

**COMING OF AGE  
IN AMERICAN  
ANTHROPOLOGY**  
Margaret Mead and Paradise

Chief Malopa'upo Isaia

Universal Publishers/uPUBLISH.com  
1999

Coming of Age in American Anthropology:  
Margaret Mead and Paradise

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ISBN: 1-58112-845-2

First published in 1999

Published by  
Universal Publishers/uPUBLISH.com  
USA

[www.upublish.com/books/isi.htm](http://www.upublish.com/books/isi.htm)



## DEDICATION

*In memory of the  
Office of  
TUI-MANU'A  
(King of Manu'a)*

=====

*Dedicated to the:  
Descendants of the Tuimanu'a,  
People of Manu'atele,  
and to all Samoans.*





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## PREFACE

The 'mother of anthropology', Margaret Mead, and American anthropology', in their wisdom, re-modified, and fraudulently infringed on Manu'a and Samoa's cultural intellectual property for global academic status, and for financial gains. Their anthropological counterfeit society, the racist "negative instance", in Mead's "Coming of Age in Samoa", has caused billions of dollars in damages to the economy of Samoa, and to the integrity of my lineage. In light of this, the **"Coming of Age in American Anthropology"**, is the traditional, and legal accountability of the American Anthropological Association, Columbia University, and Margaret Mead, in the re-modification of our cultural intellectual property, as taught and preached in American anthropology's best seller, the "Coming of age in Samoa". It points the attention of the reader, not only to some very serious slanderous 'academic' and 'professional' claims, but it also points the reader's attention to legal issues in relation to the billions in dollars damages done by Margaret Mead and the academic institutions, and their 'professional' misinformation on Samoa. Your attention will also be pointed to the professional negligence and the lack of duty of care by the professional bodies concerned. The billions of dollars in damages to the Tourism Industry and the economy of Samoa would have been avoided, had the American Anthropological Association acted responsibly in their professional responsibilities, and their duty of care. The anthropological community at large must be clear from the word go that, the contents and the provoking thoughts of this book, is not looking or seeking, nor does it requires an academic or anthropological acceptance, in relation to the traditions or the culture of Samoa. In fact, the owners and the rulers of the cultural intellectual property concerned, is now issuing and instructing every anthropological body around the globe that, Mead's so called 'scientific' work, and her slanderous claims does not represent our cultural intellectual property of the 1920s in any way, shape, or form. Generations and milleniums of traditions and historical facts, is not debatable with 9 months of fraudulent academic claims. That established, every foreign anthropologist therefore answers to the owners and the rulers of the intellectual property of Manu'a and Samoa, in relation to any cultural and historical claims. To ignore that authority and intellectual property ownership is a breach of cultural intellectual property laws, and an infringement on our intellectual property rights. These issues that I

will raise and discuss spells out in detail the academic institution's and anthropological bodies' involvement, their legal and professional responsibilities, and Margaret Mead's role in the fraudulent presentation of a cultural counterfeit. The pages of this book will also outline what is required of those concerned. The cultural counterfeit, Mead's "negative instance", is not only an outright professional racism, but it is also a fraudulent misrepresentation of our cultural intellectual property. In addition, the American anthropological association's position in defense of Mead's cultural counterfeit, clearly shows their professional negligence, and magnified this professional racism against 'primitive' cultures of the world. This therefore challenges the 'professional' distortion of Samoa's history, the academic re-modification of our cultural intellectual property, the 'professional' conspiracy against the "primitive mind", the professional racism, the fraudulent presentation of a counterfeit as traditionally legitimate, for academic, and for financial gains. This also challenges the slanderous claims against the noble integrity of my lineage, the **Tuimanu'a (King of Manu'a)**, and against the people of Samoa. In saying that, I will therefore show the reader that, Margaret Mead's "negative instance", is not only an academic fraud and a distortion of our history, but a 'professional' racism against native cultures of the world. The "negative instance" was a racist counterfeit society created by Margaret Mead herself by borrowing her 'observations' from foreign traditions and foreign cultures. Many foreign concepts, foreign customs, and foreign traditions were used by Mead in her attempt to create and present a counterfeit society. This book through the author also expresses the outrage of the descendants of the **Tuimanu'a (king of Manu'a)**, which are the traditional rulers of Manu'a in Samoa, against the 'professional position' on Mead's slanderous claims on us, and on fundamental issues central to all human beings. Her so-called 'scientific' claims in the "**Coming of age in Samoa**", are defamatory, and a vicious attack on my lineage, and what the **Tuimanu'a(king of Manu'a) and his descendants** represents in community morals and family values. Margaret Mead in her wisdom, with the support of Columbia University and the American Anthropological Association, made cultural claims beyond the bounds of their collected data, beyond their cultural knowledge, and beyond their understanding of our native, religious, and spiritual beliefs. Mead's 'cultural' claims was given a lot of weight when it was endorsed by Columbia University's doctorate committee, and well defended by the American anthropological associa-

tion, without any working knowledge or cultural gauge, of the Samoan or Manu'a culture. Manu'a is under the traditional rule of the Paramount titular Chief **Tuimanu'a(king of Manu'a)**, and his descendants. Today, it still remains under the traditional rule of the descendants of the Tuimanu'a, under the administration of the United States of America. The main Chiefs of Manu'a, are none other than my lineage and the direct descendants of the Tuimanu'a, and the same people Mead defamed in her slanderous 'academic' claims.

The Mead and the 'professional' problem has now entered into a new phase, because what appeared to be a normal event in any student's academic life has turned out to be a lot more involved than meets the eye. Mead's "negative instance" society has not only turned out to be a **counterfeit society** and an '**academic**' fraud, but the American anthropological position has also sadly showed up as a 'professional' conspiracy against us for academic and financial gains. The so called, 'professional position', has also shown to be nothing more than a professional conspiracy to distort historical and cultural facts on my cultural intellectual property. It is a professional defamation of the Tuimanu'a and the native character. The sad truth is, this is a professional act by those professional institution and anthropological bodies concerned to pervert the cause of justice, to conspire against the 'primitive mind', to distort our history, to altered our intellectual property, to advance the racism and discriminatory theories based on race, and to cover up the sad reality of affairs. In addition, such an act was also to profit financially, to gain worldwide professional status, to gain academically, and to safeguard their academic standing and reputation around the academic world. It was in the 'professional' bodies and institution concerned's academic and financial interests, to defend Mead's racist counterfeit society, the "negative instance" creation. A creation which I will show you, against lineage, historical and cultural facts that, it was an academic counterfeit society created by Margaret Mead herself by borrowing foreign concepts, foreign traditions, traditions of consumer societies, and of other Pacific Islands, and present them as her own experimental 'observations'. In addition, I will also show you that Mead's so-call 'observations', can not possibly be that of her own, but were 'observations' borrowed from somewhere else, because for once, they do not belong to our customs and traditions. In other words, Mead hoax the anthropological world about her 'observations', because all the major

claims and the thrust of the negative instance creation or 'observations', in the "Coming of age in Samoa", were foreign traditions, foreign concepts, and foreign customs, being used to create, and to shape her negative instance society. The reader must also be pointed to the most disturbing reality of this academic creation. The main thrust of the 'professional' position is that, there are no cultural, lineage, living records, and historical evidences to substantiate the **negative instance** claim, because conveniently, Mead was the only privileged individual that supposed to have seen it alone, against generations of culture. The anthropological minds must be reminded of the fact that these 'professional' slanderous academic claims against us, and the re-modification of our cultural intellectual property, were allowed to continue for decades in academic circles with the assistance of racist and discriminatory Government policies of the past, hence the lack of academic accountability. Policies which most Governments of the international community have already apologized for and have made encouraging efforts in righting the wrongs done to native cultures, in the name of science. Sadly enough, the "negative instance society" is not only a one big academic fraud in the history of anthropology, but a racist hypothesis that had it's origin in these racist Government policies of the past, under the disguise of science and progress. The re-modification of our intellectual property, was an elaborate fraud of a single mind, but was defended and professionalized by those most likely to financially and academically benefit from it, in academic circles.

In addition, the reader must also be further pointed to these Government policies of the past which theorists and academic institutions used to justify their own ignorance and racism. Many of these racists claims as in the case of Mead's "negative instance", were allowed to flourish and continue. For humanity and the goodwill of mankind, many Governments of the international community have apologized, and have made encouraging efforts in compensating native people for cultural rape, racism in the name of science, 'professional' crimes against humanity, and administrative errors which originated from these discriminatory and racist policies of the past. Let me say that, a personal opinion is every individual's right, but let me remind the reader that what we are dealing with here in Mead's cultural counterfeit, the racist "negative instance", is a "professional" position, a position of many so called 'exhaustive distinguished minds'. Sadly enough,

it has shown up to be not so 'exhaustive' after all. The sad reality is, the so called 'distinguished minds' had no cultural understanding, had no proper research, no cultural gauge, no data checks, no follow up, and disregarded cultural and historical evidences, central to any scientific experiment. Unfortunately, for the millions of sociology, psychology, and anthropological students around the globe, the racist "negative instance" is still being taught in lecture theatres in the 21<sup>st</sup> century as traditions of Samoa in the 1920s. Those professional institutions and anthropological bodies concerned still haven't woken up to themselves, and haven't woken up to the fact that professional racism, professional historical distortion, professional negligence, and academic fraud, is no science. The fact is, we are talking about the professional conspiracy to distort cultural and historical facts of a nation, and about the re-modification of my cultural intellectual property for financial, academic and professional gains.

The academic institutions concerned must be reminded of the fact that they all come under the International Government and it's laws, and are also subject to the same laws as every other citizen and businesses of the international community. Academic institutions, in theory, must be independent identities with the right to freedom of speech, and this freedom of speech, we must encourage. However, the involvement of an academic institution and the American anthropological association in professional historical distortions, professional conspiracy, and the re-modification of someone else's intellectual property without paying for those intellectual property rights, the professional use of unfair trade practices by supporting these slanderous claims which damaged our economy, for their own financial and academic gains, then clearly the institution of learning in our particular case, is just like any other business who is trying to make a quick buck, on the expense of someone else. Science is not a licence to exceed one's collected data, nor is it an open cheque to infringe on our intellectual property rights. Unfortunately, those academic institutions concerned, which should have been in the forefront of rectifying the problem, are still some seventy years behind the "primitive mind" and the rest of the world, because they are still trying to defend Mead's counterfeit creation, the racist "negative instance". The fact is, the "negative instance" does not resemble our CULTURAL intellectual property in any way, shape or form. In making that point very clear, Margaret Mead, Columbia University New York, the

American anthropological association, and the Publisher of the **"Coming of Age in Samoa"**, will be pointed to the "primitive" reality of life, and the \$billions of dollars in damages to the **noble and royal integrity** of my lineage, the Tuimanu'a(king of Manu'a). In addition, the costly damages to the economies of both Samoas for seven decades due to the slanderous and negligent 'professional' position, will also be pointed out. For the many 'distinguished' anthropological minds who may find this concept too "primitive" to comprehend, then may be I should explain it and spell it out for you in simple English. It means that the designs, cultural values, cultural rights, cultural goodwill, traditions of Samoa and Manu'a, how it's used, when it's used, where, who, why, and what is used, is a cultural **intellectual property of Manu'a and Samoa**. In the case of Manu'a, that intellectual property belongs, and comes under the protection of the Tuimanu'a and the Chiefs of Manu'a. In simple English, that **intellectual property** and all the exclusive rights to its use, remains and belongs to the "primitive mind" alone. That means, to use it, alter it, to re-modify it for academic purposes, one must seek permission and pay for those property rights.

For Columbia University and the American anthropological association to teach and authenthized someone else's customs, traditions, dances, cultural sexuality, etc, as authentic cultural traditions, without cultural qualifications and traditional authority, is therefore infringing on someone else's intellectual property rights. It is clearly a professional responsibility to verify, revise, update, withdraw, compensate, and apologize for any costly, and damaging slanderous and racist claims. This is the talk of the century. It's anthropological history in the re-making. Ladies and gentlemen, it is finally here, the **"Coming of Age in American Anthropology"**.

## FROM THE AUTHOR

Let me put an immediate stop to the argument entertained by some over diplomatic anthropologists, in trying to water down the seriousness of their professional responsibilities, and their duty of care. Dr Derek Freeman in his recently released book, "The fateful hoaxing of Margaret Mead", clearly entertained this view that Mead's only error was, **duplicit**y, the direct result of being hoaxed. In other words, according to Dr Freeman, Mead was hoaxed, and then naively went on to hoax. Let me correct and put an end to this band aid view because such a view is clearly from a professional ethics point of view, and a diplomatic academic band aid to divert the attention from legal and professional responsibilities and duty of care. Let me remind the reader that a single conversation about our sexuality, which took place between Mead and her local informer long ago, does not form the basis of the racist counterfeit society, the 'negative instance'. In fact, that one conversation where this view came from, as expressed by Dr Freeman only forms a minor part of the slanderous academic claims. The 'professional' claims of the "Coming of Age in Samoa", has very little to do with one conversation, but has everything to do with the re-modification and the addition of foreign traditions into our cultural intellectual property, without authority, and without qualifications to create a counterfeit society for academic rewards. So, let me make it very simple and clear for every anthropologist. Mead's conversations with her local informer as documented by my lineage, does not explain why traditions of Papua New Guinea, traditions of the New Zealand Maoris, consumer society concepts, consumer society terms, and foreign words, ended up in the "Coming of Age in Samoa", to create a negative instance. The blatant ignoring of the cultural facts, cultural hypocrisies, and the hardships that women in general had to endure, in any given society, wasn't suggested to Mead by the local informers, but that of Mead's own choice. Calling native women hitch-hikers was Mead's own creation, not the informers. Ignoring cultural and historical facts was Mead's choice, not the local informers. Calling gays perverts or deviants, was not passed onto Mead by the local informers, but were that of her own. Claiming that Samoan boys masturbated in groups was never researched, but Mead's own claims. Denying a race of people of what is fundamentally central to all human beings, as in emotions, strong feelings, lack of

stress, lack of competitive spirit, etc, was not part of the informers' views either, but Mead's claims. Calling us "low grade morons" was not the informers' view, but Mead's own 'civilized' view. Discrimination on the basis of race wasn't the informers views, but that of Mead. They were Mead's creation, which clearly infringes on my rights as a human being. This is because the "negative instance", is a racist academic concept based purely on race of origin. Unfortunately, those 'professional' claims clearly exceeded their collected data. And you're telling me that Mead's only error was duplicity? How about cultural intellectual property infringements? How about professional racism? How about professional negligence on the part of the professional anthropological bodies concerned? How about exceeding your collected cultural data?

It would be ungrateful, and unappreciative of me, if I don't mention, make reference, and acknowledge, the excellent and invaluable work by many honourable, honest, genuine, and sincere anthropologists, who would be innocently and unnecessarily affected by this unfortunate event. I must give credit to the invaluable task each individual anthropologist is facing in finding solutions to the problems of mankind and humanity. There is also much effort by the American Anthropological Association in trying to address, and put in place, acceptable anthropological CODES OF ETHICS and addressing MINORITY ISSUES, and they must be congratulated. However, there are still many hush hush issues that needs to be addressed. Issues that are being pushed and swept under the carpet after profiting handsomely from it, on my cultural intellectual property. Issues which many academics and writers shy away from because it means tearing down the old foundation and starting again. Issues which are lore. Issues which, puts them in front of the firing line, especially against an icon in American Anthropology. One of such issues is the 'mother of anthropology', Margaret Mead and her counterfeit and racist society, which damaged the economy of SAMOA and the integrity of my lineage, the TUIMANU'A. It is very unfortunate for humanity's sake that the irresponsible actions of the 'mother of Anthropology', Margaret Mead, has been immortalized by a few in position of anthropological influence, to save face, and to safeguard their own professional reputation being academically ridiculed in academic circles. I must also make reference to the unfortunate fact that, the reputation of the whole anthropological field will be innocently dragged into

this. Such a concern should have been the first professional responsibility and priority of those in position of anthropological influence in American Anthropology, to face the natives directly concerning the slanderous, and racist 'academic' claims.

In straightening that out, it would also be unappreciative of me, if I don't mention the help of our fellow anglo-saxons relatives and friends. I must therefore acknowledge the invaluable contribution by many wonderful anthropologists, white people, both in and out of Samoa during those trying times, before and when Mead was in Samoa in the 1920s. I must therefore clarify and say that this book is not about a race against another race, or gender against gender. This book is not about blaming the white race for the mistakes of a few ignorant whites of yesterday, but it's to try and restore the noble and royal integrity of the Tuimanu'a, his descendants, and Samoa. The author has no time for sexists or racists, whether you are a foreigner or of my own kind, because we will find ignorant and racist people in Samoan society and in every culture and creed. I do not believe in distinguishing a person because he or she is gay, blue, yellow, black, or white. It is uncomfortable for my tongue to distinguished a person by sexual preference, or colour in my writings but it must be mentioned here to clarify a point. My own journey in life is indebted to the generosity of many wonderful white relatives, gays, and friends. My sincere gratitude for their invaluable contributions. The people of the United States of America and the wonderful people of Australia in particular, must be credited for opening my eyes to different ideas, and many different '**thought-processes**'. I am very grateful for their guidance, directions, and contributions into my own journey in life. No society is perfect, wherever man is present, as we all fall short somewhere. But credit is due where credit is due, as I would not have open my eyes to other options and other wonderful ideas in life, if it wasn't for their invaluable guidance. One can only say, thank you.

I must therefore reiterate, challenge any 'academic' writings, and distance my own, from any ideals or philosophies that promotes divisions amongst mankind and humanity based on sexual preference, skin colour or race of origin. Any academic writings that categorize and segregate people because of their race of origin, sexual preferences, and colour is clearly unacceptable in decent minds of humanity. As much as we all hate bringing racial issues up, the fact is, the anthro-

pological professional position and Mead's "negative instance" is racially based. Margaret Mead's "negative instance", and the 'professional' racism against 'primitive' people, clearly infringes on those fundamentals of peace, human rights, and freedom of humanity. It is however, beneficial, that the facts of the past is worth mentioning to educate, and as a healing process for us all. Humanity and mankind can not move forward, if yesterday's mistakes are not corrected, and rectified.

## AUTHOR'S TRADITIONAL AUTHORITY

As a "primitive mind", I would have preferred, and would have been much more comfortable with the fact that no one even knows or even care whether I do exist or not. I would have been much more comfortable being in the background and out of the limelight. However, as in the nature of the human race, one must accept a challenge, one must stand up for one's convictions, for the defenseless, one's right to question, and one's authority, in seeking for a rectification to the damages done. One must protect what is culturally and rightfully ours. One can not do so, without being in front of the firing line. That, I will be very happy to do, for Samoa, for my family, for my ancestors, and for my people's sake. The fact is, who I am is irrelevant, and I don't really care whether I'm 'uneducated', or come from a native, primitive, savage, or headhunter's background. The fact is, any foreign anthropologist answers to the "primitive mind" on my cultural intellectual property. Sadly enough, the more I've come to learn about the 'educated', the more I want to remain 'uneducated'. The truth is, we are talking about my cultural intellectual property here, and no foreign anthropologist knows me better than the "primitive mind" itself. In fact, our everyday traditional beliefs, traditions and customs is not trusted upon, nor depended on or rely on, an anthropologist or any anthropological body for direction. The fact is, one doesn't need an anthropological degree to work out that nature has an unquestionable right and influence any time, all the time.

The more I've come to know about the 'educated', the more I want to remain 'uneducated'.
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In fact, we don't need an anthropological degree to work out our own daily customs and our own daily traditions, nor do we answer or seek confirmation from any foreign academic institution or 'professional' body on the traditional culture of Samoa. However, for the sake of those 'honourable distinguished minds' from the American Anthropological community, who will be questioning my right and authority in calling for actions, then it is therefore necessary for a "primitive mind" to introduce myself, and thank them personally for decades of degradations, and the "**primitive**" and "**low grade moron**" tag, given to the Samoan people. Thank you. You are too kind! In saying that, it

is therefore inevitable that the anthropological community at large, the American Anthropological Association, and the reader, would be questioning whether the author has any **traditional authority**, traditional **qualifications**, and **right** in demanding these actions. It is therefore unavoidable and necessary that I must present and establish in the mind of the reader, the author's traditional authority and credentials, if any, not only to speak out, but to demand some immediate actions. So what **traditional qualifications and authority** do I have to question the anthropological authorities on the slanderous claims of the "Coming of age in Samoa"? Well, first and foremost, I happened to be a "primitive mind", a native "low grade moron" according to Mead, and a full blood native Samoan. I happened to belong to the 'primitive' culture and the intellectual property being academically re-modified. I am one of the owners of the cultural intellectual property concerned. I grew up into firsthand cultural upbringing as a young traditional Samoan boy, into adulthood, and then into the Chief ranks. Samoan is my first language. This is who I am. Polynesian is my heritage. It runs through my veins. My traditional authority is in my blood, and I believe I have all the rights under the sun to safeguard and protect our traditional values, customs and family values (intellectual property), from being re-modified by academic opportunists. In saying that, any Samoan would therefore also have the right and authority to question these 'professional' misrepresentations.

Secondly, the Samoan race, believe it or not, is a human race. I also therefore happen to belong to a human race as well. In other words, believe it or not, I am also a human being. The 'professional position' and Mead's cultural counterfeit, the racist "negative instance", clearly infringes on my rights as a human being. Any individual that belongs to the human race, at the receiving end of these slanderous and 'academic' racist claims, would find it unbelievable that, native people were deprived of normal human emotions, and depicted as not good enough to be classed as humans, just because of the race of origin. If you ask me, it's called outright academic racism. These are our fundamental basic human rights that Samoans have been denied of in the name of science. As traditional human being, I therefore believe I have the right and authority to question the anthropological establishments on their slanderous and 'professional' racism, as they have clearly infringed on fundamentals and basic human rights of a nation.

In other words, any Samoan therefore also has the authority to question this professional racism.

Third, the author is a Samoan Chief, and has been since I was 18 years of age, a rare occasion. A Samoan Chief represents law and order in village and traditional Samoa. A Samoan Chief represents traditional, family values and morals. In other words, the author represents law and order, and a protector of family values and traditional morality. In other words, with all due respect to my fellow Samoan Chiefs, the reader must understand the fact that the author is not only an owner, but a protector of our cultural intellectual property, as dictated by traditions and customs, from overnight foreign academic opportunists. As a traditional Chief, the author therefore has all the rights to question the anthropological community on the fraudulent misrepresentation of our cultural intellectual property.

Fourth, the author is a Chief of the village community of Samatau, which is a Chief of traditional Samoa's political capital, Leulumoega, who receives and sits on a traditional prestige position, and are the first and only to speak on matters concerning Tumua Western Samoa. (see Samoan History and traditional phrases) The author is therefore fortunate to be in such a position, a position which not every Samoan Chief can enjoy. Chiefs of the traditional phrase of Leulumoega, is one of three other areas which comes on top of the Chiefs traditional structure in Upolu, Western Samoa.

Fifth, any well informed academic or any foreign observer who understand the history of Samoa, would know and appreciate the significance and the roles of the kingship lineage and Paramount Chief titles of Samoa, and their descendants. This is important for peace and stability in village communities. These Paramount Chief titles of Samoa are the main figure heads of our cultural intellectual property, and are to ensure our daily customs and traditions are safeguarded and passed on to the next generation. This structure is culturally set. It is therefore my responsibility as a Samoan Chief to try and safeguard these values and traditions for the next generation. The anthropological community must therefore be pointed to the following. I am of the paternal blood line, and the nephew of His Highness Afioga Tilive'a, the Tilive'a being the son of the **King of A'ana, Tuia'ana Tamalelagi**. In addition, my great-grandfather, **Tilive'a**

**Vala'auina**, is a direct descendant of the Royal line of His Highness, **Fiaame**. This is one of the highest level of traditional authority anyone or any author could wish for. That means, my traditional authority to safe guard and question the anthropological authorities on any slanderous claims on our cultural intellectual property, is not only a matter of formality, but it's my unquestionable blood right.

Last but not least, the anthropological community must also be pointed, and realize that their racist counterfeit society, the "negative instance", is a lot closer to home than they realize. On my mother's side, I am of the bloodline, and the nephew of His highness High Chief Afioga Leilua of the community of Safotulafai Fa'asalele'aga, Savai'i, the High Chief title Leilua being the daughter of the 25<sup>th</sup> **King of Manu'a**, who became the wife of his Highness King Faumuina. The High Chief title Leilua is also connected to the village community of Sapapali'i through his Highness and the Paramount Chief title Malietoa, (Afio mai Leilua ma le to'alima o ou alo. Tulouna alo Malietoa.) The Tuimanu'a and his empire in the Pacific was, and the Paramount ruler of old Samoa. Manu'a was the cradle of Samoan civilization. Therefore, as a descendant of the Tuimanu'a, I would therefore have the unopposed authority to demand some immediate answers regarding the counterfeit, the academic remodification of our cultural intellectual property in the form of an academic "negative instance". As the Tuimanu'a and his descendants are, and still the traditional owners of Manu'a, therefore the slanderous professional claims is clearly a negative reflection on his noble integrity. It is called, professional defamation of His royal integrity. As the reader can see, the author has the traditional authority, and the right to question any overnight academic opportunists on who we are. This is because, not only am I a Chief of Samoa, but the author is a descendant of these two Paramount pillars of Samoa. In saying that, the reader must therefore be pointed to the fact that, you can not go any higher than that, for authorization. It is therefore without choice, but the facts are, whether I like it or not, I do, with all humility, represents the thoughts of many Samoans. It is therefore only appropriate that the very "primitives" that were at the centre of these slanderous claims, and a descendant of the traditional ruler, must confront and put an end to this, once and for all. It is therefore my duty and responsibility as a descendant of His Highness Fiaame, His Highness the Tuia'ana (King of A'ana), the His Highness the Tuimanu'a

(King of Manu'a), and as a traditional Samoan Chief, to correct and safeguard our family values, traditional values, and our cultural **intellectual property**.

My fellow Samoan Chiefs (tulouna lo outou pa'ia) and my traditional cultural mentors' forgiveness and understanding must be requested. This is because of the public presentation of my traditional credentials and authority. (tulou) I don't think any one is ever comfortable in telling the whole world about who they are, and I am no different. It is not that I can not tell you my family lineage or origin, but my fellow Chief's traditional understanding is sought, to show the genuine and the sincere motives behind the public presentation of my traditional authority. It is not the author's intention to be somebody, or to try and tell the whole world about who I am, but rather to establish in anthropological minds the author's unquestionable traditional right and authority to question and safeguard the cultural, religious, financial, and academic interests of Samoa. My forefathers did their part and took on their responsibilities to safeguard Samoa's interests, so it is now my turn. As a Samoan proverb reminds us, "**the day may slip through, but there are many tomorrows**" (e alu aso, ae sau aso). It humbly reminds us that, our status and positions in life, comes and goes just as the sun comes up in the morning, and disappears in the evening.

In other words, nothing is permanent under the sun. If the tide rises in the morning, it will surely go out in the evening. Darkness may set in at night, but the sun will shine again, and light will again fill the day. A beautiful flower may open up in the morning, encouraged by the rays of the sun, but it will slowly dies in the afternoon heat. Today we are born, tomorrow we die. The proverb therefore reminds anthropological minds that, one must never look down on your fellow being, regardless of race or status, who may just happen to be less fortunate than you are today, due to factors beyond one's control. This is vitally important to remember, because you may have been distinguished yesterday, but one must realize that tomorrow is a new season, and accordingly, it will bring with it new life, and new beginnings. In saying that, the moon of the rising rivers, and the moon of the dry season will come and go, but there will always be a message on the walls of the universe for each of us. The best institute for anyone, is with nature's **back to basics**, at the '**University of Life**'. Cul-

ture and nature, is part of every human being, whether we know it or not.

The tide will energetically rise in the cool of the morning,  
but it will slowly go out in the afternoon.

Darkness may set in at night,  
but light will shine again,  
and fill the day.

A beautiful flower opens up in the morning,  
encouraged by the rays of the sun,  
but slowly dies in the afternoon heat.

One must therefore never look down on your fellow being,  
who may just happen to be less fortunate than you are today,  
due to factors beyond one's control.

You may be fortunate today  
but remember,  
the sun always hides its face in the evening,  
to give someone else the chance to smile.

The 'University of life' through culture and nature, is something that we must always treasure. Being able to hear and feel one's own soul, in harmony with nature and culture, is the greatest gift from the spirits of the universe. The spirits of my fallen Chiefs are present. The spirit of Tagaloa-lagi(God) is present. The spirit of the Tui-manu'a is present. The spirit of Fiaame is present. The spirit of the Tama Aiga s is present. The voice of my ancestors, and the voice of my forefathers, have been calling from all parts of the universe.

The best institute for anyone,  
is nature's back to basics  
with the University of Life.

Our silence in the face of their struggle, triumphs, accomplishments, and achievements being defamed, misrepresented, and humiliated worldwide by an opportunist and a 'professional' body , is unacceptable. To be silent, is not a true character of a native Samoan Chief. This cry perplexed, and troubled me, for there are many more creditable, reputable, more suitable and honourable native Chiefs, more worthy to take up this huge challenge. However, when the spirits are calling, and a native Chief gets his, or her calling to accept a chal-

lenge, for the sake of humanity and Samoa, then one must stand up against the tide, in whatever form, and be counted. This, I must answer. As a pilot, one must never abandon his or her troubled aircraft in midflight, to the point of death, for the sake of those who put faith and their lives in the pilot's hands. Likewise, as a native Samoan Chief, one must never abandon the integrity of my lineage, the integrity of my people, our forefather's accomplishments, achievements, nor give up the fight for justice to the point of death, for the sake of humanity, and Samoa.

In saying that, I hope the "**Coming of age in American Anthropology**", will bring a better understanding, on all concerned on this unfortunate situation, for the sake of mankind and humanity. I hope you'll take the time to consider the issues and concerns being raised here, and also take the time to reflect and look at our own individual lives, as a valuable lesson for us all.

Til our paths cross again, enjoy the reading and may the spirit of peace be with us all, amidst the heat of the 'professional' distortion and misinformation.

Manuia !!

**RACIST ANTHROPOLOGICAL  
CLAIMS OF THE  
"Coming of Age in Samoa".**

The "**Coming of Age in American Anthropology**" will undoubtedly have a devastating effect on the reputation, foundation, and the study of anthropology around the globe, as Mead and company, must now answer to the Chiefs and the descendants of the Tuimanu'a(king of Manu'a), in relation to the slanderous and fraudulent claims. Millions of academic textbooks have been written and based on this racist academic fraud. Millions of dollars has been gained through this academic fraud. Many gained prestige rewards and academic status. Unfortunately, it was on the integrity of a nation, on the expense of a people, and on the integrity of my lineage. I must therefore say that, it is perfectly fine to be rich, famous, and perfectly legitimate to secure a place in anthropological history. But, I'm sorry but not on my intellectual property, lineage, and not on my people's integrity and account. The "primitive mind" has spoken. The natives' voice is therefore conclusive and final, because after all, we are the sole and unopposed authority on our own culture. It must therefore be clear that my disagreement is only confined to Mead's cultural misinformation, and misrepresentations, and the 'professional' position on my lineage and the Samoan people in the, "**Coming of age in Samoa**". In addition, this also question Mead's other anthropological writings, as pointed out by anthropologist Professor Derek Freeman in his book, "**Margaret Mead and Samoa**",1983. The offensive and the slanderous claims of the cultural counterfeit, the negative instance of the "**Coming of Age in Samoa**" 1928, as taught in anthropological theatres around the globe as traditions of Samoa of the 1920s are as follows.

**Samoans have a :**

- "preoccupation with sex" (p122)
- "free experimentation which is permitted" (p123)
- "lack of specialized affection" (p172)
- "lack of specialization of feelings, and particularly of sex feelings." (p172)

- "Onanism(masturbation),homosexuality, statistically unusual forms of heterosexual activity are neither banned nor institutionalized." (p178)
- "The absence of very violent preferences makes her experiences less charged" (p131)
- Boys masturbate in groups. This habit seems never to be a matter of individual discovery, one child always learning from another." (p112)
- The "freedom with which it may be indulged in is limited by just one consideration, social status." (p162)
- "No preference for reserving sex activity for important relationships, neither do they regard relationships as important because they are productive of sex satisfaction." (p178)
- "**Samoans** lack inhibitions and the intricate specialization of sex feelings which make marriage of convenience unsatisfactory"(p 89)
- "**Samoans** rate romantic fidelity in terms of days or weeks at most, and are inclined to scoff at tales of lifelong devotion."(p127)
- "...**prostitution**, are here rendered harmless."(p123)
- "**celibacy** is absolutely meaningless to them." (P 83)

### **Personality and Relationships -**

According to Mead and the 'distinguished minds', we have a

- "lack of specialized feelings" (p168)
- "lack of specialized affection" (p172)
- "lack of personal relationships" (p172)
- "lack of neurosis" (p165)
- "lack of conflict" (p165)
- "lack of difficult situations" (p166)
- "lack of deep feeling" (p161)
- "Samoans" have "a poverty of conception of personality relations." (p177)

### **Our Character -**

Samoans are :

- "without strong emotion" (p169)
- "lack of curiosity about motivation" (p102)
- "low grade moron" (p166)
- "friendship is so patterned as to be meaningless" (p63)

### **Our Nature -**

In Samoa :

- "no one suffers for his convictions" (p159))
- "no one pays very heavy prices"(p159)
- "no one plays for very high stakes" (p159)
- No one "fights to the death for special ends"(p159)

### **Native Society -**

Our intelligence is likened to a society of :

- "low grade moron" (p166)
- "individuals with slight nervous instability" (p166)
- "primitive society" (p14)

Yet : We are also at the same time, according to Mead.

- Stress free. "Adolescence represented no period of crisis or stress (p129)
- "lack of conflict" (p165)
- "lack of neurosis"(disorder of the nervous system producing depression or irritational behaviour) (p165)
- "lack of difficult situations" (p166)
- "absence of psychological maladjustment" (p166)

### **Fa'afafines(Gay community) -**

Gays are referred to, and taught in anthropological lectures, by the 'distinguished' Mead and her academic circle as:

- "real perverts" (p121)
- "deviants" (p122)
- "amusing freaks" (p122)
- "incapable of normal heterosexual response" (p121)

### **Samoa Women -**

Samoa women according to Mead and the 'distinguished minds' have loose morals, and are unambitious. The claims and insinuations are that, Samoa women are hitch-hikers :

- "taking their status from their husbands" (p67)
- "sitting at their husband's post drinking their kava" (p67)
- "...prostitution, are here rendered harmless" (p123)
- "To live as a girl with many lovers as long as possible" (p129)
- "deferring marriage through as many years of casual love-making as possible," (p157)
- "celibacy is absolutely meaningless to them" (p83)
- Promiscuity "**seems to ensure her against pregnancy.**"

### **Religious Beliefs -**