

The Mysteries of Easter Island:

A Proposal to Investigate and Possibly Uncover Significant New Evidence

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INTRODUCTION

Easter Island is emblematic of ancient mysteries. Located in the remote South Pacific just below the Tropic of Capricorn some 3,700 kilometers (2300 miles) west of mainland Chile and over 2,000 kilometers (over 1200 miles) from any other inhabited island, it is often considered the most remote location on Earth. Also known as Rapa Nui, Isla de Pascua, and Te Pito Te Henua, the latter name has been translated as “the navel of the world,” “navel and uterus,” or “ends of the land,” apparently referring to both the isolation of the island, and the volcanic craters that compose it. The island is triangular in shape, and so small that one can walk around its entire coast in less than two days. But, within this perimeter mysteries abound.

The island remained bathed in secrecy, unknown to the Western world until its discovery by Jacob Roggeveen on Easter Sunday, 1722. The giant stone sculpted heads and torsos, known as moai, that are found in the hundreds on the island are megalithic mysteries. Enormous in size – erected moai are up to 10 meters (33 feet) tall and weigh up to 75 tons or more, and an unfinished moai is some 21 meters (69 feet) long with an estimated weight of over 250 tons – they boggle the imagination. How and why were they carved? By whom and when? These are still unanswered questions; to this day the moai have eluded our best efforts to truly decipher their meaning.



The standard modern “solution” to the enigma of Easter Island is that the earliest of the hundreds of moai were constructed, beginning around a thousand to 1500 years ago, when the first Polynesian settlers arrived on Easter Island, and moai carving continued until around the seventeenth century, ceasing shortly prior to European contact. The moai, according to this scenario, were essentially part of an ancestor and burial cult. The production of moai ceased as

the Easter Islanders deforested their land and consequently brought environmental devastation to their tiny island, ultimately sparking tribal warfare, an impoverished society, and even cannibalism. But does this story, which in recent decades has gained wide circulation in both scientific and popular circles, really stand up to scrutiny? A clear analysis of the evidence does not convincingly support the “natives destroyed their environment” scenario (Benny Peiser, “From Geonocide to Ecocide: The Rape of Rapa Nui.” *Energy and Environment*, vol. 16, nos. 3 & 4, pp. 513-539 [2005]). Rather, this may simply be a Western myth that both masks the destruction brought to the island and its culture by European contact (which included notorious slave raids and effective genocide) and denies the true magnificence, antiquity, and high cultural and technological achievements of Easter Island civilization.

It was with such thoughts in mind that in January 2010 we undertook a short reconnaissance excursion to Easter Island to look into the mysteries for ourselves.



QUESTIONS

Exploring Easter Island first-hand, we quickly became convinced that the standard explanation for the remarkable indigenous civilization on the island does not necessarily hold up under detailed examination. Here we outline just a few of the open questions we have, based on our original research, which we will address further in a full-fledged research expedition.

1) The chronology and dating of the moai.

The standard story of Easter Island does not detail the relative dating of the various moai, and in fact relegates all of these statues to a fairly late time period, on the order of approximately a thousand to 1500 years ago at the most.

Studying the moai with a geological eye, Schoch was particularly impressed by the varying degrees of weathering and erosion seen on different moai, which could be telltale signs of major discrepancies in their ages. The levels of sedimentation around certain moai also impressed him. Some moai have been buried in up to an estimated six meters (20 feet) of sediment, or more, such that even though they are standing erect, only their chins and heads are above the current ground level. Such high levels of sedimentation could occur quickly, for instance, if there were catastrophic landslides or mudflows, but Schoch could not find any such evidence (and landslides would tend to shift and knock over the tall statues). Rather, to his eye, the sedimentation around certain moai suggests a much more extreme antiquity than most conventional archaeologists and historians believe to be the case.



Not only does sedimentation around the statues suggest a longer and different chronology than conventionally accepted, but so too do weathering and erosion patterns, and stylistic considerations. Although on one level most of the moai are stylistically similar and even stereotypic, at another level each is unique and they could, Schoch believes, be categorized according to stylistic considerations. The moai should, in addition, be sorted according to lithology (stone type) as well as weathering and erosion levels (taking orientation and relative exposure to the elements into account). Another key to solving the problem will be to compare weathering, erosion, and sedimentation rates in historical times. Schoch has begun to gather photographs of various moai and landforms on Easter Island taken over the last 130 years so as to compare them geologically to their conditions today, and in this way attempt to get a quantitative handle on weathering, erosion, and sedimentation rates.

Even on our preliminary reconnaissance trip Schoch found evidence that the earliest moai may have differed materially from the later moai. The earliest moai appear to have been more finely worked from harder basalts, compared to the volcanic tuffs of most moai, which date to later periods. The few surviving basalt moai have been found at deeper stratigraphic levels below other moai and the platforms upon which they were erected, or were reused in later structures—thus indicating the basalt moai are among the earliest

on the island. Furthermore, at least one of the basalt moai (now housed in the museum on Easter Island) is of a very strange form; with an elongated head and well-defined breasts it is often considered a female while virtually all other moai are apparently males.

Another major puzzle, which is directly applicable to the chronology and dating of the moai, is the matter of where various moai were quarried. Quarries on the rim of the volcanic crater, where large moai were carved from the

volcanic tuffs, are well exposed and still contain partially carved moai in place. We inspected these quarries carefully. However, the quarries where the few basalt moai were carved have never been definitively located, despite the small size of the island. Based on the geology of Easter Island, Schoch expects that any suitable basalt deposits would occur lower in the stratigraphic section, so low in fact that they might currently be under sea level off the coast of the island. That is, the basalt quarries might be under water. How could this be? It is difficult to conceive that the ancient Easter Islanders were quarrying rock below sea level. Alternatively, Schoch hypothesizes, the “lost basalt quarries” might be under sea level now because they are of extreme antiquity, and thus the basalt moai carved from them are extremely ancient. Sea levels have risen dramatically since the end of the last ice age, some ten thousand or more years ago, and if the basalt moai were quarried along the coast of Easter Island from areas since inundated by the sea, this could help to date the basalt moai, and is immediately suggestive that they are thousands of years older than conventionally believed to be the case.



The key to solving the puzzle of the basalt moai is to locate the quarries. If they are found under water along the coast, their depth and geological setting will shed light on their age, and could lead to a major revolution in our thinking about the age, origin, importance, and sophistication of Easter Island culture. For one thing, while the later standard moai carved of volcanic tuffs could be relatively easily cut out of the rock using primitive tools found in abundance on the island, the same cannot be said for the apparently earlier and more sophisticated basalt moai, which may have formed the model and set the standard for the later volcanic tuffs moai.



A fascinating Easter Island legend relates that one of the founders, King Hotu-Matua, came from a land called Hiva that was said to be slowly sinking below the sea. Is this suggestive of a people fleeing rising sea levels, perhaps thousands of years ago at the end of the last ice age when sea levels were rising worldwide? Was the initial colonization of Easter Island prior to the final, highest, post-ice age rises in sea level, such that when first colonized it was a larger and more prominent island? Such a scenario would be compatible with the early carving of basalt moai from quarries along the coast that have since been submerged.

It is already more than pure speculation that the basalt moai may have been quarried from areas that are now under water. While on the island we heard of reports that when Jacques-Yves Cousteau and his divers visited the island they came across some very rectangular looking holes or cavities in the basalt layers located off the coast. Could these indeed be ancient quarries? While on Easter Island during January 2010 we began to track down leads as to divers, still on the island, that were with Cousteau's team and are willing and able to take us to these sites. We plan to dive and explore the possible quarries for ourselves on our return to the island.



2) How were the moai carved and moved?

To this day, no one is absolutely certain as to how the moai were transported. As Francis Mazière has perceptively pointed out, “One of the great problems that dominate Easter Island archaeologically is the question of how the statues were moved to the ahu [ceremonial platforms upon which they were erected], some of which are miles from the quarry. This problem has never been solved, and even the work of the Norwegian expedition of 1956 brought no answer, for [Thor] Heyerdahl’s attempt at moving a moai was in no way conclusive for . . . it was one of the smallest, and because it was dragged along by means of ropes over a very particular ground that exists nowhere on the island except at Anakena—sandy ground without any rocks sticking out of it” (*Mysteries of Easter Island*, 1968, p. 133).

Some traditional Easter Island legends state that the moai “walked” from the quarry to their final locations. This has been interpreted as indicating that the statues were raised upright and then pivoted or rocked back

and forth on their bases, thus moving them from one place to another – that is, they “walked.” But was this really or always the case?

Another widespread Easter Island tradition is that the moai were transported by “mana,” that is by supernatural forces or powers. As Katherine Routledge wrote in *The Mystery of Easter Island* (1919, p. 198):

“The natives are sometimes prepared to state that the statues were thrown down by human means, they never have doubt that they were moved by supernatural power. We were once inspecting an ahu built on a natural eminence, one side was sheer cliff, the other was a slope of 29 feet [9 meters], as steep as a house roof, near the top a statue was lying. The most intelligent of our guides turned to me significantly. ‘Do you mean to tell me,’ he said, ‘that that was not done by mana.’ ”



The concept of “mana” is not generally considered scientific and thus is simply dismissed by most Western archaeologists and historians, but does it mask something we do not know? Perhaps a profound mystery that has yet to be uncovered? On our return expedition to the island we plan to conduct more research, including both interviews with natives who have retained some of the oral traditions and geological and engineering analyses of the actual statues, to address further the mystery of how the statues were moved and erected.

ceremonial platforms have been pointed to as being more “South American” than “Polynesian,” as has an anomalous kneeling moai excavated by Heyerdahl’s archaeological team in the 1950s (almost all other moai are apparently “standing” rather than kneeling, but actually lack legs).

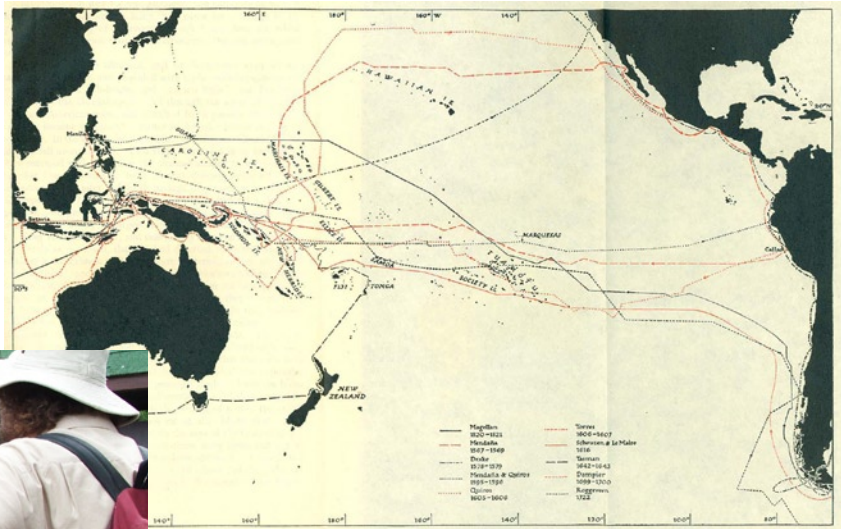


Fig. 79. Exploration of the Pacific (Magellan to Roggeveen)

3) The origin or origins of the Easter Islanders.

The origin or origins, and history, of the Easter Islanders prior to European contact remains shrouded in mystery. Most archaeologists and ethnologists concur that there are strong Polynesian influences in known Easter Island culture, but others, most notably the late Norwegian adventurer Thor Heyerdahl (see the summary in his book *Easter Island: The Mystery Solved*, 1989), have argued that there were at least some South American elements and influences in native Rapa Nui culture. For instance, various building techniques used in some of the

A possibility that is rarely discussed but should be considered is that various cultural traits originated on Easter Island and spread both west, to Polynesia proper, and east, to South America. This hypothesis would be strengthened if it can be shown that Easter Island civilization has an extreme antiquity and dates back to a time when sea levels were lower (as discussed above) and the island was geographically larger and more prominent.

Adding to the enigma is the distinct possibility that Easter Island was “discovered” and colonized by two or more peoples or races in pre-European contact times. Persistent local legends recount that there were two groups on the island, referred to as the Hanau Eepe and the Hanau Momoko. These have been translated into English as the

long-ears (referring, apparently, to the artificially distended or elongated earlobes) and short-ears respectively, but the terms might also refer to “stout” or “big” versus “normal” size. According to some traditions and interpretations, the Hanau Eepe were also characterized by lighter skin tones and sometimes-red hair, as opposed to the darker Hanau Momoko. Certain traditions relate that the Hanau Eepe brought moai carving and other civilized arts to Easter Island, and they generally dominated, and even enslaved, the Hanau Momoko. This situation ended when the Hanau Momoko rebelled against their masters, drove the Hanau Eepe to one corner of the island, and in an epic battle all or almost all (traditions vary) of the Hanau Eepe were killed.

On a return expedition to Easter Island we plan to explore the evidence for more than one population or racial type in detail, looking at not only the legends, but also such aspects as the physical anthropology (including analyses of human remains) and the artwork (most notably, the moai). Geological features of Easter Island also pertain to this issue, and Schoch in particular will look at them with a critical and informed eye. For instance, the legends recount specific locations and features on the island where major events took place, such as the epic battle between the long-ears and the short-ears at the so-called “Poike ditch.” This is a huge ditch, over a mile long (over 1.6 kilometers long), that according to tradition was artificially excavated as part of a defensive fortification. To this day archaeologists and historians cannot agree on the exact nature of the ditch – natural or artificial – or its importance and implications. Fresh geological analysis may shed light on this mystery.



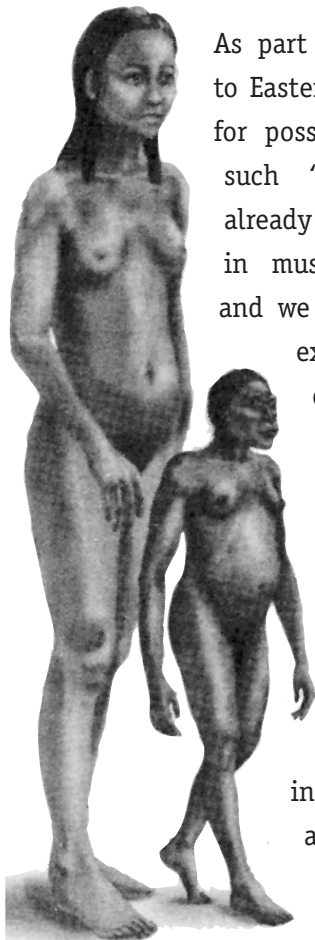
4) Legends of giants.

Not only did the native Easter Islanders have persistent legends of “long-ears” and “short-ears,” apparently two different races on the island, one of which may have been larger than normal, but there is independent evidence that a relict population of tall or large-stature people, “giants,” may have inhabited the island and even lived until historical times.

C. F. Behrens, who accompanied J. Roggeveen on the voyage that marks the generally accepted European discovery of Easter Island in 1722, reported that “. . .with truth, I might say that these savages are all of more than gigantic size. The men are tall and broad in proportion, averaging 12 feet in height. Surprising as it may appear, the tallest men on board of our ship could pass between the legs of these children of Goliath without bending the head. The women can not compare in stature with the men, as they are commonly not above 10 feet high” (quoted in William J. Thomson. *Te Pito Te Henua, or Easter Island*. Report of the National Museum (Smithsonian Institution) for 1888-89. Washington: U. S. Government Printing Office, 1891, p. 462). What do we make of such a report? Could this be real?

Interestingly seventeenth-century European explorers and traders in the area of modern Indonesia described reports of a diminutive people. Recently a new species of humans, *Homo floresiensis*, popularly referred to as “hobbits,” has been found in this region. *H. floresiensis* is based on sub-fossil remains from the end of the last ice age, as young as 12,000 years ago. However, some serious researchers have hypothesized that hobbits survived until at least the seventeenth century as a relict population. Likewise, could the Dutch reports of Easter Island be factual? Stories of “giants” are reported in sacred texts, myths, and legends around the world. Might these legends have a basis in fact? Might a relict population of “giants” have survived on Easter Island up until European contact?

verbally promised that on a return expedition we can count on being given the locations of these caves so that we can study the bones for ourselves (while paying all due respect to the graves of the ancestors of current Easter Islanders).



As part of our return expedition to Easter Island we plan to search for possible physical evidence of such “giants.” Ancient bones already collected and now housed in museums will be analyzed, and we will undertake first-hand explorations in various caves on the island that are reported to contain ancient human bones. Indeed, on our reconnaissance trip to Easter Island we interviewed native islanders who reported seeing “huge” and “giant” human bones, including what one described as a “giant femur,” in certain secluded caves on the island. We have been

The discovery of solid physical evidence for “giants” on Easter Island will revolutionize our thinking about the ancient past, bearing new light on many myths and legends, and force us to rethink the development of humans through time.

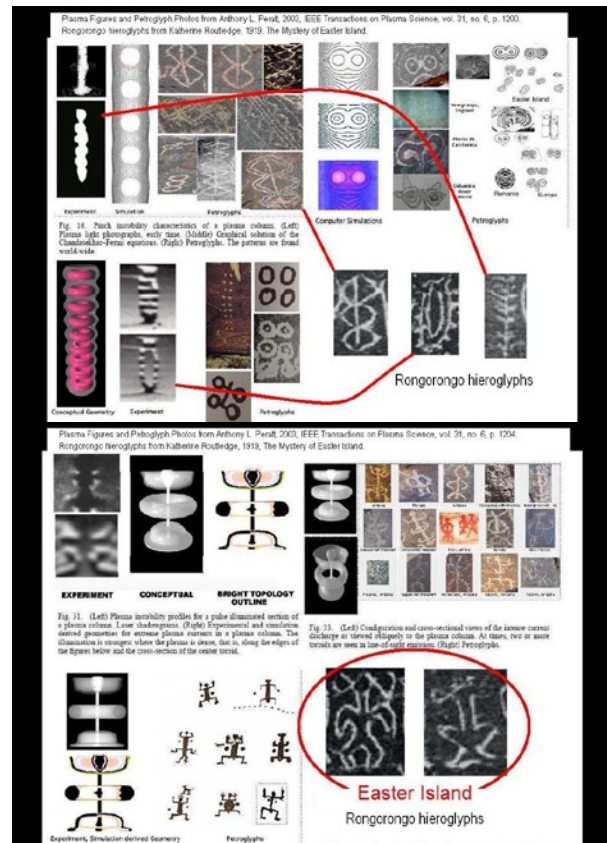


5) Petroglyphs, birdmen, and the Easter Island script.

Not only is Easter Island well known for its gigantic moai, but also for its carvings on stones and boulders, the petroglyphs (see Georgia Lee, *The Rock Art of Easter Island*, 1992). Many of these petroglyphs are of so-called birdmen and apparently relate to the birdman competitions. Persisting into the nineteenth century, this consisted of an annual display of skill and endurance as competitors swam to a small island (islet) off of the main island and vied to be the first of the season to acquire an egg from the migratory seabird, the Sooty Tern. The winner and his clan were conferred with prestige and power for the following year. But was there something more underlying the birdman competition and its associated petroglyphs? Did the competition originate with some long forgotten event in the deep past, and did the final forms it took represent a degenerate version of a once more profound ceremony?

Los Alamos National Laboratory physicist Dr. Anthony L. Peratt, a specialist in plasma physics, has undertaken studies of ancient petroglyphs. Plasma, sometimes referred to as the fourth state of matter (the other three are solids, liquids, and gases), basically consists of ions (electrically charged atoms or particles) and is perhaps most familiar in such forms as lightning, fire, or the glowing stuff in a neon tube. Auroras, the northern and southern polar lights, are also the result of plasma phenomena, caused by interactions between the solar wind (plasma emitted by the Sun) and Earth's magnetic field and magnetosphere.

Powerful plasma phenomena occur in space, forming various diagnostic configurations. Some look like intertwining snakes or pieces of rope, others like spirals or circles with short jets or streamers coming off of them (sort of like a biblical crown of thorns), others look like spokes and wheels, and still others like crude human-like stick figures. In fact, plasma columns often expand in places and form donut shapes and cup shapes, and become narrow at other points (due to what are known as "pinch instabilities"). In profile these plasma columns can look remarkably like human stick figures, often with an upper cup shape (head) that has the appearance of a bird in profile – perhaps giving rise to the "birdman" concept. Peratt, when he first saw various ancient petroglyphs, was struck by the fact that so many of them appear to mimic the plasma configurations.



Plasma and Petroglyph Illustrations courtesy of Dr. Anthony L. Peratt; reprinted with permission from IEEE Transactions on Plasma Science, vol. 31, pages 1200 & 1204 (December 2003).

Peratt and his team of researchers have been documenting the occurrence of ancient petroglyphs around the world that appear to represent plasma configurations (see *Institute of Electrical & Electronic Engineers Transactions on Plasma Science*, December 2003 and August 2007). But how do they explain these plasma configurations apparently recorded by ancient peoples in the form of petroglyphs? Today the auroras are seen only at very high latitudes, and apparently with none of the strength (resulting in the stick-man shaped configurations) recorded in ancient times. Peratt suggests that there was a major solar plasma outburst thousands of years ago. Earth may have been subject to, and bathed in, solar plasma winds ten times to one hundred times the strength of current solar winds!

Peratt and his team have done a quick analysis of the positions of the major petroglyphs on Easter Island, concluding that they are all located with a southern field of view of the sky, the direction where they believe ancient plasma outbursts would be observed.

Related to the petroglyphs of Easter Island is the famous Easter Island script. European missionaries of the nineteenth century discovered among the Easter Islanders numerous wooden tablets covered with a strange hieroglyphic-like script, known generally as rongorongo (“lines of inscriptions for recitation”). Unfortunately the Christian missionaries, attempting to separate their new converts from old pagan ways, convinced the Easter Islanders to burn and destroy almost all of the rongorongo tablets. Today just upwards of two dozen remain.



By the late nineteenth century, apparently none of the natives could genuinely read the rongorongo script and to this day no one has put forth a convincing decipherment. There is no agreement as to the origins of rongorongo, or how far back in time it may go. Some scholars suggest that it was invented on Easter Island during the late eighteenth century in imitation of European writing the natives had observed. Others believe that rongorongo traces its ancestry back thousands of years, even if all of the surviving wooden tablets are at most a couple of hundred years old. Indeed, those that survive could simply be copies of copies of copies of copies . . . It could be that copyists, for many centuries, were not even able to read the script, but piously copied and recopied something that they knew was important and held in reverence.



Far from being an indigenous creation of the Easter Islanders, some researchers suggest that the rongorongo script originated in parts of Polynesia well west of Easter Island, or perhaps even in China. Others look to South America for its origins. Still others have seen similarities between rongorongo characters and the enigmatic ancient scripts of the Indus Valley civilization of modern Pakistan and neighboring regions. One researcher seriously suggested that rongorongo might be related to ancient Egyptian hieroglyphics.

Such hypotheses may be misplaced however, and perhaps we need to approach the rongorongo script from a different perspective. Returning to Peratt's work correlating the Easter Island petroglyphs with plasma displays in the sky, it may be that the rongorongo texts record similar events in more detail. As part of our expedition and research, we will further analyze the Easter Island petroglyphs in the field, either confirming or refuting Peratt's hypothesis. In conjunction, we will be incorporating and integrating a systematic analysis of the rongorongo into our studies. Already we have tantalizing circumstantial evidence that there may be some truth to this interpretation of the petroglyphs and rongorongo script. There are Easter Island legends that reference the sky as having "fallen" and a name sometimes reportedly applied to Easter Island is Matakiterani, or "eyes gazing at the sky."

Once properly understood, the rongorongo tablets may hold a vital key to decoding and understanding ancient cataclysmic changes on our planet, as recorded around the world in the legends and mythologies of one ancient culture after another, which had a profound affect on the development of human consciousness and civilization.

FINDING AND PUBLICIZING THE ANSWERS

We are in the planning stages for a full-scale return expedition to Easter Island. On the island, through original field exploration, we will address the various questions and topics listed above in a systematic manner, shedding new light on the enigmas of Easter Island. As part of a comprehensive strategy to explore these mysteries, we also plan visits to various museums to study important artifacts removed from Easter Island. Top among such institutions is the British Museum, London, which houses the most famous and important basalt moai, collected from Orongo on Easter Island in 1868, and the Museo Nacional de Historia Natural, Santiago, Chile, which houses three original rongorongo tablets from Easter Island.

Our goal is to ultimately publish our research in book form and to produce a documentary film for television and further distribution via The Disinformation Company's home entertainment division.

The Investigative Team

A small team will be led by Schoch and Baddeley, whose biographies are given below. Dr. Schoch will supervise and lead all research and investigative activities, while Mr. Baddeley will head up the small film crew and act as producer of the entire investigation, arranging the various dives, cave explorations, and interviews with Easter Island elders and officials.

In addition to Messrs. Schoch and Baddeley, we plan to take with us a director of photography, a translator/fixer, and a geological field assistant. We will hire a van and driver on island and will engage boat and pilot and divers as needed.

We have already assembled a list of potential candidates for each position. We believe our team to be uniquely qualified to undertake and head-up such a research and publishing/film venture.

During our January 2010 reconnaissance trip to Easter Island we were also able to make important local contacts that will enable us to pursue further research. We have secured the support of key contacts in the Chilean government to permit our studies to take place. Schoch not only met with the current governor and mayor, but we came to know two former governors of the island, one of whom is also a leading archaeologist of Easter Island and the effective originator and former director of the island's archaeological museum (Museo Antropológico Padre Sebastián Englert). We made it a point to speak with and befriend various local residents on Easter Island, many of whom, once they understood our deep interest in Easter Island history and culture, opened up and were willing to share their knowledge. As part of our reconnaissance trip, we hired a boat to take us to one of the small islets, and in the process made the acquaintance of a skilled local diver who promised to assist us on our return expedition. On a personal but not unrelated note, Schoch was actually married on Easter Island. Thus, we have contacts to take us to various caves, small islands (islets) off the main island, and other areas that are inaccessible to the typical non-Easter Islander.



BIOGRAPHIES

Dr. Schoch, currently a tenured faculty member at Boston University, received his Ph.D. in geology and geophysics from Yale University in 1983. He is the author or coauthor of



numerous articles and various books, from technical books such as *Stratigraphy: Principles and Methods*, the textbook *Environmental Science: Systems and Solutions*, and authoritative trade books such as *Pyramid Quest*. For the last two decades Schoch has been actively involved in the study of ancient cultures, and is perhaps most famous for shedding new light on the true dating and history of the Great Sphinx of Egypt by the application of geological techniques (his work was featured in the Emmy-winning documentary *The Mystery of the Sphinx*, which first aired on NBC and has been seen by tens of millions of viewers). He has studied ancient monuments across the globe, including in Peru, Wales, Bosnia, and Japan. Schoch's specialties are sedimentation, weathering, and erosion, which will be critical to the unraveling of the chronology and history of the moai on Easter Island. He is also experienced in speology (caving) and diving (he is well known for his underwater studies of the structures off the coast of Yonaguni, Japan). In addition to his formal training in geology, Schoch holds a degree in anthropology, is well versed in comparative mythology and religion, and is a trained comparative anatomist (he has described several fossil species that were new to science). All of these talents will serve well in sorting through and solving the enigmas of Easter Island.

Gary Baddeley is President/CEO of The Disinformation Company. Prior to founding the company in 1997, Mr. Baddeley was VP/GM of Robbins Entertainment, a joint venture recording company with BMG Entertainment. He began his career in the entertainment industry as an attorney with Phillips Nizer LLP, where he represented clients in the television and music industries from 1990-1996. He has a JD from New York University School of Law and B.Sc. (Hons) from Kingston University. A British citizen, he has lived in New York City for over 20 years. Mr. Baddeley produced the *Disinformation* television series (Channel 4 UK) for two seasons and has produced films including *2012:*

Science or Superstition and *Da Vinci Code Decoded*. He handles all film and book acquisitions for The Disinformation Company.



The Disinformation Company (“TDC”) is an established independent book publisher and home video specialist in North America distributing its books and films to retail and wholesale, online and in stores, to all the major outlets throughout the US and Canada (such as Best Buy, Barnes & Noble, Amazon.com, Netflix, Blockbuster, Borders, Hastings, Apple, etc.), as well as to libraries and academic institutions. TDC’s focus is on issue-oriented books and films exploring both modern culture and ancient civilizations. TDC also operates the popular alternative news website at www.disinfo.com.

Books published by TDC include Graham Hancock’s *Supernatural: Meetings With the Ancient Teachers*

of Mankind, Robert Bauval’s *The Egypt Code*, *Above Top Secret* by Jim Marrs and the massive disinformation® anthology series including *Everything You Know Is Wrong* and *You Are Being Lied To*.

TDC is recognized for acquiring and distributing on home video all the political documentaries of Robert Greenwald, including *Outfoxed: Rupert Murdoch’s War On Journalism*, *Wal-Mart: The High Cost of Low Price*, *Uncovered: The Whole Truth About The Iraq War* and *Iraq For Sale: The War Profiteers*. TDC is the home video distributor of Michael Moore’s *Slacker Uprising*, Ian Inaba’s Sundance-Award winning *American Blackout*, Greg Palast’s *Bush Family Fortunes* and the Emmy-Award nominee *The Cult of the Suicide Bomber* starring Robert Baer, among many others. A recent catalog may be reviewed as a PDF here: <http://www.disinfo.com/2009cat/>

BUDGET AND TIMELINE

The project budget is available upon request. We hope to conduct the expedition as early as the summer of 2010. The exact dates of the expedition are dependent on a number of factors, including the completion of fundraising; Dr. Schoch and Mr. Baddeley’s other professional commitments; and the availability of important Easter Island-based contacts and interviewees.

FUNDING OPPORTUNITIES, PARTICIPATION, AND SPONSORSHIPS

A variety of levels of participation are invited.

We plan to use the online fundraising company Kickstarter (www.kickstarter.com) to manage financial contributions, starting from as little as \$50 and going up to \$5,000+. Those contributing via Kickstarter make a pledge of funds that is only called upon should we reach our fundraising goal by the elected cutoff date. The contributors receive a variety of rewards and recognition, depending on the level of funding. The Disinformation Company has raised funds for film production using Kickstarter successfully in the past.

In addition, we will offer custom funding and participation packages, up to and including the opportunity to join the investigative team on Easter Island for some or all of the expedition.

Corporate sponsorship of the expedition is also welcome.

While The Disinformation Company is very capable of publishing a book and producing a film about the expedition's findings, we are also open to discussing the pre-sale of distribution rights in North America and worldwide.

Contact Information

Prospective sponsors are invited to contact us via The Disinformation Company Ltd.'s online contact form. <http://www.disinfo.com/contact/>

