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SUPERVISOR'S USE ONLY

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93010



Draw a cross through the box (X) if you have NOT written in this booklet

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SCHOLARSHIP EXEMPLAR



Mana Tohu Mātauranga o Aotearoa
New Zealand Qualifications Authority

Scholarship 2023 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 (AREA DO NOT WRITE). 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: Fa'aaloalo

Listen to the speaker discuss respect.

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

E tatau ona tupu le fa'aaloalo i le fa'atupu
tu, a'aga, ma a'aga i fa'ava a Samoa.

Talaiga ole talalelei - fai ma auata e
malamalama ai tagata Samoa i
le ava ma le matau i le Afa. ava
i matau, loto alofa i soose tga

matai alii / tulafale / suesega fa'atupu
fa'atupu itumalo / Samoa.

Aua o le fa'asiamagata lea ole tga.
Faapaleina lea ole fa'asiam taleni
aua ole auata ole Afa.
taitaiina le lafu mamoe.

O le talitanuga e tana ae
ia malamalama lelei le tga
i lona afioaga.

QUESTION ONE

Fa'atusatusa le tāua o talatu'u (e fa'amatala i 'upu e pei o fāgogo) nai lo talatu'u tusia i tusi faitau.

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

O talatui e faamatalaina mai i fāgogo e//
 e eseese ma talatui tusia i tusi faitau. O//
 fāgogo e faamatalaina e faaoga ai//
 ou lava upu ae o talatui e tusa//
 i tusi faitau e te aumai sa'o lava le//
 mea o lō tāua mai i le tusi//.
 E pei ona tāua mai ile tala e tatou//
 ona tupu le faaaloalo ile i le faitinoga//
 o tu ma aga, aga i fanua a Samoa//
 O le fāgogo o le faamatalaina lea o//
 se fau tāua. Pe e monoli tui gutu//
 i tagata. O le vaita'imi o Samoa i//
 aso anamua sa faamatala uma mea uma//
 i upu e pei o fāgogo ae o leni vaitu//
 e pei ona iai ua tele ina faaoga tui//
 faitau anula le ola malamalama ma//
 e fesoasoani ai i tulutaga fai al//.
 O lā vaita'imi e tele lava ina faamatala//
 i upu uiga o meauma//.

Aua a faamatala i upu e faailoa//.
 atu ai le tele o le malamalama aga//
 o le tagata ma le loloto o ona manatu//
 ma mafanua i tū ma aga masani//
 ai. E pei ona tāua ile tala ana lea//
 le talaiga o le talalelei sa fai ma//.

fesoasoani ma auala e malamalama ai tagata//
 Samoa i le ava i mātua, loto alofa i sio//
 se tagata. Aua o talatui a Samoa e//
 faatatau lea i mea sa tutupu ma o//
 le ai tutupu. O se fa'ataitaiga e pei//
 o le tala o le Mau. O le mea sa//
 tupu i le mau //

O le fāgogo o tala e faamatala i//
 au lava upu e pei o le fa'ataitaiga//
 o le talalelei a le Atua sa afa//
 i Samoa. Na fai ma fesoasoani i tagata//
 Nuu Samoa. Ua mafua ai ona malamalama//
 tagata Sa moa i le pi tantau ma ua//
 fai ma fesoasoani mo tagata. E pei//
 ona faaogaina le gagea tantala i//
 aso una. O lo'o tana i le tala o le//
 upu faifeau ua faaogaina le upu//
 faaloalo o le fa'afeagaiga. O upu nei//
 sa mafai ona mafa mai i le talalelei//
 ona o Iesu Keriso ma lona finagalo//
 ua mafai ai ona faaogaina e mahu//
 ai faifeau //

E tele le tana o talatui aua//
 e le gata e faamatalaina ai mea na//
 tutupu. Ae e avea ma fesoasoani//
 ma auala e malamalama ai le//
 tagata Samoa i lona faasinomaga //

ma lona tupuaga. Aua ana leai le talalelei//
 a le Alii e le loloto le malamalama ma//
 le ola faaloalo o tagata. O le talalelei foi//
 ua fai ma fesoasoani i min, aiga ma ekalesia//
 e toe tapue ai olaga o fanau ua amata ona//
 le iloa tu ma aiga pulea sa masani ona//
 faahin i le tele o taimi//

Ua avea le fesoasoani ma auata e//
 loloto ai le suesue o tagata Samoa ile//
 tusi Paia ma ua malamalama ai foi le//
 pogisa sa iai. Aua o talatain e tele//
 lava mea sa tutupu ai ma tulafono sa//
 faamalosi. E pei a Sala se tasi i le//
 nuu e fasi oti ae o henei vaitau ma le//
 talalelei ina ua talia Iesu. Ua na'o le//
 tele lava. Ua fai foi le faalataaga ma//
 auata ua faaloalo ai tagata ma lima//
 foi ai i soe se tasi o manaomia le//
 fesoasoani. O le finagalo foi o le Atua ua//
 mafua ai ona tele le sosia o manuia i//
 totonu o Aiga ma Nuu. Faamanuiaina//
 ai foi e le Atua le toatele o fanau//
 aoga sa iai i aoga. Ua iu ai ma le//
 manuia taumafaiga uma.//

READING TEXT: Pou matuātala

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

E tāua le tū ma aga fa'avae o Samoa. E 'ave le fa'aaloalo i lē ua tatau i ai le fa'aaloalo i aso uma i totonu o le 'āiga, fa'apea ma le nu'u. O Sāmoa o le atunu'u tofi, ua mae'a ona tofofi le 'fale' o Sāmoa. "A malu i fale e malu fo'i i fafo." E mata'itūina e tagata tautua o le 'āiga, le nu'u ma le itumālō, maota ma laoa o nu'u 'auā o 'i'inā e fono ai le 'āiga potopoto, e fono ai le alaafaga po'o le itumālō. I aso nei, ua 'avea le maota o le galuega a le ekalesia e tali ai mālō feasiasia'i, o fonotaga fa'alemālō po o komiti 'ese'ese a le nu'u. O le molimau a le tusitala o Fofō I. F. Sunia, e tumau lava tū ma aga fa'avae a Sāmoa i le saofa'iga a matai i le maota, laoa po'o le fale talimālō o le 'āiga i le fanua fa'aleaganu'u o le 'āiga.

I le saofa'iga o se 'ava a ali'i ma tulafale, o itu lea e ta'u o luma ma tua. O le nofoaga lena o tulafale pe 'a saofafa'i le nu'u. E fa'aigoa i le gagana masani le itū i luma – o le talāluma. E iai nu'u a saofafa'i, e tutusa lelei le tāua o tulafale e saofafa'i i le talāluma ma le talātua, ona fa'apea lea o le ta'u – e talālumalua, e pei o le Fale'ula i Ta'ū i Manu'a, e talālumalua.

E iloa le tele o se fale i le aofa'i o ona pou. A 50 i le 60 pou o le faletele, o lona uiga o se fale ua matuā telē lava. O pou tūloto o tala o pou matuātala. O 'i'inā e alaala ai le ali'i o le nu'u po o le sa'o o le 'āiga. O pou i luma e nonofo ai tulāfale e faia 'upu o le nu'u. O lē tasi o na pou e ta'u o le pou lāuga, e nofo ai le tulāfale ua sauni i le lāuga. O le pou fai fa'ai'uga e alaala ai le tulafāle o le a fetalai i le fa'ai'uga o se mata'upu.

O le pou o mālō le pou pepe i le itū taumatau pe'ā ulufale mai luma. A ulufale se mālō, o 'inā e fa'aavanoa e nofo ai. O le pepe lena e masani tufuga ona fa'atutū ai ni pou se lua e pipi'i fa'atasi. E ta'u lena o le pi'ilua. Fai mai le isi tala, o le fa'ailoga lenā o le fa'aaloalo i aitu tama'ita'i o Taemā ma Tilafaigā, 'auā o le pou lenā e fa'apea e māsani ona nonofo ai. E aogā tele le pi'ilua o pou e fa'ata'oto ai le so'o o amopou po'o faulalo. O le pou pepe, e moto i ai 'ava a nu'u. E lē so'ona nofo ai se matai, pe 'afai e lē o ia e moto i ai le 'ava.

QUESTION TWO

How is the concept of honour (or *fa'aaloalo* culture) demonstrated in the text?

In your response, consider:

- family structure
- sacred spaces
- roles in society.

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

The concept of honour which is respect in Samoan culture demonstrated in the text by honouring or giving respect to the person who deserves it. Samoan values and beliefs is important because it describes who we are to other people. In our families we give respect to our parents / caregivers because they are our first teachers. They gave us life and home. Our Samoa history has already been selected by our chiefs, in every village there is always a group of strong chiefs, who they serve our people. They protect and gave us rules to create a strong foundation and community. Every village has their own 'fale o Samoa! 'fale o Samoa is mainly ^{used} for ~~Samoan~~ Chiefs meetings. This fale has heaps of pou, every ava ceremony for ali'i and tulafale the front and back side of the fale is ~~from~~ where the matai tulafale supposed to sit. Which is called talatuma or front side. Some of village meeting, ~~tulafale~~ front and back side is important because it's where the tulafale sit, and it will be called talatuma because both sides ~~are~~ ~~is~~ been sitted by tulafale is important. Every

Samoa village has been well organised by chiefs and a pule mui or the leader of a village. Different chiefs had their own specific roles in society. For example matai alii has a specific events for them to lauga, even for matai tulafale. Different names have their own different responsibilities and roles in community. A fale o Samoa is a sacred place and it has its own meaning and used. This text explained the meaning of chiefs and their sits in a fale Samoa. I also explained the fale Samoa pou, ~~and where the ava ceremony supposed to be~~ It demonstrated when, where, how we used ~~and~~ the fale o Samoa and the importance.

This text demonstrated a connection between family and community because strong family creates a strong foundation for community. This text also mentioned one of our ancestors who ~~fight for the freedom~~ ~~and our~~ swam from Fiji to Samoa to give us one of our measina. Which is called pea and malu. It is important to treasure these measina because it describes who we are and our history. These measina explained our identity, our culture and explaining where we came from.

Scholarship

Subject: Samoan

Standard: 93010 Scholarship Samoan

Total score: 18

Q	Grade score	Marker commentary
One	6	The candidate effectively communicated an analysis of the importance of gagana Sāmoa as an oral tradition. The candidate interpreted the stimulus material and made connections with their own ideas that went beyond the given material.
Two	6	The candidate communicated ideas with precision and clarity. Utilising the stimulus material, the candidate discussed the concept of honour and integrated their personal opinions, beliefs, and viewpoints with the evidence from the text to communicate a synthesised response.
Three	6	The candidate responded to the question of how traditions and values are passed down to younger generations, utilising appropriate language. The candidate spoke clearly and concisely with correct intonation, and self-corrected as necessary.