

Hittite *wēh-/wah-* ‘turn’

Active: ‘turn (around)’, i.e. ‘sich wenden’ (telic, change of state)

OH/OS:

*āppa lē wēhzi* (KBo 17.1 iv 3) ‘let it not turn back’ (evil, impurity, etc.)

NIN.DINGIR-*aš*[ ] *wēhzi* (KBo 25.31 ii 12-13)

[<sup>LÚ.MEŠ</sup>]*hāpieš karū=ma=aš tarkuanzi mān=ašta GAL=ŠUNU LUGAL-i han[dāitta... p]ēdi=šmi=pat ZAG-ni 1-ŠU wahanzi* <sup>LÚ.MEŠ</sup>ALAM.ZU<sub>9</sub> *aḫā ḫalz[ianzi ta=ašt]a namma GÜB-li=ya 1-ŠU wahanzi*  
(KBo XX 26 + XXV 34 Ro 18-20; and often)

also *arḫa wahanzi* ‘they turn away’ (KBo 17.36+ i 16)

MH/MS:

<sup>GIŠ</sup>ŠUKUR.ḪI.A=*ma* [ ] ŠA <sup>LÚ.MEŠ</sup>.ŠUKUR Û ŠA <sup>LÚ.MEŠ</sup> LIM ŠERI *wēhzi nu ḫa[ntezzi] appezzi kišari* (IBoT 1.36 iii 69-70)

[*mān*] <sup>URU</sup>*Hattuši āppa wēh[(un)]* ‘When I turned back towards Hattusha...’ (KUB 23.12 ii 4 with dupl. 23.11 ii 13)

Of time in the horse-training texts:

*maḫhan=ma UD-az 2 AMMATI wēhzi* ‘when the day turns back by two ells’ (KBo 3.5 iv 18)

*maḫhan=ma UD-MU EGIR-pa 2 AMMATI wahzi* (KUB 1.13 i 59z0)

*kuitman UD-MU 2 AMMATI EGIR-pa wahḫuzi* (KBo 3.5 iii 4)

Of the <sup>LÚ</sup>*ḫamina-*: *wēhzi* (KBo 11.49 i 13 and 11.50 vi 13; KUB 10.75 i 4.12.16(+*āppa*).19.ii 11(+*āppa*).13.15.16(+*āppa*), KUB 28.91 i 4-10)

Of some other ritualists: KUB 25.37 ii 22 (thrice), KUB 27.97 ii 7.17(once); KBo 21.90 Ro 13 (NIN.DINGIR)

Of the king: KUB 11.34 vi 53

*āppa KASKAL-az wēḫta* ‘turned back from the campaign’ (KUB 40.5+KBo 22.4 ii 6) (OH/NS)

*n=ašta maḫhan ANA KÁ.GAL* <sup>NA4</sup>KIŠIB *wēhzi...* (KBo 13.58 ii 21-22)

‘When the seal turns on the great gate...’ (F. Daddi Pecchioli, *OA* 14.103 ‘si volge (=si rimuove)’)

Transitive (in translation text):

*nu=kan ŠA<sup>d</sup>Upeluri [ZAG-a]n<sup>UZU</sup>ZAG.UDU-an wēḫta* ‘He turned the right shoulder of Upeluri’ (KUB 33.106 iii 45-6)

Medio-passive *wēḫa-tta*

‘spin’: *ḫuišaš=wa<sup>GIŠ</sup>panzakittiš GIM-an wēḫatta DUMU-li idālaweš karāteš kattan arḫa apenieššan waḫandu* ‘As the whorl of the spindle spins, so let the evil innards turn away from the child.’ (KUB 7.1 ii 32-33)

*SAG.DU-aš=ma=nnaš<sup>LÚ</sup>DUG.QA.BUR-aš [GIŠDUB]BIN GIM-an wēḫattari*  
‘Our head spins like a potter’s wheel’ (KUB 33.103 iii 5-6) (sim. KBo 32.108:7)

*nu kiššeruš šarā ḫarkanzi n=at=šan pēdi=šši wēḫandari palweškanzi* ‘They hold up their hands, spin in place, and clap’ (KUB 11.29 ii 5-7; likewise KBo 4.9 i 48-50)

*šuppa karpan ḫarkanzi n=ašta GUNNI wēḫantari*  
‘They hold up the sacralized meat and circle the hearth.’ (IBoT 1.29:21)

*nu=wa=ššan<sup>GIŠ</sup>IG GIM-an [wēḫa]tta DUMU-lašš=a=wa=ššan anni=šši [QATAMMA] wēḫattaru*  
‘As a door turns, so also let the child turn in his mother.’ (KBo 12.112 Vo 11-13)

*nu PANI DINGIR-LIM EN=YA kāš MUNUS-aš wēḫattaru*  
‘Let this woman move back and forth before the god, my lord.’ (KBo 4.6 Ro 15)  
(thus with Singer, *Hittite Prayers* 72)

Of the corners of a building:

*nu=wa=ššan ŠA É.MEŠ GIM-an 4 ḫalḫaltumariēš daganzipi ser uktūriš nu=war=at=kan ŪL wēḫantari ŠA EN.SISKUR=ya=wa=kan aššul PANI DINGIR.MEŠ INA EGIR.UD-MI QATAMMA lē wēḫzi*  
‘As the four corners of a building are permanent on the earth and do not move about, so also may the well-being of the ritual client not in the future turn from before the gods.’ (KUB 2.2 ii 14-17 = KBo 4.1 Ro 14-16)

‘move about, roam’: (‘Like a lame man I have abandoned running.’) *nu=ššan namma dankuwai takanzipi karuwiliyatta ŪL wēḫahḫ[a]* ‘I no longer move about on the dark earth’ (KUB 36.75 iii 17-18)

[<sup>m</sup>K]eššiš ITU.3.KAM-aš ḪURSAG.MEŠ-aš *anda wēḫatta*  
‘Kessi roams in the mountains for three months’ (KUB 33.121 ii 15)

Of deities: ‘be present, be active’ KUB 27.67 ii 1.iii 5.34.45.50.53.58.iv 13 (with *peran*), 43.23 Vo 61 (*peran*), also KUB 24.9 ii 28 = 24.11 ii 9 (read correctly with latter Luvian plural <sup>d</sup>*Marwayanza* and thus ‘She breaks one flat bread to the *Marwaya*-deities who are present/move about before the hunter’, contra A. Mouton (ed.), [hethiter.net/](http://hethiter.net/): CTH 402 (TRfr 27.02.2013) §21 et al.); HT 1 iii 17=KUB 9.32 Ro 12 (with *kattan*)

Of lands:

*weḫattat kue* KUR.KUR-*TIM* EZEN.ḪI.A GAL-*TIM*=*ši kuwapi išker*  
‘The lands which were present/active, where they performed great festivals for her.’  
(KUB 4.1 i 14-15)

LÚ.MEŠ *ELLUTIM*=*ya=šmaš kuiēš arahzanda weḫanda[ri]*  
‘Also the free men who are active/present around you...’  
(KBo 5.4 Vo 10)

Of superiors:

*namma* 1 KASKAL 2 LÚ.MEŠ *NÍ.ZU-TIM ḫarkandu šer=ma=ššan* 3 LÚ.MEŠ *DUGUD weḫandaru*  
‘Further two spies shall hold one path/road. But three dignitaries shall be present/active over (them).’  
(KUB 13.2 i 11-12)

ŠA É.ḪI.UŠ.ŠA=*ya ŠA* LÚ.SAGI.A É<sup>h</sup>*ilamnašš=a ārtahiuš weḫandaru n=aš uškandu*  
‘Also the canals of the wash-house, of that of the drink server, and of the gate-house shall remain in motion. They shall inspect them.’ (?) (or rather ‘they shall move about, patrol’?)

Active *-ške*-verb: ‘patrol’ (of guards): KUB 13.4 iii 8.11  
‘roam’: KUB 8.57 i 10, KUB 33.115 ii 12(?)

Medio-passive *wēh-ta* ‘pass, go away’

INIM *kuenumaš=ma=wa=kan ŪL wēḫtari nu=wa=mu=kan kunanzi=pat* (KUB 26.9:6)  
‘The matter of killing will not pass/go away. They *are* going to kill me.’

*lienganut=wa=mu kuiš nu=wa karū <ḫalliya wēḫtat* (KUB 26.1 iii 17-18)  
‘As for the one who swore me to an oath, the days have already passed.’

<sup>d</sup>UTU-ŠI=*mu TI-anza ēšdu mān=aš wēḫtar[i]*  
‘Let His Majesty be alive for me. Would that he get away.’(?) (KUB 21.38 Ro 31)  
or with Stefanini and Helck ‘If he passes away...’? (anders Neu)

*n=ašta kuedani ḫāli waštul anda kīša n=aš aku lē(y)=aš=kan wēḫtari*  
‘In whose watch the sin occurs, let him die! Let him not get away!’  
(KUB 13.4 iii 19-20)

GIM-*an=ma=nnaš=kan ḪUL-uwa AWATE<sup>MEŠ</sup> ištarni=šummi wēḫtat*  
‘As evil things have happened between us.’ (KUB 31.66 ii 10-11)

*nu=šmaš=kan aššulaš AŠAR=ŠUNU=ya lē wēḫtari*  
‘May also their place of favor not pass away.’ (KBo 4.12 Vo 10-11)

*nu=kan ŠA<sup>m</sup>DU.<sup>d</sup>U-up<sup>GIŠ</sup>GU.ZA LUGAL-UTTI INA KUR Parga wēḫtari*  
‘The throne of kingship of D. in the land of Parga shall pass away.’  
(KBo 3.3 ii 17-18; contra Neu, StBoT 5.197)