For a similar instance, in his linguistic argument suggesting Ogygia lies in the Faroe Islands, he points out that Hogoyggj, the name of the mountain, is very similar to Ogygia as referenced in the story. Finally, while walking through his geographic and linguistic arguments that these epics are of Baltic origin, Vinci refers to the many times the weather is cold, misty, freezing, foggy, and with deep velvet colored seas, pointing out that this bears little resemblance to our warm, sunny, and blue understandings of the Mediterranean. This is but one series of examples in a few pages, with the book explicating many more throughout its length.

I found Vinci's arguments compelling, although scholars more familiar with the epics will want to review the evidence for themselves. As this was new information for me, it set my imagination alight, and I found myself looking into other similar scholarship. This is a burgeoning literature, including Vinci's other writings, and stretching back to Olof Rudbeck's discussion of Atlantis as Sweden. It is worth noting that Vinci also gives a treatment of Atlantis in this work – but the reader can find out for him or herself where Vinci stands. Vinci's work comes across as competent, separating it from some of the pseudo-scientific work which was propagandized by the Nazis. But this is where familiar scholars will be able to more quickly separate the legitimate and paradigm-challenging work from the rest.

As a sociologist with an interest in cultures, the follow-up question is intriguing. If these epic tales took place in the Baltic region, then how did they eventually take on a Mediterranean home? By what mechanism does a piece of culture move from one corner of the globe to another, but forgetting key such key elements as Sweden = Ithaca? Vinci addresses this in the 4th part of the book, appropriately titled "The Migration of Myth."

A key component to the migration of myth here is the role of climate. Vinci locates much of the narrative in the climactic optimum (4000-3000 BCE) when a warmer climate made regions near the arctic much more pleasant and habitable. With the ending of this warm and favorable period, at least some of the northern people migrated southward. He argues that in the mythologies of many cultures, there are remnants of climatic collapse, and provides several examples of cultures that were disrupted or dislocated by the negatively changing climate. For examples of these possible migrations he draws from several northern Europe locations for sources of Indo-European cultures. He provides numerous cultural and mythic

references creating potential links. These include possible cultural origins of several peoples in the Scandinavian or Russian Arctic, Aryan migrations southward and potential northern links to Egypt and Rome. Much of this argument is built on similarities between mythologies, biblical tales, and place names.

This part of Vinci's work is much more speculative in my opinion, and creates something of a "kitchen sink" feel by throwing in all the possible connections. In looking for the potential northern origins of mythologies and peoples, Vinci brings in enough possibilities that it feels much more exploratory than the first half of the book. In all fairness, the research may only be at the exploratory level at this point. Nevertheless it is not as convincing as the argument that the origins of the epics themselves are Nordic – regardless of how those tales ended up in the Mediterranean.

The base outline of Vinci's argument is as follows (p 327)

- The Iliad and the Odyssey are properly situated in northern Europe
- The original sagas on which the epics are based on Baltic regions
- The tales travelled from Scandinavia to Greece at the end of the climactic optimum by blond seafaring Mycenaeans
- In rebuilding their world in the Mediterranean, familiar place names and mythological events were reused
- Through the epics, the tales of their ancestors were preserved, although their homeland was lost

He finishes his work by suggesting several lines of archaeology to investigate this line of reasoning, and provide physical evidence reinforcing the mythological and linguistic evidence.

This work is broad in scope and presents an utterly fascinating reordering of the epic sagas of the western world. As such, the realm of possibilities for new research and analysis is deeply exciting.