

UDC 303.02

**THE AUTHOR AS UNIFYING ELEMENT
OF THE TEXT IN MEDIEVAL TRAVEL WRITING**

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The author of the article deals with the issue of authorship in medieval travel writing. There is also an explanation why travel narrative such as "The book of knowledge" is particularly well-suited context in which to examine this issue.

In the medieval geographical treatises there are main characteristics, which help to identify fictitiousness of the texts and separate the itineraries (Iohannes de Plano Carpini, Guillaume de Rubrouck, Marco Polo) from the imaginary travels (John Mandeville). Nevertheless there are texts, in which real facts are contiguous with fictitious information. One of these works is the Spanish geographical treatise of the XIV century "The book of knowledge". This unrenowned sourcedemonstrates a particularly acute awareness of the ability of an individual human being to affect the dominantthinking of an age through the representation of individual experience. There are ways in which Castilian authors expressed increasingly what might be called intellectual ownership of their own texts through the centuries between the first literary texts in Spanish and the fifteenth century.

The evolution of attitudes toward writing and reading, andtravel writing specifically, provided a sphere of action for individuals. We don't know the motivations for the voyage that inspired the composition of "The book of knowledge", but we can see the results that are connected with the geographical data of the treatise. The first isthe expedition with the intention of conquering the Canary Islands headed by Jean de Béthencourt in early May 1402.The chronicle of Béthencourt'sactual and intended activities is entitled "Le Canarien", composed by Pierre Bontier and Jean LeVerrier, both priests. In their discussion of the expedition's exploration of African territory, the authors wrote of the reliance on "The book of knowledge" for geographical data[1, p. xvii].The other fifteenth-century explorer notably Henry the Navigator proposed to undertake a journey in 1420 whose objectives were essentially the same as those proposed by his French predecessors. Peter Russell reflects on the similarities between these two ventures and concludes that the Portuguese prince may have read a translation of "Le Canarien", and decided to attempt the exploration of Africa based upon what he had learned [2, p. 263].So it is evident, that Henry the Navigator was influenced in an indirect manner by the information from"The book of knowledge". Another wave of studying ofthis medieval treatise is connected with the nineteenth-century editor of the bookand early investigatorMarcos Jimenez de la Espada, who was sure that the author of "The book of knowledge" provided firsthand information [3]. That had scientific repercussions: Marcos Jimenez de la Espadawas reproached strongly by some of his contemporaries and defended by others.Since then "The book of knowledge" have been studied by researches of different fields.

In his study of world historiography in medieval Spain, Juan Carlos Conde quotes a paragraph from Paul Ricoeur in which Ricoeur makes two observations that are especially relevant to a work such as"The book of knowledge". The first is essentially that the Spanish word "historia" conveys the sense of both the English terms "history" and "story."Ricoeur's second comment, closely related to the first, is that the word means "tantohistoriamrerumgestarumcomolas res gestasmismas, tanto la narraciónhistóricacomolos hechos y acontecimientos" [4, p. 174]. Conde takes this argument a step further, recalling that "Hegel afirmaque la historia noexistesi no esrelatada" [4, p. 174]. Conde also points out the degree to which classical historians tended to emphasize concrete verifiable facts,and above all facts that were verified by having been observed at first hand by the historians themselves.Conde draws a sharp contrast between this approach and the one favored by Spanish medieval historiographers, for whom the history "es vistadesdeunaperspectiva global, totalizadora, ecuménica" [4, p. 179 – 180].

The author of "The book of knowledge" is writing from a more universal perspective, so that even in such an intensely personal story as a travel narrative the protagonist is almost invisible. In technique, at least, he resembles those medieval historians to whom Conde makes reference. On the one hand the author of the medieval treatise doesn't center his narrativearound his own experiences, but on the other handmakes thisfact obvious almost in every paragraph of his text using the verbs of travelling in first person singular. And of course, while talking to the reader he uses imperative mood of the verb to know, which builds a certain connection between the author and readers.His story-telling vocabulary is limited and repetitive, based almost solely on the

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verb to tell. Occasionally he uses the verb to speak or to say. Of particular interest is the terminology he utilizes to write of the act of traveling: neither does the verb to travel appear in the text, nor the noun journey. In fact, he uses no nouns at all to describe the journey; he reserves the word *jornada* (a day's-worth of traveling) for measuring the distance between two places or for the size of a region. The author instead makes use of a variety of verbal expressions relating to travel: to cross, to leave, to arrive, to depart, to go, to pass, to go by land, to take a road. And he mentions only two ways of transportation: by sea, in various kinds of boats, ships, and galleys; and by land, he mentions only camels. The author does not remark whether he traveled on foot or horseback when tracking across land on anything other than a camel.

This foregrounding of the main character and narrator extends even to the structure of the work. This itinerary seems to have been determined by the author's own whim. The traveler constantly criss-crosses Europe, Asia, and Africa, returning to remote places, suddenly appearing in cities far from the last place mentioned without reporting his departure or arrival, and visiting mysterious locations. So it is evident, that it haven't been planned particularly carefully or far in advance, as the following passage, taken from the manuscript S, makes clear: "I departed the Sea of Letana and turned to the Great Sea, and took the eastern shore for a long way. And I passed through Arvasaxia and through Pesonta in the empire of Uxbeto, and I reached the kingdom of SantEstopoli, which belongs to Koman Christians. And there are many people that have Jewish names, but all do Christian works in the sacrifices, more like Greeks than Latins. Its king has as his insignia a vermilion flag with a white hand, like this." The narrator follows the east coast of the Black Sea to Pitsunda, then seems to find himself in Sevastopol, although this would take him once again to the Crimea" [1, p. 97].

It is worth pointing out once again the striking frequency of the first person singular.

Early medieval literature is renowned for the marvels recounted of faraway places and fantastical events and beings: pilgrimage guides relate sacred journeys to the Holy Land, where pilgrims retrace the life of Christ and relive the miracles he performed, and travel accounts of journeys to the Orient describe grotesque anthropomorphs with feet large enough to shield their bodies from the noonday sun, dog-headed men, and anthropophagi (cannibals), to name but a few. For the medieval reader, in order to view curiosities and marvels, it was necessary to leave the known, the familiar, and travel to faraway, unfamiliar lands – *terra incognita*, for these wonders "appear at the limits of geographical knowledge – on the borders of the map," and provide a "model of the world normal at its center and monstrous at its margins," according to Mary Campbell [5, p. 50, 8]. Marvels populated the medieval mindset and were not only accepted—they were an expected feature of travel narratives. Medieval travelers felt so compelled to incorporate these wonders into their accounts, that marvels continued to play a role in late medieval travel narratives written prior to Columbus's voyages to the New World, and even after 1492, well into the sixteenth century.

The notion that a literary text should, ideally, both inform readers and bring them pleasure is, of course, a common one in medieval literature. This example shows that "The book of knowledge" fits neatly in the medieval tradition: "I departed the city of Graçiona because the cities of this empire cannot be counted, and I traveled through many lands and cities and reached the city of, where Prester John, the Patriarch of Nubia and of Etiopia, always resides. On my way I always kept to the shore of the River Eufrates, which is a very inhabited and abundant land. And when I arrived in Malsai I stayed there for a time because I saw and heard marvelous things every day. And I asked what Earthly Paradise was, and what they said about it. And some wise men told me that it was some very high mountains that Malsaborder on the circle of the Moon and that not every man could see them, since of twenty men who might go, only three of them would see it, and they never heard of any man climbing them. And there are men that say that they saw them on the eastern side, and others on the south. And they say that when the Sun is in Gemini they see them to the south, and when the Sun is in Capricorn they see them to the west. And they told me that these mountains were completely surrounded by seas deep with the water that descends from them, from which [seas] flow four very large rivers that are the greatest in the world, which they call Tigris, Eufrates, Gion and Ficxion. And these four rivers irrigate all of Nubia and Etiopia, and the waters of the aforementioned mountains that descend make such a great noise, that the sound can be heard two-days' journey away. And all the men that live near are totally deaf, since they cannot hear each other because of the great noise of the waters. And the Sun always shines in those mountains, be it night or day, whether on one side or the other. This is because half of these mountains are above the horizon and the other under the horizon, so that atop the mountain it is never night, nor dark, nor cold, nor hot, nor dry, nor wet, but a great even temperature. And all things that are there, vegetable as well as sentient and animal, can never decay nor die. And they told me many other secrets of the virtues of the stars, concerning predictions as well as magic, and also the virtues of the herbs and plants and minerals. And I saw there marvellous things. And the Greeks call this place Ortodoxis, and the Hebrews call it Ganhedden, and the Latins Paraiso Terrenal because it is always a

wonderful temperature there. And the insignia of Prester John is a silver flag with a black cross, and on both sides two crooks in this manner, because in the land of Nubia and of Ethiopia there are two emperors: one is the Emperor of Graçona and the other is the Emperor of Magdasor" [1, p. 63].

This passage is quoted at some length because it effectively illustrates so many aspects of the voyage, of the text (geographical description, heraldic component), and of the central role of the author/narrator/protagonist. "The book of knowledge" has characteristics in common with its fellow Castilian travel narratives, like the first-person narrator and the frequent use of verbs of arriving and departing, it lacks the meticulous notation of time and dates and also has its share of "lo maravilloso fantástico": there are the cynocephali (barking men who have dogs' heads and feet); the antipodeans (people who occupy the opposite end of the globe, known as the torrid zone, and are therefore black from sun-burn); birds on the island of "Hibernia" that grow from well-watered trees, and are delicious either boiled or roasted; griffins on the island of Java; and on the River of Gold there were supposedly ants as big as cats that would unearth gold nuggets as they built their anthills, etc. The presence of fantastical beings in this medieval treatise in much greater number than in its Castilian successors is typical of imaginary journeys, according to Pérez Priego [6, p. 230]. "The book of knowledge" has a certain connection with legends which had great impact on people, such as the existence of Prester John. The stories of these extraordinary creatures and phenomena came to the Middle Ages from the works of Solinus, Pliny, Aristotle, and other ancient authors who first alluded to them.

A distinguishing feature of "The book of knowledge" is anonymity. Being a unifying element of the text and presenting in the text all the necessary characteristics of medieval travel writing: travelling route, chronological order, geographical data, "mirabilias", scientific knowledge, even unexpected heraldic component, the author remains unknown.

In fact, the narrator of "The book of knowledge" doesn't comment on his life, his religious affiliation, his profession. Only at the beginning of the book he says that he was born in Castile during the reign of Fernando IV, on 11 September 1305, a year that he identifies in terms of the Christian and Hebrew ages, as well as the eras of Nabuchodonosor, Alexander the Great, and Caesar, in addition to time passed since the Great Flood. As Russell points out, it is strange that the author would define his date of birth in such specific terms but not identify himself in any other way [7, p. 690].

There are two main theories, according to which the author is either a Franciscan or a Herald.

When the authors of "Le Canarien" described "The book of knowledge" they considered its creator a Spanish mendicant friar. This is the first time that the author is identified as a Franciscan, and most of those who wrote about the work followed this assertion [1, p. xxxviii]. It may be dictated by the division of people into Christians and non-Christians [8]. Miguel Angel Perez Priego also subscribes to the theory of Franciscan authorship and offers a quite reasonable justification for accepting the position that it is possible: "Although [the author] does not expressly indicate his purposes, his work is inspired by the clerical idea of knowledge: it is a book of 'knowledge of all the kingdoms and lands and lordships there are in the world' and also of the 'arms and lords' that govern them; that is, a didactic account, a geographic compilation with an addition of political and heraldic history" [6, p. 234]. And the male figures depicted in the illuminations found in the codices of "The book of knowledge" are patently secular figures, this pictures create a certain atmosphere of the treatise. Morel-Fatio could not accept that if the author of this work was really a Franciscan, he would not be mentioned somewhere in the many existing biographies of Spanish members of this religious order [9, p. 138].

And the question is why does a missionary devote so much attention to a heraldic component and allocate a great portion of the book to it. It is evident, that the author of "The book of knowledge" had probably read or was acquainted with other medieval travel books, had access to a mappamundi of the era. But his evident interest in and comprehension of the heraldic convention is what most attracts our attention. If a Herald wrote "The book of knowledge" and used travel writing as a pretext, then its illustration of more than 100 coats of arms is reasonable. Besides Heralds had to travel, that was connected with their professional duty. According to Richard Wagner: "Many heralds led a wandering life from court to court and even from country to country, mingling always in what may be called chivalric circles; so that their opportunities for both collecting and spreading news of feats of arms and those who performed them would be ample" [10, p. 28]. Heralds from Spanish kingdoms have been mentioned in fourteenth-century works: there is reference in a French chronicle that in 1366 the Heralds of Aragon and Navarre were in Brussels on the occasion of a tournament organized by the Duchess of Brabant [10, p. 34].

Drawing a conclusion we can say that the authorship of the medieval Spanish geographical treatise "The book of knowledge" is still under discussion. But nevertheless it doesn't influence the ability of the author to play a role of unifying element of the text.

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UDC 338.242.2(476)=111

THE ESSENCE OF OUTSOURCING AS AN ORGANIZATION-ECONOMIC PHENOMENON

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The article presents the results of investigation of the essence of outsourcing, its advantages and disadvantages, the feasibility of outsourcing of the customer services. Particular emphasis is placed on the multitude of management and related socio-economic relations arising in the process of managing the development of IT outsourcing services in the Republic of Belarus.

In order to increase competitiveness and survival in a competitive environment, improving innovative attractiveness, organizations need to develop all sorts of methods to increase the efficiency of operation and cost optimization. One way of raising their performance is outsourcing. In foreign literature, the problem of raising the effectiveness of the organizations using outsourcing is given a great deal of attention, what indicates the practical relevance of this issue. However, in the Republic of Belarus problems, connected with the development of outsourcing management systems, and also interrelation of outsourcing and the organizational effectiveness, are not paid enough attention.

Most authors agree that outsourcing – is the transfer of some functions to external management. Describing outsourcing, authors characterize this concept from different angles: from the point of view of the management strategy as a form of cooperation or as a method of optimizing the organization activity. In