

Malta."⁸ Yet the Apostle calls the people barbarians, not because they were slow witted or wild but because they did not acknowledge Christ, although Lyra writes in this regard that they were called barbarians because they did not know Hebrew, Greek, or Latin. This is how Saint Jerome speaks. Speaking about barbarous nations, he says: "For Africa, Persia, the Orient, India, and all barbarous nations adore one Christ. They observe one law and rule of truth."⁹

Now on Good Friday the Church prays against these barbarians, who are enemies of the Church, in these words: "Let us pray for the Most Christian Emperor, so that our God and Lord may make all barbarian peoples subject to him for our lasting peace," and later: "May all the barbarian peoples who put their trust in their fierceness be restrained by the right hand of your power." However, with regard to the barbarians who do not bother Christian people the Church does not pray that they be restrained but that iniquity be removed from their hearts so that they might abandon their idols and be converted to the one true God. And so, a little later:

Almighty and Eternal God, you seek not the death of sinners but you always seek that they may live; graciously accept our prayer and free them from the worship of idols and bring them into the flock of your holy Church, for the praise and glory of your name.

Here there is a clear recognition of some distinction among barbarians, as the Church suggests in rather precise terms. Moreover, from everything that was brought forth above it is clear that there are four

8. [*Odes*, Book 1, ode 7].

9. *Epistola ad Evandrum seu Eugenium Episcopum* [also called *ad Evangelum*, PL, 22: 1194, letter 146]. See also Gratian, c. 24, D. 93, and c. 12, C. 32, q. 7. Jerome repeats this in his letters to Heliodorus and Laeta, in the same volume, p. 68, and the laws of Gratian's Decree generally say the same thing, for example, c. 44, C. 7, q. 1, for it also speaks of the Turks or the Saracens in the same place. See also c. 1, C. 23, q. 3, and c. 5, C. 23, q. 3. Also in the laws, Codex, 1, 37: "And he spoke of the Vandals who had usurped the whole province of Africa by their tyranny." And the same point is repeated in the section on military matters in the Digests, 49, 5, 6, as well as in the introduction to the Institutes: "And indeed they acknowledge that the last exertions of a barbaric people have been brought under our yoke." The gloss on this section states: "Barbarians are those who are outside the universal limits of the Roman Empire, that is, the Church," as if outside it there is no Empire. This will be made clear later in chapter [probably 10]. The gloss adds: "especially enemies."

classes of barbarians and that the first, second, and fourth classes are based in some way on certain fierce practices and especially on their lack of faith. Now the first class can include even Christian men if, in some way, they manifest fierceness, wildness, savagery, and cruelty. It is on this basis that the Spaniards who have maltreated the Indians—harmless peoples who are far gentler than all others—with so many horrible defeats, so many massacres, and evils worse than hell itself are barbarians and worse than barbarians. They also showed that they are barbarians when they insolently took up arms and rebelled against the Emperor. Now the fourth kind of barbarian refers to those who are outside the faith of Christ, and this includes all unbelievers.

Barbarians in the strict sense of the term, however, are those about whom we spoke in the third class, that is, those who are sunk in insensitivity of mind, ignorant, irrational, lacking ability, inhuman, fierce, corrupted by foul morals and unsettled by nature or by reason of their depraved habits of sin. And about such men the Philosopher speaks in a special way in the first book of the *Politics*. So let the ungodly men, and those who have enticed Sepúlveda to defend an evil cause by lies, stop citing the Philosopher in opposition to our position. They do not understand or do not want to understand the distinction the Philosopher and the holy doctors have shown in regard to barbarians. Let them take pity on their own souls and let them pray to Christ so that falsehood may die in them and truth live.

