

Actionable intelligence to live a Free & Inspired Life



The Solari Report

December 23, 2021

**Special Solari Report
Codex Oera Linda Book
Interview
with
Jan Ott**



Summary: This year, Jan Ott published his new translation into English of the *Codex Oera Linda* in a beautiful hardbound book with a foreword by Asha Logos. It quickly sold out. He has now published this translation in paperback, which is available at the Oera Linda Foundation website below.

Who shall govern? How shall we govern ourselves? Why must we be honest and keep our word? How shall we raise our children, and what values are most important to teach them? These are some of the most basic and essential questions that the *Oera Linda* book explores. Our failure to address and answer these questions, let alone live the answers, is demonstrated in the social and financial failure that marks our current days.

Whatever its history and age, there is a great deal of truth to be found in the pages of the *Oera Linda* book about what it takes to create a powerful human culture—one that can endure through the centuries. If you are as interested as I am in the legal and cultural law that makes sovereign individuals and successful currencies possible, the *Oera Linda* book may be of interest to you.

Order at: oeralinda.nl

Bio: Jan Ott (MSc) studied statistics, biomechanics, anatomy, and consciousness in Amsterdam but later became interested in Germanic mythology, history, and languages. Since 2009, he has studied the [Oera Linda Book](#) and hopes to publish a new English translation this year.

Related Reading:

[Book Review: Codex Oera Linda: English Edition Translated by Jan Ott](#)

C. Austin Fitts: Jan Ott, welcome back to Stavoren, Friesland, Netherlands. It's wonderful to see you again.

Jan Ott: Thank you, Catherine. It's an honor and a pleasure.

Fitts: Two and a half years ago, you educated me about the *Oera Linda Book*, and I was fascinated! You spoke at our dinner. We were in Leeuwarden. I said, "We have to do an interview."

One thing led to another, and you said, "I'm about to publish a whole new English edition," and you did. Then you published a second English edition in paperback. So, we started to work on an interview.

Ott: Because the first one sold out, I wanted to make a cheaper version.

Fitts: Wonderful! There is some more information here.

For the people watching or reading, what is the *Oera Linda Book*?

Ott: Most Dutch people will not know either; it's really a French topic.

Fitts: It was a French topic.

Ott: I think it still is.

Fitts: As somebody once said to me, "If you want to see what is on *60 Minutes*, watch *The Solari Report* six months earlier."

Ott: Then maybe more people outside of the Netherlands know it here. It's a manuscript – a handwritten text – that became known in the 1870's. We are in Friesland now. Friesland is one of the Dutch provinces. In the Frisian archives, there is this manuscript. Even before the first translation was published, there was already a consensus that in the newspapers and magazines, it was fake and that anyone who took it seriously was a fool.

Fitts: Right. Friesland has their own language, the Friesian language. In fact, we were just at the Friesian Institute. We have a wonderful picture that we use

for this commentary of you holding the original manuscript.

The original manuscript is in old Friesian, correct?

Ott: Yes. The critics would say that it's an imitation of Old Friesian, but it most resembles the old Friesian of the old laws that are known. This would be so old that German, English, Dutch, and Scandinavian languages descend from it. They have other ancestors as well.

If you know English and German, and maybe also Dutch and Scandinavian languages, it is relatively easy to understand. I hear that from different people.

From Switzerland, someone said that it is like one of the dialects. Many of the words have cognates in all the Northern European languages. There are also words that have only survived in particular dialects.

Fitts: Before we dive into the *Oera Linda Book*, I want to go through your personal journey in discovering this and becoming – with the Oera Linda Foundation – the leading publisher of the *Oera Linda Book*, and clearly one of the experts. You came from a very different world than ancient manuscripts. Why don't you tell us a little about what you did before?

Ott: I had just lost a good job due to a reorganization. That was for the Dutch Trade Union of all cinemas, film production companies, and film distribution companies. At first, I did their statistics and research, and then I did logistics. Then I was deputy secretary general, but it was reorganized, and I lost my job. I had a lot of money and time then, and I didn't want to do similar work after that.

Also, my education at the university had been more in medical research – not to become a doctor, but to do research. So, I had a strange curriculum vitae.

After I recovered from the burnout that I had, I found a translation of this book. It resonated very strongly. I was already interested in pre-Christian mythology and culture. I wondered about the similarities between the languages of German, English, Dutch, Swedish, and I knew a little.

One thing that I did before I studied at the university was study my family history and genealogy. This was in the 1980's. I went into the archives. I was used to reading relatively old languages and doing my own research, but at school, I was not good at history or languages at all. I had Old Greek, but I was mostly into mathematics.

When I discovered this book and read all the discussions about it, I recognized it as something really significant because its theories did not make sense. There were no good reasons to reject it as inauthentic. Even if it were a 19th -century fiction creation, it would still be so significant in the history of literature for the Netherlands because it's a book of 190 pages in the original manuscript, all in this supposedly reconstructed old language. Even in a not familiar script, some letters are recognizable like the w, a, and r. There are letters you can recognize, but also some letters that are different. There are three different a's, two different e's, and different o's. There is one letter for 'ng'.

This would be such a unique piece of work that it would also deserve attention if it were a forgery. The way in which the people who studied it who took it seriously were marginalized or ridiculed; it was a red flag that there was something interesting there.

Fitts: If you look at the attacks like that, it is very similar to some of the attacks that we see today; they have been using these attacks for a long, long time. You see this when they are trying to destroy something that they don't want to endure. It's a real effort to delete something from the public mind.

Ott: We know from history, there has been many book burnings. After every war, the victor decides what history would become and what books would be erased.

It's the same when you study a family history or a genealogy. You find that certain stories are ignored or have changed. That happens in bigger history as well.

When you read these texts, it is easy to imagine why the cultural establishment in the 1800's would have not wanted this to become big.

Fitts: The challenge over the centuries, in my experience, is that the secret societies do plant manuscripts. They really do. They have many resources to make them impressive. So, you always run into the problem of: Is it planted?

It's not only some person with their imagination coming up with it; it's a real plant. So is it planted, or is it real? I think what you are saying, which is very important, is that it is significant either way.

Ott: Yes, I would think so. For it to be planted, there needs to be a motive. What would the purpose have been for the people who planted it?

There is one theory that a preacher or parson, who was a poet, created the narrative, and that a friend of his was a linguist who would have transferred it into Old Friesian, and then another person made the script. So, it's a conspiracy that these three people created it, but that is not realistic.

Fitts: It doesn't make sense.

Ott: No, for different reasons. They would all have lied, and the people around them would have lied. Even posthumously, they didn't leave anything that points to this. Because he wrote about etymology, it would have been possible to recognize the linguist's signature. There were meticulous studies to try to prove him guilty, but there is no good evidence for it.

The man, Cornelis Over de Linden (*Oera Linda* is the older version of that name), was a navy shipyard superintendent. He was a generation older than the other two. In the time they got to know each other, they were about to get married and remarried. They had a life, and had to work for a living. They would have had to communicate by mail about this all the time because they lived very far apart.

The linguist who cooperated would have risked, not only his career, but criminal prosecution. At some point, he asked the government for money to purchase the manuscript and have it translated, and if it would have come out that he was involved, it would have been a crime.

I have written about one of the appendages in this version. It's also on my web

blog.

Fitts: In this version, the paperback, you go into more of the argument's pros and cons.

Ott: There are two articles, and also some other sources that point to similar things.

Fitts: Let's assume that it is authentic. The person who brought it forward was the pastor, correct?

Ott: No, the pastor was one of the suspects of the official three-person theory. The navy shipyard superintendent brought it forward.

Fitts: He had it for his family?

Ott: He said that he had it since 1848 as an inheritance and a family treasure. He tried to read it himself and translate it. When he was older, at some point, he had the idea to ask for help at the Frisian Society for Language and History. It was a group of people in Leeuwarden in high positions. They were notable people. The linguist, who later became one of the suspects, first judged it to be authentic and of significance. Later, he withdrew that position – probably for obvious reasons.

Fitts: That happens often!

Ott: Eventually, one of the older members of the society translated it, and he became confident that this was authentic.

Fitts: Let's dive in. You can't understand why someone might want to censor this until you understand the contents. So, tell us what the *Oera Linda Book* says.

Ott: It says that in the 6th century BC in our common timeline – and there are reasons to doubt that the first millennium was actually 1,000 years – the text would have been brought together from the various burghs or strongholds to their places in Friesland and also what is now the Netherlands, or even Germany.

Fitts: So, this is the Hanseatic League area or the North Sea area?

Ott: Probably not that far. Some say that it's not clear where it was, but mostly it was in what is now the Netherlands. There was a threat of invasion, and they decided to copy all the texts that were inscribed on the walls of burghs mostly. Some of those texts were already very old. The oldest events that are described are from a cataclysmic event in which the ancient land, Atland (old land), had submerged. That would have been 2,200 years before our year zero.

These texts were brought together in the 6th century BC, and later texts were edited by the people who had that manuscript in their possession. The youngest of the reports are from about the year zero.

Then there are two letters of instruction – one page each. There is one from the year 803 and one from the year 1255.

Fitts: So, it spans from 600 BC to basically, 1200?

Ott: Yes, and most narratives are from the time of Alexander the Great. This was 300 years BC, and what happened when many people re-migrated back here. Much of it is 6th century BC. There is also a part which is mainly laws.

Fitts: One of the reasons I got very interested when you first said 600 BC was that I've been reading about Zoroastrians (Iranian religion based on teachings of Zoroaster). One Frisian told me the king that founded Stavoren had gone to Persia and studied Zoroastrianism, and that group – when they came back – brought that philosophy and introduced it back.

We are talking about a group of people who were phenomenally well-traveled around the globe.

Ott: Yes, it was a sea-faring nation, and in 1500 BC, they founded colonies in the Mediterranean, and later on, there was a colony in northwest India. At some point, many of them also re-migrated back if this is true.

Fitts: Spice traders.

Ott: That would explain a lot of language similarities and the Sanskrit-the Indo-European connection (classical language of South Asia).

To come back to the question of why it would have been controversial, one of the main themes of these texts is freedom and the danger of losing it.

Fitts: I would not say that it was 'one of' the themes; I would say that the main theme is freedom and how you keep it.

Ott: In the primal laws by the folk-mother, Freya, the personification of their primal mother, who they named Freya, there is a set of laws that she would have left. One of the laws is to never accept anyone who has sold his own freedom or who takes the freedom of another. The reasoning behind it is that people with a slave mentality invite people to rule over them, and when people rule over others, and they get more power, it will corrupt them, and misery will be the result of that.

Fitts: When I read the *Oera Linda Book*, there is so much instruction on how to conduct yourself so that you can be part of a group of people who stay free. There is plenty of instruction on reminding people what they have to do to remain free and how bad things can get if they even let one 'bad dog' in.

It's very good, and it's very fun to read because it's true.

Ott: Some of the things in our time sound strange. One of the primal laws is that if one of the daughters or sons wants to marry someone from another race, it should be advised against. If they insist, they are free to go, but they can never return because they might bring foreign morals. They are very strict on keeping their morals pure.

In our times, of course, and since then, there has been plenty of mixing anyway.

Fitts: They are focused, not only on genetic mixture, but on what happens when you bring one person into the fold who doesn't respect the integrity of the effort. In those days, that could get everybody killed.

Ott: Yes, and the letter is much more important because they speak of the three primal races. From the beginning, one of those races intentionally kidnapped a daughter of this group to have their blood, and to invoke warfare without weapons and without really fighting. They were also corrupting the morals and making use of the weaknesses of the leaders; they could be bought.

There is a lot of covert warfare that is explained in these texts.

Fitts: And there is plenty of good instruction on how to deal with deep state tactics as well.

Ott: I'm still discovering things that are also relevant to this time. I believe this is an indication that it is authentic. So many things did not make sense in the 19th century.

Fitts: You can see why the people who want to centralize control do not want this teaching circulated.

Ott: There is a lot of wisdom and knowledge in it, and knowledge is power.

Fitts: One of the things that I found fascinating was the attention given to governance structures, and how to organize and train people to provide leadership and governance. They have one practice that I find absolutely fascinating. You take the older women of the tribe-being an older woman, I resonate with this- and you prepare them for a governance or leadership position.

One of the things they require them to do to get more experience is send them down the Rhine to study and learn about other people.

Ott: One shore one way, and then the shore backward. I think they were young women before they would become a folk-mother. There were burg-mothers, and in each burg, there were maidens. One of them might become a burg-mother later. Then there was one folk-mother in the main burg of Texel (Texland), and they would not have power, but they would have influence. They would have all the wisdom, and they could counsel. They could also be severely punished if they would intentionally give bad counseling.

They did not have absolute power; it was not really a matriarchy. Some people think it's like that, but I don't think it's really accurate to call it that. It's a bit like the Vestal Virgins later on, which is also described in this book.

Fitts: That one captured me. I was in Sofia, Bulgaria, three years ago to see Wagner's *Ring*. Of course, it opens with the Rhinemaidens protecting the gold. In my apartment, I have a print of the artist who did a scene of Wagner with the Rhinemaidens protecting the gold.

I found the Rhinemaidens suddenly appearing to be a very interesting coincidence. I must tell you that I have no idea where Wagner got the Rhinemaidens.

Ott: They are not called Rhinemaidens here; they only made one trip to and from. But there is a piece about Rhinegold as well. They would have found gold on the Rhine back then.

There are many things that come back to our culture.

Fitts: I should mention that the Rhine flows from Switzerland to Germany, and then it separates in the Netherlands into three distributaries, one of which flows in the IJsselmeer, which we are next to here. So, the Rhine is very much a part of this area.

If you look at the trade coming from Switzerland and Germany up the Rhine, it is very, very significant economically here.

Ott: This is also one of the reasons there was a strong culture here. It's a very tactical place to have with all of the sweet water, the fertile lands, the oak wood that used to be plenty here, plus the rivers.

Fitts: Yes, and the extraordinary animal protein.

Ott: Yes. If there had not been a strong culture here, it would have been conquered long ago by Mediterranean people who supposedly would have a superior culture, and then they would have occupied it here. We would now be

speaking a language that is more similar to one of the Mediterranean languages.

Fitts: The Frisians defeated the Dutch in 1345 at the Battle of Warns, and it took until the 1500's for the Dutch to finally incorporate Friesland into Holland.

Ott: For a long time, it was one of the provinces that was part of the United Netherlands. I'm not too familiar with that part of history. West Friesland, which is on the other side of the big lake, was conquered earlier in the 13th century.

Fitts: In the Battle of Warns, they conquered the Western, but they did not conquer the Eastern at that time.

Ott: Right, the Eastern conquer was later.

Fitts: You can see why in 1800, they might not want the Frisians to adopt this philosophy.

Ott: Yes. For hundreds of years, there has been a struggle between the Count of Holland and the Frisians because they didn't want to pay taxes. They thought they had a privilege from the time of Charlemagne not to pay taxes.

Fitts: That's right. Charlemagne made a deal with the Frisians.

Ott: Supposedly. It's not clear if that is truly historical, but there is this tradition. One of the Frisian ideas is that they would rather be dead than slaves. That is still very well-known.

It's very understandable that the new kingdom of the Netherlands from the 19th century would not promote Frisian nationality too much. The King of the Netherlands in the 1820's, offered a large amount of money to historians to write the Dutch history, which would, of course, glorify his family and their past, and it would leave out all of the parts that were not so favorable to them. It was only a few decades later that this book became known.

If the king had known the content back then, he would have openly forbidden it. It would probably have worked indirectly.

Fitts: When I dive into the *Oera Linda Book*, I discover something that I find again and again and again, which is that history is very different from what we were taught.

Ott: Official history is a mess. There is this meme, “If you know how bad our news is, imagine how bad history is.” It’s really true.

I looked at this with a fresh view because I have not been schooled as a historian or as a linguist. For people who are emotionally invested in the official history, it would be more difficult for them to let go of certain ideas. If you look at this with an open mind, and if you investigate the reasoning behind the rejection of this text, I invite scholars and researchers to argue why this cannot possibly be authentic. That is why I have translated it into English. In the Netherlands, in the academic world, there seems to be a taboo even to ask that question.

It’s not only a Dutch method. If it’s true, the history is so old that it is also the history of, not only the Western civilization, but also India and much more of the world. You can also look at it as literature or fiction, and you will see that it is still interesting.

Fitts: If it is a planted manuscript, it still says a great deal about freedom and how to achieve it. A people can’t be free unless they are willing to conduct themselves in a certain way, and that starts with each person.

I would always have this problem in Washington; the politicians would say, “What do we do to fix this?”

I would say, “You have to raise the children right.”

They would say, “That takes too long.”

Ott: That is also one of the things they say here. They say to make sure that your daughters are exceptional Freya women because they will pass on the culture and language. They are essential and key in raising good people.

Fitts: I grew up in Philadelphia, and my father used to always say, “The problem with people from Philadelphia is that they don’t educate the women. In Boston, they send the women to college because they realize that they are educating the family.”

He used to give the local people a hard time.

From what I see – at least in the world that I’ve traveled and lived in – I see my fellow man being taught how to be powerless by being encouraged to adopt the habits that produce slavery, accept slavery, or accommodate slavery. As a group, they lose their power individually. They lose their individual sovereignty by choice or distraction, and then they have no potential to fight for their freedom as it may be taken away.

Ott: We have seen here every year the Netherlands celebrate its freedom day and liberation day. There has always been much talk about human rights, but now that it is really relevant to preserve our freedom or talk about it, most people don’t even see what is happening.

There is this saying, “There are none more hopelessly enslaved than those who falsely believe that they are free.” They create the illusion of freedom by having the freedom to choose ten different types of peanut butter in the grocery store.

People talk about freedom, but they don’t realize when it is taken away from them.

Fitts: That’s true.

Talk a little about the Frisian language. This is in Old Frisian – or what you thought to be Old Frisian. Tell us what the Frisian language is now and how it relates to what you translated.

Did you speak Frisian when you first found the *Oera Linda Book*, or did you have to revive your Frisian?

Ott: I’m a West Frisian, which is not part of the province of Friesland; it’s a part of the province of North Holland, north of Amsterdam. We had a dialect,

but it was already much more diluted, and it is not promoted like it is here. We were taught to speak civilized Dutch at school.

So, I know a bit of the West Frisian dialect, but it's not the same as the Frisian language, although it is similar.

The name 'Holland' only came into existence around the year 1,000. Before that, it was all Frisia. Frisia was from Belgium to Denmark, and in certain parts, it is called Eastern Frisia or 'Old Friesland'. Even part of Denmark is North Friesland. So, there is the whole coastline from Denmark to Belgium.

Dutch would also be a descendent from Old Frisian-from this language. There are also other influences from Frankish (West Germanic language).

In modern Frisian, there are actually many varieties of the Frisian language – spoken varieties. There is one common standardized Frisian that they teach in courses, and the written Frisian is a bit artificial. It's more an instruction of how to pronounce it. For example, the words 'wind' and 'land' are the same in Dutch, English, and German – all with a 'd' at the end. In Friesland, they write 'win' and 'lan' without the 'd'.

Fitts: I think that Frisian is an absolutely beautiful language. I love Frisian.

Ott: What I said is not to denigrate it. It's like Welsh, written very differently from what is pronounced in Celtic languages. There are a lot of subsidies here for language projects to keep it like this. That is part of why they want to be as separate from Dutch as possible. It has become an identity thing. If they can choose between a perfectly Frisian Dutch word similar to Dutch and a less well-known word that is typically Frisian, they will choose the Frisian word.

Fitts: It's very interesting. I spent about ten years driving around America, talking to all of my elders – the oldest people in my family. Then they all died, and it was as though the memories were all lost.

I learned a tremendous amount of history about my family, but one of the things I learned was that the generations kept being tricked because they never did a 'lessons learned' on who tricked them and how they were tricked. It would

get lost, and then they would get tricked again and again.

I said, “We need to start learning our history.”

Ott: That is how I started with the family history. It’s so interesting because you find out things that were either not told or that were changed. By understanding your roots, you understand yourself better.

I’ve learned much from the theories of Rupert Sheldrake (biologist and author) on (morphic) resonance. A lot of it is in our subconscious. You can make it conscious; you can more consciously make decisions.

Fitts: Did I ever tell you about my fascination with the Rhine?

Ott: No.

Fitts: There is a wonderful documentary we’ve used several times on *The Solari Report*. We have a ‘Let’s Go to the Movies’ every week. This one is *Water: The Great Mystery*, and I love it. It’s fascinating; I find water fascinating. If I had to do it all over again, I would seriously study water in college.

It tells the story in the 1600’s of a German farmer who was adopted at a very young age. He has amnesia about his origins, so he goes on a walkabout to find his origins. He gets near Lake Constance-the Rhine goes into Lake Constance and then goes out. Lake Constance has Rhine water on both sides.

So he is walking near the Rhine, and suddenly he remembers. This is used to describe some scientists’ work about how our body is water, which is a very important part of our physical being, and it is very much related to the water where they were born and grew up. Our water comes from that.

So, this example was used to explain why it is perfectly logical that somebody in the presence of the water where they grew up would suddenly remember and be revived.

I listened to this story, and suddenly I realized that all of the places that I go to in Europe are on the Rhine, including the Rhine where it flows into the

Netherlands. One of the distributaries is the Ijssel River, which flows into Ijsselmeer. So, 1/12 of the water in the Ijsselmeer is Rhine water.

I thought, “Oh my God! This is amazing! All of the places that I ‘hang out’ in Europe are connected to the Rhine – Constance, Basel, and even Zurich where the water flows into the Rhine from the lake and the river there. So, I decided that I was going to learn more about the Rhine. That is one of the reasons I was fascinated by the Rhine in the *Oera Linda Book*.

I bought a book on the Rhine, read it, and wrote a review. I told everybody on *The Solari Report* that I had this interest. The person who I’ve worked with for the longest period of time said, “I guess I never told you this. I was born in a hospital on the Rhine.”

One of the things that the scientist says is that you resonate more with people who share the same water as where you were born.

I can’t explain any of that, but this has caused me to be very interested in what it is about the Rhine.

Ott: Did you know that Rhine means ‘pure’?

Fitts: No, I didn’t know that.

Ott: That is probably the original meaning as well.

Fitts: If you travel the Rhine, I thought it was a much bigger river than it is. The Danube is much bigger than the Rhine. But if you look at the economic productivity around the Rhine, it’s unbelievable. There is definitely something there. I don’t understand it yet, but I will keep trying to learn.

I laughed when I saw the Rhine in the *Oera Linda Book*.

I want to go back to your journey. Before I do, tell us what else in here you would like to bring out in this discussion – the things that most speak to you.

Ott: Many of the laws make a lot of sense – maybe not at first read, but I have

had so many ‘Aha’ moments about language and about the origin of certain things in our culture. How they talk about freedom and some of the laws would sound strange, but many things come back in other religions that we know. In Christianity, much is recognizable. There is one law about usury, and it was strictly forbidden. In the context, it also makes sense; it is explained.

Fitts: So, the history of man is that once usury is adopted, it is a *fait accompli* (accomplished and irreversible) that civilization will fail; it’s a question of how long it will take.

Ott: It’s the same with the corruption of morals and of accepting slavery and slave mentality as well.

I dove deeper into it because nobody else did. I saw the significance, and at that time, I was working on a goal to work on. There were so many coincidences that it made sense to study this further and make it more well-known.

Fitts: I think that the *Oera Linda Book* is very relevant, whether it is authentic or not. The reason is that we are going through a period where the rule of law is collapsing and failing. Going back to Sheldrake, the question is: How can I create a field where I can share a covenant with people as to the law and it being a law which can preserve our freedom?

We are back at the stage where we may have to reinvent everything ‘from scratch’. I am very interested in looking back in history and saying, “What has worked?”

I believe there is a reason I am in Stavoren. If you drive to the Red Cliffs, which is not far from here, you see up on the Red Cliff, “Better dead than slave.” That is what I’m always saying to people, “Death is not the worst thing that can happen”.

Ott: Absolutely not. I now know the answer to your earlier question. The relevance to understand what things went wrong and came to be where we are now makes it easier to prevent something like this or reverse it.

Before I knew this book, I was already thinking a lot about religion. I was not

raised religiously, but later I came to appreciate part of it. I was interested in the origins. Being a genealogist, I always look for ancestors not only of people, but of ideas. With this, it resonated so strongly – both the language and the ideas – that I thought it would probably have the same effect on more people.

Fitts: Do you think Zoroastrianism had an effect on the Friesians and their culture?

Ott: I have not studied Zoroastrianism myself, but there are a few obvious similarities between that and this culture, like the fire that they kept burning, which was sacred.

Fitts: You're talking about the eternal flame.

Ott: Yes, and some people who have studied Zoroastrianism, as one of the proofreaders did, recognized in the text from that religion there is also a Freya.

Fitts: So, they have the divine mother as well.

Ott: I don't know if they refer to her as the divine mother; I'm not the right person to answer that. The theory that a king came back here and brought back a lot of people after Alexander the Great.

Fitts: Isn't he the one who built the monastery in Stavoren?

Ott: Yes, according to the older historiography of Friesland, which is also not taken seriously by academia.

Fitts: The monastery is not taken seriously?

Ott: No, the stories. Everything from before the 1500's and 1400's is considered pure fantasy by academia.

Fitts: When I was in Sofia, we went to the museum. They have a huge amount of relics of the Tatar. Before I went, I looked them up on Wikipedia, and they said, "They were disgusting, primitive people. They were terrible, and they were defeated."

Then you look at their relics, and these are beautiful, magnificent, delicate, and sophisticated. You realize that these were amazing people.

Ott: It's always very good to look at those things from a culture. They sometimes tell very different things from the historiography.

Fitts: Right. The winner tells a different tale than the truth.

Let's go back to you and your personal journey. You started the foundation, you published this book (under discussion), and now you've published the paperback. This book sold out quickly. You underestimated the demand; this book is now selling. What has the response been? What has happened to you as a result of now presenting this and getting this disseminated into the world?

Ott: There was some wait from the start. I had the translation ready in 2018, and thought there would be a publishing house contacting me, asking if they could publish it, but that didn't happen. That is why I started the foundation to do it myself.

Fitts: You have the complete book in here. It's amazing.

Ott: This is the first edition with color copies of the entire manuscript – all pages.

Fitts: These are all at the Frisian Institute in the library as well?

Ott: Correct. I've added line numbers and then the transliteration. The translation alternates so you can easily compare the translation to the transliteration. I've also added chapter titles, an alternative reading order because the manuscript order isn't always chronological, and a list of proper names of people and cities and places.

There is a forward by Asha Logos.

Fitts: I was going to ask you about that.

A group of us all share a love for a mysterious American who makes wonderful videos. He made three on the *Oera Linda Book* based on your work, and he wrote the forward.

If you don't want to read the book, his handle on the internet is Asha Logos. If you go to Asha Logos' YouTube channel, you can find three videos on the *Oera Linda Book*, which are fascinating and beautifully done. You two are in cahoots, and he wrote the forward. Tell us a little about your alliance with Asha Logos and what he finds of value.

Ott: He contacted me before he started making videos with the idea to make an audiobook of the new translation after he had heard another interview that I had done. That didn't happen, but later we again got in touch. He was already making great videos.

These three videos – one hour each – are part of a larger series of subverted history. Because those videos were so well-made, I asked him to write a forward.

Fitts: He wrote a beautiful forward.

Ott: I couldn't do it myself like that. Writing something like that is different from translating it. Perhaps he may do the audiobook at some point, after all he has a great voice.

There are many indications that a group of people left traces all over the world. Official historiography doesn't really consider them as one.

Fitts: Does that tie back to what the land that was destroyed really is?

Ott: Atland or 'Atlantis'. These texts have a timeline that started with the destruction of Atland, the 'old land'. There is obviously a connection between the words 'Atlantis' and 'Atland'. Because it means 'old land', it will also have meant the Old World before the cataclysm. Some people may have referred to a particular island or a coastline, but it could also have been the 'old land' that had been lost.

This term may have been used more than just once. Every time that a piece of land was lost, they could have referred to it as 'old land'.

Fitts: Yes, and there is a history in those years of the war between the sea and the people as to who gets the land during this period.

Ott: Yes. There is another cataclysm also described.

Fitts: Now that the two books are up, who is reading them? How is it spreading?

Ott: Apparently, it's mostly word of mouth. I only recently started a real website. Before that, I had an improvised website. Before this was printed, I had already sold half of them – including the shipping costs. Some people order ten or more books, and they give them to friends. There is even a library in Alaska that wanted the very last one.

Fitts: That is fabulous!

Ott: Only a quarter of them stayed in the Netherlands. Most went to America and New Zealand and Australia. Obviously, the video series of Asha Logos did a lot for it and helped it become more well-known. The earlier interviews that I did with Red Ice also helped.

I've had a blog since 2011 where I posted words or texts that were relevant to this.

Fitts: Tell us what your URL is. How do we find the URL?

Ott: The simplest is <http://OeraLinda.NL>. That is the website, but there are also links to the web blog and to the video channel on YouTube.

Fitts: Next year will there be a Dutch copy?

Ott: I hope so. There is also an ebook for those who don't want to wait for the shipping time, which is usually about two weeks to a month or longer. Obviously, the shipping is also expensive.

Fitts: Do you send it out in PDF?

Ott: The ebook is either a PDF or ePUB; people can choose.

I have to start the Dutch translation, and a new German translation would be nice. There is one, but it is difficult to compare it to the original language. One of my main goals is to make it more accessible.

Fitts: It's the never-ending story; there is always another request.

Ott: Yes, and the Foundation also has the goal to promote, not only another translation and publication, but also new research if there is, at some point, be enough money to do a specific investigation of something.

Fitts: So, the Fryske Academy is researching the law and the history of the old law in the law books. Is there other research happening that I'm not aware of?

Ott: They do plenty of research, but not on the *Oera Linda Book* as far as I know.

With the new insights and everything that we have learned from archaeology in the last decade, someone could explain why it may not possibly be authentic. I would welcome that so I could try to debunk that or give another opinion about it. But that doesn't exist. The most scholarly work that exists about *Oera Linda Book* was published in 2004. It was a doctoral thesis from a theological faculty in the Netherlands. It is a big book. Someone did a lot of work.

It started from the assumption that it must be a 19th -century forgery. From that assumption, he theorized about who could have made it and why.

Fitts: So, it doesn't do a serious look.

Ott: I think that you should first establish why it cannot be authentic. At the end of this article, I have argued why, in my opinion, it is not plausible. It's also on my web blog. But it makes no sense theorizing about it if it's still possible that it's authentic.

Fitts: When I first met you, you were on the fence. Now, whenever I speak to you, you are much more confident that it's authentic, or there's a high percentage chance that it's authentic.

Tell us why you have grown in your confidence that it's authentic.

Ott: I think I was already very confident, but in the first book, I did not explicitly take a position on the authenticity debate. When I did a presentation for your group, I didn't want to be a missionary and say, "You have to believe that this is true."

I keep it in the middle, and I can very well imagine that when you read this for the first time, it's so different from what you would expect if you know the official history. Many people will reject it simply because it's easier to reject it. When you consider the possibility that it's authentic, it triggers so many thoughts like, "This is different, and this is also different," especially if you are emotionally invested in history. You have to rethink your whole view of the past.

Spiritually, I am convinced that it is authentic, although I do have some questions. My questions are mainly about the dating of the letters of instruction. Recently, I started thinking about the first millennium again, which was probably only 300 years or so different, but that is a different topic.

I will always be open to good arguments against authenticity, and you can read the translation as if it is fiction. I'm not on a mission to convince everyone that it is authentic; I want to let the text speak for itself.

Fitts: It's December 2021, and I've spent the last two and a half years off and on learning about the *Oera Linda Book* and looking forward to 2022. The number one issue before us that is facing every one of us is: Will we be free, or will we be slaves?

I find the *Oera Linda Book* to be phenomenally relevant to our situation. Part of the question of, 'Are we going to be free or slave' is how to be worthy of being free. How do we achieve freedom, how do we preserve freedom, and how do

we nurture it? This is bigger than pushing back the latest thrust to tyranny. If we are going to push back tyranny for good, then the question is: How are we going to build a civilization that believes in freedom, practices freedom, and doesn't permit slavery?

During my entire life we've been permitting slavery. As we would say in the *Solari* world, "It's time to push the red button."

I think this is addressing the most important question of our day.

Ott: The thing about freedom is I have translated it differently from the earlier translations. In one part, Freya says in her primal laws, "Only those can I accept as really free who is neither the slave of someone else nor of his own addictions." The other translation said, "of his own passions," but I thought that being passionate was not negative – except when you are a slave of it.

The Dutch word for 'addiction' is enslavement. So, you are a slave of something. That already makes you not free. So, anyone who wants to be free is always asking, "Do I have addictions that I am a slave of? If I free myself of that, then I am already closer to being really free."

Fitts: Jan, I can't thank you enough for bringing this into our lives and our world. Before we close, is there anything that you would like to add?

Ott: Anyone can start by looking at the video by Asha Logos if you like video presentations, or from my website that I gave earlier. There are links to those editions, but this one is sold out. I may do another one that is as pretty as this one.

Fitts: I do have to say that it is very pretty.

Ott: This one is not only cheaper to make, but it is also less expensive. I have a volume discount if people want to order more than one. It's also less work for me, so I make it a parcel of books and I send it.

The ebook is easy to get, of course. Until now, it has been relatively quiet. People have complimented me for what it looks like, but there haven't been a

lot of comments on the content yet. I very much look forward to that and having discussions with people on that.

Fitts: This is a major change in their thinking. It takes people a while to contemplate and digest it. I'm just getting my 'mind around it'. It's a very mind-stretching experience to read the book.

Ott: Thank you very much.

Fitts: Thank you, and have a wonderful day.

MODIFICATION

Transcripts are not always verbatim. Modifications are sometimes made to improve clarity, usefulness and readability, while staying true to the original intent.

DISCLAIMER

Nothing on The Solari Report should be taken as individual investment advice. Anyone seeking investment advice for his or her personal financial situation is advised to seek out a qualified advisor or advisors and provide as much information as possible to the advisor in order that such advisor can take into account all relevant circumstances, objectives, and risks before rendering an opinion as to the appropriate investment strategy.