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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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OUTSTANDING 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 (fa'alog) Compare the importance
 Talatuu tuugutu and talatuu tusia i tusi faitau.

- no writing in the ancient times

- fa'alupega pamatai
 - itumalo
 - atunuu
 - faalelaleia

> fasinomaga
 - O Sāmoa o le
 atunuu tofi

na o le gagana tautala ma le gagana
 fa'alog.

- taitai faaleagaga o le lafu mamoe,
 o le faafeagaiga

- it is important to understand your heritage

- o le fa'aaloalo ~~na~~ ~~alu~~ i ai a Samoa,
 fa fa'apaleina le faafeagaiga e fai
 ma taitai o le lafu mamoe.

alphapet
 idk how
 to spell
 this
 is it p or b?

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. //

1 aso anamua, sa leai se gagana tusitusi po'os //
 se gagana faitau a Samoa. Sa tuugutu ma //
 fa'aciga le gagana tautala ma le gagana //
 fa'alogo. O le gagana tusitusi ma le //
 faitau fa'atōā fa'acogaina ina ua taunu'u //
 misionare ma papalagi i Samoa. O i //
 latou ia na ababina mataitusi o le //
 alafapeti (alphabet) i tagata Samoa, o i lava //
 na amata ai ona tusitusi i lalo //
 talafaiasāmoa e pei o talatu'u ma fa'alobolobaga //
 fa'aleaganu'u. Sa tōāua lava i tagata Samoa //
 o latou faasinomaga, e pei o fa'alupega //
 eseese. Fa'alupega fa'amatai alii ma tulafale //
 fa'alupega a nu'u ma itumālō, aemaise foi //
 fa'alupega a le Atunuu. Ae ina ua //
 fa'atā taunu'u mai Misionare ma le //
 talalelei, ma fa'asusulu le malamalama o le //
 Atua i luga o Samoa, na amata ai loa //
 ona fa'aopoopo le fa'alupega //~~fa'ale-eka~~
 fa'a-le-ekalesia, ua avea ma faasinomaga //
 fou o tagata Samoa. O le 'fa'alobalo' //
 o se mea e pito sili lea ona tāua ile //
 aganu'u a Samoa. So'o se mea lava //
 fa'aleaganu'u e fai, e tatau lava ona iai //
 ni fa'alobolobaga e ala lea i le tāiina o //

sua, poʻo le ofaina o meaai taumafa. O le //
 aganuu foi a Samoa, e tatau ~~ona~~ tali //
 le faaaloalo i le faaaloalo. A tū se sua //
 pe ave se toonai, e faaali le loto faafetai //
 o le aiga lea ua talia le faaaloalo, e ala //
 lea ile folafolaina o le sua poʻo le //
 toonai. O le isi ituaiga faaaloalo o le //
 faaaloaloga in o aso uma. E pei la //
 o le usitai i matua, faaaloalo i tagata //
 matua, faaalogaina o upu faaaloalo e //
 pei o le tulou, faafetai ma le faamolemde. //
 Ia faaoga foi faalupega o tagata eseese //
 e te lua talanoa. E iai le upu faasāmoa //
 e faapea "E talatai Toga ae talatofi //
 Sāmoa". O lona uiga o Sāmoa o se //
 atunuu ua uma ona tofi. O Sāmoa //
 foi e faavae i Atua. O se atunuu //
 ua uma ona tofia ana faalupega, //~~met~~
 suafa matai ma fānuā. E faavae i le Atua //
 auā e faimai le talitonuga faasāmoa, o //
 le mana o le Atua lea na agi mai ai //
 le matagi, gotu ai le vaiautai a papātagi //
 le na fau mai e siitaua i Sāmoa. O Atua //
 manana lea na puipuia Sāmoa mai i //
 tūa. O lea foi na fai ma faaaloaloga //
 tetele a Samoa le faipuleina o faifeagaga //
 e fai ma taitai o lafu māmoe poʻo //
 ✓ Ekalesia (faalupega faa-le-ekalesia)- O le //

Susuga i le faafagaiga ma le faletua //
 O le tele o aganuu faasamoa ua uma //
 ona tusia i lalo. E aoga lea mo //
 tupulaga lalovaoa o le adunuu. I suiga //
 ua iai i nei ona po, ua seasea ona //
 to e faalogoina ni matua o talatalanoa //
 ia latou fanau i talatuu ma faalaloga //
 faasamoa. O le tele o le malamalamaaga //
 a tamaiti Samoa i le aganuu, na maua //
 mai i tasi olo'o maua i faletusi. O lo'o //
 faailoa mai ai foi, e au tupulaga //
 le aganuu faasamoa pe'a tusia i lalo. //

E ui lava i le tele o suiga fou ua iai nei, //
 ae faimai le upu faasamoa e faapea, //
 "E sui faiga 'ae tumau faavae' //

Ou te talitonu, e aunoa ona iai ni //
 faamaumauga a le aganuu a Samoa, pe ana //
 le ta tuugutu mai e o tatou tuua ua //
 mavae. ~~E leai~~

O le mea lea e leai ai se eseese //
 pe'a tuugutu pe tusia i lalo, o le mea //
 taua ia malamalama pānau i o //
 latou faasinomaga. //

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 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 '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 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'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.

Samoa is a country that has already been appointed. Its titles and rules have been culturally classified. Respect is given to those who should be honourably respected, inside the extended family or in the village or district. In the āva ceremony, ~~the~~ chiefs each of the chiefs have a specific place to sit. Each of them have a pou (~~a long wood used~~ one of the many ^{long} woods used to hold ceiling up, also used by the chiefs to lean against) to lean against. The open house is built¹ ovally, some are built ~~re~~ like a rectangle. But traditionally, it should be an oval shaped house. Every extended family should have a house specifically for family meetings regarding family meetings regarding family affairs. It can also be used by the village for their meetings at their request. The front of the house is specifically for the faleupolu (chiefs who are responsible for speeches in the place of the high chiefs). The chief

who will be speaking will sit at the front // leaning against the 'pou lainga'. In the // two sides of the house / fale sāmoa, this // is where the high chiefs sit (matai alii), // together with those who are referred to // as 'the most important or oldest chief' // (tuu'u o le nuu). If there is a guest // present at the meeting, they should be // sitting at the double-sided pou (there only // is one). This double-sided pou ~~is~~ is // inspired by the conjoined twins Taemā // ma Tilafaiga. //

In family meetings it is the same // structure. The fale upolu is at the front // and the high chiefs on the side. // The 'sāb ole aiga' is the most respected // family member when it comes to // family meetings. They are the highest // in the family because the family decisions // are based on him alone. //

Inside the ava ceremony, no one is // allowed to run in and out (except the // man who is giving out the ava, tautu). // This is because ~~the~~ it's a sacred place. // Just as sacred as a Sunday or church // service. It shouldn't be interrupted or // disturbed, ~~it brings~~ if it happens, // shame will be brought onto you and. //

your family for disrespecting a sacred ceremony. In the ancient time, people who disturb the ava ceremony, gets killed. Know your place, everyone has different roles and vā fealōai should be respected. Honour God, your family and village through your roles. know your culture and use it, don't lose it.

Outstanding scholarship

Subject: Samoan

Standard: 93010 Scholarship Samoan

Total score: 21

Q	Grade score	Marker commentary
One	7	The candidate demonstrated a high level of analysis and critical thinking when discussing the importance of the oral tradition of communication in Samoan culture.
Two	7	The candidate demonstrated an understanding of the text and discussed the concept of honour in a precise and logical manner. Their response was perceptive and insightful and successfully synthesised their own beliefs and values with the information from the text.
Three	7	The candidate communicated a sophisticated and fluent response to the question of how the values and traditions of Sāmoa were passed down to younger generations. Their response interpreted the stimulus material and went beyond with their own independent reflection and extrapolation. Oral response utilised a wide variety of complex structures and vocabulary.