiam ibi venerabilis episcopus Carcassonae Guido, qui ad preces nobilis comitis Montisfortis, paulo ante pro negotio fidei ad partes descenderat Gallicanas, et cum Ludovico veniebat. Ludovicus autem et qui cum eo erant ipsum tenerrime diligebant, ejusque voluntati et consiliis in omnibus acquiescebant. In crastino Paschae, movens episcopus cum suis a Lugduno, venit Viennam: comes autem Montisfortis occurrebat domino suo, Ludovico videlicet, laetabundus et gaudens, et descenderat usque Viennam: quanta autem fuerit in mutua illa obviatione et visione exultatio, non esset facile exprimere. Progrediens Ludovicus cum suis Viennam, venit Valentiam; legatus autem de quo supra tetigimus, scilicet magister Petrus Beneventanus, occurrebat [0696B] Ludovico, et venerat usque Valentiam. Sicut in superioribus expressimus, memoratus legatus cives Tolosanos et Narbonenses et alios qui fuerant contra Christianitatem et comitem Montisfortis absolverat, secreto suo et provido consilio, quo ipse novit: Tolosanam insuper et Narbonensem civitates et alia castra hostium Christi in partibus Albigenibus in manu sua et protectione tenebat, timebatque ne Ludovicus, utpote primogenitus regis Franciae, et totius terrae quam legatus tenebat dominus principalis, aliquid potestative vellet facere contra consilium et ordinationem legati, aut occupando civitates et castella, quae legatus tenebat, aut etiam destruendo, ideoque sicut dicebatur et erat verisimile, non placebat legato adventus et [0696C] praesentia Ludovici, nec mirum. Cum enim tota terra saepius memorata veneno haereticae pravitatis infecta fuisset, rex Franciae utpote dominus principalis, admonitus fuerat, et multoties requisitus, ut tanto morbo manum apponeret expulsivam, et ab haeretica

spurcitia purgare intenderet regnum suum; ipse vero non apposuerat consilium vel auxilium ut deberet, et ideo cum terra illa per D. papam auxilio signatorum fuisset acquisita, non videbatur legato quod Ludovicus deberet aut posset contra ordinationes ejus aliquid attentare. Videbatur etiam legato, qui crucesignatus erat, et tanquam peregrinus veniebat, unde non deberet ejus dispositioni in aliquo contraire. Ludovicus autem **[0696D]** utpote mitis et benignissimus, respondit legato quod ad voluntatem ipsius et consilium se haberet Exiens Ludovicus a Valentia, venit ad villam S. Aegidii. Dum esset Ludovicus in villa S. Aegidii, et comes nobilis Montisfortis cum eo, venerunt a curia Romana nuntii, quos sicut supra memoratum est, legatus et archiepiscopi et episcopi patriae Provincialis miserant ad dominum papam, postulantes ibi dominum et monarcham nobilissimum et Christianissimum comitem Montisfortis. Dominus autem papa misit litteras legato et praelatis et etiam comiti Montisfortis, sub eadem forma, quibus continebatur quod ipse dominus papa totam terram quam comes tenuerat Tolosanus, terras etiam illas quas crucesignati acquisierant, et quas legatus tenebat **[0697A]** per obsides et custodes, commendabat comiti Montisfortis custodiendam, donec in concilio generali quod in Kalend. Novemb. illius anni Romae convocaverat, de terris praedictis plenius ordinaret: hoc audito Ludovicus et comes noster significaverunt legato de adventu nuntiorum. Legatus autem tunc erat prope S. Aegidium cum pluribus episcopis in civitate Arelatensi.

Forma litterarum domini papae ad comitem Montisfortis haec est:

INNOCENTIUS episcopus, servus servorum Dei, dilecto filio suo nobili viro S. comiti Montisfortis, salutem et apostolicam benedictionem.

Nobilitatem tuam dignis in Domino laudibus commendamus, quia pura dilectione, mente sincera **[0697B]** et viribus indefessis tanquam verus et strenuus miles Christi, et invictus catholicae fidei propugnator, praelia Domini laudabiliter praeliaris, unde in omnem fere terram, tuae fidei et fidei sonus exivit, propter quod super caput tuum multae benedictiones effunduntur, ad gratiam tibi amplius acquirendam, et totius Ecclesiae praecamina congeruntur et multiplicatis intercessoribus, corona tibi gloriae conservatur, reddenda tibi a justo iudice in futurum, quam propter tua merita speramus esse tibi repositam nunc in coelis. Eia, miles Christi, ministerium tuum imple, currens per propositum tibi stadium, donec bravium comprehendas, nec in tribulationibus unquam deficias, sciens collater aliter tibi assistere Deum Sabaoth, Dominum videlicet **[0697C]** exercituum, ac principem militiae Christianae, nec velis bellicos sudores abstergere, antequam palmam victoriae consequaris, quinimo cum bene inchoaveris bonum principium, ac media quae postmodum laudabiliter prosequi curavisti, per longanimitatem et perseverantiam quae coronat, laudabilius optato fine studeas consummare, sciens juxta verbum Apostoli (II Tim. II), neminem esse coronandum, nisi legitime decertantem. Cum igitur totam terram quam comes tenuit Tolosanus, cum aliis terris a crucesignatis obtentis, quae a dilecto filio nostro Petro S. Mariae in Aquito (Ciacon. habet *Aequiro*) diacono card. apost. sedis legato tenentur per obsides vel custodes, usque ad tempus **[0697D]** concilii generalis, in quo de ipsis consilio praelatorum plenius possimus salubriter ordinare, prudentiae tuae duximus committendas, ut eas conserves, custodias et defendas, concedentes tibi redditus et proventus earum, cum justitiis, et cum aliis ad jurisdictionem spectantibus, cum nec possis, nec debeas propriis stipendiis militare, salvis expensis, pro munitione et custodia castrorum, quae de mandato nostro tenentur, nobilitatem tuam cum omni diligentia commonemus, totis affectibus in Domino postulantes pro numine, ac sub obtestatione divini numinis obsecrantes in remissionem peccaminum injungendo, quatenus non refugas hanc pro Christo legationem recipere, cum ipse pro te a Patre legatione suscepta tanquam gigas cucurrit **[0698A]** usque ad crucis patibulum et ad mortem; cum te totum devoveris in Christi obsequio, non deficias fatigatus, nec recuses usque ad finem bonam pro Christo militiam exercere, nec unquam in cor tuum ascendat, ut tam dulcibus paternis obvis monitis et mandatis, sed potius toto desiderio et affectu, amplecti studeas quae mandamus, ut in perpetuum Christi amplexibus fovearis, qui te ad amplexus invitans, extendit pro te brachia indefessa; provida etiam deliberatione diligenter attendas, ne in vacuum cucurreris, aut etiam laboraveris, si per tuam negligentiam, locustarum multitudo, quae de abyssi puteo sunt egressae, sed per tuum ministerium, de terra quam occupaverant ejectae, ipsam, quod absit! iterum occupaverint in **[0698B]** exterminium plebis Dei. Nos autem quia pro certo speramus, quod de tua salute sollicitus, nunquam debeas mandatis apostolicis obviare, baronibus, consulibus et aliis Christi fidelibus in terris praedictis constitutis, dedimus in mandatis, in virtute Spiritus sancti praecipientes districte, quatenus plenarie intendentes mandata tua super negotio pacis et fidei, et aliis quae superius sunt expressa, inviolabiliter observare procurent, contra impugnatores catholicae fidei, et pacis disturbatores, magnifice ac potenter tibi consilium et auxilium impendentes, ita quod eorum cooperante subsidio, negotium pacis et fidei salubriter exsequaris: quod quoque legato praecipiendo mandamus, ut super his statuatur et disponat, quidquid **[0698C]** ipsi negotio viderit expedire, impendens tibi consilium et auxilium opportunum, et quod statueris, faciat firmiter observari; contradictores si qui fuerint vel rebelles, sublato cujuslibet conditionis vel appellationis obstaculo, ad id quod viderit expedire, districtione compellens.

Datum Laterani IV Non. Apr., pontif. anno XVIII.

Progrediens Ludovicus a villa S. Aegidii, venit ad Montempessulanum, et inde Biterrim, civitas autem Biterris distat quatuor tantum leucis a Narbona; cives autem Narbonenses timore ducti, miserunt ad Ludovicum, significantes ei, quod parati erant ad faciendam ejus in omnibus voluntatem. **[0698D]**

Nec silendum quod archiepiscopus Narbonensis Arnaldus, quantum poterat laborabat ad hoc, quod muri Narbonae non diruerentur, ob hoc etiam descenderat obviam Ludovico usque Viennam: dicebat siquidem quod sua erat Narbona, et hoc pro parte verum erat: insuper etiam ducatum Narbonae, quem ab antiquis temporibus comes tenuerat Tolosanus, usurpaverat sibi archiepiscopus et tenebat. Quamvis autem homines Narbonenses essent pro parte de dominio archiepiscopi, tamen contra Deum et Christianitatem, comiti Montisfortis se opposuerant, imo Christum impugnabant

toto nisu, ob hoc etiam in villam suam intromiserant hostes Christi et diu tenuerant. Archiepiscopo etiam, qui pro conservatione murorum ita **[0699A]** ardentem laborabat, graves praecedenti anno intulerat metus mortis, unde videbatur nostris quod archiepiscopus contra utilitatem Ecclesiae, et suam etiam, instabat ne muri caderent Narbonae; propter hoc et alia quaedam, quae non est necessarium replicare, aliquantulum discordiae intervenerat inter archiepiscopum et comitem Montisfortis: videbatur fere omnibus quod archiepiscopus quoad praedicta, non satis in futurum providebat utilitati negotii fidei Christianae. Cum essent Biterris, legatus et Ludovicus et comes Montisfortis et peregrini, omnes de voluntate legati et consilio praelatorum, qui plures illuc convenerant, ita est ordinatum, quod Ludovicus de voluntate et auctoritate legati faceret dirui muros Narbonae, Tolosae, et **[0699B]** quorundam castrorum, eo quod per munitiones illas Christianitati evenerant multa mala. Inhibuit autem Ludovico, ne homines dictarum civitatum perturbaret in aliquo, nisi tantum in dirutione murorum. Quod ut posset melius observari, Ludovicus mandavit civibus Narbonae, ut ipsi ad arbitrium duorum militum, quos ad hoc misit Narbonam, infra tres septimanas diruerent muros suos, quod nisi facerent, scirent se graviter puniendos. Coeperunt igitur Narbonenses diruere muros Jericho, Narbonae videlicet civitatis. Ludovicus autem movens a Biterris, venit cum suis Carcassonam, ubi cum per aliquot dies moram fecisset, venit legatus. Quadam igitur die convocavit legatus ad se in domum episcopi Carcassonensis episcopos qui aderant, **[0699C]** Ludovicum, et comitem Montisfortis, et nobiles qui erant cum Ludovico. Quibus omnibus congregatis, legatus, iuxta formam mandati apostolici, commendavit comiti terram usque ad concilium generale. Post haec movens Ludovicus Carcassonam, perrexit ad quoddam castrum vicinum, quod dicitur Fanum-Jovis, et fecit ibi paucos dies. Interea legatus et comes Montisfortis perrexerunt ad castrum Apamiarum. Venit ibi ad legatum pessimus comes Fuxi. Comes autem noster noluit illum videre: ibi commendavit legatus comiti nostro castrum Fuxi, quod diu in manu sua tenuerat, comes autem noster statim misit milites, et castrum Fuxi munivit. Nec silendum quod antequam **[0699D]** exirent legatus et Ludovicus a Carcassona, comes Montisfortis misit Guidonem fratrem suum et milites cum eo, ad recipiendam et occupandam ex parte ejus Tolosam. Post haec receperunt ex parte comitis nostri sacramenta fidelitatis a civibus, et praeceperunt eis ut diruerent muros civitatis; acquieverunt cives licet inviti nimiumque dolentes, et plus timore impuls, quam amore inducti, coeperunt diruere muros suos. Ab illo igitur tempore, humiliata est superbia civitatis Tolosanae. Igitur postquam legatus commendavit comiti nostro castrum Fuxi, legatus ipse et Ludovicus, et comes Montisfortis et peregrini omnes, perrexerunt et intraverunt Tolosam. Inde Ludovicus et peregrini, peracto peregrinationis suae termino videlicet XL **[0700A]** dierum, ad partes Franciae redierunt. Legatus etiam exiens a Tolosa, venit Carcassonam, ibique exspectavit per aliquos dies comitem Montisfortis. Comes autem nobilis, postquam paucos dies fecerat in Tolosa, venit Carcassonam ad legatum. Postquam igitur legatus in terra Albigenensium fecerat plures dies, et sicut vir circumspectus et providus, adjunctae sibi legationis officium laudabiliter fuerat exsecutus, tota insuper terra saepedicta de mandato summi pontificis commendata erat nobili comiti Montisfortis, descendensque idem legatus in partes Provinciae, ad summum pontificem est reversus: nobilis autem comes Montisfortis prosecutus est legatum Carcassona, usque ad S. Antonium prope Viennam. Inde perrexit legatus Romam; nobilis autem **[0700B]** comes, postquam fecit in Provincia paucos dies, ad partes reversus est Carcassonae, factisque ibi paucis diebus, versus partes Tolosanas et Aginnenses se transtulit, ut visitaret terras illas, et corrigeret corrigenda. Nec silendum quod muri Tolosae pro magna parte fuerant jam subversi. Post aliquot autem dies, Bernardus de Casuacio, vir pessimus et crudelis de quo supra fecimus mentionem, castrum quoddam in Petragoricensi dioecesi, quod ipsius fuerat, et dicebatur Castrumnovum, proditiose recuperavit. Miles enim quidam Francigena, cui comes custodiendum commiserat castrum illud, minus sufficienter illud munierat, sed dimiserat pene vacuum, quo audito, praedictus Bernardus venit ad castrum et obsedit illud, statim cepit, **[0700C]** militesque qui ibi erant morte patibuli condemnavit.

CAPUT LXXXIII.

Concilium Lateranense celebratur, in quo comitatus Tolosanus, Simoni comiti commendatus, decreto concilii eidem conceditur.

Anno Verbi incarnati 1215, mense Novembri, dominus papa Innocentius III, convocatis patriarchis, archiepiscopis, episcopis, abbatibus et aliis ecclesiarum praelatis, in Lateranensi ecclesia, celebravit in urbe Roma generale concilium et solemne. Inter alia quae ordinata fuerunt in concilio et statuta, tractatum fuit de negotio fidei contra Albigeneses; **[0700D]** venerat etenim ad concilium Raimundus quondam comes Tolosanus et filius ejus: comes etiam Fuxi, pacis et fidei manifestissimi turbatores, supplicaturi concilio pro recuperatione terrae suae quam perdiderant, divina disponente censura, suffragante auxilio signatorum. Comes vero nobilis Montisfortis misit illuc fratrem suum germanum. Guidonem de Monteforti, aliosque fideles nuntios et discretos. Verum quidem est, quod fuerunt ibi aliqui, etiam quod est gravius de praelatis, qui negotio fidei adversi, pro restitutione dictorum comitum laborabant, sed non praevaluit consilium Achitophel, frustratum est desiderium malignorum. Dominus etenim papa, approbante pro majori parte et saniori sacrosancto concilio, in hunc modum **[0701A]** ordinavit de negotio memorato. Statuit siquidem et providit, quod Tolosa civitas, et aliae terrae a cruce signatis obtentae, concederentur comiti Montisfortis, qui in praedicto negotio viriliter et fideliter laboravit supra omnes; terram vero quam comes Tolosanus habuerat in Provincia, custodiri voluit summus pontifex, ut de illa fieret provisio in parte vel in toto, filio dicti comitis Tolosani, si tamen per certa fidelitatis et bonae conversationis indicia, ostenderet se misericordia dignum esse. Sed quam male praedicta se habuerint, et qualiter misericordiam in durum sibi convertit iudicium, in sequentibus ostendemus. Post reditum nuntiorum suorum a concilio, comes Montisfortis, de praelatorum terrae Albigenensis, **[0701B]** et baronum suorum consilio, perrexit in Franciam ad

dominum suum regem, ut ab eo terram reciperet, quae de feudo ejus erat; quantus autem honor ei exhibitus in Francia nec a nobis scribi, nec ab audiente de facili credi posset; in quamcunque enim civitatem, castellum, seu villam intrabat, exhibant ei obviam cum processione clerus et populus, clamantes et dicentes: *Benedictus qui venit in nomine Domini* (Matth. XXI), tantaque et talis erat pia et religiosa devotio populi, quod beatum se esse dicebat, qui ejus poterat tangere fimbriam vestimenti. Veniens comes ad regem, ab eo benignissime et honorifice est susceptus. Post jucunda vero gratiae familiaritatis colloquia, rex investivit comitem et confirmavit ducatum Narbonae, Tolosani, ei **[0701C]** et haeredibus ejus; totam etiam terram, quam in feudo ejus acquisierant cruce signati, contra haereticos et defensores eorum. Cum esset nobilis comes in Francia, Raimundus filius Raimundi P. quondam comitis Tolosae, puer sed non a puerilitate, imo potius a stultitia, mandatis apostolicis per omnia veniens ex adverso, spreta insuper illa magna gratia, et copiosa misericordia, quam ei sedes apostolica fecerat licet indigno, ad partes Provinciales accessit, et facta conjuratione contra Deum et jura civilia et canonica, cum Avinionensibus, et Tarasconensibus, et Massiliensibus, consilio et auxilio quorundam nobilium Provinciae, occupavit terram illam, quam de commendatione D. papae custodiebat **[0701D]** nobilis comes Montisfortis. Occupata terra trans Rhodanum, venit ad quoddam nobilissimum castrum in regno Franciae, in dioecesi Arelatensi, in ripa Rhodani fluvii magni situm. Castrum illud fuerat comitis Tolosae, sed Ecclesia Romana illud concesserat, et rex confirmaverat comiti Montisfortis, nec non et archiepiscopus Arelatensis, cujus est minus dominium ejusdem castri, eidem comiti ut vassalo in feudum concesserat, et ab eo hominum acceperat pro eodem castro. Veniens dictus Raimundus Belliquadrum, vocatus ab hominibus ejusdem castri, qui nostro comiti hominum fecerant, in burgum est receptus. Statim confluentibus ad eum quibusdam nobilibus Provinciae, civibus et Avinionensibus et Massiliensibus, burgensibus insuper **[0702A]** Tarasconensibus, viris perfidis et malignis, seneschalcum comitis Montisfortis, militesque et servientes, qui cum dicto seneschalco munitionem servabant, in ipsa munitione obsedit, coepitque comitis Montisfortis, militesque et servientes, qui cum dicto seneschalco munitionem servabant, in ipsa munitione obsedit, coepitque acriter impugnare. Quo audito, Guido frater comitis Montisfortis, et Almaricus ipsius comitis primogenitus, caeterique barones comitis et milites, qui erant in partibus Tolosanis, festinanter venerunt versus Belliquadrum, ut suis, si possent, succurrerent obsessis. Erat autem cum eis venerabilis episcopus Carcassonae Guido, qui sicut saepedictum est, erat in fidei negotio totus ardens. Interea comes nobilissimus Montisfortis cum festinatione veniebat a Francia: adducebat autem secum plures milites, quos magnis stipendiis conductos traxerat **[0702B]** a Francia. Properantes Guido frater comitis, et Almaricus filius ejus, versus Belliquadrum, venerunt Nemausum civitatem, quae distat a castro Belliquadri spatio quatuor leucarum, et manserunt ibi nocte una. Facto autem mane, audita missa, facta confessione et communione Dominici sacramenti percepta, ascensis equis egrediuntur a Nemauso, Belliquadrum properantes. Ibant autem parati ad bellum: hoc enim erat summum ipsorum et solum desiderium, scilicet quod possent cum hostibus capitalem habere congressum. Factum est autem dum essemus in via, dictum est nobis quod prope publicam stratam erat quoddam castrum Bellagarda nomine, quod reddiderat se hostibus nostris, et etiam ipsam publicam stratam poterat plurimum **[0702C]** infestare; ideoque de nobilium nostrorum consilio divertimus ad castrum illud, quo statim capto, ibi quievimus nocte illa. In crastino summo diluculo audita missa, exivimus a castro illo, Belliquadrum properantes. Ibant autem nostri parati ad bellum, tribus aciebus dispositis, in nomine Trinitatis. Venientes autem nostri ante castrum Belliquadri, invenimus infinitam hominum multitudinem, qui milites et servientes nostros in castri munitione obsessos tenebant; sed cum essent infiniti hostes, nostri vero respectu eorum pauci, non tamen ausi sunt exire inferiores muros castri, licet nostri ante muros diutissime stantes eos ad praelium invitarent. Videntes nostri quod non exirent hostes ad dimicandum **[0702D]** contra eos, postquam expectaverant eos et invitaverant ad exeundum, reversi sunt ad castrum Bellegardae, unde venerant die altero reversuri. Dum autem essemus apud Bellamgardam, comes nobilis Montisfortis, rediens a Francia, properansque Belliquadrum, venit Nemausum. In crastino summo mane, movit comes a Nemauso, et nos a Bellagarda, venientesque ante Belliquadrum, comes ex una parte, et nos ex altera, ipsos obsedimus obsessores. Videns filius quondam comitis Tolosani quod comes Montisfortis obsedisset Belliquadrum, convocavit quoscunque potuit, Avinionenses, Tarasconenses, Volobercenses et multos alios de vicinis castellis et gentem perfidam, gentem apostatantem, hi enim in unum congregati, **[0703A]** contra Deum et athletam Christi, scilicet comitem Montisfortis, obsessos nostros qui erant in munitione, quantum poterant infestabant, non enim solummodo obsederamus Belliquadrum, sed civitates et castella supradicta, imo Provinciam fere totam; fecerant autem hostes circa munitionem a parte exteriori murum et fossatum, ne nostri ad munitionem accedere possent, ipsam praeterea munitionem cum machinis quae dicuntur petrariae acriter infestabant, crebros praeterea et duros insultus nostris qui erant in munitione faciebant, sed nostri se viriliter ac mirabiliter defendebant, et ex eis plurimos occidebant. Fecerunt hostes arietem mirae magnitudinis, quam applicantes ad murum munitionis, ipsum murum fortiter concutiebant. Nostri **[0703B]** vero, per mirae probitatis et subtilitatis artificia, ita impediabant ictus arietis, quod in nullo vel in modico, debilitaverunt murum. Fecerunt etiam adversarii multas et alias multimodas machinas, sed nostri obsessi omnes combusserunt: comes autem nobilis Montisfortis, cum multo discrimine et expensis, foris tenebat obsidionem, tota quippe terra in circuitu corruerat viam suam; non enim poteramus habere victualia ad opus exercitus, nisi a villa S. Aegidii et a Nemauso. Oportebat etiam, quod quando volebamus habere victualia a duabus villis, mitterentur milites, qui armati conducerent eos, qui victualia deferebant. Oportebat insuper quod sine intermissione, tam die quam nocte, tertia **[0703C]** pars militum exercitus armata esset, tum quia timebatur ne hostes subito in exercitum irruerent insperati, quod tamen nunquam ausi sunt attentare, tum propter machinas custodiendas. Parari etiam fecerat comes nobilis petrariam, quae jaciebat ad primum murum burgi, non enim poterat habere plures machinas, quia non habebat milites, qui traherent eas, paucissimos habebat milites indigenas, et illi tepidi erant et trepidi, et in modico, vel in nullo, exercitui Christi proficientes. Illi vero qui erant a parte adversa,

animosi erant et audaces. Nec silendum quod quando hostes aliquos de nostris capere poterant, sive clerici essent, sive laici, morte turpissima condemnabant; postquam enim suspenderant eos, alios occidebant, alios membris **[0703D]** truncabant. O bellum ignobile, o confusa victoria! Quadam die ceperunt quemdam militem de nostris, captum occiderunt, occisum suspenderunt, suspensio manus et pedes abstulerunt. O crudelitas inaudita! Pedes insuper militis quos abscederant, projecerunt in munitionem cum mangonello, ut ita terrerent, et irritarent obsessos nostros. Interea Raimundus quondam comes Tolosae, discurrebat per Cataloniam et Aragoniam, adunando quos poterat milites, ut eorum auxilio intraret terram nostram, et occuparet Tolosam. Cives autem Tolosani nequam et infideles, parati erant eum recipere, si veniret. Insuper obsessis nostris qui erant in Belliquadro, victualia defecerunt, nunquam enim possent eos capere hostes, si ad sustentationem solummodo haberent **[0704A]** victum: significata est comiti nostro suorum inopia obsessorum, qui in multa anxietate positus, quid ageret nesciebat, nec enim suos obsessos poterat liberare, nec ulla ratione volebat expositos morti dimittere. Tolosana insuper civitas, et aliae terrae quas tenebat, erant in summo perditionis periculo. His omnibus diligenter consideratis, laborare coepit comes nobilis et fidelis, quomodo obsessos suos liberare posset et habere. Quid plura? loquuntur nostri per interpositas personas cum hostibus, fit talis dispositio, ne expositionem dicamus. Ordinatur quod obsessi nostri dimitterent hostibus munitionem Belliquadri, ita quod dimitterent eos adversarii exire cum suppellectili sua tota, factumque est ita. Si quis autem consideret hujus obsidionis **[0704B]** circumstantias, licet nobilis comes de captione Belliquadri non habuerit victoriam, tamen fidelis nobilitatis, et nobilissimae fidelitatis insignia reportavit. Recedens nobilis comes cum suis ab obsidione Belliquadri, venit Nemausum, ibique dimittens equites, qui custodientes civitatem etiam discurrerent per terram, ipse properavit Tolosam, quod audiens Raimundus, quondam comes Tolosae, qui et ipse veniebat ad occupandam Tolosam, confusus aufugit. Accedens comes Tolosam, praemisit quosdam de militibus suis in civitatem, cives autem perfidi et ad prodicionem parati, coeperunt illos, et in una domo tenuerunt inclusos: quod audiens comes, iratus et miratus est valde, vidensque quod Tolosani **[0704C]** vellent resistere, fecit ignem apponi in parte civitatis, cives autem fugerunt in burgum adhuc volentes resistere; sed videntes quod comes vellet eos aggredi per insultum, timore ducti, exposuerunt se et civitatem ejus per omnia voluntati: comes vero muros et turres civitatis funditus everti fecit: insuper et de civibus obsides habuit, quos in castris suis posuit custodiendos. Interea homines Sancti Aegidii apostatae et infideles, receperunt in villam suam filium quondam comitis Tolosae, contra abbatis et monachorum voluntatem, quod videntes ipse abbas et monachi, extrahentes de ecclesia corpus Christi de villa nudis pedibus exierunt, villam ipsam interdicto et anathemati supponentes. Peractis comes nobilis apud Tolosam aliquantis **[0704D]** diebus, ivit in Vasconiam, ibique contractum est matrimonium inter Guidonem fratrem ipsius comitis qui erat secundus natu et comitissam Bigorrae, et post paucos dies, comes rediit Tolosam.

CAPUT LXXXIV.

Obsidio Montis Grenarii.

Eo tempore, ille negotii Jesu Christi hostis antiquus et persecutor indefessus comes Fuxi, mandatis summi pontificis et generalis concilii secundi, super pace vel saltem treugis, per quindenium observandis, veniens ex adverso, munitionem quamdam exstruxerat prope Fuxum quae Mons Grenarius dicebatur. Erat autem dicta munitio in altissimi summitate montis fundata, et quantum ad humanam aestimationem, non solum inexpugnabilis, sed quasi **[0705A]** inaccessible videbatur; ibi habitabant turbatores pacis et fidei subversores, ibi hostes Ecclesiae habebant refugium et recursum. Audiens comes nobilis Montisfortis quod per munitionem saepedictam damna multa et gravia provenirent, quod nisi festinanter periculo occurreret imminenti, damnificari posset incomparabiliter negotium Jesu Christi, obsidere proposuit munitionem saepius nominatam. Anno igitur Verbi incarnati 1216, VIII Id. Febr. Montem Grenarium obsedit comes fortissimus Montisfortis. Erat autem in munitione illa Rogerius Bernardi filius comitis Fuxensis, non degenerans ab iniquitate paterna, plures erant milites et servientes cum eo; non enim credebat quod aliquis mortalium Montem Grenarium non solum **[0705B]** capere posset, sed etiam tali tempore obsidere auderet; sicut enim diximus, in montanis altissimis et frigidissimis situs erat, hiems adhuc erat, quae in locis illis solet asperius dominari, sed fortissimus comes, fidens in illo, qui aquis et ventis imperat, et cum tentationibus dat proventum, non veritus ventorum turbinem, non asperitatem nivium, non pluviae abundantiam expavescens, in luto et frigore obsidionem suam firmans, castrum obsessum coepit fortiter impugnare, illi de castro se defendere toto nisu. Et quia omnes hujus obsidionis difficultates et argutias vix possemus per ordinem enarrare, istud breviter dicimus, quod totus illius obsidionis status, non tam labor, quam martyrium debeat appellari. Post multos autem dies, obsessis **[0705C]** aqua defecit, et deficientibus etiam victualibus, defecit eis animus resistendi. Obsessores autem nostri licet cum difficultate maxima, ita die noctuque omnes aditus obstruebant, quod obsessi nec victualia inferre poterant in castrum, nec audebant descendere ad hauriendum aquam. His afflicti angustiis, loquuntur de redditione castri, verumtamen nostri, non plene sciebant statum eorum, unde facilius petitioni eorum assenserunt. Modus autem redditionis quem adversarii offerebant, talis erat. Offerebant quod redderent comiti castrum, dummodo permetterentur abire cum armis suis. Exit de castro Rogerius Bernardi cum suis; juravit autem Rogerius comiti quod per unum annum non faceret **[0705D]** ei guerram, quod juramentum quam male servaverit, in sequentibus ostendemus. Redditum est castrum in vigilia Dominicae Resurrectionis. Statim comes nobilis castrum servientibus munivit, et post haec, perrexit Carcassonam, erant autem castra quaedam in dioecesi Narbonensi et prope Termas, in quibus habitabant ruptarii, qui peccatis exigentibus, fuerant de terris suis expulsi. Ivit comes ad partes illas, et ex castris illis quaedam vi coepit, quaedam sine conditione aliqua

reddiderunt. His rite gestis, pervenit comes nobilis versus partes Provinciae, ad dioecesim videlicet Nemausensem; villa siquidem Sancti Aegidii, inito mortis foedere, cum Avinionensibus et Bellicadrensibus, et plura castra dictae dioecesis ipso anno recedentes a Deo **[0706A]** et ab Ecclesia reddiderant Raimundo, filio Raimundi quondam comitis Tolosani. Cum vero comes nobilis, causa peregrinationis, et de voluntate abbatis, qui plenum habet dominium in dicta villa, ad villam Sancti Aegidii pervenisset, non est admissus ab hominibus ejusdem villae, sed appellantes ad dominum B. cardinalem, portas villae clausurunt; sed comes noster, sicut vir humilis et devotus, appellationi deferens, inde recessit; venerat enim in Provincia ipso tempore magister Bertrandus, tituli SS. Joannis et Pauli presbyter cardinalis, apostolicae sedis legatus, vir multae scientiae et probitatis immensae, missus a summo pontifice, ut in Provincia Viennensi, Arelatensi, Aquensi, Ebredunensi, Narbonensi, quae pacis sunt et fidei ordinaret; **[0706B]** erat autem trans Rhodanum in Arausica civitate. Cives autem Avinionenses et Massilienses, et homines villae Sancti Aegidii, et Bellicadrenses, et Tarasconenses, dati in reprobum sensum, et versi in apostasiam, obedire nolebant. Interea comes nobilis Montisfortis castra quae apostataverant ipso anno, sicut praediximus, in dioecesi Nemausensi, fortiter impugnabat. Venerant autem in ejus auxilium Girardus Bituricensis archiepiscopus, et Robertus Claromontensis episcopus viri potentes, qui anno praecedenti, crucem assumpserant contra turbatores pacis et fidei subversores. Venerunt autem cum eis milites et servientes quamplures, quorum auxilio suffultus comes, obsedit quoddam castrum **[0706C]** prope villam Sancti Aegidii quod Postquarie nuncupatur: quo capto in brevi, obsedit aliud castrum, quod Brimicium appellatur, quod viriliter impugnans, potenter expugnavit, multosque de hominibus castris, pro meritis, patibulis suspendit; quae res apostatas omnes de terra illa adeo perterrituit, quod dati in stuporem, castra omnia in quibus habitabant, fugientes a facie comitis, vacua dimiserunt; in tota enim terra illa citra Rhodanum, vix remansit qui resisteret comiti, praeter villam Sancti Aegidii et Bellicadrum, et aliae munitiones paucissimae. His gestis, descendit comes versus villam super Rhodanum, quae dicitur portus Sancti Saturnini, cardinalis autem transivit Rhodanum versus Vivariam civitatem, volens videre comitem, et cum **[0706D]** eo habere colloquium super negotio Jesu Christi; non enim erat liber transitus in aliquo viciniore loco per Rhodanum, quod Avinionenses et alii hostes fidei impedirent propositum et conatum, qui sicut ipse conquerebatur, eum quodammodo obsessum tenuerant in Arausica civitate, et venit ad Sanctum Saturninum, ubi inter alias injurias, quas fecerunt ipsi legato inimici fidei atque pacis, haec fuit non modica, quod cum ipse legatus sederet cum multis clericis in aspectu Rhodani, subito inimici Dei qui portum munierant, in personam legati septem et octo emisissent quarellos, Deo ipsum conservante illaesum, tamen tractarius papae qui ibi aderat vulneratus est. Comes autem cum exultatione et festinatione maxima venit ibidem ad legatum. Quantum **[0707A]** autem honorem exhibuit comes Christianissimus cardinali, non esset facile explicare. Circa idem tempus, archiepiscopus Bituricensis et episcopus Claromontensis, peracto suae peregrinationis termino, videlicet XL dierum, ad propria remearunt: comes vero noster, turrem Draconeti fortissimam, super ripam Rhodani sitam obsedit viriliter, cepit et funditus dissipavit, captis illis omnibus qui intus erant et vinculis mancipatis; ad hoc autem turris facta fuerat, ut esset spelunca latronum, peregrinos et alios spoliantium, tam per terram, quam per Rhodanum transeuntes. Post haec omnia, fuit cardinalis consilium et voluntas, ut nobilis comes transiret Rhodanum, et in Provinciae partibus, pacis compesceret turbatores; Raimundus **[0707B]** enim filius quondam comitis Tolosani, et Ademarus Pictaviensis, et complices eorundem, negotium pacis et fidei in partibus illis totis nisibus perturbabant. Obedivit comes nobilis cardinali, et fecit sibi parari apud Vivariam naviculas, ut Rhodanum transiret: quod audientes adversarii ipsius, convenerunt in unum per terram, ut eis transitum impedirent; sed et Avinionenses venientes per Rhodanum cum navibus valde munitis, proposuerunt comiti transitum prohibere; sed cum paucissimos de militibus comitis transire viderent, divino miraculo versi in timorem, fugae praesidia quaesierunt; sed et omnes qui de terra illa adhaerebant adversariis comitis tantus terror invasit, quod castra multa et fortia dimiserunt. Transivit igitur comes nobilis **[0707C]** cum suis, et venit ad castrum quod dicitur Montilium; cardinalis autem transivit cum eo, de cujus voluntate et mandato comes omnia faciebat, Guitaldus autem Ademari, qui erat dominus Montilii pro majori parte, erat cum adversariis comitis, cum esset ligius homo D. papae, nec requisitus, voluit dictum castrum reddere cardinali, quod receptaculum fecerat haereticorum, sed homines de castro receperunt comitem; quidam enim miles, consanguineus dicti G. qui erat alter dominus Montilii, adhaerebat et semper adhaeserat comiti. Peractis comes apud Montilium paucis diebus, perrexit ad obsidendum quoddam castrum in dioecesi Valentina, quod dicitur Crestal, et erat Ademari **[0707D]** Pictaviensis. Ademarus autem, sicut jam diximus, adversabatur comiti Montisfortis et multum persecutus fuerat episcopum Valentinum; civitas enim Valentia adhaerebat, et semper adhaeserat comiti memorato. Veniens comes ad castrum Crestae, obsedit illud. Erat castrum nobilissimum et fortissimum et militibus et servientibus bene munitum: firmata obsidione, coepit comes castrum fortiter impugnare, obsessi defendere se pro viribus. Erant autem cum comite plures de episcopis illius terrae, et milites Francigenae quos rex ei Philippus per sex menses servituros miserat ferme centum. Et dum esset comes in obsidione illa, tentatum fuit de compositione et pace facienda, inter comitem et Ademarus Pictavensem. Post multa autem **[0708A]** verba longumque tractatum, firmata est compositio inter comitem et dictum Ademarus, promissumque est ab utroque firmiter, quod filius Ademari haberet filiam comitis in uxorem. Tradidit etiam Ademarus quaedam castra pro securitate, quod de caetero comitem nullatenus impugnaret. Quidam praeterea nobilis de terra illa nomine Draconetus, qui anno praeterito recesserat a comite, reddidit se ei. Facta est insuper compositio et pax inter episcopum Valentiae et saepedictum Ademarus. Dum igitur Dominus Jesus negotium suum ita miraculose in partibus illis promoveret, antiquus hostis videns impedire voluit quod doluit promoveri. Eisdem siquidem diebus, cives Tolosani, imo dicamus melius Dolosani, instinctu diabolico agitati, apostatantes **[0708B]** a Deo et ab Ecclesia, et recedentes a comite Montisfortis, receperunt in civitatem suam Raimundum quondam comitem et dominum suum, qui, meritis exigentibus, exhaeredatus fuerat auctoritate summi pontificis, imo generalis concilii Lateranensis secundi. Nobilis autem comitissa, uxor comitis

Montisfortis, et uxores Guidonis fratris sui, et Almarici et Guidonis filiorum, et multi filii et filiae, tam comitis quam fratris sui, erant in munitione Tolosae, quae dicitur castrum Narbonense. Statim dictus Raimundus et Rogerius Bernardi filius comitis Fuxi, et quidam alii qui cum eo venerant, civesque Tolosae coeperunt die noctuque munire Tolosam multis repagulis et fossatis. Audito nuntio de prodicione Tolosae, Guido de Monteforti [0708C] frater comitis, et Guido filius ejusdem comitis et plures milites cum eis, quos comes dimiserat in partibus Carcassonae, ut custodirent terram, cum festinatione perrexerunt Tolosam, et miserunt se in munitionem praedictam, ubi erat comitissa in domibus forinsecus, ne adversarii a parte exteriori obsiderent munitionem.

CAPUT LXXXV.

Secunda Tolosae obsidio.

Audiens comes nobilis apostatasse Tolosam, transivit Rhodanum et rediit festinanter; cardinalis autem transivit cum eo. Venientes igitur Tolosam cardinalis et comes, obsederunt eam anno 1217. Erat enim civitas maxima et populosa valde, et ruptarii et faydici, nec non et multi alii qui antea [0708D] inimici erant occulti comitis Montisfortis, se receperunt in eam, ut eam defenderent contra Deum, comitem, et Ecclesiam sanctam, pro qua comes nobilis totis viribus laborabat. In dicta enim prodicione, multa castra multique nobiles circa Tolosam, consenserant, Valentiam loco et tempore promittentes. Cum autem comes nobilis venisset cum suis ad fossata Tolosae, volens per insultum capere civitatem, repulsus est a civibus violenter, fixitque sua tentoria juxta castrum Narbonense. Sed cum Tolosa obsideri cum effectu non posset nisi ultra fluvium Garumnam, qui a parte Vasconiae Tolosam vallabat, esset exercitus, qui exitum Tolosanis defenderet, qui per duos pontes super ipsum fluvium [0709A] eisdem patebat, transivit ultra comes cum multis, multis etiam citra dimissis cum filio suo Almarico; fuit illic comes nobilis aliquantis diebus, tandem intelligens, quod exercitus Almarici non esset sufficiens ad resistendum inimicis, transivit fluvium, ut de duobus invalidis, unus fieret exercitus validus et securus. Sed miraculum, quod Deus fecit in ipso transitu, non omittemus, ut semper et in omnibus magnificetur Deus; dum enim ipse comes Montisfortis, totus armatus, et in equo armato, navem intrare vellet, in flumen cecidit, ubi aqua profundissima cernebatur: qui cum non appareret, timor et tremor et planctus nimis nostros tenuit universos. Rachel plorat filium, infernus dolose exsultans ululat, nostros [0709B] appellat orphanos vivo patre; sed qui ad preces Eliae securim in aqua supernatare voluit, nostrum de aquae abyssu levavit principem, manus conjunctas ad coelum devotissime extendentem, quem nostri de navigio cum gaudio suscipiunt, et sanctae matri Ecclesiae servant incolumem, pro qua se opponebat obicem dictus comes. O ineffabilis clementia Salvatoris! Interim Tolosani machinas multas, petrarias et mangonellos erigunt ut et castrum Narbonense praecipitent, et Bertrandum cardinalem apostolicae sedis legatum lapidibus obruerent, et ejus socios, et in eo Romanam Ecclesiam lapidarent. O quoties dictus cardinalis mori timuit, qui tanquam vir providus, pro negotio Jesu [0709C] Christi, vivere minime recusavit! Eodem tempore comes nobilis hostagia ab hominibus de Monte-albano accepit, eo quod suspecti habebantur, ne cum Tolosanis fraudem facerent contra pacem; mel, inquam, illi portabant in ore, sed fel conceptum gestabant in corde, quod comparuit ex post facto, quia cum seneschalcus Aginnensis ex parte comitis Montisfortis et episcopus Lectorensis venissent Montem-albanum, et nocte illa dormissent secure, ecce illi de Monte-albano Tolosam miserant, ut Raimundus quondam comes cum Tolosanis ad castrum accederent, et eis seneschalcum redderent, et socios interficerent universos; qui Raimundus quingentos praemisit armatos, qui in illa eadem nocte intrantes castrum, prope enim erat Tolosam, [0709D] cum consilio illorum de castro, qui erant ad tria millia et amplius, plateas obstaculis munierunt, et ad ostia domorum, ubi seneschalcus et ejus jacebant socii armatos pro custodibus posuerunt, ne illi evaderent, nihilominus ligna plurima ostiis apponentes, ut si aliter capi non possent, igne penitus consumerentur; quo facto, exclamant Tolosani, clangunt buccinae, fit metus et strepitus magnus, surgunt Francigenae somnolenti et stupidi, non de viribus confidentes, sed de solo Dei adjutorio praesumentes, armant se subito, et licet dispersi per castrum, omnes tangit una voluntas, una fides in Domino, una spes triumphandi: exeunt de domibus invitis hostibus, in quos more leonis irruunt impatientes. Hostes fugiunt, quidam in laqueos incidunt [0710A] quos fecerant, quidam de muris se praecipitant, licet a nemine fugarentur. Omnia fere mobilia nostri capiunt, caetera incendio consumuntur.

CAPUT LXXXVI.

Tolosani obsessi in obsessores impetum faciunt. Nobilis comes a Monteforti postridie Nativitatis Sancti Joannis Baptistae interimitur.

Cum comes nobilis in obsidione Tolosae jam peregisset circiter novem menses, quadam die, videlicet in crastino Beati Joannis Baptistae, illi qui erant in Tolosa, summo se diluculo munierunt, ut dormientibus adhuc quibusdam de nostris, quibusdam in audienda celebratione divinatorum intentis, ipsi solita fraude et inolita malignitate insultum in nos facerent repentinum, et ut acius improvisos [0710B] impeterent, ut vexarent crudelius inimicos, ordinarunt machinarum custodiae deputatos, quod quaedam pars irrueret in nostros, alii ex alia parte, in exercitum insilirent, quatenus nostri, sicut diximus, immuniti, a parte duplici expugnaturi, ad obviandum hostibus minus essent habiles et ad sufferendum insultum minus fortes. Nuntiatum est comiti quod hostes sui se armaverant, et infra munitionem suam juxta fossam latebant; comes vero audiebat matutinas, quo audito rumore, sua jussit arma parari, quibus indutus, vir Christianissimus ad ecclesiam, auditurus missam, cum festinatione perrexit. Factum est autem cum esset in ecclesia, et missa [0710C]

jam incepta oraret attentissime vir devotus, ecce multitudo maxima Tolosanorum, per meatus occultos, a fossatis suis egressi, elevatis vexillis, cum maximo strepitu et clangore, in nostros, qui prope fossatum custodiebant machinas, irruerunt; alii vero ex altera parte egressi, versus exercitum acies direxerant: factus est clamor in exercitu, nostri se quam citius munierunt; verum antequam nostri essent armati, illi pauci, a nostris qui, sicut diximus, machinarum et exercitus erant custodiae deputati, contra inimicos dimicantes, tot et tanta persecutionum et vulnorum discrimina sunt perpassi, quod non posset de facili aestimari. In ipso autem hostium egressu, venit nuntius ad comitem, qui missam, sicut diximus, audiebat, sollicitans **[0710D]** eum ut suis succurreret indilate, cui vir devotus: «Sine, inquit, divina audire mysteria et redemptionis nostrae prius cernere sacramentum;» adhuc eo loquente, venit alter nuntius dicens: «Festinate, ingravatum est bellum, nec nostri possunt diutius sustinere;» ad quae vir Christianissimus: «Non exhibeo, nisi prius meum videro Redemptorem.» Cum autem sacerdos sacrae consecrationis hostiam elevarer ex more, vir devotissimus flexis in terram genibus, sed manibus elevatis in coelum: *Nunc dimittis, inquit, servum tuum, Domine, secundum verbum tuum in pace, quia viderunt oculi mei salutare tuum* (Luc. II). Et addidit: «Eamus, et si oportuerit moriamur pro illo, qui pro nobis dignatus est mori.» His dictis, vir invictissimus ad pugnam **[0711A]** properavit. Ingravabatur autem bellum utrinque; pluresque hinc et inde vulnerati fuerant et interfecti, sed adveniente milite Jesu Christi, nostris audacia et viribus duplicatis, adversarii omnes repulsi sunt, et usque ad fossata a nostris viriliter sunt retrusi. Retrahentes se comes et qui cum eo erant aliquantulum propter grandinem lapidum, et intolerabilem ruinam sagittarum, steterunt ante machinas, cledis ante se positae, quibus se tuerentur a lapidibus et sagittis; jaciebant siquidem hostes super nostros creberrimos lapides cum duobus trabuchetis, mangonello et pluribus matafundis. Unde illud quod sequitur, quis scribere vel audire; quis, inquam, istud sine dolore poterit recitare; quis sine singultibus audire; quis, inquam, non **[0711B]** resolvatur et penitus liquefiat, audiens contritam pauperum vitam? Omnia quippe sunt ipso recumbente contrita, ipso moriente mortua; ipse etenim erat moestorum consolatio, ipse debilium fortitudo, ipse in afflictione refrigerium, ipse refugium miserorum. Deo lacrymabile propositum exsequimur. Dum staret comes fortissimus, sicut jam dictum est, cum suis ante machinas suas, ne hostes denuo exirent ad saepedictas machinas diruendas, ecce lapis mangonello adversariorum projectus, percussit in capite militem Jesu Christi, qui ictu **[0712A]** lethali recepto, pectus suum bis percutiens, Deoque et B. Virgini se commendans, mortem imitatus B. Stephani, et ipsius lapidatus in urbe ^[9], cum ipso in Domino obdormivit. Nec silendum quod iste fortissimus miles Domini, imo ne fallamur, gloriosissimus martyr Christi, postquam ex ictu lapidis vulnus exceperat lethale, quinque a sagittariis vulnera receperat ad similitudinem Salvatoris, pro quo mortem patienter sustinuit, cum quo post mortem, ut credimus, feliciter gloriatur et vivit. Cui successit filius suus primogenitus Almaricus, juvenis bonus et strenuus, imitator per omnia bonitatis et strenuitatis paternae; cui milites omnes Francigenae quibus terras dederat, ipsi sacramentum fidelitatis, et hominum praestiterunt. **[0712B]**

Post paucos autem dies, videns novus comes quod non posset diutius in Tolosa obsidionem tenere, tum quia audita morte comitis, multi de indigenis apostatae pessimi recedebant ab eo et Ecclesia, imo Christi hostibus se jungebant; tum quia exhaustus erat sumptibus, et victualia exercitui deficiebant, ac peregrini in terram suam redire volebant; ab obsidione recessit castrum resignans, quod tenere non poterat, Narbonense, et corpus primum apud Carcassonam curatum, more Gallico, exportavit.

[0711]

Explicit historia de factis et triumphis memorabilibus nobilis viri domini Simonis comitis de Monteforti.

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1209-1218;_Petrus_Vallis_Caernaii;_Historia_Albigensium_Et_Sacri_Belli_In_Eos_AD_1209;_MLT
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«Ubi Petrus, ibi Ecclesia, ibi Deus (Ambrogius) ... Amici Veri Ecclesiae Traditionalisti Sunt.» Divus Pius X Papa: «*Notre Charge Apostolique*»