

*שָׁדַד: (by-form, or textual error for I שָׁדַד); probably a primary noun, from childhood babbling, see Nöldeke *Neue Beitr.* 121f; Bauer-L. *Heb.* 449f; MHeb. *DSS* (Kuhn *Konkordanz* 217) 1QH 9:30 וּמוֹשָׁדֵי הוֹרִיתִי (הוֹרִיתִי) רַחֲמֶיךָ and your love exists since the time of the mother's breasts (literally, from the breasts of the one who produced me), see Lohse *Texte* 148, 149; SamP. pl. *šiddam*; JArm. pl. det. נִתְדִיָּן, indet. תְּדִיָּן; Samaritan תְּדִיָּן, abs. תְּדִיָּה; Ug. *td* (Gordon *Textbook* §19:2653; Aistleitner *Wb.* 2842; Gibson *Myths*² 160a), variant *dd* (Gordon *Textbook* §19:722; Aistleitner *Wb.* 2713; Gibson *Myths*² 160a), cf. *RSP* 1: p. 182, no. 191; Syr. *šdā*, pl. *šdayyā*, CPArm. (Schulthess *Lex.* 218a); Arb. *tady* and *tadan*, pl. *atdā'u*: שָׁדַד, dual שָׁדַדִּים, שָׁדַדִּים, *estr.* שָׁדַדִּי, *sf.* שָׁדַדִּי, שָׁרִיָּד, שָׁדִיָּה, שָׁדִיָּהוּ, שָׁדִיָּהוּ.

—1. **breast**: a) of animals (jackals) Lam 43, b) of people and animals שָׁדַדִּים וְרַחֲם blessings of breasts and womb Gn 49:25.

—2. a) a woman's breast Ezk 23:21.34 Song 4:5 7:4.8.9 8:8.10; שָׁדַדִּים בֵּין שָׁדַדִּים Hos 24 Song 1:13, on which see O. Keel *Deine Blicke sind Tauben. Zur Metaphorik des Hohen Liedes* (SBS 114/ 115 (1984) 111); b) especially a **mother's breast** Is 28:9 Ps 22:10 Jl 2:16 Jb 3:12 Song 8:1; שָׁדַדִּים צְמוּקִים withered breasts Hos 9:14.

—3. *cj.* Is 32:12 for שָׁדַדִּים prop. שָׁדַדִּים and for שָׁדַדִּים *rd.* סִפְדָּה: "she wept over the fields", so Wildberger *Jes.* 1262, 1263, 1269 (see earlier *s.v.* סִפְדָּה); Ezk 1:67 pr. שָׁדַדִּים *rd.* with mss. and Vrss. שָׁדַדִּיָּה (BHS).

—4. expressions: with בטח *hif.* (עַל שָׁרֵי אֲמִי) Ps 22:10; with I דָּמָה (and לְאִשְׁכְּלוֹת) (שָׁדַדִּיָּה לְאִשְׁכְּלוֹת) Song 7:8, cf. 7:9 with הָיָה; with חָלַץ (and שָׁדַד) Lam 4:3 → חָלַץ 1; with יָנַק (and שָׁדַדִּים, שָׁדַדִּי) Jl 2:16 Song 8:1; with כֹּון *nif.* (שָׁדַדִּיָּה) Ezk 1:67 see under 3; with לִין (and שָׁדַדִּי) Song 1:13; with מוֹעֵד *pu.* (שָׁדַדִּיָּהוּ) Ezk 23:3; with נָתַן (and שָׁדַדִּים צְמוּקִים) Hos 9:14; with נָתַק *pi.* (שָׁדַדִּיָּה) Ezk 23:34; with קָדַם *pi.* (שָׁדַדִּים parallel with שָׁדַדִּים) Jb 3:12. †

The asterisk on this root means
"hypothetical form"

***טִשׁ**, pl. **ד'טִשׁ** Dt 3217 Ps 10637, Sept. dative (τοῖς) δαιμονίοις.

—1. SamP. pl. *šidəm*, MHeb. **טִשׁ**, **ד'טִשׁ**, JArm. **ՏԻՍ**, pl. **ԴԻՍ**: demon (male or female); Akk. *šēdu(m)* sg. vitality, spirit, demon (AHw. 1208; CAD Š/2, 256: *šēdu* A): a) beneficial, protecting spirit; b) malevolent demon; pl. (rarely) *šēdū lā pādūtum/tu* “merciless demons” (AHw. 808b, under *pādū*), cf. AHw. 1208a under 4; Syr. *šēdā*; CPArm. *šyd* and *šd* demon; cf. (?) Mnd. *šdum* a spirit of the darkness, one of those ruling the underworld (Drower-Macuch *Dictionary* 449b); Egyptian the divine name *šd* as an element in *šdrp' Šadrapa*, a god of healing > Σαδ/τράπης, on which see F. Stolz *Strukturen und Figuren im Kult von Jerusalem* (BZAW 118 (1970) 206f); Gese-Höfner-Rudolph RAAM 198ff; Pauly-W. *Kl. Real-Enz.* 4: 1566f.

—2. a) when considering the question of the divine name it is significant that Akk. *šēdu(m)* occurs everywhere most frequently as a singular (the pl. is rare), while in Biblical Hebrew only the plural is used; in MHeb., JArm., Syr. and CPArm. the singular is more common although the plural is attested. There is no doubt that **טִשׁ**, **ד'טִשׁ** is a loanword from Akk., as suggested by Zimmern *Fremdwörter* 69; AHw. 1208; KBL; cf. Gesenius-Buhl *Handw.* Moreover in Akk. *šēdu(m)* has a double meaning; it is primarily used to indicate a protective spirit, but it is also used for a malevolent demon, particularly in the pl. *šēdū* (see above).

In the cognate languages the meaning demon has become predominant. The relationship of the pl. with the original singular is to be explained by a disintegration of the essence of the divine being *šēdu(m)* into a number of different manifestations, on which see Caquot Syria 29 (1952) 74ff.

—b) alternatively the relationship may be explained with Stolz loc. cit. 206f, with reference to Haussig *Wb. Myth.* 1: 49; he maintains that it appears from Dt 3217 and Ps 10637 that the **ד'טִשׁ** were local gods which were worshipped particularly in Jerusalem, but which were also recognised in Mesopotamia; but this idea fails to explain the relationship to the singular *šēdu(m)*. It may have been that one such deity could have risen to prominence from that group of deities. On the Egyptian god of healing *Šadrapa* see above under 1.

—3. the rendering of Sept. δαιμονίοις mentioned in the introduction supports a translation of **ד'טִשׁ** in Dt 3217 Ps 10637 (both times with **ד'טִשׁ**) as fiend, demon.

—4. the suggestion that **ד'טִשׁ** could have been recognised in Mesopotamia as coming from the west does not completely exclude the connection with the Arabic colour words *ʿiswadda* “to be black”, adj. *ʿaswadu* “black”, as mentioned by Koehler ZAW 54 (1936) 291f and KBL; see also Koehler *Mensche* 121. †

I שָׂדֵי: any connection of this *subst.* with שָׂדֵי is disputed; it may be either a by-form of שָׂדֵי (KBL), or it may be a textual error (or rather an error in the Tiberian vocalisation), so Nöldeke *Neue Beitr.* 121; Gesenius-Buhl *Handw.*; König *Wb.* 484b; Bab. שָׂדֵי (Yeivin *Decade* 773s); this seems preferable to the idea of a by-form, on which see Nöldeke and König loc. cit.: *cstr.* as *abs.*

—1. **mother's breast** Jb 24⁹ (with גִּזְלֵי).

—2. metaphorically meaning **fullness, abundance**: שָׂדֵי מְלֻכִּים Is 60¹⁶ (with יִנְק), מְשֻׂדֵי תִנְחַמְיָהּ, to suck and be satisfied with (from) the consolation (of Jerusalem) Is 66¹¹ (with יִנְק and שָׂבַע); NRSV: that you may nurse and be satisfied from her consoling breast; REB: that you may suck comfort from her and be satisfied. †

II שָׂדֵי, Jb 52¹ Bomberg שֹׂדֵי, Leningrad שָׂדֵי; שָׂדֵי, Bauer-Leander *Heb.* 455h: *cstr.* as *abs.*, sf. שָׂדֵי Pr 11³ K their destruction, Q יְשָׂדֵי → שָׂדֵי.

—1. **violent action, oppression**: a) שָׂדֵי Am 5⁹ Pr 24², שָׂדֵי (parallel with כִּפְפוֹן) Jb 52², שָׂדֵי עֲנִיִּים oppressing the poor Ps 12⁶, שָׂדֵי רָשָׁעִים the violent acts of the wicked 21⁷; b) collocations and stereotyped expressions: שָׂדֵי חָמָס attempted murder and violence, which comes to mean “death and destruction” Jr 6⁷ 20⁸ Ezk 45⁹ Am 3¹⁰, שָׂדֵי וְחָמָס Hab 1³, כָּזַב וְשָׂדֵי Hos 12²; c) שָׂדֵי בְהֵמוֹת maltreatment of animals Hab 2¹⁷.

—2. **devastation**: a) Is 16⁴ 22⁴ Hos 7¹³ 9⁶ 10¹⁴ Jb 52¹; שָׂדֵי מְשֻׂדֵי Is 13⁶ Jl 1¹⁵ “the devastation of the Devastator”, so Wild-berger *Jes.* 500 on Is 13⁶; or alternatively “the might of the Almighty”, so Wolff *Jl.-Am.* 20, 22 (following Buber) on Jl 1¹⁵; NRSV: destruction from the Almighty; REB: devastation from the Almighty; b) שָׂדֵי וְשָׂבַר devastation and destruction Is 59⁷ 60¹⁸ Jr 48³ Sir 40⁹, הַשָּׂדֵי וְהַשָּׁבַר וְהָרָעַב וְהָחָרַב Is 51¹⁹.

—3. expressions: a) as 1a: with בּוֹא Am 5⁹ Jb 52¹; with בָּלַג *hif.* to cause to come quickly (see KBL, s.v. בּוֹא *hif.*) Am 5⁹; with גָּרַר Pr 21⁷; with הִרְגַּה Pr 24²; with שָׁחַק Jb 52²; b) as 1b: with אָצַר Am 3¹⁰; with סוֹר *hif.* Ezk 45⁹; with I קָרָא Jr 20⁸; with רָבָה *hif.* Hos 12²; with שָׁמַע *nif.* Jr 6⁷; c) as 1c: with חָתַת *hif.* (textual emendation) Hab 2¹⁷; d) as 2a: with בּוֹא Is 13⁶ Jl 1¹⁵; with הִלָּךְ (מְשֻׂדֵי) to get away from, escape devastation Hos 9⁶; with יָרָא Jb 52¹; with בָּלָה (הַשָּׂדֵי see BHS) Is 16⁴; with נָחַם *pi.* (עַל-שָׂדֵי) Is 22⁴; e) as 2b: with II קָרָא Is 51¹⁹; with שָׁמַע *nif.* Is 60¹⁸.

—4. bibliography (especially for 2b): Seeligmann in Baumgartner *Fschr.* 257f; Wolff *Jl.-Am.* 232f; J. Jeremias *Kultprophetie und Gerichtsverkündigung in der späten Königszeit Israels* (WMANT 35 (1970) 77); M. Schwantes *Das Recht der Armen* (BET 4 (1977) 98). †