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## TOP SCHOLAR



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

talatulu =

fāgogo =

loto alofa  
agalelei.  
fa'aaloalo.

fa'aaloalo = tatou ona tupu fa'atino'ga o tui ma aga.  
↳ no tusitusi aganuu na aga ifanua

↳ only tautala + fa'alogo - tumuu atu talanaiga o

↳ paleina faifeau talai k tala lelei

faalupega <sup>tofi mai le Atua.</sup> o le matai A/T, Na fa'a'aina pi tautau

faifeau / faekalesia

<sup>+</sup>  
fa'etua

↳ faale itumalo + Samoa  
↳ why?

↳ understand

ava + mata'u

i k Atua

na mata'u

Bes faasinomaga lea o le tagata - belief  
trying to fit in the christians.

faalupega - ta'i ta'i fa'aleagaga o le latumamoe

↳ fa'afeagaiga



## 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 le gagana fa'aaloalo i Sāmoa e lua ona vaega, le gagana  
ae le'i o'o atu le talaiga o le tala lelei, na le gagana  
ina ua taunu'u le talatele'i. E tāua uma vaega e lua,  
anā o vaega o le gagana Sāmoa ma lona tuputupu'a'e, ae  
e eseese 4 ituaiga tāua.

<sup>tuai</sup>  
O le talatu'u, e tele ona iloa e matai na tagata matutua  
lava o Sāmoa. E fa'aoga i ai 'upu fa'aaloalo'. O  
le talatele o le tupulaga i nei ona tau, e lē malamalama  
i le gagana lea. Ae le'i taunu'u atu le talaiga o le  
tala lelei i Sāmoa, sa leai se gagana tusitusi, na o  
le gagana tantala ma le gagana fa'alogi. I nei ona po,  
pau lava le taimi e te fa'alogi ai i le gagana lea, ua  
na o le paluina o le 'ava o le fa'aloaiga. O se gagana  
ua lea, ae o se gagana e tāua tele i le fa'avae o  
Sāmoa.

Ina ua taunu'u atu le talaiga o le tala lelei, ua anata  
ona a'o'a'oina tagata i le pi tantau ma ua malamalama  
atili tagata i le fa'aaloalo e fa'atalia i le ava ina mata'u  
i le Atua ma ou mātua ae maise fa'i rituti pei o le  
loto alofa, agalelei ma le fa'aaloalo. O le talatu'u  
tusia i tusi faitau, o le gagana lea e fa'aogaina e  
tagata Sāmoa i aso uma, ina ua sui le fa'atinoga o  
le fa'aaloalo i Sāmoa, ua tau sui foi na le gagana  
ua fa'aogaina e tagata i aso uma.



O le fa'aaloalo e fa'aalia lea i fa'alupega o le Matai. //  
 Alii ma le Matai Tulafale, o le fa'alupega mo le faifeau. //  
 ma lona faletua po'o le fa'alupega fa'aekalesia ma //  
 le fa'alupega fa'aleitimalo ae maise Samoa atoa. O //  
 se fa'ata'ita'iiga le fa'aalia o le fa'aaloalo i le faifeau, //  
 po'o le ~~tait~~ fa'ita'i o le lafu manoo, le fa'afeagaiga //  
 (lona fa'alupega). A fa'atino le fa'aaloalo i le //  
 fa'afeagaiga, e fa'apaleina anā o lona tofi nai le Atua. //

I lo'u lava manatu, e tūna uma talatu'u. anā e eseese //  
 vaega o le tu ma le aganu'u fa'asāmoa e fa'aoga ai //  
 talatu'u ia. Pe afai e fai se ara fa'afeilogaiga o le aiga na //  
 se aulotu mai fafo, e lē fa'atatala matai i le gagana //  
 talatu'u tusia, e sā, e iloa ai foi, le raivai o se aiga. //  
 O le fa'aaloalo, e fa'atino i le gagana e fa'aaogaina e //  
 fa'atatala ai ma isi. I lo'u manatu, afai o se ose tagata //  
 ia amata lou a'o'a'oga i le gagana fa'asāmoa, o //  
 so'u fa'atatala, amata i le talatu'u tusia. E to'atele //  
 o tagata e iloa le gagana, len, ae lē iloa le isi. O le //  
 gagana lea e fa'ifigofie atu i le isi, ae a a'o, e le //  
 fa'apea na gata ai i'i le gagana Samoa. Taumafai //  
 atili anā e ese le matagofie o le tatou gagana ma //  
 lona fa'aaogaina. // ~~E tūna~~

E tūna uma gagana e lua, e matagofie foi. E pau //  
 lona eseese, o le gagana talatu'u tusia e fa'aoga i //  
 aso uma, ao leisi, e fa'aoga e fa'atino ai le //  
 fa'aaloalo i tū ma aga o le aganu'u ma le agnifanua. //  
 e pei o le ara o le feilogaiga ma se snofa'i a le aiga. //





# 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 tataui 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 totofi 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 'aiga 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 tulafale 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'aailoga 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.

In Sāmoa, honour and respect are not taken lightly. From birth, a child is brought up and taught to respect everyone. The way the concept 'honour' is in the Sāmoan culture is very unique. In other cultures, respect is also a given but in Sāmoa, there is a special way to show respect and honour, whether it may be at home, in your village, church or anywhere in a Sāmoan community, standards and expectations are high when it comes to honour.

As a Sāmoan child grows up, their first learning school is their family. Their first teachers are their parents and the first few things they learn are the values within the family. In almost every Sāmoan family, honour and respect is a given. Everyday, children show respect to their parents, brothers show respect to their sisters and vice versa. In a family, an extended family, there is always a structure, the patriach/matriach, the elders, then the children. This is also applied to sacred spaces, the structure would be the pastor, then comes the deacons (or equivalent depending on the church), then the elders, the youth and the children. When facing guests, the family become one and they aim to show their respect to the guests by gathering at a meeting place which also applies to the church. However, in most cases, the meeting place for the church is their hall/gym, but



this is only common outside of Samoa. When the chiefs of the family sit down to talk about serious topics, their meeting place is always important and it's a sign of respect. \*

In terms of society in Samoa, honour is presented very uniquely. When presenting in front of a group of people, or welcoming someone into the village, it is never a one man job. Whether families are close or not, whether they secretly hate each other or not, when it comes to things as such, honour is shown in a village, not a hero. Therefore, the 'family house' and its foundation is important. When building the house, the amount of poles correlate <sup>to</sup> the members of the family. If you see a house with 50 poles, then you'd know, that is a massive family. The poles are for the chiefs of the family that will speak, there are also poles designated for the guests ~~and so~~ when they arrive.

Respect and honour in Samoa is ~~intriguing~~ intriguing and unique, but no matter the case, Samoans are respectful people. Even when someone does something wrong towards someone else, the family will do a 'ifoga' where they go to the victims house and <sup>kneel</sup> sit under a fine mat until the victims family takes it off, indicating they are forgiven. This is the highest form of honour.

Fa'aaloalo is important in Samoan culture, it is shown in a multitude of ways. Respect and honour in the Samoan culture is sacred and has been around for decades and more, hopefully it remains this way.



→ Even the language spoken and words used is different. In Samoa, there are two languages, the everyday language and the language that is used to show respect to others. Whether it may be to call the elders to ~~eat~~ come eat or to welcome a priest into a church, the language is different to show a higher form of honor and respect.