

Metaphonymy of ἀστέρες πλανῆται in the Epistle of Jude 13 in the Light of the *First Book of Enoch*

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ABSTRACT: This article aims to elucidate the precise meaning of the expression ἀστέρες πλανῆται in the Epistle of Jude 13. The expression occurs within a series of metonymies (Jude 12–13) used by the author of the epistle to depict the wicked (ἀσεβείς) who are under critique. Commentators highlight the challenge of interpreting the expressions appearing in those passages due to their metaphorical nature and the vagueness of their contextual origins. The metaphonymy of ἀστέρες πλανῆται has been examined considering how metaphonymy is defined in cognitive linguistics. Firstly, the sense resulting from the use of substitution (metonymy) was analysed. Attention was then given to the possible metaphorical meanings of the metonymy. Particular focus was given to the mechanisms of metaphor production, as the expression bears the characteristics of both a general metaphor, derived from experience, and a contextual metaphor, produced for a specific discourse. To characterise the domain of the expression within a given discourse, the Epistle of Jude was analysed as the primary context. Additionally, the *First Book of Enoch* (*1 Enoch*) was examined as a potential intertext that could reveal the mechanism of figurative language production in the expression ἀστέρες πλανῆται, as well as its meaning. The starting point was the assumption that there is a dependency relationship between Jude and the *1 Enoch*. An analysis of the extant sources (Greek-language versions of *1 Enoch*) has led to the conclusion that it is not possible to demonstrate hypo- and hypertextual relationships for the expression ἀστέρες πλανῆται due to the lack of material evidence. An analysis of the meanings of the constituent expressions included in the metaphonymy in question, as well as of the contexts in *1 Enoch*, allows the conclusion that the authors of both texts and probably also the presumed primary recipients of the Epistle of Jude have a similar way of thinking and speaking. *1 Enoch* makes it possible to better define both the use of this expression by the author of Epistle of Jude and understand the mechanism of figurative language production significantly influenced by the context of apocalyptic ideology.

KEYWORDS: metaphonymy, ἀστέρες πλανῆται, deceive, Jude 13, *1 Enoch*, conceptualisation of metaphonymy, translation of metaphonymy

In Jude 12–13, there is a series of metaphorical statements used to describe those whom the author of the epistle refers to rather enigmatically as “these people” (v. 4: τινες ἄνθρωποι), “these” (repeatedly in the body of the epistle: οὗτοι), and specifically “the ungodly” (v. 4: ἀσεβείς), critically characterising their conduct in those passages. Last in this series is the

metaphorical expression¹ ἀστέρες πλανῆται, the translation of which poses some difficulties, despite it appearing straightforward.² This is reflected in the translations of the epistle. Translators typically choose one of the options implied by the possibilities of the Greek language, opting for either a neutral literal translation, such as “wandering stars,” or bringing out the negative connotations of the expression, like “roaming stars” or “erring stars.” This way they emphasise that the activity implicit in the meaning is random, variable, aimless, and inappropriate. The second choice of translators shows that this expression is treated as a stylistic metaphor, but its meaning is not fully explained.³

In Polish translations of the expression, for example, (whether taken from the original version: ἀστέρες πλανῆται or from the Vulgate: *sidera errantia*),⁴ one can observe a desire to convey the negative sense hidden in the expression, stemming primarily from the context of its use (the criticism of conduct prevalent in the Epistle of Jude). This is particularly evident in the translations that use “to err” and “to stray” derivations. By emphasising the effect of being diverted from the goal, the word “err” is more intensely negatively characterised than the word “wander,” which rather emphasises the chaotic, changeable but also aimless way of movement (thus also carrying negative associations).

One can also perceive the consistency in the non-translatibility of the sense of the whole expression, which is treated by the translators as a metaphor, with the assumption of a high clarity of its meaning. It is less significant that in some cases the originally occurring metonymy becomes a comparison since the whole expression remains a metaphor anyway. However, it seems that the metaphor is primarily seen as a stylistic device which belongs to the poetics of the text. This is probably the reason for it being preserved in the translations

1 Here, I understand the metaphorical expression as a phraseological compound, which in its entirety means something different than it is indicated by the original meaning of the words comprising the compound, and has a different meaning from the meaning produced by the combination of the elements.

2 It consists of two nouns grammatically remaining in a consensual relationship (nominative, masculine gender, plural), where πλανῆται (from πλανήτης – “wanderer,” “wandering,” “walking,” “erring”) occurs as an appendage in relation to ἀστέρες (from ἀστήρ – “star”). In Greek, the expression πλανήτες ἀστέρες was the name of a planet, that is, an object in the sky that moves and has no fixed place (opposite into ἀπλανής ἀστήρ).

3 In Greek, in the case of the words building the phraseological compound of interest here, the figurative sense occurred most often in connection with the active and passive voice of the verb πλανῶ. In active voice, it primarily meant forcing to wander, leading astray, forcing to err, and in the figurative sense, the verb was used to describe the action of misleading, diverting from the right topic, deceiving (both in intellectual and moral sense). In passive voice, on the other hand, the verb described the state of wandering, wandering around, erring, doing things chaotically, alternately. Metaphorically, the passive voice was used to describe the state of entanglement, being misled, being uncertain, wavering and having doubts. The pejorative figurative sense is also apparent in nouns like: πλάνη – “roaming,” “wandering,” “erring,” but also “digression,” “error”; and πλάνος as a noun for a person – “vagabond,” but also “deceiver”; and as an adjective – “misleading,” “unstable,” “nomadic.”

4 See, for example: Millennium Bible V: “stray stars” (gwiazdy zbłąkane); Warsaw Bible (Biblia Warszawska): “wandering stars” (błąkającymi się gwiazdami), Poznań Bible (Biblia Poznańska): “erroneous stars” (błędne gwiazdy); Paulist Bible (Biblia Paulistów): “are like stray stars” (są jak zbłąkane gwiazdy); Warsaw-Praga Bible (Biblia Warszawsko-Praska): “finally like stray stars” (wreszcie jak gwiazdy zbłąkane). In the 16th-century translations (despite different translation bases) – Brest Bible (Biblia Brzeska): “wandering stars” (gwiazdy błąkające się); Jacob Wujek Bible (Biblia Jakuba Wujka): “wandering stars” (gwiazdy błąkające się); Gdańsk Bible (Biblia Gdańska): “wandering stars” (gwiazdy błąkające się).

in a form that brings the recipient closer to its wording. For it is not apparent that the translators have sought to express deeper interpretations of the phrase and even carry over metaphorical uses of πλανήτης known from ancient and Hellenistic Greek (such as: to mislead, to deceive), which could result, for example, in a translation “stars pointing the wrong way” and would already be a form of the metaphor meaning interpretation. All this suggests that neither the background of this metaphor nor its specific production mechanism (in this case, the metaphor is obtained metonymically) have been particularly considered in previous Polish translations.

Ancient rhetorical theorists extensively explored both metaphor and metonymy, as well as their specific varieties such as synecdoche. Those linguistic phenomena were primarily examined in terms of tropes, with their properties as figures of thought (figures by substitution) receiving comparatively less attention.⁵ Understanding the substratum of metonymy and metaphor, that is, the factor which determined metonymic and metaphorical conceptualisation, has been particularly highlighted by research conducted on metonymy and metaphor within cognitive linguistics.⁶ This also applies to those intriguing cases in linguistic communication when the mechanisms responsible for the production of metonymy and metaphor are combined, resulting in metaphonymy.⁷ This is the case of the expression of interest here.

The purpose of this article is to analyse the background of metaphonymy of ἀστέρες πλανῆται, taking into account the understanding of metaphonymy in cognitive linguistics. Due to the complex structure of metaphonymy as a metaphor produced by the use of metonymy, several stages will be adopted in the analysis. First, the meaning produced by the metonymic substitution underlying the metaphonymy will be explained, together with what determines this meaning, the context, and the domains of its original functioning. In the next step, attention will be paid to the metaphorical sense of the expression and the basis for its construction, having regard to the mechanisms of conceptualisation and domains. The primary source for exploring the space of reference will be the Epistle of Jude as the primordial context of the domain of conceptualisation. A second source, in terms of a plausible intertext for the Epistle of Jude, will be the *First Book of Enoch* (*1 Enoch*), which can be considered an adequate background for learning to conceptualise the full meaning of the metaphonymy of interest in the Epistle of Jude.

5 See H. Lausberg, *Retoryka literacka. Podstawy wiedzy o literaturze* (Bydgoszcz: Homini 2002) 316–331, 480, 490.

6 A groundbreaking work that sparked scholarly discourse among linguists and communication theorists and yielded many new in-depth studies was G. Lakoff – M. Johnson, *Metaphors We Live By* (Chicago: University of Chicago Press 1980); A. Barcelona, “Introduction. The Cognitive Theory of Metaphor and Metonymy,” *Metaphor and Metonymy at the Crossroads. A Cognitive Perspective* (ed. A. Barcelona) (Berlin – New York: De Gruyter 2000) 1–28.

7 Cf. R. Dirven, “Metonymy and Metaphor: Different Mental Strategies of Conceptualization,” *Metaphor and Metonymy in Comparison and Contrast* (eds. R. Dirven – R. Pörring) (Berlin – New York: De Gruyter 2003) 75–111; L. Goossens, “Metaphonymy: The Interaction of Metaphor and Metonymy in Expressions for Linguistic Action,” *Cognitive Linguistics* 1/3 (1990) 323–340.

1. The Expression ἀστέρες πλανῆται in Jude 13 as Metaphonymy in the Light of Cognitive Science

1.1. The Metonymic Mechanism and Meaning of the Expression ἀστέρες πλανῆται

In the construction “They are [...], wandering/erring stars” (Ci są [...], gwiazdami blakającymi się/blądzącymi) (v. 12 and v. 13b), there is a metonymy, i.e. the stylistic trope of substitution in an epithet form. Instead of the name of the characterised group, “the ungodly” (ἀσεβείς), used at the beginning of the epistle, a substitute appears here. The purpose of this substitution should not be reduced to a mere ornamental function in the text. According to ancient rhetorical approaches, metonymy is founded on the adjacency of the substitute and the replaced item. To put it another way, one deals with metonymy when a word or expression is used in the sense of another phrase, but what is important – the word or expression used instead of the other one must remain in some semantic relationship with it. Those real relations between the two objects make it possible to legibly substitute, for example, a person with their work or the effects of their actions, or with their inherent qualities (flaws, advantages), as well as with attributes specific to them, for example, their function (toga, arms). It is also possible to use a symbol with already culturally established semantics (hand, crown – power, language – speech, sword – force, violence) as a substitute. Even more, this semantic tangency between metonymy and the concept it replaces can be seen in its specific variety, synecdoche, which is based on a quantitative relationship, when one can infer the whole through its part and vice versa.⁸

In the cognitivist view, metonymy is created within a domain (a domain is understood as a coherent conceptual area in the semantic space) or conceptual structure by conceptual links, colloquially linked to a word or expression, which are located in the same domain or idealised cognitive model (Idealized Cognitive Models [ICM] – cognitive models encompass the knowledge and concepts of specific domains, forming a network of conceptual relationships, forming part of a cultural model). This means that the transfer performed by metonymy allows, through this carrier (which is metonymic substitution), cognitive access to the target concept, which remains within the same domain or cognitive model.⁹ The preference used in verbal communication is the result of common physical or cultural experience and is linked to the natural tendency to distinguish and specify the message.¹⁰ Therefore, metonymy offers the possibility of a kind of semantic commentary in the message, of

⁸ Cf. Lausberg, *Retoryka literacka*, 324–328.

⁹ Cf. Lakoff – Johnson, *Metaphors We Live By*, 35–40; R.W. Gibbs, “Speaking and Thinking with Metonymy,” *Metonymy in Language and Thought* (eds. K.-U. Panther – G. Radden) (Amsterdam – Philadelphia, PA: Benjamins 1999) 73–75.

¹⁰ Cf. G. Radden – Z. Kövecses, “Towards a Theory of Metonymy,” *Metonymy in Language and Thought* (eds. K.-U. Panther – G. Radden) (Amsterdam – Philadelphia, PA: Benjamins 1999) 17–59; C. Paradis, “Metonymization. A Key Mechanism in Semantic Change,” *Defining Metonymy in Cognitive Linguistics. Towards a Consensus View* (eds. R. Benczes – A. Barcelona – E.J. Ruiz de Mendoza Ibáñez) (Amsterdam – Philadelphia, PA: Benjamins 2011) 81–82.

additional information revealing, for example, the speaker's attitude towards what they are communicating, or identifying an essential feature of the concept being described.

Given that metonymies are the material of semantic change and polysemy for the terms being substituted, one should consistently look for the substitution effect of ἀστέρες πλανῆται, as reducing it to a stylistic trope for the sake of avoiding weariness is definitely degrading. The very presence of metonymy in an utterance forces the recipient to look for meanings produced by the substitution which go beyond the basic semantics of the words used as a carrier. This demands recognition of the cognitive process, the invention that dictated the use of such a medium of expression.¹¹

Metonymies, even when treated solely as stylistic tropes, give the substituted concept a subtly different, novel meaning, typically with an easily discernible intention regarding its scope. Such a function of metonymy becomes even more apparent when viewed through the lens of cognitive linguistics, where it is elucidated that the referential functions of metonymy serve precisely to designate.¹² Thus, through substitutions, one can designate and pinpoint the elements defining the substituted concept that are most relevant at a given moment of communication.

Given the above, one can identify the link underlying the substitution of interest here. Since a particular group of people, referred to as “the ungodly” by the author, are called “wandering stars,” it means that the author, through this metonymy, defines them by referring specifically to their mode of action. And this is some specific way of acting, not just linked to some specific event. This can be seen when one juxtaposes this metonymy with the other terms in the series of its occurrence.¹³

Jude 12a: These are:
Jude 12b: blemishes on your love-feasts, while they feast with you without fear, feeding themselves
Jude 12c: waterless clouds carried along by the winds
Jude 12d: autumn trees without fruit, twice dead, uprooted
Jude 13a: wild waves of the sea, casting up the foam of their own shame
Jude 13b: wandering stars
Jude 13c: for whom the deepest darkness has been reserved forever

Based on the NRSV Catholic Edition (1989).

It is easy to see that only the term in Jude 12b is situationally restricted (“feast” – ἀγάπη). The other terms (12c, 12d, 13a, 13b), on the other hand, are generalised – that is, they refer

11 Cf. J. Herrero-Ruiz, “The Role of Metonymy in Complex Tropes: Cognitive Operations and Pragmatic Implication,” *Defining Metonymy in Cognitive Linguistics. Towards a Consensus View* (eds. R. Benczes – A. Barcelona – F.J. Ruiz de Mendoza Ibáñez) (Amsterdam – Philadelphia, PA: Benjamins 2011) 168.

12 Paradis, “Metonymization,” 81–82.

13 From a rhetorical point of view, there is a typical *definitio* by *distributio* here, hence the persuasive force of this passage is based on the meanings of the individual elements that make up a certain whole and only then are they able to fully affect the recipient.

to actions with repetitive or even permanent characteristics. And this is the case with many situations when they refer to a general attitude associated with ungodliness. At the same time, all these terms are restrictive (not only by situation or event, as in 12b), that is, they designate a particular mode of activity of the described persons. The purpose is to indicate the particular characteristic components of their attitude. This is done either by indicating their characteristic actions (12b, 13a, 13b) or by pointing to the effect of their actions (12b, 12c, 12d).¹⁴

It could be deliberated that there is a qualitative, personal-subjective, or personal-symbolic relationship between the terms “the ungodly” and “wandering stars.” Thus, it would be a type of metonymy ACTION FOR PERSON and, even better, SYMBOL (with an already culturally defined meaning) FOR PERSON. Thus, the term “wandering stars” provides a reference point to help organise one’s thinking about persons referred to this way. Through a whole series of substitutions, the author of the Epistle of Jude not only simply replaces the name previously given and avoids repetition “these are the ungodly,” but also separates individual elements of what characterises the group being criticised, which is ungodliness in this case. This way, the author defines ungodliness, showing what it consists of and what it is manifested in. Now, what mode of action is symbolised here by the metonymy of ἀστέρες πλανῆται?

Its substantiation for a contemporary audience is not so simple due to a different common consciousness. One can venture to say that the conceptualisation does not follow exactly the same thought mechanism underlying the expression. Clearly, however, the expression also relates the contemporary reader primarily to the activity of objects in the sky and the ways they are imagined and described. The sense of this metonymy may be based on the common human experience, especially of the people contemporary to this work, who observed phenomena in the night sky that looked like movement in an unpredictable direction, the falling and disappearance in the darkness of the night sky of objects they recognised as stars (such as comets, meteors). Those phenomena were treated as something that broke a certain observable order and constancy, not in the sense of immobility, but of repetitive changes that were seen as part of the cosmos. They include, for example, the movement of the Sun, the phases of the Moon, the place of constellations in the sky within a year, or the constancy of the place of stars within their constellations. It was easy to mythologise those phenomena, to bring them to life and to personify them in description, for example, with words such as “course,” “function,” “relations,” “humour,” “anger” and many others, and to transfer their names and the names of their modes of action to human behaviour. “Unusual,” unpredictable phenomena (wandering, straying, falling, disappearing stars), observable in the sky, were also easy to transfer to situations describing humans, their fate, actions, how they live, how they speak, especially since the association of religious

¹⁴ This is not a quantitative limitation, as in the case of synecdoche, but a qualitative one, which amounts to a specific activity. Cf. e.g. K. Seto, “Distinguishing Metonymy from Synecdoche,” *Metonymy in Language and Thought* (eds. K.-U. Panther – G. Radden) (Amsterdam – Philadelphia, PA: Benjamins 1999) 91–120.

beliefs with the influence of stars and planets on human fate was part of Mediterranean culture and it produced a whole range of symbolic attributions, both positive and negative.

The metonymy “wandering stars,” therefore, as well as the phrase that complements it (Jude 13c: “for whom blackest darkness has been reserved forever”), are produced through a process of symbolic conceptualisation of physical, universal experience. The basic meanings it brings are “moving along uncharted paths,” “unsteadiness,” “unpredictability,” “aimlessness,” “ephemerality,” “transience,” and a “quick end,” which are all descriptions of the “behaviour” of the said objects.

The literal sense implied by the expression ἀστέρες πλανῆται seems to be sufficiently comprehensible and clear also for the modern audience. A translation, therefore, preserving its metonymic basis (“wandering stars” or “erring stars”) is the best choice if we aim to convey the literal sense of this metonymy and the behaviour of the domain in which it is embedded. The problem, however, is that this way could be used to describe the observed actions of the ungodly, such as walking aimlessly, going off the beaten track, moving in a chaotic, volatile, unpredictable manner. The recipient of the Epistle of Jude is well aware that this is not what was the subject of such harsh criticism and assessment of the conduct of the ungodly. Also, these are not the actions that the author considers characteristic of the ungodly and defining of their ungodliness. By intuitively matching the image of the “wandering stars” to the ungodly thus named, the reader feels that some deeper sense is opened up, moving into a new realm of imagery and meaning. The substitution, therefore, also moves into another domain in which the conceptualisation of a new sense takes place. This metonymy, therefore, produces a metaphor, the existence of which is further clarified by the addition in the sentence following the metonymy: “for whom the deepest darkness has been reserved forever” (οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται), precisely by introducing terms beyond the first domain of conceptualisation, such as “forever” (αἰῶν) and “reserve” (τηρέω). Therefore, in fact, what can be found in Jude 13b is not a metonymy but a metaphonymy, which is a metaphor formed by means of metonymic substitution. This means that the sense of this metonymy is important for the ultimate meaning of the expression, but it does not close in on it; on the contrary, it opens up new semantic spaces from another domain or cognitive model.

1.2. The Mechanism of Conceptualisation and the Metaphorical Sense of ἀστέρες πλανῆται

The work of cognitive scientists continues the view of ancient rhetoricians regarding the proximity of metaphor and metonymy, highlighting the source of this affinity in a slightly different manner. Namely, both are seen as part of colloquial thinking and do not require any special linguistic-communicative specialisation for users to employ them, as they belong to the natural functions of linguistic communication.¹⁵ However, this does not imply,

¹⁵ Cf. Lakoff – Johnson, *Metaphors We Live By*, 3, 35; G. Lakoff, *Women, Fire and Dangerous Things. What Categories Reveal about the Mind* (Chicago: University of Chicago Press 1987) 77. Already in ancient rhetorical

according to their perspective, that they are identical phenomena. They are distinguished by different conceptualisation mechanisms and communicative functions. A metaphor creates a transfer to a new meaning by linking two different domains – source and target – between which there is a conceptual distance and demands from both the creator of the metaphor and the recipient a certain cognitive process and a common space where it will take place, mainly due to the possible subjectivisation of the context of metaphor use.¹⁶ Therefore, not every metaphor is universal. Metaphors based on spatial orientations and formed by references to parts and properties of the human body usually fall into this category. They are mainly used to discuss concepts, to quantify them, to comprehend phenomena, events, actions, feelings, to isolate, to distinguish one thing from another.¹⁷ They are thus metaphors derived from experience, which become the natural means of conceptual interpretation of the world when knowledge or perception from one conceptual domain is transferred to another.¹⁸

It is possible to place the metaphonymy of ἀστέρες πλανῆται in the category of metaphors derived from experience because, as indicated earlier, the metonymy underpinning it is exactly of this nature. The metaphorisation of the message contained in this expression allows understanding, in this case, of who and what are the ungodly being criticised in the Epistle of Jude, precisely by transferring the domain of metonymic substitution to the target domain, which includes concepts describing human behaviour, actions, motivations, modes of action, decision-making, influence on others, and so on. By producing an imaginal schema from contact with the world and transferring the produced possible description of perceptual experience to a new category from another conceptual domain that is being described – ungodliness – a new meaning is produced as a result of the transfer. The mechanism of metaphorical conceptualisation can be seen in ancient Greek culture when figurative sense was also attributed to the verb πλανᾶω (and other words within its semantic field).¹⁹ Stars and planets that had their place or their movements were constantly repetitive formed an ordered reality that could be used as a fixed point of reference, also for navigation. On the other hand, the objects that appeared unpredictably, moved in an unknown direction, faded away, were useless. They were deceptively reminiscent of stars, misleading, deceiving.

theories, a close relationship between metaphor and metonymy was recognised, since both create a relation between two concepts by replacing one name with another. At the same time, however, these phenomena were not equated, observing that metaphor is based on comparative similarity and the degree of analogy taking place determines its readability, while metonymy is based on semantic adjacency. Cf. Lausberg, *Retoryka literacka*, 316–327.

16 Cf. Dirven, “Metonymy and Metaphor,” 75–111.

17 Cf. Lakoff – Johnson, *Metaphors We Live By*, 24–27.

18 Cf. Lakoff – Johnson, *Metaphors We Live By*, 10–13; G. Pietrzak-Porwicz, “Metonimia w ujęciu kognitywnym,” *Prace Językoznawcze* 8 (2006) 32–33. It can be noted that cognitivism has reversed the perspective of looking at metaphor. Ancient rhetoric pointed out that the essential feature of metaphor is analogy, whereas cognitive science has pointed out that the search for similarity is inherent in human cognitive and communicative processes, and therefore, one uses constructs such as metaphor.

19 See footnote 3.

It is easy to move from a category that can be readily described by experiences of the physical world to an explanation of a category that is difficult to describe but which can be recognised as analogous. This description is metaphorically transferable to the domain of human behaviour. Some people take illusory actions that do not lead them to their goals. Thus, they err. They are unstable, fickle, unwilling to see the purpose and consequences of their decisions and their words. What they say and how they act is misleading to others. The metaphtonymy ἀστέρες πλανῆται, taken as a metaphor produced from experience, with the meaning contained therein, refers to the characteristics of ungodliness in Jude 13b, defining ungodliness primarily as an erroneous mindset related to personal deception and the misleading of others.

Therefore, it can be observed that translating only the metonymic substitution (“wandering stars”) is not the optimal translational choice, as it presupposes that the figurative sense will be inferred from it. This is not immediately evident, though it can be concluded. Translating metaphtonymy is more intricate than translating metonymic substitution. It requires that this figurative sense is initially correctly apprehended within the domains, primordial and target, discerned from the conceptualisation processes that stem from the combination of domains, and only then adequately conveyed to the thought processes characteristic of the language culture of translation. Word-semantic equivalence can be sufficient in the translation of metaphtonymy as long as there is a broad correspondence between the language of the basis and the language of the translation, taking into account the adequacy of the conceptualisation process, which is conditioned by culture, context of use, purpose.²⁰ However, such occurrences are rare. Therefore, the preferable translational choices in, for example, the case of Polish translations of this metaphtonymy in the Epistle of Jude should be those which, to some extent, convey its figurative sense – “erring stars” (“gwiazdy błędne”) direct the reader to the notion that the criticised ungodly are erring, while “erroneous stars” (“błędne gwiazdy”) implicitly suggests the idea of misleading, associated with their misrecognition and misattribution of their function.

Note, however, that treating metaphtonymy in this context as a type of universal metaphor does not elucidate the mechanism of its association with ungodliness and the ungodly critiqued in the Epistle of Jude. The conceptualisation of the metaphorical sense was undoubtedly influenced by the discourse in which it was employed. Its ultimate meaning, therefore, is contingent upon the context, which subjectivises and specifies that sense. It is legitimate to consider this metaphtonymy in a dynamic approach as a metaphor belonging to the specific discourse in which it was activated. Its meaning then strictly results from the conditions and purposes for which it was produced, and the context of its interpretation is crucial for its proper comprehension. It is, then, necessary to contextualise this discourse to accurately grasp this metaphtonymy within the discourse from which and for which it was conceptualised.

20 Cf. S. Jin – L. Zhengjun – T. Oakley, “Translating Metaphtonymy: Exploring Trainee Translators’ Translation Approaches and Underlying Factors,” *Frontiers in Psychology* 12 (2021) 2.

2. The Concretisation of the Conceptual Domain and the Process of Conceptualisation for the Metaphonymy of ἀστέρες πλανήται in Jude 13b

The creation of the metaphor ἀστέρες πλανήται by the author of the Epistle of Jude and its application to delineate the characteristics of the ungodly critiqued in the epistle can be viewed as a conceptual-artistic procedure that surpasses the metaphorical mechanisms of natural language. If the ungodly (ἀσεβείς) of the Epistle of Jude are those who themselves err and mislead others (ἀστέρες πλανήται), it becomes apparent that the conceptual-meaning structure is not merely the outcome of a simple transfer of metonymic substitution. The phrase ἀστέρες πλανήται originates from a different source than the figurative conceptualisation of experience. This, however, does not negate its potentially original source, as it actively contributes to shaping the metaphorical sense of the phrase by associating the meanings of “erring,” “moving towards an unknown destination,” and “misleading” people and their behaviour. Nonetheless, the semantic connections evident in the Epistle of Jude between ungodliness and erring, and misleading others necessitate an exploration of other factors responsible for conceptualising the sense resulting from this correlation.

The incorporation of a specified context in the conceptualisation process indicates that the metaphonymy under consideration operates as a structural metaphor, thus it is culturally rooted in reflecting the experiences of participants within a culture, while also influencing them by shaping new thought patterns. Factors that shape culture (such as shared ideas, value systems, social organisation, literature, educational systems, collective historical memory) are therefore integral elements in the process of conceptualising the metaphorical message and subsequently interpreting it.²¹ In structural metaphors, a concept with a highly organised semantic structure – in this instance, the phrase ἀστέρες πλανήται, already imbued with its metaphorical sense alongside a detailed context of use – imparts a structure to the new concept (ἀσεβείς), delineating its semantic boundaries within a given discourse. The domain of concepts describing human behaviour in the case of the Epistle of Jude was shaped by the religious sphere and the specific discourse of criticism framed within an eschatological perspective.

Relevant indicators activating metaphoricity in this case include the author’s and the audience’s familiar receptions of earlier texts or statements that were often, but not necessarily, produced in analogous contexts, which may influence the metaphorical nature of the language used in the discourse. Thus, the terminology associated with the verb πλανᾶω appears in the New Testament in contexts concerning false teachers and is clearly linked to the activity of deceiving, misleading others, leading them into evil (Matt 24:4–5; 1 Tim 4:1; 2 Tim 3:13; Rev 2:20), and it can be said that the New Testament authors share the use of this verb in its figurative sense with the authors of Greek secular literature. In Rev 1:20, on the other hand, the seven stars are identified with the angels of the seven churches, and the

21 Lakoff – Johnson, *Metaphors We Live By*, 56–58, 61–62, 68.

motif of falling stars in New Testament texts, associated with apocalyptic language, is a sign heralding the coming of God's judgement (Matt 24:29; Mark 13:25; Rev 6:13). Therefore, the eschatological context produces specific figurative and symbolic semantics for the word "star" (ἀστήρ), and it is legitimate to verify whether this affects the meaning of the metaphonymy of interest, just as the lexeme πλάν- much more often takes on figurative senses, and we see this influence on the meaning of the metaphonymy in Jude 13b. Thus, one can assume that the metaphonymy was based on the prior figurative senses of the constituent words and those played an important role in its conceptualisation.

In the case of the expression ἀστέρες πλανῆται, in Jude 13, the eschatological context is indicated by the addition of the sentence "for whom the blackest darkness has been reserved forever" and by the fact that the whole argument of the epistle is founded on the idea of God's impending judgment on the world. It is unequivocally confirmed by the passage that follows in the next two verses after the use of this metaphonymy. It contains a short ekphrasis of God's judgment on the world, which is believed to be a quotation from the *1 Enoch* (*1 En.* 1:9). The quotation from this work in the Epistle of Jude justifies the search for an explanation of the meaning of this metaphonymy in this very work. The presence of even a single quotation in the text (i.e. an "intertext") also allows one to search for a different nature of the relationship between the text under study and the potential source text. Jewish apocalyptic thought is an important context for defining the conceptual domain for the expression ἀστέρες πλανῆται. It often contains the theme of the control of objects in the heavens by angelic entities, while in some texts angels are referred to as stars. Such motifs can also be found in the corpus of the *1 Enoch* (18:14–15; 21:3; 80:1–3; 82–90).

When one assumes that this expression in the Epistle of Jude is a textual borrowing (not necessarily in the form of a literal quotation), the semantic scope of the metaphorical sense of this metaphonymy is broadened to encompass the meanings and contexts from which it was borrowed or upon which it was created, at least in its conceptualisation and activation by the author of the epistle. Indeed, it can also be presumed that the metaphorical sense was authorially generated with the expectation that it would be fully comprehended by the intended recipients, given the recognition of the discourse context and its integration within it.

2.1. The Epistle of Jude as a Primordial Discourse Context in Which the Metaphonymy of ἀστέρες πλανῆται Was Used

The author of the Epistle of Jude bases his argumentation to the addressees on a criticism of the ungodly, whose presence and actions in the community of believers he recognises as a serious threat, as made clear by explaining to the addressees the reason and purpose for writing the epistle (Jude 4). The adopted strategy of teaching the addressees indicates that, according to the author of the epistle, the addressees did not realise the danger threatening them because of the activities of those people in their midst, or at least to some extent, the addressees shared their behaviour and their views. The passage contained in vv. 12–13, which is the immediate context of the metaphonymy, is one element of the criticism of the

ungodly carried out throughout the epistle, the rhetorical purpose of which is to reveal the truth about them.

Several elements are important to understand the conceptualisation of this metaphonymy in the context of the Epistle of Jude. The most crucial is the sentence directly grammatically related to this metaphonymy: “for whom the blackest darkness has been reserved forever” (οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται). The relative pronoun “whom” οἷς (dativus pl. from οἱ – “who”) grammatically links the expression ἀστέρες πλανῆται to the content of this sentence, thus co-creating the semantics of the metaphonymy of interest. And, as demonstrated earlier, one could focus on the meaning resulting from the metonymic substitution of the image of “stars” (meteors, comets) disappearing in the darkness of the night sky and consider this sentence as a complement to the metonymy.²² The sentence, however, is in the form of a judgment that has already been passed. It is also linked to the subject “these” at the beginning of the whole syntactic construction, which is dissected in all metaphorical terms that make up this composition, built on metonymic substitution.

The semantic scope of this metaphonymy expands: “These are [the ungodly] = [...], ἀστέρες πλανῆται [those who themselves err and mislead others], for whom the blackest darkness has been reserved forever.”

The “deepest darkness” (ὁ ζόφος τοῦ σκότους) as a particular dwelling “place,” referring to the ungodly, could also be linked to such imagery of passing and judgement as can be seen in texts of Greek literature, for example in Homer, in *Odyssey* 20.356, in *Iliad* 21.56, in Aeschylus in *The Persians* 839, or Euripides in *Hippolytus* 1416, and many others.²³ Some commentators believe that this may also refer to darkness in the sense of being stuck in sin, moral decline, and avoiding the truth, analogous to what is found in John 3:19–21.²⁴ The quotation from *1 En.* 1:9, following the sentence of the judgment, recalling Enoch’s prophecy of God’s judgment on all ungodly sinners and the works of their ungodliness (Jude 14–15), quite unambiguously links the sense of the metaphonymy ἀστέρες πλανῆται and the semantically consistent image of darkness for eternity with it, to the context of God’s judgment and punishment. One can find such an image, for example, in *1 En.* 10:4–5, where the archangel Raphael is the executor of God’s judgment on Asael, and the punishment consists of being bound and cast into darkness and covered with darkness in the wilderness of Doudael, until the day of great judgment when Asael is cast into the fire. The author of the epistle does not explicitly cite this context, but the condensed form of the angels’ exemplum of v. 6, which presupposes knowledge of the content associated with this exemplum in the

22 Richard Bauckham (*Jude. 2 Peter* [WBC 50; Grand Rapids, MI: Zondervan 1983] 90) believes that the author of the epistle deliberately chose the less frequent motif of darkness over the image of the depths of fire as a symbol of eternal damnation, characteristic of *1 Enoch*, precisely because of its appropriateness with the star motif used earlier. However, “darkness,” “gloom” are also symbols associated with the punishment of the final judgment, both in canonical texts and apocryphal literature, e.g. Wis 17:21; Tob 4:10; 14:10; Matt 8:12; 22:13; 25:30 and *1 En.* 17:5; 63:6.

23 Cf. G.L. Green, *Jude and 2 Peter* (BECNT; Grand Rapids, MI: Baker Academic 2008) 98.

24 Cf. Green, *Jude and 2 Peter*, 99.

recipients of the epistle, allows to assume that here too these additional contexts will be triggered in the process of conceptualising the meaning of this metaphonymy.

The complementary phrase of 13c expands the meaning of this metaphonymy to include new elements that are to be seen as inherent in the attitude of those who may be called ἀστέρες πλανῆται. Thus, they are defined as those who are sinners and will be judged and punished in the last days.²⁵ Consequently, the concept of this metaphonymy can be understood as “sinners, erring and misleading others, who will be judged on the day of judgment and condemned to eternal darkness.” However, it is still not entirely clear what their sin consists of, what this erring and misleading of others is. How, then, is it defined and understood if it is linked to such an unambiguous and severe sentence?

In the context of the Epistle of Jude, this issue is helpful in understanding verse 6, where the author used an analogous construction of the sentence of judgment. It refers to angels. The author, reminding the addressees of the truth of the inevitability of God’s judgment, gives as one example (along with the destruction of Sodom and Gomorrah and the extermination of the rebellious during the wandering through the desert) the situation of the angels, misappropriating God’s designs and bound by eternal bonds in darkness, and preserved for judgment on the day of judgment.²⁶

Between these two passages, v. 6 and v. 13 b–c, there are many similarities.

Jude 6	13b–c
ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον the angels who did not keep their own position, but left their proper dwelling	ἀστέρες πλανῆται οἷς wandering stars for whom
εἰς κρίσιν μεγάλης ἡμέρας for the judgment of the great day	–
δεσμοῖς αἰδίοις eternal chains	εἰς αἰῶνα forever
ὑπὸ ζόφον in darkness	ὁ ζόφος τοῦ σκοτοῦς the deepest darkness
τετήρηκεν he has kept	τετήρηται has been reserved

25 In Jude 4, where the author of the epistle speaks of the ungodly for the first time, he reminds that they are “already saved” for judgment, so vv. 14–15 can be read as a picture of this judgment. Since the passage cited after *1 En.* 1:9 speaks of judgment on the ungodly, this structural-semantic bracket is particularly clear. Cf. A.M. Robinson, “The Enoch *Inclusio* in Jude: A New Structural Possibility,” *JGRChJ* 9 (2013) 196–212.

26 The author of the Epistle of Jude is most likely referring to the *Book of the Watchers* of *1 En.* 6–11, where the myth of the fallen angels, echoed in Gen 6:1–4, is developed. The sin of the angels in this text, depicted by the angels’ sexual relationships with women, actually expresses opposition to God. For more see H. Drawnel, “Knowledge Transmission in the Context of the Watchers’ Sexual Sin with the Women in *1 Enoch* 6–11,” *BibAn* 2 (2012) 123–151.

These can be seen in the use of the terms “keep” and “reserve” (in both cases, there is the perfectum form – as actions of the Lord, v. 6 τετήρηκεν; in the passive form, v. 13 τετήρηται),²⁷ in the use of the word “darkness” (ζόφος), which is part of the form of execution in both cases, and in the determination of time referring to eternity – the words αἰδίοις and αἰῶνα are synonymous. In v. 13c, there is no mention of the judgment of the Great Day, but it can be considered as a kind of obvious information that has been passed over in silence here, especially as it is developed through the quotation concerning God’s judgment on the world in the following verses (Jude 14–15).

The expression calling the ungodly ἀστέρες πλανῆται is not a metaphorical synonym for angels – the author of the Epistle of Jude does not equate those situations but sees a similarity in them. The conduct of the angels in this exemplum, incurring virtually identical punishment as that announced to the ungodly, thus illustrates the attitude of the ungodly expressed by ἀστέρες πλανῆται. Thus, wandering is to be understood here in terms of opposition to the Lord and His will and rejection of what is His intention. This introduces the connotation of conscious action. This high-level analogy with the angels embezzling from God, however, does not explain on the level of the text of the Epistle of Jude the second part of the metaphorical meaning of ἀστέρες πλανῆται – “misleading others.” Everything indicates that the author assumes that the audience has knowledge in this regard. Indeed, he does not elaborate on this point either in the first passage concerning angels or in the second, when he reminds us of the judgment of eternal darkness (Jude 13c).²⁸ It can be observed that the author of the Epistle of Jude relies on the agreement occurring between the audience and his train of thought as well as the way in which he draws conclusions and understands the stated premises in his enthymematic argumentation, precisely by sharing the process of conceptualising this metaphonymy and others used in the text of the epistle. Therefore, should the figurative scope, referring to misleading others, be eliminated from the semantic field of ἀστέρες πλανῆται, or do the other sources shared by the author of the epistle and the primitive addressees refine the semantic scope of this metaphonymy as a structural metaphor?

2.2. The *First Book of Enoch* as an Intertext for the Epistle of Jude and a Potential Witness or Source for the Process of Conceptualising the Metaphonymy of ἀστέρες πλανῆται

The most legitimate question is whether the expression ἀστέρες πλανῆται was taken directly from the *1 Enoch*, a work quoted by the author of the Epistle of Jude, in a context closely related to that expression. Indeed, there is no such expression in the biblical texts, although words which are components of this expression occur repeatedly, both in literal meanings

27 The theophany of the Lord coming to judgment in *1 En.* 1:9 in the Epistle of Jude is interpreted Christologically. The author of the Epistle of Jude would relate the quoted description of the judgement to the parousia of Christ and the judgement then to come. Cf. C.D. Osburn, “The Christological Use of 1 Enoch 1.9 in Jude 14–15,” *NTS* 23 (1977) 334–341.

28 Cf. D. Senior – D.J. Harrington, *1 Peter, Jude and 2 Peter* (SP 15; Collegeville, MN: Liturgical Press 2003) 196.

and in their possible figurative senses. It is not possible to answer conclusively whether the expression ἀστέρες πλανῆται was used as a phraseologism in the *1 Enoch*, or whether it occurred once as a metaphor in some specific context and was borrowed by the author of the Epistle of Jude entirely from the Greek-language version, perhaps also in the figurative sense it assumed in this potential source text. In the preserved Greek-language fragments of the *1 Enoch*, such an expression is not found.²⁹ Given some of the ambiguities appearing in the quotation of *1 En.* 1:9 in Jude 14–15, they suggest that the author of the Epistle of Jude may have used an Aramaic version of the text, producing his own translation into Greek. It can also be assumed that the expression ἀστέρες πλανῆται may have been original to the author, or it could have been created in the Greek-language version through a translation of the expression from Aramaic.³⁰ Unfortunately, the fragmentary nature of the Aramaic texts also makes it impossible to resolve this question. Thus, unlike the quoted passage, the expression ἀστέρες πλανῆται cannot be spoken of in terms of dependence on *1 Enoch* or borrowing and conscious recontextualisation. This leaves open the possibility of analysing the similarities or differences of those *1 Enoch* passages where the individual words comprising the phrase occur.

The words that make up the expression ἀστέρες πλανῆται in the extant Greek fragments of the *1 Enoch* occur independently. Most often they take on a figurative sense. In the first case (ἀστήρ), they are usually noun forms, sometimes used in the function of metonymies of angelic entities (e.g. *1 En.* 68–69). In the second case, on the other hand, they are already various derivatives from the lexeme πλαν-, mainly in verb forms, most often used in a figurative sense (“to deceive”). In the *Epistle of Enoch* (*1 En.* 92–105), the very frequent verb πλανᾶω and its derivative forms are mostly used in the sense of deceiving, leading into evil, and in the Ethiopian manuscripts it is replaced by the semantically related verb *ras’a*, meaning “making others wicked.”³¹

Therefore, the search for possible sources is based on the text transmitted in the Ethiopian version while the adequacy of the words and their forms cannot be an indicator of

29 The performed analysis of the preserved Greek-language fragments does not confirm the presence of such an expression as a whole. Obviously, this does not mean that it could not have been found in the work. However, only about 30% of the *First Book of Enoch* has survived in Greek, and it is recognised that those were translations from Aramaic. The Greek-language version is preserved in several manuscripts, including the *Codex Panopolitanus* from around the 8th century (which contains much of the *Book of the Watchers*), the chronography of George Synkellos (*Eklogē chronografias*) from the early 9th century (containing passages from the *Book of the Watchers*), the Chester Beatty – Michigan Papyrus from the 4th century (containing a substantial portion from the *Epistle of Enoch*), *Papyrus Oxyrhynchus* 2069 from the 4th century (containing short, residual fragments recognised as part of the *Book of the Luminaries* and the *Animal Apocalypse*), and *Codex Vaticanus* 1809 from around the 11th century (transmitting a fragment from the *Epistle of Enoch*). See M. Black (ed.), *Apocalypsis Henochi Graece* (PVTG 4, Leiden: Brill 1970) 7–9; E. Isaac, “1 (Ethiopic Apocalypse of) Enoch. A New Translation and Introduction,” *The Old Testament Pseudepigrapha. I. Apocalyptic Literature and Testaments* (ed. J.H. Charlesworth) (New York – London: Doubleday 1983) 6; G.W.E. Nickelsburg, *A Commentary on the Book of 1 Enoch. I. Chapters 1–36; 81–108* (Minneapolis, MN: Fortress 2001) 12–14.

30 Cf. P.H. Davids, *The Letters 2 Peter and Jude* (Grand Rapids, MI: Eerdmans 2006) 77–80.

31 See G.W.E. Nickelsburg, “Enoch 97–104: A Study of the Greek and Ethiopic Texts,” *Armenian and Biblical Studies* (ed. M.E. Stone) (Sion Supplements 1; Jerusalem: St James Press 1976) 99.

the borrowing of the expression. Thus, the search is based on similarities of content and concept falling within the meaning and immediate context of these terms. This means that the *1 Enoch* can be treated in terms of an intertext for the Epistle of Jude made plausible by borrowing in the form of a quotation (in Jude 14–15), but above all in a broader sense, especially for the expression ἀστέρες πλανῆται.³² This work can be seen as a potential intertext, in the sense of a co-text, that is, a work that grew within the same culture and is based on apocalyptic religious language. This is all the more so since there is evidence of the connections between Jewish apocalyptic and early Christian literature.³³ The *1 Enoch* thus, can be a carrier for the concepts, modes of thought and expression used by both the author of the Epistle of Jude and the addressees of his epistle, which are relevant to the Epistle of Jude. Thus, the *1 Enoch* is useful for discovering the process of conceptualising the metaphorical sense inherent in the expression ἀστέρες πλανῆται, whether or not there is material evidence of borrowing or conscious reference to this expression in *1 Enoch*.

One of the texts in which parallels of the concept and construction of the Jude 12–13 verses have been noticed is a passage from the beginning of *1 En.* 2:1–5:6.³⁴ The text refers to the order of the created world, where all creatures have a determined place and task. The description resembles the narrative composition concerning the creation of the world in Gen 1:1–31. The structure is rhythmised by repeated exhortations to look at the various works of creation, which are shown as unchanging, continuing in the order given to them (*1 En.* 2:1–5:2). It begins with a call to look at the sky, where the “lights” do not change their course or the rules that govern them, then at the earth, the waters, the clouds and the rains. Then, it is calling to look at the trees, withering in autumn and shedding their leaves, the seasons and the phenomena associated with them, such as the heat of the sun and the

32 The study of the phenomenon of intertextuality in language, literature and culture has resulted in a number of theories and studies analysing the relationships between texts, including cultural texts. Accordingly, one theory describing the relationship between texts is Gérard Genette’s model, developed in French structuralism. This model is the aftermath of previous works, by Mikhail Bakhtin, who drew attention to the phenomena of dialogicity in literature, and by Julia Kristeva, who described intertextuality as being, consciously and unconsciously for the author, influenced by prior texts. In Genette’s model, one of the elements of intertextual relations is intertextuality (along with metatextuality, paratextuality, architextuality), defined by him in a narrower sense, mainly as the presence of a text (primarily in the form of a quotation) in another text, i.e. intertextuality treated in terms of conscious use, planned reference to another text (while this quotation need not be disclosed by the author) and the dependence of the hypertext (secondary text) on the hypotext (source text). Based on this theory, the quotation from *1 En.* 1:9 appearing in the Epistle of Jude (14–15) indicates that this passage is a hypertext for the author of the Epistle of Jude. The differences that occur between the extant Greek-language version of *1 En.* 1:9 and Jude 14–15, may indicate some conscious processing or may be the result of using a different textual version. The issues of these relationships have already received considerable attention in exegetical studies of the Epistle of Jude. In the case of the expression ἀστέρες πλανῆται, however, it is not possible, with the present preservation of the source texts, to demonstrate the typical hypo- and hypertextual relations between *1 Enoch* and Jude 13. The application of Genette’s model of intertextuality is therefore not useful in this case.

33 Cf. M. A. Knibb, “Christian Adoption and Transmission of Jewish Pseudepigrapha: The Case of *1 Enoch*,” *JSJ* 32 (2001) 396–415.

34 F. Spitta, *Der zweite Brief des Petrus und der Brief des Judas* (Halle: Waisenhaus 1885) 396.

bearing of fruit by the trees. This ekphrasis is concluded with the formula: “And his works come to pass from year to year, and they all carry out their works for him, and their works do not alter, but they all carry out his word.” (*1 En.* 5:2).³⁵

This passage is preceded by the text (*1 En.* 1:9), which the author of the Epistle of Jude quotes in 14–15. It shows God coming with myriads saints to carry out judgment and destroy sinners. In this context, the remainder of the text is clear, pointing to those disobeying the Law of God, perverting it with their impure mouths and to those uttering words of pride before the majesty of God’s authority, who have violated the order He has established (*1 En.* 5:4). They are in contrast to the rest of creation, fulfilling their tasks according to God’s intention (5:3). Therefore, the punishment of eternal damnation and lack of peace is foretold to them.

The ekphrasis of the order of the created world from this passage is reminiscent of the composition of the figure of accumulation in Jude 12–13, where one can find similar motifs and an idea referring to the basic spheres of the order of creation: the air – “waterless clouds,” the earth – “fruitless trees,” the waters – “wild waves of the sea,” the sky – “wandering stars.” However, compared to the text of *1 En.* 2:1–5:3, the text of Jude 12–13 presents a contradiction and is therefore composed antithetically to this potential pattern. All four manifestations of the attitude of the ungodly (including the expression ἀστέρες πλανῆται) are presented as distorting God’s design for creation. This contrast can be seen as a deliberate device if we consider this passage as a potential model for the composition of the passus in Jude 12–13.³⁶ To be able to understand the amplification revealing how the ungodly deny the truth of the goodness of God’s creation, the recipient doesn’t need to have a good knowledge of this passage from the 1 Enoch. A general understanding of the concept of God as Creator, creating only good things, and of the created world as God’s work, is sufficient to see in the metaphorical description of the ungodly incompatibility of the attitude they present with this concept.

The ἀστέρες πλανῆται of Jude 13b in this context can be seen as equivalent to those who broke the Law of God, departed from the path of God’s rules by following their own rules and uttered words of pride against God (*1 En.* 5:4). This corresponds well to the author’s introductory explanations (Jude 4), where he characterises the ungodly as opposing God’s authority. To a lesser extent, the whole of *1 En.* 2:1–5:6 influences the clarification of the specification of guilt behind the term ἀστέρες πλανῆται. The strongest contrast, helpful in understanding the conceptualisation of the meaning of this metaphonymy, is provided by *1 En.* 2:1, showing “how they [the works of heaven] do not alter their paths; and the luminaries of heaven, that they all rise and set, each one ordered in its appointed time; and they

35 All quotations from the *1 Enoch* are from Nickelsburg, *A Commentary on the Book of 1 Enoch*. I. and G.W.E. Nickelsburg – J.C. VanderKam, *A Commentary on the Book of 1 Enoch*. II. Chapters 37–82 (Minneapolis, MN: Fortress 2012).

36 A different view is taken by Peter H. Davids (*The Letters 2 Peter and Jude*, 72), who argues that references to the order of creation are so frequent in *1 Enoch* that this passage can hardly be considered an inspiration for the author of the Epistle of Jude, especially since it portrays the ungodly negatively rather than positively.

appear on their feasts and do not transgress their own appointed order,” which the ἀστῆρες πλανῆται contradict.

The concept of the order of the “lights,” their movements and their God-given tasks, and in addition the idea of the responsibility entrusted to the angels to maintain this given order, is also contained in the *Book of the Luminaries* (1 En. 72–82), which furthermore also shows the catastrophic consequences of the disruption of God’s order.

The text, from the 1 Enoch, in which one sees the most parallels to the passus from Jude 13 is precisely the passage from this part of the *Corpus Henochicum*.³⁷ The passage 1 En. 80:2–8 is structurally included in the *Book of the Luminaries* 72–82.³⁸ It is a work with astronomical content given mainly in the form of narrative and description, somewhat resembling a textbook, explaining the basic principles of the universe. Uriel reveals to Enoch the divine order of the luminous celestial bodies (Sun and Moon), gives the two calendars and explains the correlations of this order with physical phenomena on Earth, such as the variation of seasons, winds, rains and related crops. The passage 80:2–8, on the other hand, has a distinctly apocalyptic sense, revealing what will happen “in the days of the sinners” and “in those times,” concluding with an eschatological prediction of punishment and doom for those who have gone astray.³⁹

One can consider this passage as one of the most important sources for the conceptualisation of the metaphonymy of ἀστῆρες πλανῆται for the author of the Epistle of Jude.

The angel Uriel, whom the Lord has made responsible for all the lights in the sky (1 En. 75:3) explains to Enoch (80:1) that the order of the world has been shown to him and that he has seen the commanders of the stars of the sky, their tasks, their time of action (this showing takes place in the earlier parts of the *Book of the Luminaries*). This refers to the earlier chapters, where the harmony of the interaction of the commanders of the stars managing the order of the created world is presented (75:1–3). Their responsible performance of their assigned tasks ensures harmony in all spheres. Uriel then outlines to Enoch (from 80:2) a vision of the future “in the days of the sinners” that is starkly contrasted with the earlier harmony. The entirety of this eschatological vision can be put down to the fact that the designated order is completely disrupted. The narrative is led in three stages. It is schematised by time intervals, to which images of progressive destruction correspond:⁴⁰

37 Cf. Bauckham, *Jude. 2 Peter*, 90; C.D. Osburn, “1 Enoch 80:2–8 (67:5–7) and Jude 12–13,” *CBQ* 47 (1985) 296–303 (the author focuses, however, on demonstrating the connections between this text from *1 Enoch* and the third metaphor from Jude 13a); Green, *Jude and 2 Peter*, 99.

38 This passage is considered by some scholars to be an interpolation and sees a break in unity, mainly because in 80:2 a description of the time of the sinners begins, incompatible with the earlier text. A polemical discussion is provided by J.C. VanderKam, “1 Enoch 80 within the Book of the Luminaries,” *From 4QMMT to Resurrection* (eds. F. García Martínez – A. Steudel – E. Tigchelaar) (STDJ 61; Leiden: Brill 2006) 335–341.

39 J.J. Collins, “The Jewish Apocalypses,” *Apocalypse. The Morphology of Genre* (ed. J.J. Collins) (Semeia 14; Missoula, MT: Scholars Press 1979) 22–23, places the entire *Book of Astronomy* within the criteria of Jewish apocalypticism.

40 Cf. VanderKam, “1 Enoch 80,” 342–343.

in the days of the sinners (80:2)	meteorological and agricultural changes (80:2–3)
in those times (80:3)	disruption of the order of movement of the celestial bodies (80:4–6)
in those days (80:5)	the loss of people's knowledge of the truth (80:7–8)

First, the shattered order is shown, the effects of which are evident in the physical world – shorter days, delayed sowing, lack of rain, delayed crops and crop scarcity. Another spectacular image is the description of a change in the behaviour of the Moon, which appears in a different place (“on the extremity of the great chariot”) and shines brighter on the western side.⁴¹ This can be understood to mean that it is not only the place and time of the Moon's appearance that is shaken but also the way it acts, which requires interaction with the Sun, when, as the Sun rises, the Moon's light on its west side fades. Here, the author shows the apparent opposite – the shining Moon. The author goes on to show how all this raises consequences for the rest of the order: “and many commanders of the stars shall transgress the order,” causing changes in the alignment, movement of the celestial bodies and the timing of their appearances. The consequences of this are extremely serious, as people recognise the stars as gods, bringing misfortune and doom upon mankind.

It is the lack of proper knowledge, ignorance or abandonment of the truth about the rules of God's created world that causes idolatry. An important role in the occurrence of this state is played by sinners, whom the author speaks of at the beginning, in *1 En.* 80:2, showing that this is their time of action. It is the sin of sinners that causes the entire order of the created universe to be disrupted.⁴² This narrative does not seem to be about showing the chronological sequence of these processes. Rather, they overlap and imply each other. It is a way of narrating to visualise the holistic reach of evil that affects the whole of creation, but at the same time, through the experience of the physical world, it helps to understand the processes of spiritual nature. Sinners have a false understanding of the created world, including themselves, their place, and their actions. This causes evil to multiply, also by attracting others to their path. This mechanism is shown precisely through an inverted picture of the human experience of the world order. It may be noted that in this text, there is an analogous process of conceptualising the metaphorical description of the time and end of sinners, as in the case of the Epistle of Jude, by building experiential and structural metaphors.

Attention should also be paid to the elements relevant in this passage for discovering the mechanism of conceptualising the metaphonymy of ἀστέρες πλανῆται.

The first, relating to the metonymic substitution used in the Epistle of Jude, is the image in *1 En.* 80:4–6, showing the destructive chaos caused by the erroneous movements of the celestial bodies. The most supportive content, novel compared to what could be discerned

⁴¹ This statement about the Moon shining brighter causes commentators a lot of problems because it is not easy to understand. Cf. Nickelsburg – VanderKam, *A Commentary on the Book of 1 Enoch*, II, 526.

⁴² Cf. Nickelsburg – VanderKam, *A Commentary on the Book of 1 Enoch*, II, 529.

earlier from this expression, is the extent of this shattered order. It implies an understanding of the action of the ἀστέρες πλανῆται as an attitude and behaviour that does not affect them alone but affects everyone around them and the entire created world. This is very helpful in understanding what the author of Jude wanted to express by using this metaphonymy, when he adopted the figurative meaning of the expression. The ungodly, in establishing their own rules of world order, are in reality ensnared in falsehood and, if they are convinced of the rightness of their views – they err. Their false views and conduct, presented as truth, deceive others, analogous to the image of the disrupted order of the Moon's movement, which sets off a whole chain reaction of destruction of the created world.

Another element from this narrative, important for conceptualising the meaning of this metaphonymy, is the leadership role assigned to the angels responsible for maintaining the order established by the Creator, who go astray in the course of their service (*1 En.* 80:6). In fact, this may mean that the author of the Epistle of Jude perceived the ungodly criticised in the epistle as those who were entrusted with the responsibility in the community of believers to uphold the laws established by God and whose decisions, views, teaching, conduct should fully follow God's design. Otherwise, this results in the departure from God not only of those who lead in falsehood but also of those who have been entrusted with their responsibility. Such a sense may be reinforced by the fact that an analogous problem is continued in *The Dream Visions* (*1 En.* 83–90). The mindset presented may thus have been a significant factor in the process of conceptualising the metaphorical meaning of the metaphonymy of interest here.

Another supporting factor may be the formulation of the spiritual implications in *1 En.* 80:7: “and take them to be gods.” This may suggest that the historical subtext of the criticised sins of the ἀσεβείς, as ἀστέρες πλανῆται, was some form of religious syncretism, associated with star worship, enticing other believers into their beliefs and practices, diverting them from the true teachings and faith that were passed down to them (Jude 3). It can also be understood more universally. Not in the sense of some specific worship of the celestial bodies, but of going with those who are deemed credible, representing God's order. The recognition of the stars as gods in *1 En.* 80:7 is treated as the result of sin, a falsehood that was not recognised. The star commanders do not recognise the violation of God's order in the Moon shining brightly in the west. On the contrary, this phenomenon is recognised as a new rule set by the Creator, and therefore the serving commanders of the stars act according to it, thus contributing to the destruction of creation. Ἀστέρες πλανῆται, therefore, could be understood as those who take over the role of God in establishing their own order, and they begin to be treated as those who are entitled to make the rules of the world. Obedience, the choice of rules established by them, is at the same time an expression of siding with their creators, and thus becomes a turning away from the One True Creator and Lawgiver. The result, therefore, is idolatry.

In *1 En.* 80:2–8, the reason for annihilation is the breaking by sinners of existing rules given by the Creator to all creation, causing negative consequences for the entire created world, and most clearly manifested in the rampant idolatry of people, misled and

worshipping creatures instead of their Creator. The punishment of annihilation for the sinners who are the cause of the destruction that is to take place “in those days” is thus the necessary response of God, who does not condone the expanding evil and destruction of creation.

The text of *1 En.* 80:2–8 allows recognising in the metaphonymy ἀστέρες πλανῆται, from Jude 13b, as “deceiving stars” or “leading astray stars.” They are sinners, rejecting the authority of Jesus Christ (Jude 4), establishing their own rules and ordering the world according to their design, who are convinced of the rightness. They are those who live in falsehood and deceive others, leading them into idolatry. Their sin transcends themselves, contributing to the destruction of God’s work, and therefore their action calls for the indispensable intervention of God – judgment and appropriate punishment (“for whom the blackest darkness has been reserved forever”), which is the remedy to prevent the destruction of God’s work and, at the same time, leading to liberation from the evil that destroys that work.

Conclusions

The analyses performed to discover the meaning contained and implied by the expression ἀστέρες πλανῆται in Jude 13 lead to several important conclusions.

The use of the theory of cognitive metaphor, developed in the field of cognitive linguistics, makes it possible to go beyond the literal sense of this expression and to discover the production mechanisms of the expression meaning and its semantic carrying capacity. The conceptualisation (creation and recognition of meaning) of this expression is part of the concrete discourse of seeing and evaluating the existing reality and its elements, including human behaviour and attitudes, in an eschatological perspective that considers the meaning of existence for the sake of purpose. A perspective that is closely linked to a particular concept of the existence of the world understood in terms of God’s created work, with a theology of creation and redemption.

The expression ἀστέρες πλανῆται, in its primary communicative function, serves as a metonymy, replacing the term ἀσεβείς “ungodly,” and as such, it performs a significant specifying function defining a particular characteristic, defining the ungodly individuals or the attitude of ungodliness. It is a metonymy formed from the observation of the physical world, whereby the unrefined movement of luminous objects across the sky is used to describe the actions of ungodly individuals. Even in its basic metonymic function, the expression carries negative connotations, suggesting a sense of chaos, unpredictability, and aimlessness, which are then transferred to the attitude of ungodliness, characterising it in a narrower scope that focuses on describing the modes of activity of ungodly people.

The context of the use of this metonymy leads one to perceive the deeper meaning produced by this substitution, which evolves into a metaphor. As a metaphonymy, the expression has a much broader semantic scope, resulting from the transfer of the underlying sense

to another domain, defining the metonymic sense at a different level of meaning. Two cognitive processes underlie the mechanism of conceptualisation. One of them is a figurative sense, derived from experience (there are objects in the sky that resemble “false” stars, behaving unpredictably and misleading observers), which enables the expansion of the semantic field of “being ungodly” with an even more evaluative description, signifying ungodly actions as morally wrong and misleading to others. The second process, however, is linked to structuration, generating a subjective sense, in terms of being associated with specific discourse, co-defining the target concept, which in this case is “being ungodly,” signifying opposition to God and His intentions.

The primary context for discovering the mechanisms of conceptualisation is first and foremost the test case for the use of metaphonymy, namely the Epistle of Jude, followed by the 1 Enoch, recognised as one of the most relevant co-texts expressing the ideas of the discourse in which and for which the meaning of the metaphonymy ἀστέρες πλανῆται, used in the Epistle of Jude, was produced.

The meaning, which clarifies the context of the Epistle of Jude, is to define what is meant by “wandering,” “being mistaken,” that is, the actions and state associated with an attitude of ungodliness. It is clearly conceived in this context in terms of opposition to God, rejection of his creative vision of the world and of man and usurpation of God’s power for himself, expressed in assuming the role of the giver of laws, rules and absolute interpreter of reality. A volitional factor is thus added here. Therefore, “erring” is linked to active and conscious attitudes and actions. At the same time, none of the ranges of meaning recognised in other mechanisms of meaning production (metaphor from experience) disappear. The context of the Epistle of Jude indicates that the mistake of the ungodly is that they do not realise the purpose that is given by virtue of being God’s creation. They are a people who do not recognise their dependence on God. In addition to this, there is also the sense derived from the eschatological perspective, which makes it possible to understand that this is a conduct that will be condemned and that those who are stuck in such an error will be doomed. Conceptualising the sense of this meaning of the phrase ἀστέρες πλανῆται has strong associations with the ways of thinking visible in 1 Enoch. The author of the Epistle of Jude quotes the fragment regarding God’s judgment from this work and clearly associates the images of God’s judgment and punishment with those he refers to in his letter as ἀστέρες πλανῆται. The lack of material testimony attesting to the Epistle of Jude’s author’s dependence on the use of the expression ἀστέρες πλανῆται in the *1 Enoch* does not mean that the work, in this case, is not useful for discovering the deeper meaning of the metaphor behind the expression. The *1 Enoch* specifically allows one to grasp what lies behind the figurative meaning of misleading others and how this aspect of meaning was understood, at least in certain aspects. Above all, the concept could be understood as a condition resulting from sin, that is, opposition to God’s laws and principles and His authority over the world He created, which is a choice of falsity. In this context, an important feature is highlighted – the dynamic link between erring (sinfulness) and misleading others, which is shown as an irreversible consequence of the sinfulness of the ungodly. Deceiving others is thus the essential content of

the concept behind ἀστέρες πλανῆται. It is identical to leading others into sin and, in fact, inducing others to reject God. Moreover, this deception is not reduced to verbal activity; on the contrary, it is also expressed in actions which, if maintained, necessarily lead to a perpetuated attitude of veiled hypocrisy, and for others, it becomes a reason to enter into sin.

These analyses lead to the observation that the translation of this metaphonymy involves difficult choices. To a limited extent, the literal translation “wandering stars” conveys the depth of meaning of the term ἀστέρες πλανῆται to a contemporary reader of the Epistle of Jude. The translation “deceiving stars” (in Polish “gwiazdy zwodzące”) can be considered far more adequate, reflecting this most important sense produced in the mechanism of structural conceptualisation, which can be perceived and understood more fully thanks to the inclusion of the *1 Enoch* as an important point of reference, a source that allows us to discover the mechanisms of connection between the domain of description of the physical world and the domain of description of the human spiritual sphere in the apocalyptic discourse.

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