The use of waw as an explicative is well attested as can be seen in several passages already noted. A noun or a noun phrase may have an intervening waw as an explanatory device having the weight of "namely" or "that is". On numerous occasions the explicative waw has epexegetical force where it emphasizes or paraphrases the previous clause. In the LXX the explicative waw is generally represented as xai which also has this explanatory function. This note suggests further examples of the probable occurrence of this feature.

Lev. xiv 9 reads, "And it shall come to pass on the seventh day, he shall shave all the hair off his head, and his beard, and his

MORE CASES OF WAW EXPLICATIVUM

The use of waw as an explicative is well attested as can be seen in several passages already noted. A noun or a noun phrase may have an intervening waw as an explanatory device having the weight of "namely" or "that is". On numerous occasions the explicative waw has epexegetical force where it emphasizes or paraphrases the previous clause. In the LXX the explicative waw is generally represented as xai which also has this explanatory function. This note suggests further examples of the probable occurrence of this feature.

Lev. xiv 9 reads, "And it shall come to pass on the seventh day, he shall shave all the hair off his head, and his beard, and his
eyebrows, that is, all of his hair (\textit{w} \textit{t} \textit{k}l \textit{s}r\textit{w}) he shall shave...'' The first part of this shaving introduces a list of areas to be shaved. Rather than exhaustively listing all of the areas systematically, the statement ``all of his hair'' is introduced by a \textit{waw explicativum} to show that all of the body must be shaved. The LXX and Peshitta support the MT and show that the \textit{waw explicativum} has emphatic force in this verse.  

Num. xxvii tells of the selection of Joshua as successor of Moses. The second half of v. 21 reads, ``at his word they shall go out, and at his word they shall come in, he and the children of Israel with him, that is, the whole congregation (\textit{wkl h}d\textit{dh}).'' Here there is no distinction between the children of Israel and the whole congregation as has been suggested. In v. 20, there is no suggestion of a separate group. The last phrase in v. 21, then, can better be understood as a \textit{waw explicativum}.

Before the conquest of Canaan, Joshua sent spies out to view Jericho saying, ``Go, view the land, that is, Jericho (\textit{w} \textit{t} \textit{yryhw})'' (Josh. ii 1). Some have noted this phrase as an addition, and should be deleted. The LXX supports the MT, but the Peshitta (\textit{l}\textit{y}\textit{r}\textit{w} \textit{k}r\textit{y}) and the Vulgate (\textit{u}r\textit{bem}que \textit{Jer}i\textit{cho}) do not. The Peshitta and the Vulgate are said to represent the most logical reading. If \textit{w} \textit{t} \textit{yryhw} describes the land more clearly by a \textit{waw explicativum} the reading in the MT is satisfactory.

In 1 Kgs xiv Ahijah delivers a prophecy from Yahweh concerning judgement on the house of Jeroboam. V. 9, ``...and have gone and made for yourself other gods and molten images...'' (New American Standard Bible), would better be understood as a \textit{waw explicativum}, ``that is, molten images (\textit{wmskw}t)''. The ``other gods'' are described explicitly as molten images. The Peshitta (\textit{\text{"\text{"y}\text{"n}sky\text{"k}t}) supports this conclusion.

Jer. xlv 4 reads, in the MT, ``Behold, what I have built, I am breaking down, and what I have planted, I am plucking up, \textit{that is}, the whole land (\textit{w} \textit{t} \textit{k}l \textit{h}r\textit{y}).'' Various commentators have seen this last phrase as a gloss and that it should be omitted to conform with the LXX. The reading in the MT is supported by the Peshitta (\textit{\text{"w}l\text{"k}h \text{"y}r\text{"y}}), and is seen in modern translations as an example of \textit{waw explicativum} (\textit{NASB, New Revised Standard Version}).

Jer. xlvii 25 is another case where commentators have suggested a deletion for an apparent textual error. The text reads, with \textit{waw explicativum}, ``The Lord of hosts, the God of Israel says: 'Behold I