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SUPERVISOR'S USE ONLY

## TOP SCHOLAR EXEMPLAR



NEW ZEALAND QUALIFICATIONS AUTHORITY  
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## Scholarship 2022 Samoan

Time allowed: Three hours  
Total score: 24

Check that the National Student Number (NSN) on your admission slip is the same as the number at the top of this page.

There are two sections in this examination:

- Writing – Questions One and Two
- Speaking – Question Three

The writing section takes place during the first two hours of the examination. Answer Questions One and Two in this booklet.

The speaking section takes place in the third hour of the examination. The supervisor will let you know when you are to go to the recording room, where you will receive Question Three.

If you need more room for your answer to Question One or Question Two, use the extra space provided at the back of this booklet.

Check that this booklet has pages 2–11 in the correct order and that none of these pages is blank.

Do not write in any cross-hatched area (XXXX). This area may be cut off when the booklet is marked.

**YOU MUST HAND THIS BOOKLET TO THE SUPERVISOR AT THE END OF THE EXAMINATION.**

**LISTENING PASSAGE: So‘oatula – Talimālō fa‘aaloalo**

Listen to the speaker discuss Samoan society.

Refer to the passage in your answer to Question One on page 3.

You will hear the passage three times:

- The first time, you will hear it as a whole.
- The second and third times, you will hear it in sections, with a pause after each.
- As you listen, you may make notes in the space provided.

**LISTENING NOTES**

## QUESTION ONE

E māfua i se ā ona olaola pea le Fa'asāmoa ma le Fa'amatai, pe ta'u fa'atauva'aina fo'i e ni isi?

Write your response in **Samoa** and refer to the passage to support your discussion.

O nisi o mataupu mai le tala e fa'apea "a atu le pola i le ~~tala~~ ~~tatutaga~~ se faleo'ina ina ~~maua~~ ia'ua nei tutulu le fale", //  
 "o le puipui lea o tuagane a lo latou tuafafine i aso uma" e //  
 fa'atusaina nei fuaitau i tagata i lo latou malu puipui o //  
 o latou aganuu ma le fa'asamoa ina nei mou atu. E pei //  
 ona lele le toka ae ma'au lava ile vai. E fa'apea ona //  
 tatou faia, auā po'o faa lava le mea tatou te aumau ma //  
 tatou o iai tatou te manatua pea fa'atinoina pea lo tatou //  
 aganuu, tu ma aga fa'asamoa. Mea lea e tele lava o tagata //  
 e ui na aumau ma nionofo i nisi atunuu ae le galo lava //  
 ia tēi latou le fa'asamoa ma le fa'amatai. O le tele lava //  
 o tagata e o i atunuu eseese ma latou feodi i nisi o //  
 nofoaga ae o lo latou toto o le Samoa lava. E le fa'apea //  
 fo'i o e o lo'o iai lo latou suafa matai e tauaveina ma //  
 fa'olaolaina le fa'amatai ma le fa'asamoa. Ae o tagata //  
 fo'i o lo'o tautua matavela ma latou fa'alawiloaina le //  
 aganuu, o latou fo'i ia e afua mai ai le obola e o le //  
 fa'asamoa. So'o se itu lava o lena kelo e aumau ai tagata //  
 e te legofie lava i latou o lo'o tauaveina le fia o le //  
 atunuu i ta'olaga, aemaise fonotaga a Pasifika ma //  
 le atunuu eseese. Tatou te iloa atu lava le fa'atinoga //  
 o le fa'asamoa ma le fa'amatai pe'a fai se ara fa'atutaga //  
 po'o se fa'alatalaga e tali ai ni malo mai i fafo i atunuu //  
 mamao. O le isi fo'i auala e mafua ona olaola ai le //  
 fa'asamoa ma le fa'amatai o le upega tafailagi i ona //  
 po nei. Tele o tagata ua latou pueina ma latou fa'alawiloaina //



faasamoa, aganuu aemaise foi le faamatai e ala i le //  
 upega tafailagi. Ae peitai e iai lava nisi o lo'o faatauva'a //  
 ia tei latou le faasamoa ma le faamatai. Ona o le leai //  
 o se tomai ma se iloa i le aganuu, aemaise foi o nisi //  
 ua leva na feola i atunuu eseese o ua ala ai ona //  
 faatauva'a ia tei latou le faasamoa ma le faamatai. //  
 O nisi foi o tagata ua ulagia le aganuu, ~~ma~~ faasamoa //  
 ma le faamatai ona ua latou va'ia le faiga ~~(e)~~ po'o //  
 le faatinoina o le faasamoa ise taimi muamua. O //  
 upega tafailagi o se tasi lea o ~~ma~~ meatotino e tele ona //  
 faaogā e tagata ae pei ua vaaia tagata nuu ese ua //  
 latou iloa ona tautala i le gagana Samoa ona o le //  
 fiafia ma le ofoofogia e a'oa'oina se gagana foi i o //  
 latou olaga. Mea foi lea e tele ai foi tupulaga <sup>Talarou</sup> ua //  
 tauaveina ma faauuina le aganuu ona o le latou //  
 faaaloto foi i o latou matua aemaise tagata matutua. //  
 E iloa lava le faasamoa ma le faamatai o tagata //  
 pe'a vaaia mai tagata ese o lo'o faatino atu ma //  
 faatauiloa atu aga faasamoa. E pei ona fai mai le //  
 tusitusiga o le "ava feiloaiga", o le tele lea o tagata a //  
 vaaia loa i se ava feiloaiga ona iloa loa lea o le //  
 Samoa. E mafua mai uma nei mea ona tala faasolopito //  
 e faalologa ai tagata aemaise foi aadiga a matua ua //  
 leva ona faailagi le folauga, ~~o~~ o le latou au'aunaga aemaise //  
 foi gaioiga faasamoa na latou faatinoina lea ua //  
 olaola ma tupu i nei tupulaga ma tele ai tagata ua //  
 faatauiloaina lena aganuu i nisi. "E pei ona puipui o le //  
 tuagane i le tuafafine" e totau foi ona puipui foi o //  
 tagatanuu a Samoa i le faasamoa ma le faamatai. //



**READING TEXT: Ma'upū – Tamafafine**

Read the text below and refer to it in your answer to Question Two on page 7.

**Ma'upū – Tamafafine**

O fanau teine uma a le suafa matai o le 'āiga, e aofia uma ai lava teine o le 'āiga, o ē mātutua ma ē lāiti;

[REDACTED]

[REDACTED]

[REDACTED]

Ona o lea, ua agatonu ai le fa'apea, O Falenāoti o le feagaiga a Pesetā. A fa'apea e iai ni mea'ai i le fale o Pesetā e muamua ona ave ni taumafa ma Falenāoti. 'Aiseā? Ona o Falenāoti o le feagaiga a Pesetā.

Source: Shore, Bradd (1982) *Sala'ilua A Samoan Mystery*, Columbia University Press, New York pp. 236-241



## QUESTION TWO

Discuss the cultural significance of the *ma'upū* (*tamafafine*) as a matai title holder?

Respond in **English** or **te reo Māori** and refer to the text to support your discussion.

The significance of a <sup>matai</sup> ~~matai~~ title holder is something that values by Samoan families. A matai title holder is one of the most important role that a Samoan person could ever get. In the text, it talks about a family tree of Sō Tuāla it is one of the famous matai title in Samoa that ~~see~~ many people are named after or ~~to~~ their last name. As the text says "O fanau teine uma a le suafa matai ole 'āiga, e aofia uma ai lava teine o le 'āiga, o ē matutua ma ē lāiti, o ē nofotane ma ē e lēi solia le tai, e lē faavasegaina pōo le teine o sē na ifoifo ile manava ole suli o lōo ūmia le igoāmatai o le 'āiga, auā o latou uma o fanau teine a le matai," this refers to ~~a Samoan family~~ Matai's family that has daughters. If a Matai has daughters older or younger they can hold a Matai title of their father. This is the same as the Sō Tuāla's family, even though the Matai has only one <sup>daughter</sup> ~~daughter~~ and <sup>also</sup> ~~his~~ sons only sister she gets to hold the matai title of her father. So, Taelesāsa'a, the only daughter of the Sō Tuāla family gave birth to Falenāoti, then she gets to hold the most valuable matai title of the family and she is the Suafa Taupou of the Sō Tuāla family. Pesetā is the brother of Falenāoti, so if he has food or whatever is in the house of Pesetā he has to give it to Falenāoti. This is because <sup>and also her brother</sup> Falenāoti is the matai holder of the Sō Tuāla family. So, whoever is going to be the daughter of a matai in Samoa, they will always <sup>to</sup> hold the matai title of the family.



The significance ~~of~~ of the māpu as a matai holder is an important role for her to play. It is one of the valuable duty that a māpu tamafafine could ever do because the title carries her family's legacy and she ~~can~~ can carry it in the next generation or ~~to~~ her future kids. Due to the ~~high~~ significance of the matai title holder ~~she~~ the tamafafine needs to take actions in ~~a~~ ~~the~~ the fa'asamoa to perform well as a matai holder in a ~~cultural~~ cultural gatherings such as 'ava feiloaiga' or any event that includes <sup>Samoan</sup> traditions and culture performances. As a matai ~~holder~~ title holder she would get the respect from people as well as her family because matai title holder is a treasure in a Samoan household. Having a ~~matai~~ matai title holder could be a challenge to some but that challenge can make a difference, a difference that could unite the family or village as one. It could make a decision that can impact some families in a good ~~as~~ way. The way that could treat her family and her village equally would be a fair decision for her and her family would notice what she has done especially her future kids. The commitment that ~~she~~ put a tamafafine matai holder would be paid off in the right time and the right day. This is because a good matai ~~holder~~ title holder has done an amazing job as a ~~tamafafine~~ tamafafine. This is why ~~matai~~ tamafafine matai holder is one of most significant role that a chief's daughter could ever play because matai titles are valued by the elders of a Samoan. <sup>The things that a tamafafine</sup> ~~It could be an example~~ matai holder could be an example to the ~~full~~ eyes of the future generation in her family.