

Shade

English - Shade (Demon)			Hebrew - שָׁדַי , - Demon (Shade)
Indo-European Reflexes: Shade & Shadow			<p>From BDB:</p> <p>demon = loan-word from Assyrian <i>shadu</i>, a protecting spirit, Aramaic (<i>shido</i>)</p> <p>Both Deut 32:17 and Ps 106:37 use plural <i>shadeem</i>, translated as demons.</p> <p>From TWOT (2330):</p> <p>OT:7700 (<i>shade</i>) demon.</p> <p>Undoubtedly Hebrew <i>shade</i> is to be connected with the Babylonian word <i>shadu</i>, a demon either good or evil. In pagan religions the line between gods and demons is not a constant one. There are demons who are beneficent and gods who are malicious.</p> <p>One cannot help but notice the paucity of references to the demonic in the OT and even where it occurs it is demythologized. Good and evil are in the moral, not the metaphysical, sphere. Kaufmann (p. 65) says, "When the gods of the nations are called <i>shadeem</i> it is not meant that they are evil spirits, but that they are insubstantial shades, 'no-gods,' with neither divine nor demonic functions."</p> <p>The wraps are taken off the demonic in the Bible in the Gospels and the Revelation. That is to say, the demonic appears most profusely when Jesus is present. We know from Mark 16: God has opened to us the satanic world only in the presence of Christ (Kinlaw, p. 8).</p>
Family/Language	Reflexes	Gloss	
English			
Old English:	sceadu	shade, shadow	
Middle English:	shade	shadde; shade	
	shadwe	shadow	
English:	scotia	concave molding	
	scotoma	blind/dark spot in visual field	
	scotophil	growing/functioning best in darkness	
	scotophobia	nyctophobia: fear of night/darkness	
	shadde	shed	
	shade	comparative darkness/obscurity	
	shadow	shade within defined bounds	
	shed	slight structure for shelter/storage	
W-Germanic			
Dutch:	schaduw	shadow	
Old Saxon:	skado	shadow	
Old High German:	scato	shadow	
German:	Schatten	shadow	
E-Germanic			
Gothic:	skadus	shadow	
Celtic			
Old Irish	scath	dread, protection, shade, shadow	
Breton	skeud	shadow, darkness	
Old Welsh	scod	darkness	
Albanian	skot	darkness	
Italic			
Medieval Latin:	scotoma, scotomatis	dimness of vision	
Hellenic			
Homeric Greek:	skótios	in secret, in the dark	
	skótos	gloom, darkness	
Greek:	skotía	darkness	
	skótios	dark, shadowy	
	skotoun	to darken	

The Term **Shade** in Literature:

The term in classical mythology translates Greek **οἰκία** in reference to the notion of spirits in the Greek underworld. In Greek literature and poetry, a **shade** is understood to mean the spirit or ghost of a dead person.

Shades appear in Homer's the *Odyssey*, when Odysseus experiences a vision of Hades, and in the Aeneid, when Aeneas travels to the underworld. In the Divine Comedy by Dante Alighieri, many of the dead are similarly referred to as shades (Italian *ombra*), including Dante's guide, Virgil.

The phrase 'peace to the/thy/her gentle shade' (and endless rest) is sometimes seen in epitaphs, and was used by Alexander Pope.

In Christopher Nolan's *Inception*, the main character is haunted by his deceased wife in his dreams and in the marketing materials, she was referred to as "The Shade."

In Clifford Simak's novel "Cemetery World", the fifth column of dispossessed souls, as represented by Ramsay O'Gillicuddy, declined the appellation of "ghosts", preferring "shade."

Greek skotos (From comparison one can see the lack of demonic or spirit reference in the above I-E Table .)

1. shadow, reflection, image.
2. shade of one dead, phantom, of one worn to a shadow.
3. evil spirit, Hippiatr.130, PMasp.188.5 (vi A.D.).
4. shade of trees, etc., as a protection from heat, πετραῖν τε σκίη the shade of a rock.
5. silhouette, profile.

Hebrew Inflections of - שׁוֹד, - Demon (Shade)

More often inflected versions of the word were used, *shuwd and shadad*, that reveals the meaning behind the function of this concept: violence, ravage, desolation, destruction, oppression, robbery, spoil, and wasting were the result of the work of the Devil, the malignant Shade who haunts all of mankind.

From TWOT

2331 OT:7703,7736 (shadad) = ruin, destroy, spoil.
OT:7701 (shad) = havoc.

The verb appears fifty-seven times in the OT: in the Qal, thirty-two times; Niphal once (Mic 2:4); Piel twice (Prov 19:26; 24:15); Poel once (Hos 10:2); Pual nineteen times; Hophal twice (Isa 33:1; Hos 10:14). Of these fifty-seven uses, forty-eight of them are to be found in the books of the classical prophets (with Jeremiah leading the way, twenty-six times), thus indicating in what parts of the OT canon shadad appears most frequently.

[The first number (2331) refers to the TWOT. The later numbers refer to Strong's Exhaustive Concordance.]

From BDB:

שׁוֹד Jb 5:21.

יְשׁוֹד PS 91:6.

[שׁוֹד] S^{7703, 7736} TWOT²³³¹ GK⁸⁷²⁰₁₅₆ **vb.** deal violently with, despoil, devastate, ruin (NH *id.*, Niph.; Arabic سَدَّ (*sadda*) stop up, obstruct, arrest, make firm; Ethiopic ሰገገገ (*sadada*) expel; Assyrian *šadādu* is draw, drag);—**Qal** Pf. 3 pl. consec. וְשָׁדוּ Ez 32:12; sf. וְשָׁדוּ ψ 17:9; **Impf.** 3 ms. וְשָׁדוּ (metapl., cf. Ges^{§ 67 q} Bae) ψ 91:6, sf. וְשָׁדוּ (Ges^{§ 67 n}) Pr 11:3 **Qr** (Kt Pf. וְשָׁדוּ, וְשָׁדוּ Je 5:6; **Imv. mpl.** וְשָׁדוּ (Ges^{§ 67 c}) 49:28; **Inf. abs.** וְשָׁדוּ Mi 2:4; **cstr.** וְשָׁדוּ Je 47:4 (Ges^{§ 45 g}), cf. also וְשָׁדוּ Ho 10:14; **Pt. act.** וְשָׁדוּ Je 6:26 ±, etc.; **pass.** וְשָׁדוּ Ju 5:27 +, f. וְשָׁדוּ ψ 137:8;—*violently destroy, pers.*, = slay Ju 5:27 (pass.), Je 5:6 (wolf subj.; || הָקָה); **acc.** Philistines 47:4 (|| הָקָה), v 4 (subj. 'י); = *devastate*, acc. וְשָׁדוּ (subj. 'י) Je 51:55, cf. ψ 137:8 (read prob. וְשָׁדוּ. **We Du** cf. **Ew Hi** וְשָׁדוּה v. **Kö**^{ii. 194}); **abs.** וְשָׁדוּ Ez 32:12 (|| וְשָׁדוּ), cf. Ho 10:14, וְשָׁדוּה Je 25:36 (subj. 'י), abs. Is 21:2 (|| 33:1 (on use of pt. v. Ges^{§ 120 b}), pass. v 1 (|| וְשָׁדוּה Je 4:30 (**Gf Ba**^{NB 179}, but **dub.**; ≤ **Du** וְשָׁדוּה); = *despil, acc. pers.* Je 49:28; = *bring pers. to ruin* Mi 2:4 (Inf. abs. + Niph. **q.v.**), Pr 11:3; weaker, *assail* ψ 17:9; elsewhere Pt. act. as **subst. devastator (despoiler?)**: of national foes Is 16:1; 21:2; 33:1 Je 6:26 + 8 times Je; וְשָׁדוּה Ob 5 (|| וְשָׁדוּה **del. Now GASm**; personal foe Jb 15:21; representing wicked in gen. 12:6 (|| וְשָׁדוּה **†Niph.** Pf. 1 pl. וְשָׁדוּה Ges^{§ 67 u}) *we are utterly ruined* Mi 2:4. **†Pi.** **Impf.** 2 ms. וְשָׁדוּה Pr 24:15 3 (|| וְשָׁדוּה); Pt. as subst. וְשָׁדוּה Pr 19:26 *he who assaults, maltreats* (his) father (|| וְשָׁדוּה). **†Pu.** Pf. 3 ms. וְשָׁדוּה Is 15:1 +, 3 **fs.** וְשָׁדוּה Je 4:20 +, וְשָׁדוּה Na 3:7 (Ges^{§ 52 q}), etc.;—*be devastated*, of city Is 15:1(±2); 23:1 Je 48:1; 49:3 Na 3:7, country or nation Je 4:20, cf. v 13 9:18; 48:15, 20; 49:10, dwellings (וְשָׁדוּה) Je 4:20; 10:20, trees Zc 11:2 (del. **StaZAW**^{i(1881).25}), cf. v 33, strength of ships Is 23:14, field (by drought) Jo 1:10, crop v 10. **†Pō·el** *violently destroy*: **Impf.** 3 ms. וְשָׁדוּה Ho 10:2 (|| וְשָׁדוּה **†Hoph.** **Impf.** (or **Qal** pass. **Impf.?** cf. Ges^{§ 53 u}) *be devastated*: 3 ms. וְשָׁדוּה; וְשָׁדוּה 10:14 (of **Ephr.**, < **We** pl. 2; וְשָׁדוּה ms. וְשָׁדוּה Is 33:1 (subj. וְשָׁדוּה, v. **Qal**).