

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 σκῆν 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. שְׁדוּנִי ψ 17:9; **Impf.** 3 ms. יְשׁוֹד (metapl., cf. Ges^{§ 67 q} Bae) ψ 91:6, sf. שְׁדָם (Ges^{§ 67 n}) Pr 11:3 **Qr** (Kt Pf. יְשָׁדָם, Je 5:6; **Imv. mpl.** שְׁדוּ (Ges^{§ 67 c}) 49:28; **Inf. abs.** שְׁדוּד Mi 2:4; **cstr.** לְשָׁדוּד Je 47:4 (Ges^{§ 45 g}), cf. also שׁוֹד Ho 10:14; **Pt. act.** שָׁדַד Je 6:26 ±, etc.; **pass.** שְׁדוּד Ju 5:27 +, f. שְׁדוּדָה ψ 137:8;—*violently destroy, pers.*, = slay Ju 5:27 (pass.), Je 5:6 (wolf subj.; || הִקְדָּה); **acc.** Philistines 47:4 (|| הִקְרִית || v 4 (subj. 'י); = devastate, acc. בְּקָל (subj. 'י) Je 51:55, cf. ψ 137:8 (read prob. הִשְׁרִדְתָּהּ **We Du** cf. **Ew Hi** הִשְׁרִדְתָּהּ v. **Kö**^{ii. 194}); **abs.** Is 21:2 (|| 33:1 (on use of pt. v. Ges^{§ 120 b}), pass. v 1 (|| אֶתִּי שְׁדוּד Je 4:30 (**Gf Ba**^{NB 179}, but **dub.**; ≤ **Du** שְׁדוּדָה); = *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; שְׁדוּדֵי לִילָה Ob 5 (|| גִּבְעִים || **del. Now GASm**; personal foe Jb 15:21; representing wicked in gen. 12:6 (|| מְרִגְזֵי אֵל || **†Niph.** Pf. 1 pl. שְׁדוּדָה Ges^{§ 67 u}) *we are utterly ruined* Mi 2:4. **†Pi.** **Impf.** 2 ms. אֶל־שְׁדַד רִבְצוּ Pr 24:15 3 (|| אֶל־תֵּאָרֵב ||); Pt. as subst. מִשְׁדַּד־אָב Pr 19:26 *he who assaults, maltreats (his) father* (|| יִבְרִיחַ אִם || **†Pu.** Pf. 3 ms. שְׁדַד Is 15:1 +, 3 **fs.** שְׁדַדָּה Je 4:20 +, שְׁדַדָּה 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 (אֶהֱלֶה) 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. יִשְׁדַּד מִצְבוֹתָם Ho 10:2 (|| יִשְׁרֹף מִזְבְּחֵיהֶם ||). **†Hoph.** **Impf.** (or **Qal** pass. **Impf.?** cf. Ges^{§ 53 u}) *be devastated*: 3 ms. דָּדָה יִשְׁדַּדָּה Je 10:14 (of **Ephr.**, < **We** pl. 2; יוֹשְׁדָה ms. תוֹשְׁדָה Is 33:1 (subj. שְׁדוּד, v. **Qal**).