The famous Linen Book with the longest Etruscan text (hereafter LL), also known as the Mummy Wrappings of Zagreb, was found in Egypt.\footnote{For the LL text see H. Rix (ed.), ET II, 1–8; for colour photographs of the LL see Roncalli 1985 (with a transcription which is out of date since 1991). For technical and practical reasons I use the conventional rendering of the Etruscan letters s and š instead of Rix’s complicated system.} There it was once cut into eight strips, five of which have been partially preserved, as they were used for wrapping the mummy of a rich, young lady. The linen is dated between c. 425 and 375 BCE according to C14-research, but the writing has to be dated between the end of the 3rd century and c. 150 BCE.\footnote{See the numerous articles dealing with many aspects of the LL in VAMZ 1986 and 1987.} The textile seems to be of Etruscan, not of Egyptian manufacture.\footnote{I thank Margarita Gleba for her observation that the linen of the LL does not show spinning in s-direction, which is typical for Egyptian linen.}

A scribe who was active in a North Etruscan region near Umbria, probably in or near Perugia, wrote the text, as some words and names are only testified there. Cortona may be excluded as the typical local, reversed letter Є is absent. Judged by the many spelling variations, it seems likely that the writer first worked in Southern Etruria, in Tarquinia or its region and later in Northern Etruria. The Liber Linteus has been classified as a funerary ritual book in the past but nowadays it is usually labelled as a ritual calendar, although months are mentioned only from column 6 onwards: acale ‘in June’ in column 6, Θucte ‘in August’\footnote{For τhucte = ‘in August’, see Rix 1986, 17–40.} and celī ‘in September’ in column 8. However, we cannot rule out that dates before June were mentioned in the lost strips of the first five columns. Probably the LL was a liber ritualis, in view of the frequent formula: šacnicleri cilθl špureri meθlumeric enaš (or a similar,
shorter formula), probably meaning ‘for the sacred fraternity/priesthood (śācnicā)\(^5\) of the citadel (cilθ), for the city state (śpura) and for the city (meθlum)\(^6\) of ena (of whomsoever).’

The word ena has often been interpreted as a name of an unknown city. Steinbauer translates enaś as ‘of today’ (supposed genitive of an adverb ena).\(^7\) However, thanks to a 5th century BCE inscription cut over a large niche in a tomb near Chiusi, published and translated by Enrico Benelli, reading ein θai ara enan, which means ‘not here make > lay down whomsoever’, it is almost certain that ena is an indefinite pronoun meaning: whoever.\(^8\) Benelli suggests that the LL was made for and used by a community on the move, eventually to Egypt.

It does seem likely that the LL represents more than an offer- and prayer-calendar. Significant is the presence of the words trutanaśa, truθ, truθur and truθur.\(^9\) Trut- is akin to the root of the title trutnvt in the bilingual inscription of Pesaro in Umbria (Um 1.7):

\[
[L. CA]ATIUS. L. F. STE. HARUSPEX /FULGURIATOR cafates. lr. lr. netśvis. trutnvt. frontac
\]

The Latin word fulguriator corresponds to Etruscan frontac (an interpreter or propitiator of lightning). The Etruscan words netśvis and trutnvt seem to be covered by the Latin word haruspex. Netśvis certainly is an haruspex who interprets livers (cf. natis on a gem, Vt G.1; de Grummond 2006a, 40, fig. III.15). As Cicero (Cic. Div 1.35; 1.93; 2.42; 2.49) mentions three branches of the ars haruspicina: interpretation of entrails, lightning and omina, trutnvt (nomen agentis) therefore probably means ‘interpreter of portenta.’ Trut- therefore may mean the act of interpreting portents. The presence of words like trut- implies that, apart from instructions for one or more offerings to a god or gods on a certain day, the LL text contains other elements referring to activities of soothsayers.

The structure of the LL text is as follows. Column 1 (‘page 1’) must have contained the colophon, in view of the twice occurring verbal form zichri: ‘(this) has to be written’, a unique command as some inscriptions mention verbal forms such as zieχunce (‘(x) has written’) in the archaic festival calendar of the Tabula Capuana (c. 470 BCE), right at the end

\(^5\) Rix 1991b, 682–683.
\(^6\) Colonna 1988, 15–36.
\(^7\) Steinbauer 1999, 417.
\(^8\) Benelli 1998 (2001), 221–224. An alternative translation, however, might be: enan = ‘us’; enaś = ‘of us; our’, if the content is meant as a joke.
\(^9\) See ET I, s.v. trut-.