XIXth Dynasty. They all bear a representation of the King, or his name—enclosed in a *cartouche*, before Thoth (symbolised by the Baboon with the crescent and the full moon over his head). Several are accompanied by the above mentioned inscription (these date mainly to the XVIIIth Dynasty, namely the reign of Thothmes III, ca. 1501-1447 B. C.)[1].

The meaning of this representation will not be revealed until we establish the exact nature of the descriptive title *ntr nfr*, accompanying this scene. First of all let us determine the holders of this title : it appears only in the titulary of Pharao and certain Gods, Osiris in particular. Now, the only function common to both Osiris and Pharao is the administration of justice : Pharao judges the living, Osiris—the dead, before they are granted eternal existence in the Hereafter. This last judgment is the embodiment of justice. It is represented in vignettes in several so-called *Books of the Dead ;* in these, figures a pair of scales, on the one pan of which is laid the heart of the deceased, while on the other appears the symbol of *Mꜣ'·t*, the personification of truth and justice[2]. It should be noted *passim* that Thoth himself participates in this solemn act, for he is administering the actual weighing of the soul.

It seems, therefore, plausible that the title *ntr nfr* is not a meaningless "compliment", as it was wont to be translated till now : "The good God" or "The beautiful God", but a definite legal term defining the property of justice common to both Osiris (in the next world) and Pharao (in this world). Consequently, this title should be translated "The *just*

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[1] See, *e. g.*, P. E. Newberry, *Scarabs*, 1908, pls. XXX, 2 (Amenophis II ; with inscription *ntr nfr*) ; XXXIV, 35 (Rameses II) ; H. R. H. Hall, *Cat. Scarabs... in B M* I, 1913, n° 1150 (Thothmes III ; with inscription *ntr nfr*) ; Petrie, *Scarabs and Cylinders*, 1917, pl. XL, 11 (Rameses II) ; and numerous others.

[2] Like the whole theological system of Ancient Egypt, so also the tenets concerning life in the next world, show a great confusion of contradictory believes. On the one hand, the dead must be equipped with full versions of all magic formulas, which alone can save them from the various perils besetting their way in the Hereafter, before they reach safety in the "Fields of *Yꜣrw*" ; on the other hand, they are expected to have led an honest and upright life in this world, if they are to obtain an acquittal in the court of Osiris, before being admitted to eternal life. However, for the purpose of our study here the parallel, contradictory dogmas are of no importance ; the fact of the trial in itself is of primary interest.