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fresco leads me to hypothesize that previous variations of this myth, relating to concepts of love and death and hopes for the preservation and salvation of the soul, exist.

The identification of Psyche in the ceiling fresco alludes to the existence of broader interpretations. Since Psyche is not only a mythological figure but also the symbol of the soul, the choice of positioning her over the bed of the owner of the villa hints at the aspirations of the patrons of this painting to preserve their soul or attain apotheosis; it may even suggest magic implications of the image. This image, I suggest, addresses itself to concepts of death, anticipation of the salvation of the soul, and Middle Platonist and Stoic concepts of the continuity of the soul and of sleep as being related to death. This identification also lends deeper and more elaborate meaning to the Cupids and Pegasi (winged-horse) images that are arrayed geometrically around this image on the ceiling. Even though these images are usually thought to be solely decorative, the option of seeing them as symbols related to a broader theme is proposed here.

This image of Psyche gives us a rare opportunity to see her not only as a symbol but as a participant in a narrative, at a point in the myth before she became a divine being. The sophisticated representation carries both mythical and symbolic meanings. The fresco gives evidence of a different variation of the narrative that expresses nobles' aspirations for apotheosis or the humble wish for the salvation of their soul. This narrative has not survived in textual form; our only source for it is an image that exudes multilayered meaning.

was horrified when he heard in 1534 about the atrocities committed by the Spaniards in their conquest of the Inca Empire. In response, Vitoria decided to examine systematically Spain's legal rights vis-à-vis the Indians and their territory. In a series of lectures delivered at the university between 1534 and 1539, Vitoria termed the conventional justifications for the occupation of America invalid and proposed a new approach to justify the conquest of America: "the Law of Nations."

Vitoria viewed the conquest and the occupation of America as an irreversible reality and attempted to stake out the middle ground between the morally appropriate and the politically viable. The principles that he proposed, stemming from his new "law," were presented only implicitly because he feared that the Crown might reject them. Over the centuries, Vitoria's critics, not understanding the limitations he imposed on himself, accused him of legitimizing the occupation. Nevertheless, his students and their students in Spain and its American colonies perfected their master's teachings and turned them into an influential school that made significant changes, albeit gradual and belated, in ways of controlling America and collaborating with the Indians living there.

THE ASCENT OF THE SOUL IN A FRESCO FROM A BEDROOM IN A VILLA FROM BOSCOTRECASE OF POMPEII

Sharon Khalifa-Gueta (pp. 115–135)

The ceiling fresco from a shattered bedroom in a villa in Boscotrecase of Pompeii, on display at the Bible Lands Museum in Jerusalem, depicts a figure accompanied by an eagle and a globe. Although the figure was initially identified as Ganymede, I suggest in this article that it is Psyche. My first reason for so adducing is that the figure is female. Second, I suspect it to be Psyche because of two implied interactions between Psyche and Zeus in the myth, both metaphorically associating Zeus with upward rising and raising movement. This narrative was documented in the one and only source that outlines the Cupid and Psyche myth, Lucius Apuleius's *Golden Ass*. The

THE IDEA AND IMAGE OF THE “NEW ISRAEL” AMONG
CHRISTIAN PEOPLES

Assaf Malach (pp. 37–74)

This article deals with Christian peoples’ use of Chosen People imagery for national and political purposes, with a specific Christian nation or kingdom identified as the “New Israel.” It begins by describing the New Israel idea as a pan-Christian notion that underwent a fundamental change when it first began to be used in reference to a specific nation. It continues with a detailed mapping of the phenomenon in Ethiopian Christianity, the Catholic world in the Middle Ages, the Orthodox-Provoslav world, and the Protestant countries at the dawn of the Modern era. It describes the broad context of the phenomenon within the framework of ethnocentric imagery in various cultures and sketches the continued research that is needed for a full description.

The phenomenon is of interest because it indicates the importance that many premodern peoples attributed to the formulation of a national narrative and the centrality of religion in this endeavor. It emphasizes the political inspiration that Europe drew from the Bible in the construction of national narratives and the prominence of the national idea in the Bible itself, which made it a ready source of inspiration for national ideas among Christian peoples.

COLONIAL DOUBT: THE QUESTION OF THE LEGALITY OF THE
OCCUPATION OF AMERICA AND THE ENSLAVEMENT OF ITS
NATIVES IN THE THINKING OF THE THEOLOGIST FRANCISCO
VITORIA AND HIS FOLLOWERS

Eitan Ginzberg (pp. 75–114)

Francisco Vitoria (1486–1546), Chair of Theology at the University of Salamanca (1526–1546) and one of the founding fathers of international law,

SUMMARIES

EVER VICTORIOUS: FOREIGN ADVENTURERS IN THE TAIPING REBELLION, 1860–1864

Danny Orbach (pp. 5–36)

The Taiping Rebellion, a civil war of epic proportions that took place in China between 1850 and 1864, was one of the most disastrous conflicts in modern Chinese history. Retrospectively, it is perceived as a major historical watershed with far-reaching repercussions for the power of the Chinese Imperial State. Leaving aside the widespread destruction of lives and property, it shook the central authority of the Qing Dynasty and encouraged the growth of peripheral military players who destabilized the government in the long run, indirectly leading to the Republican Revolution of 1911.

In this article, I focus on a distinct aspect of relevance in the last stage of the rebellion (1860–1864): the involvement of a foreign militia comprised of Western and Filipino adventurers as an auxiliary force of the Chinese Imperial Army. Specifically, I dwell on the complex relationship among the leaders of the force, Frederick Townsend Ward and Henry Andrea Burgevine; the Chinese authorities both national and local; and the various treaty powers, particularly the British. As I show, the story of Ward's and Burgevine's service under the Qing Dynasty was comprised of three distinct episodes corresponding to three different armies that they commanded between 1860 and 1864. In each stage, they had a very different kind of relationship with both the Chinese and the British, with drastic repercussions for their performance, achievements, and failures. Through close examination of the history of Ward, Burgevine, and their army, I offer a theoretical model, which I call the "policy gap," that explains interactions between adventurers and states in different military and political settings.

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