FORT MARGAN CO MBÁNI BIEIT INNA LÍNI: ELEMENTS OF READABILITY IN THE *LEABHAR BREAC*.

Chantal Kobel, Royal Irish Academy 28 April 2023

1. Parkes (1992, 23):

> 'a written text presupposes an intermediate audience disseminated over distance or time, or both. A scribe had no immediate respondent to interact with, therefore he had to observe a kind of decorum in his copy in order to ensure that the message of the text was easily understood. This decorum – the rules governing the relationships between this complex of graphic conventions and the message of a text conveyed in the written medium – may be described as "the grammar of legibility"'.

2. i^6, ii–iii^{10}, iv^{10} (+1), v^{16}, vi^8, vii–ix^{10}, x^{10} (+1), xi–xii^8, $xiii^2$ (+1), xiv^{10}, xv^8 (+1)
(Ó Macháin 2018, 244, fn. 63).

3. *Nóna ocus ída,*
   réim calne co fíri,
   fort margan co mbáni
   bieit inna líni.

'Nones and ides, a series of calends with truth, on thy margin with whiteness they shall be in their line' (Stokes 1905, 30).

4. *A coic .lx. ar .ccc.aib hi curp in fhelire feisin ocus a se 7 oenfiche dec ina da brolaig, conid a hoen dec 7 cethri fichit 7 .u. cét insin uile .7rl.,*

'Three hundred and sixty-five in the body of the Martyrology itself and six and eleven score (226) in the two prologues, so that all that is eleven and fourscore and five hundred (365 + 226 = 591).' (Stokes 1905, xvii).

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