The Significance of "Wehem Ankh" in Ancient Egypt

Reham Ezz El din Mohamed

Abstract

Wehem ankh, wehem 𓃷nh, literally means repeating life, it was an expression used in Ancient Egypt in various contexts.

On the one hand, it was an epithet applied to the deceased from the Middle Kingdom onwards; it designates repetition of life or living again. According to some Egyptologists, it was a designation of the afterlife and sometimes death itself. In the ancient Egyptian word wehem 𓃷nh, the hieroglyphic frog sign is sometimes used as a determinative; this might be due to the fact that the goddess Heqet, represented as a frog, assisted at childbirth, where she participated at the last stage of labor. This clarifies the conception of this title for the ancient Egyptian, as he considered it as a rebirth of the deceased, a renewal of life in the other world.

On the other hand, wehem ankh was one of the festivals celebrated during the New Kingdom. It was a procession of royal statues performed in the Akhmenu at Karnak where the statues of Thutmose III were transported to Mut temple.

The research is a linguistic and religious study which focuses on the interpretation of the expression and its different uses in Ancient Egypt.

Keywords: wehem ankh; epithet; festival; afterlife.

Introduction

Epithets, either words or phrases, form an important structure of the monumental inscription. They accompany the name and titles of the text owner in order to identify him (Doxey, 1996, 1).

Wehem ankh is a phrase consisting of two words: wHm meaning repeat (Wb I, 1971, 340) and anx meaning life (Wb I, 1971, 193). It is one of the funerary non–royal epithets related to the afterlife such as mAa-xrw (justified) and nb imAx (the lord of veneration) (Doxey, 1996, 90). It designates repetition of life or living again. It comes after the deceased's name on funerary objects from the Middle Kingdom onwards. (Doxey, 1996, 90, 103; Mistress of the House, 1997, 97; Grajetzki, 2009, 11; Remler, 2010, 79; Wegner, 2018, 240). The earliest appearance was by the end of the reign of Amenemhat III, in the expedition sites of Sinai, and occurred later in various sites in Egypt by the 13th Dynasty (Doxey, 1996, 102; Quirke, 1996, 669).

This title is used to describe the deceased, it is a term used to assure the renewal of the soul, to assure the resurrection and the rebirth, in other words to wish the deceased to repeat his life or to live again after his death (Gifts of the Nile, 1998, 208; Remler, 2010, 79). According to some Egyptologists, wHm anx was a designation of the afterlife ( Najovits, 2003, XIII), and sometimes death itself (Hart, 1986, 12; Maulana, 2004, 157), since the idea of living again in the other world was the aim of every Egyptian, the god's gift of immortality and" reward for a righteous life" ( Maulana, 1990, 34; Maulana, 2004, 157).

This paper is a linguistic and religious study which focuses on the interpretation of the expression and its different uses in Ancient Egypt, from the Middle Kingdom till the end of the New Kingdom. It starts with the designation of wehem ankh in the Ancient Egyptian language, followed by displaying the epithet's archaeological attestations. Also, wehem ankh was one of the festivals celebrated during the New Kingdom. It was a procession of royal statues performed in the Akhmenu at Karnak where the statues of Thutmosis III were transported to Mut temple. It is worth mentioning that wehem ankh was the name of the Nile flood during the Graeco_Roman Period as found on the walls of the temples of Edfu and Dendara (Wilson, 1991, 445-455), it was written ḫḥ  or ḫḥ, literally means "that which returns" (Wb I, 344), but this will not be discussed in this research as it discusses only the different uses of the title till the New Kingdom.

The Designation of Wehem Ankh in the Ancient Egyptian Language:

In the Middle and New Kingdom texts, whm ʿnh ḫḥ  means "live again, live as new (after death), often used as a joined word for death" (Wb I, 1971, 193, 341; Faulkner, 1964, 67), whm ʿnh ḫḥ was used for men and whmt ʿnh ḫḥ for women (Wb I, 1971, 341). Gardiner states that it means "repeating life, living a second time". He also mentions that it is an "epithet after personal names", and the frog sign ḫḥ was sometimes used as a determinative for this epithet from the 18th to the 20th Dynasties ḫḥ  (Gardiner, 1957, 475, n. 7, 572; Wb I, 1971, 344; Aman, 2011, 158).

It is noteworthy that the frog is an important creature for the Egyptians, as it symbolizes fertility and regeneration. This role was derived from the large number of infant frogs that appeared along the Nile banks after the annual flood (Andrews, 1994, 63; Aman, 2011, 158). The Hermopolitan creation mythology included eight primordial gods, paired male and female, the four male were frog- headed, (Shaw and Nicholson, 1995, 103- 104; Armour, 2010, 126; Aman, 2011, 158).

Furthermore, the frog was the symbol of Heqet, the goddess of birth, who featured either as a frog or as a frog-headed woman (Kakosy, 1977, LÄ II, cols.1123-1124). This clarifies the association of Heqet with this title and its conception for the ancient Egyptian, as he considered it as a rebirth of the deceased, a renewal of life in the other world. Heqet's first occurrence was probably in the Pyramids.
Her role was to accompany the soul of the king to his palace in the sky (James, 2005, 177; Remler, 2010, 79). She was also associated with childbirth along with Bes and Tauret, especially at the last stage of labor. In the temple of Deir El-Bahari, she was present in the divine birth scenes of Hatshepsut, where she was represented as a frog-headed woman (Remler, 2010, 79). Later, she participated at the deceased rebirth in the afterlife, and the frog sign was used as a determinative for the title wehem ankh (Gardiner, 1957, 475; Andrews, 1994, 63; Mistress of the Nile, 1996, p. 97, n. 20; Gifts of the Nile, 1998, 108; Remler, 2010, 97; Aman, 2011, 158).

### Archaeological Attestations

**Table (1)** Displaying Examples of the Epithet Wehem Ankh on Various Stela Organized in a Chronological Order:

<table>
<thead>
<tr>
<th>#</th>
<th>Object Description</th>
<th>Place of Discovery</th>
<th>Dating</th>
<th>Location</th>
<th>Reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>Stela of <em>s3-mntw</em>, Chief of the Local Regiment (pl.1, b)</td>
<td>Probably Abydos</td>
<td>Early 13th Dynasty</td>
<td>Private Collection, Canada</td>
<td>Leprohon, 1996, pp. 523-531, figs. 2-3</td>
</tr>
<tr>
<td>3</td>
<td>Stela of <em>snw-sw-mr</em>, Treasurer</td>
<td>Abydos, northern cemetery</td>
<td>13th Dynasty</td>
<td>The Egyptian Museum, Cairo, CG 20334</td>
<td>Mariette, 1880, 244, n. 784; Grajetzki, 2009, 44.</td>
</tr>
<tr>
<td>4</td>
<td>Stela of <em>snw-sw-mr</em>, Treasurer (pl. 2, a)</td>
<td>Probably Abydos</td>
<td>13th Dynasty</td>
<td>The British Museum, EA 238</td>
<td>Hieroglyphic Texts, 1912, pl. 15.</td>
</tr>
<tr>
<td>5</td>
<td>Fragments from a Stela of <em>dib</em>, Master Craftsman Responsible of the Adornment of the Sacred Image of the God (pl. 2, c)</td>
<td>Abydos, in the Sand above Tomb n. 14 in Cemetery D of the Middle Kingdom</td>
<td>13th Dynasty</td>
<td>Chicago Oriental Institute, E 6897</td>
<td>Randball and Maclver, 1902, 85, 95, pl. XXXIV, n. 2; PM V, 1962, 68(B); Franke, 2003, 98-99, n. 2</td>
</tr>
<tr>
<td></td>
<td>Description</td>
<td>Location</td>
<td>Dynasty</td>
<td>Museum/Collection</td>
<td>Notes</td>
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<tr>
<td>8.</td>
<td>Stela of s3-Tmn, High Priest of the Temple of Nekhbet</td>
<td>El Kab</td>
<td>13th Dynasty</td>
<td>The Egyptian Museum, Cairo CG 20791</td>
<td>Kubisch, 2008, 272-274, fig. 26</td>
</tr>
<tr>
<td>10.</td>
<td>Stela of inf, the High Priest of Min and 7kw, the Overseer of the House of the Divine Offerings</td>
<td>Probably Qift</td>
<td>13th Dynasty</td>
<td>The British Museum EA 1247</td>
<td>PM V, 1962, 129; Hieroglyphic Texts, 1912, pl. 9.</td>
</tr>
<tr>
<td>11.</td>
<td>Stela of shtp-ib, Senior Keeper of Nekhen (pl. 4, b)</td>
<td>Probably el Kab</td>
<td>13th Dynasty</td>
<td>The British Museum, EA 221</td>
<td>Hieroglyphic Texts, 1912, pl. 14.</td>
</tr>
<tr>
<td>12.</td>
<td>Fragment of a Stela of jw, the Administrator of the City</td>
<td>Tell Edfu</td>
<td>Probably 17th Dynasty</td>
<td>Coll. Gardiner</td>
<td>PM V, 1962, 203</td>
</tr>
<tr>
<td>13.</td>
<td>Pyramidion-shaped Stela of sbk-htp, the Scribe of the Temples of Sobek, Anubis and Khonsu (pl. 4, c)</td>
<td>Thebes</td>
<td>17th Dynasty, reign of Sobekemsaf II</td>
<td>The British Museum, EA 1163</td>
<td>PM I, 2, 1964, 847; Franke, 2003, 112;</td>
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<tr>
<td>14.</td>
<td>Stela of spd-hr, Commandant of Buhen (pl. 4, d)</td>
<td>Buhen, in the Area of the Temple of the 18th Dynasty</td>
<td>Probably 17th Dynasty</td>
<td>Pennsylvania University Museum 10984</td>
<td>PM VII, 1975, 138; Ranball-Maclver and Woolley, 1911, 113</td>
</tr>
<tr>
<td>15.</td>
<td>Fragments of a stela of nht, the Son of the King (pl. 5, a)</td>
<td>Abydos, the Temple of Osiris</td>
<td>17th Dynasty, Possibly Reign of Antef VII</td>
<td>Chicago Oriental Institute, E 7176</td>
<td>PM V, 1962. 45 ; Petrie, 1902, 28, 41-42, pl. LV(8), pl. LVII</td>
</tr>
<tr>
<td>16.</td>
<td>Stela of m-hb, the Governor of Edfu and Drummer in the Egyptian Army</td>
<td>Tell Edfu</td>
<td>17th Dynasty, Reign of Kamose</td>
<td>The Egyptian Museum, Cairo, JE 49566</td>
<td>Baines, 1986, 41-53</td>
</tr>
<tr>
<td>17.</td>
<td>Fragments of a stela of m s3.f, Commander of the Army</td>
<td>Unknown</td>
<td>17th, 18th Dynasty</td>
<td>Turin Museum, Cat. 1584</td>
<td>Ranball-Maclver and Woolley, 1911 110; Kubisch, 2008, 342</td>
</tr>
<tr>
<td>18.</td>
<td>Stela of ibt, the Great Steward (pl. 5, b)</td>
<td>Unknown</td>
<td>Beginning of the 18th Dynasty</td>
<td>The Louvre Museum, C 90</td>
<td>Vallogia, 2016, 825-835.</td>
</tr>
<tr>
<td></td>
<td>Description</td>
<td>Location/Period</td>
<td>Details</td>
<td></td>
<td></td>
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<tr>
<td>19</td>
<td>Stela of <em>it-nfr</em>, Governor of the Oasis, Dedicated to him by his brother, the Scribe <em>hr-im-mh</em> (pl. 5, c)</td>
<td>Unknown 18th Dynasty, Reign of Amenhotep I</td>
<td>The Louvre Museum, C 47 Pierret, 1878; Sethe, Urk IV, 1906, 50-51.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>Stele of <em>intf</em>, Scribe and Governor of Thinis (pl. 6, b)</td>
<td>Dra abu el Naga, TT 155 18th Dynasty, Reign of Thutmose III</td>
<td>The Louvre Museum, C 26 Gayet, 1886, pl. XVI-XXII; Pierret, 1878, 25-25; Sethe, Urk IV,1906, 963-965.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>Stela of <em>djh</em>, the Mayor of Esna and Son of the King (pl. 6, d)</td>
<td>Probably Esna 18th Dynasty</td>
<td>The Louvre Museum, C 41 Pierret, 1878, 24;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>Stela of <em>Inn- w3h-sw</em>, the Scribe of the Offering Table and <em>ty</em>, the Royal Scribe (pl. 7, c)</td>
<td>Abydos 19th Dynasty</td>
<td>Chicago Oriental Institute, E 10507 Teeter, 2003, 56, n. 25; Staring, 2014-2015, p. 60, n. 60; Saadallah, 2018, 35-42.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Table (2) Displaying Examples of the Epithet Wehem Ankh on Statues Organized in a Chronological Order:**

<table>
<thead>
<tr>
<th></th>
<th>Description</th>
<th>Location/Period</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Headless Statue of <em>ddw-sbk</em>, Scribe and Head of Recruits (pl. 2, b)</td>
<td>Mortuary Temple of Mentuhotep Nebhepetre at Deir- el Bahari 13th Dynasty</td>
<td>The Egyptian Museum, Cairo, CG 887 Borchardt, 1930, pl. 155; PM II, 1972, 784; Franke, 2003, 112, n. 22; Saadallah, 2018, 35-42.</td>
</tr>
<tr>
<td>2</td>
<td>Family Group of <em>s-n- wsrt- nth</em>, Ruler of the Pyramid Town, with his Wife and his daughter (pl. 3, c)</td>
<td>Ugarit, Ras Sharma, northern Syria, (probably from Memphis) 13th Dynasty</td>
<td>The Louvre Museum, AO 17223 PM VII, 1975, 394; Connor, 2020, 150, note 760, pl. 99, fig. 3.2.21</td>
</tr>
<tr>
<td>3</td>
<td>Statuette of <em>rn-snb</em>, Overseer of the Estate (pl. 1, c)</td>
<td>Probably Abydos 13th Dynasty</td>
<td>Private Collection Gillam, 1979, 15-27; Quirke, 1996, 665-677, figs. 1-6</td>
</tr>
<tr>
<td>4</td>
<td>Statuette of the Scribe <em>Inn-m-h3t</em></td>
<td>Buhen, Near the Temple of the 18th Dynasty</td>
<td>Not Determined Maspero, 1882, 115, n. 3; Brugsch, 1891, 1433, n. 37</td>
</tr>
<tr>
<td>5</td>
<td>Block Statue of <em>s3-tp-lhw</em>, Overseer of the Priests at Thinis (pl. 6, a)</td>
<td>Abydos, Cemetry D 18th Dynasty, Reign of Hatshepsut</td>
<td>Pennsylvania University Museum, E 9217 Sethe, Urk IV, 1906, 518; Randball-Maclver and</td>
</tr>
</tbody>
</table>
Table (3) Displaying Examples of the Epithet Wehem Ankh on Tombs Organized in a Chronological Order:

<table>
<thead>
<tr>
<th>No.</th>
<th>Tomb</th>
<th>Location</th>
<th>Dynasty</th>
<th>Period</th>
<th>Author(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Tomb n. 25 of iy, the Scribe and the Feather-bearer</td>
<td>Tell el-Amarna</td>
<td>18th Dynasty</td>
<td>Amarna Period</td>
<td>Davies, 1908, 33, pl. XXIV, XXV, XXXII.</td>
</tr>
<tr>
<td>2.</td>
<td>Tomb n. 10 of ipy, Royal Scribe and Householder</td>
<td>Tell el-Amarna</td>
<td>18th Dynasty</td>
<td>Amarna Period</td>
<td>Davies, 1906, 27 ff, pl. 32, 43</td>
</tr>
<tr>
<td>3.</td>
<td>Tomb n. 9 of m\textsuperscript{\textdag}hw; Chief of the Police</td>
<td>Tell el-Amarna</td>
<td>18th Dynasty</td>
<td>Amarna Period</td>
<td>Davies, 1906, 27 ff, pl. 15, 29, 40</td>
</tr>
<tr>
<td>4.</td>
<td>Tomb n. 7 of p\textsuperscript{\textdag}n\textsuperscript{\textdag}nfr\textsuperscript{\textdag}nfr, the Attendant of the King</td>
<td>Tell el-Amarna</td>
<td>18th Dynasty</td>
<td>Amarna Period</td>
<td>Davies, 1908, 3, 25, pl. 3, 8</td>
</tr>
</tbody>
</table>

Table (4) Displaying Examples of the Epithet Wehem Ankh on Door Jambs Organized in a Chronological Order:

<table>
<thead>
<tr>
<th>No.</th>
<th>Door Jambs of sbk m s\textsuperscript{\textdag}f, the Priest of Khnum</th>
<th>Location</th>
<th>Dynasty</th>
<th>Period</th>
<th>Author(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Door Jambs of sbk m s\textsuperscript{\textdag}f, the Priest of Khnum</td>
<td>Elephantine, Sanctuary H 50</td>
<td>13th Dynasty</td>
<td>in situ</td>
<td>Kubisch, 2008, 261-264</td>
</tr>
<tr>
<td>2.</td>
<td>Door Jambs of sn\textsuperscript{\textdag}\textsuperscript{\textdag}ib, Chief of the Tens of Upper Egypt</td>
<td>Tell Edfu, Found in the Rubble above the Mammisi of Edfu.</td>
<td>13th Dynasty</td>
<td>The Egyptian Museum, Cairo, JE 38998</td>
<td>Legrain, 1902, 267-268; PM V, 1962, 205</td>
</tr>
<tr>
<td>3.</td>
<td>Door Jambs of m\textsuperscript{\textdag}\textsuperscript{\textdag}nh\textsuperscript{\textdag}f, the Head of the Masons.</td>
<td>Tell el-Amarna</td>
<td>18th Dynasty</td>
<td>Amarna Period</td>
<td>Roeder, 1913, 127</td>
</tr>
</tbody>
</table>

Table (5) Displaying Examples of the Epithet Wehem Ankh on Miscellaneous Monuments Organized in a Chronological Order:

<table>
<thead>
<tr>
<th>No.</th>
<th>Item</th>
<th>Location</th>
<th>Dynasty</th>
<th>Period</th>
<th>Author(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>A Text from a Shrine of rnf-snb, Governor of the Mines of Serabit el khadim.</td>
<td>in situ</td>
<td>Gardiner, 1917, 8, pl. XVIII, n. 51; Gardiner,</td>
<td>Gardiner, 1917, 8, pl. XVIII, n. 51; Gardiner,</td>
<td></td>
</tr>
</tbody>
</table>
The archaeological attestations discussed in this research, as can be shown in the previous table, vary from stelae, tombs, and other monuments. The total is forty-four monuments, twenty-two of which are funerary stelae which makes 50% of the total, eight statues including one ushabti (18%), four tombs (9%), the others are: an altar, a scribe palette, a box and a scarab.

As for the dating, only two objects date to the Middle Kingdom (4.5%), twenty-one are from the Second Intermediate Period (47.7%) and twenty-one are from the New Kingdom (47.7%).

Concerning the location, eleven attestations were found in Abydos, which makes 25.5%, nine were found in el Minieh (Tuna el-Gebel and Tell el-Amarna), which makes 20.9%, and the others were found between Thebes, El-Kab, Edfu, Aswan, Esna, and Sinai.

As mentioned above, the earliest occurrence of the title was on two stelae from the 12th Dynasty, dating to year thirty-eight and forty-two of the reign of Amenemhat III (Doxey, 1998, 102) near the mines of Serabit el-Khadim in Sinai (table 1, no. 1, pl. 1, a; no. 2). The first one is the remaining of a text from a destroyed scene, in a small shrine near the temple of Hathor in Serabit el Khadim. The king is standing before Hathor. The text mentions one of his commanders and the governor of the castle, rnf-snḥ followed by whm ʿnh. (table 5, no. 1, pl. I, a) (Gardiner, 1917, 8, pl. XVIII, n. 51; Gardiner, 1955, 78-79; PM VII, 1975, 348). The other one is a stela of the chief intendant of the treasury imny (Gradiner, 1917, pl. LVIII) (table 1, no. 1). It seems that the title appeared only in the expedition sites of Sinai, and then it became common in various sites in Egypt by the 13th Dynasty.
(Doxey, 1996, 102). Accordingly, the stela of s3-mnTw (table 1, no.2, pl. 1, b) might probably be dated to early 13th Dynasty and not to the 12th Dynasty as Leprohon suggests (Leprohon, 1996, 523-531).

He states that the top of the stela, the large wig and exposed ears of the man depicted, conform with the artistic style of late 12th Dynasty or early 13th Dynasty (Leprohon, 1996, 534).

Since the title is funerary, most of the texts inscribed on the objects, especially the stelae, start with the offering formula htp-di-nsw and end with the deceased's name and titulary.

On many of the stelae, the deceased is accompanied by one or more of his family members and sometimes one of his colleagues. For example, the stela of DAb (table 1, no. 5, pl. 2, c), the stela of lmn-m-h3t, (table 1, no. 6, pl. 3, a), the stela of intf (table 1, no. 20, pl. 4, a), and the stela of sHtp-ib (table 1, no. 11, pl. 4, b).

The shapes of the stelae vary from regular stela like the one of s3-mnTw (table 1, no. 2, pl. 1, b), obelisk-shaped like that of lmn-m-h3t (table 1, no. 6, pl. 3, a), round-topped stela of sn2-sw-mr (table 1, no. 4, pl. 2, a) or pyramidion-shaped like the stela of sbk-htp (table 1, no. 13, pl. 4, c).

Some of the stelae were not made by the deceased himself, they were dedicated either by his officials, attendants or relatives. In this case, when more than one figure is mentioned or depicted on the same object, the higher rank official would receive wHm anx after his name, while the other would be called mAa-xrw (Doxey, 1998, 102).

This can be seen on the stela of the governor of the oasis it-nfr (table 1, no. 19, pl. 5, c), it was dedicated to him by his brother, the scribe hr-im-3ht. It can be assumed that the latter was superior in rank than it-nfr as his name was followed by wHm 'nh and it-nfr received m3r-hrw, although the governor of the oasis should be the higher rank not the scribe.

The last line of the stela reads: mw ir n sn.f sS hr im Axt wHm 'nh, a monument made by his brother, the scribe, hr-m-3ht, repeating life (Sethe, Urk IV, 1906, 50-51).

Another example is the stela of lmn-w3h-sw (table 1, no. 22, pl. 7, c) whose name was followed by wHm 'nh as he was the scribe of the offering table of the lord of the two lands, while ty received only m3r-hrw as he was the royal scribe (Staring, 2014-2015, 56; Scalf, 2022, 86).

To be noticed that the texts inscribed on many of the monuments are hymns to gods and goddesses. On the statue of ddw-sbk (table 2, no. 1, pl. 2, b) the texts are hymns to Hathor, those on the stela of DAb (table 1, no. 5, pl. 2, c) are hymns to Osiris. The stela of lmn-mh3t (table 1, no. 6, pl. 3, a) bears hymns to Osiris and wepwawt, while the texts on the stela of lnsw (table 1, no. 7, pl. 3,b) are hymns to Min, those of sbk-htp (table 1, no. 13, pl. 4, c) are hymns to Re (Franke, 2003, 98-98, 106-107, 109, 112).

Furthermore, in the private tomb of iy (Aye) in Tell el-Amarna (table 3, no. 1) whem ankh is mentioned after his name in different places in the tomb. On the ceiling of the entrance, the texts are prayers to Aten, on the east wall of the entrance, the texts are prayers to the king Akhenaten, and in the pillar hall they are biographical (Davies, 1908, pl. XXIV-XXV).

In the tomb of ipy (table 3, no. 2) the texts on the west wall of the entrance are hymns to the sun, as well as those in the tomb of m3hw (table 3, no. 3) on the north wall of the entrance, and on the right and left doorposts of the north wall of the hall (Davies, 1906, 31, pl. 27), and the tomb of p3-rn-nfr (table 3, no. 4) on the south wall of the entrance (Davies, 1908, 3, 25, pl. 3, 8).
Archaeological Evidence of Wehem Ankh with Kings Names:

None of the evidence is royal. There exist only two cases where the king's name is followed by *wHm 'nh*. One of these is the inscription of *pn-iAty* at Shat el-Regal (table 5, no. 3). He was overseer of the work at the temple of Amon during the reign of Thutmosis III. The text mentions the name of Hatshepsut, who was dead by that time; her name was followed by *wHm 'nh*. The text reads (Sethe, Urk IV, 1906, 52-53):

\[\text{nswt-bity mn-hpr-R^c di 'nh, king of Upper and Lower Egypt, mn-hpr-R^c, given life.}\]

\[\text{nTrt nfrt m3^-t-k3-R^c whm 'nh, the good goddess, m3^-t-k3-R^c, repeating life.}\]

\[\text{imy-r k3t m pr Tmn pn-iAty m3^-hhrw, overseer of the work at the house of Amun, pn-iAty, justified.}\]

The other example is seen on the stela of *Imn-wAH-sw* and *ty* (table 1, no. 22, pl. 7, c). *Imn-wAH-sw* is shown pouring the *hs* vase before Sety I (deceased) and Ramses II as a crown prince. The cartouche of Sety I is followed by *wHm 'nh*, the texts read:

\[\text{Wsir nsw nb t3wy mn-m3^-t-R^c mr n Pth %ty wHm nb imAx, Osiris, The king, the lord of the two lands, mn-m3^-t-R^c mr-n-Pth Sty, repeating life, the lord of veneration.}\]

The monuments discussed in the research belong to high officials with different posts and titles. On the stela of *hnsw* (table 1, no. 7, pl. 3, b), he held the titles of: *hm bity*, the sealer of king of Lower Egypt (Ward, 1982, 138 no, 1185) and *imy-r gs-pr*, the overseer of estate attachment (Ward, 1982, 52, no, 411).

On the group- statue of *s-n-wsrt 'nh* (table 2, no. 2, pl. 3, c), he is depicted seated between his wife *hnwt-sn* standing to his left, and his daughter *sAt-Imn*, standing to his right. His titles are carved on the back pillar: *imy-r niwt t3ty*, the mayor of the pyramid city, the vizier (Ward, 1982, 31, no. 225).

*S3-Imn*, on his stela in the Egyptian Museum (table 1, no. 8), held the titles of: *hm-nfr tp sSn hwt-nfr n Nhbw*, the high-priest and the scribe of the temple of Nekhbet.

One of the dominant titles of the late Middle Kingdom is *wr mDw Smaw*, the greatest of the tens of Upper Egypt (Gardiner, 1957, 594), or magnate of the southern tens (Ward, 1982, 87, no. 721). It was used in the Theban and Upper Egypt administration, where ten advisors formed a council to help the vizier in the different affairs concerning Upper Egypt 2011-2014 Zin Al-Abedine and El-Sayed, 2021, note n. 22). The title is seen on the stela of *sbk-htp* (table 1, no. 13) and the door jambs of *sn^-ib* (table 4, no. 2).

Of the different titles, there were as well: the senior keeper of Nekhen, *sb iry nhn* (Ward, 1982, 142, no. 1265), as on the stela of *shtp-lb* (table 1, 11, pl. 4, b), *imy-r pr-wr*, chief steward (Ward, 1982, 22, no. 41) as *m-hb* who was also a drummer in the Egyptian army during the reign of Kamose (table 1, no. 16), scribe of the offering table *sS wDhw* (Ward, 1982, 159, no. 1378) on the stela of *Imn-wlh-sw* (table 1, no. 22, pl. 7, c) and the retainer of the palace *smsw pr^-S* (Ward, 1982, 176, no. 1522) on the scarab of *mn-htp* (table 5, no. 7, pl. 7, d).

The Wehem Ankh Festival:

Besides the Opet and the Wadi festivals, there was another festival in the temple of Amon-Re at Karnak, but with more local significance, as it relates Thutmosis III to the goddess Mut; it is the wehem ankh festival, whose scenes are depicted on the walls of the Akhmenu (Sullivan, 2008, 12).
In this festival, the kings are burning incense and offering libations to Mut's statues, while his statues and those of his wife, queen sỉt-īḫ, are transported to and from Mut temple (Troy, 2006, 137; Sullivan, 2008, 12-13). The royal statues are carried by the priests and the procession is accompanied by male and female singers and clappers (Barguet, 1962, 179; PM II, 2), 1972, 123, Room XXXVII, 426). The main ritual of the festival is to present life to the statues at the temple of Mut (Barguet, 1962, 179). The procession went out from the Akhmenu through the western or northern doors in the festival hall, went around the royal palace and then headed to Mut temple. After performing the ritual of "presenting life to the statues", the procession returned back through the same route (Sullivan, 2008, 13-14). On the way back, the scenes depicted on the walls show the procession of the royal statues, visiting the god statue, and being stored in their niches in the Akhmenu (Sullivan, 2008, 14).

Conclusion

Wehem ankh is one of the funerary non-royal epithets that appeared from the Middle Kingdom onwards. It followed the name of the deceased on objects and monuments. It means literally repeating life, in other words to live again in the afterlife.

The expression was also used to designate death itself and sometimes afterlife; as the aim of every ancient Egyptian was to renew and repeat his life in the other world.

The frog sign was associated with the title during the New Kingdom; it was sometimes used as a determinative; as it was the symbol of regeneration and rebirth in the ancient Egyptian religion.

The epithet was widely used on objects during the 13th Dynasty onwards; it was considered a higher status epithet than mAa-xrw.

It first appeared at the expedition sites of Sinai during the end of the 12th Dynasty, and then it became common in various sites in Egypt by the 13th Dynasty.

The first occurrence was on texts carved in the mines of Serabit el-khadim, dating to year thirty-eight and forty- two of the reign of Amenemhat III.

The title was seen on different objects and monuments, especially the funerary stelae. The text usually begins with the offering formula htp di nsw and ends with the deceased titulary followed by whm 'nh.

On many of the stelae, the deceased is accompanied by one or more of his relatives; mother, father, son, daughter, wife, brother or sister, and sometimes by one of his colleagues.

Some of the objects were not made by the deceased himself, they were dedicated to him by family members, colleagues or attendants. In this case, the higher status would receive whm 'nh while the other would have mAa-xrw.

Large numbers of Middle Kingdom stelae were found in Abydos, one of the most important religious centre of the period.

The texts inscribed on the monuments are usually hymns to the gods, especially Osiris, Hathor, Re and Aten.

From the various objects discussed, there were tombs, statues, some door jambs, an altar, a scribe palette and a wooden box.

The title followed the names of high officials, of different administrative and religious posts: princes, counts, overseers, treasurers, scribes, stewards, judges and commanders of the army.
Moreover, kings did not use the title *wḥn ṭnh*, there are only two texts of two officials from the New Kingdom where the royal cartouche was followed by this epithet.

Wehem ankh was one of the local festivals celebrated at Karnak, it is a procession of royal statues of Thutmosis III and his wife to and from the temple of Mut, to present life to the divine statue.

**References:**


Plate. 1

a: Text of *Rnf-snb*, from a destroyed scene of a shrine near the temple of Hathor at Serabit el Khadim, 12th Dynasty
Gardiner, 1917, pl. XVIII

b: Stela of *sî- mnhw* probably 13th Dynasty, most probably Abydos, Private Collection
Leprohon, 1996, figs. 2-3

c: Statuette of *rn-snb*, probably 13th Dynasty, most probably Abydos, Private Collection
Quirke, 1996, figs.

Plate. 2
a: Stela of *snw*-sw-mr, 13th Dynasty, Abydos, the British Museum EA 238
https://www.britishmuseum.org/collection/object/Y_EA238

b: Staue od *ddw*-sbk, 13th Dynasty, Deir el-Bahari, temple of Mentuhotep II, The Egyptian Museum CG 887
Borchardt, 1930, 155

c: A fragment of a stela of *dlb*, 13th Dynasty, Abydos, Chicago Oriental Institute E 6897
https://oi-idb-static.uchicago.edu/multimedia/212365/D.%2019668_E6897_001.1920x1200.jpg
Plate 3

a: Obelisk-shaped stela of Imn-m-HAt, 13th Dynasty, The Oriental University Museum of Durham, n. 1984

B: Stela of lnsw, 13th Dynasty, Abydos, The Metropolitan Museum of Art 21.2.69
https://www.metmuseum.org/art/collection/search/544360

C: Group statue of s-n-wsrt ʔnh, 13th Dynasty, Ras Sharma, northern Syria, The Louvre Museum AO 17223
https://collections.louvre.fr/en/ark:/53355/cl010140499
Plate 4

a: Stela of intf 13th Dynasty, probably from Qift, The British Museum EA 1247
   Hieroglyphic Texts, 1912, pl. 9

b: Stela of shtp-ib, 17th Dynasty, probably El-Kab, The British Museum EA 221
   Hieroglyphic Texts, pl. 14

c: Pyramidion-shaped stela of shk-hpt, 17th Dynasty, Thebes, The British Museum EA 1163
   https://www.britishmuseum.org/collection/object/Y_EA 1163

d: Stela of spd-hr, 17th Dynasty, Buhen, Pennsylvania University Museum 10984
   https://www.penn.museum/collections/object/315633
Plate 5

a: Fragmentary stela of *nḥt*, 17th Dynasty, Abydos, Chicago Oriental Institute E 7176
https://oi-idb.uchicago.edu/id/fc7f2ddd-937b-4015-bb9f-0612b0de5ee8

b: Stela of *ḥb*, 18th Dynasty, the Louvre Museum C 90
https://collections.louvre.fr/en/ark:/53355/c1010021999

c: Stela of *imfr*, 18th Dynasty, the Louvre Museum C 47
https://collections.louvre.fr/en/ark:/53355/c1010022870
Plate 6

a: Block statue of $s\text{-}t\text{-}p\text{-}\text{iHw}$, 18th Dynasty, Abydos, Pennsylvania University Museum E 9217
https://www.penn.museum/collections/object/53332

b: Stela of $\text{in}f$, 18th Dynasty, Draa Abu el-Naga, The Louvre Museum C26
https://collections.louvre.fr/en/ark:/53355/cl010025023

c: Scribe palette of $p\text{n}$-$\text{Issy}$, 18th Dynasty, The Louvre Museum E 3212
https://collections.louvre.fr/en/ark:/53355/cl010015407

d: Stela of $d\text{dh}$, 18th Dynasty, Esna, The Louvre Museum C 41.
https://collections.louvre.fr/en/ark:/53355/cl010022864
Plate 7

a: Ushabti of *hpt*, 18th Dynasty, Thebes

Maspero, 1915, pl. XXIII

b: Wooden box of *iy*, 18th Dynasty, Tuna el Gebel, Berlin Museum 17555

http://www.aegyptologie.com/forum/cgi-bin/YaBB/YaBB.pl?action=albumprint&idn=20090726141852

c: Stela of *lnn-w3/h-sw*, 19th Dynasty, Abydos, Chicago Oriental Institute E 10507

https://oi-idb.uchicago.edu/id/d74f4cd9-72f2-4da8-bd71-da8a2dfec82f

d: Scarab of *mn-htp*, 19th Dynasty, Buhen, Pennsylvania University Museum E 10116

https://www.penn.museum/collections/object_images.php?im=79767#image1