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SUPERVISOR'S USE ONLY

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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 2024 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 2–12 in the correct order and that none of these pages is blank.

Do not write in the margins (XXXX). This area will be cut off when the booklet is marked.

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

LISTENING PASSAGE: O le malu a tinā

Listen to a story about a granddaughter learning about her grandmother.

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

mapaaga e fa'atino le a'oga o le fa'atino e fa'atino e fa'atino.

- e tele e tele le sa'ali
- tau le tele le vāai
- malifua i le fa'atino o le ona i aso uma
- sosolo le pese na ce fa'atino ile Tusi Paia.
- nofo i lesi papu aua e fa'atino o ia i le vāini o le Solu.
- otegia i le tele o fa'atino
- fa'atino le sa'ali
- nofo fa'atino i luga, fa'atino vae na noelini one nofo.
- fa'atino e fa'atino fa'atino
- nofo i le vae
- fa'atino ile fa'atino o le ona fa'atino
- otegia o le nofo alii
- siva le fa'atino i lona aso fa'atino.
- o le fa'atino fa'atino fa'atino o le aso.

Telupaga o le a'oga o le fa'atino e fa'atino e fa'atino e fa'atino.

- mapaaga le sa'ali e fa'atino le malu
- sa'ali o le aiga i Samoa
- fa'atino lona fa'atino i fa'atino fa'atino fa'atino.
- e aupito i sili lona lona fa'atino.
- telu ai o lea na ia

QUESTION ONE

E fa'apefea, ae pe 'aiseā fo'i na sui ai le manatu o le teine e uiga i lona Tinā matua?
O ā ni talitonuga (fa'atōfāla'iga) o le aganu'u Sāmoa e ola ma tupu pea e pei ona iai i aso nei?

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

E tusa ai ma le manatu o le tamaiti autu po'o se
tosi foi ua fa'atū iai lena faitauga, sa ia amata mai
i lona fa'aseā i lona tinā matua. Sa ia fa'ali lona
lē fiafia i nisi o tulaga, e pei o le savali telegese, tau
lē telei le vāi o le tinā matua fa'apea ai ma le
maleifua mai fa'uga i le ta o le ona i le fa'asoa
o aso una. Ae lē galo ai le fa'aga o ia i fa'asoa
una i le naini o le salu pe a tuai ona ala. Ma
sua nei lagona ma manatu una ina ua vāia
e le teine se manatu i le vāe o si ona tinā matua
ma ia fa'atū ai po'o le ā le la manatu. Sa ~~se~~ fa'i
le lo'omatua, o lona malu sa ta i le sefulu o ona
fa'asaga, sa ia sisi lona sa'ete ma fa'ali lona
malu oia e tau lona i ona tuli le manatu. I cō
manatu e fa'atū ai i se lagona o le tamaiti lena
ou te iloa ai ua ia lagona le oia ona ua fa'i nai
e lona tinā matua o le lo'omatua fa'asaga na fa'i ai
lona malu. O se tasi o vāega na amata sua ai
ona uiga i lona Tinā matua, e pei ona ia fa'ua
"ai o le matuaaga lea ua fa'atū ai le soifua o
si ou tinā matua, o le toaga e fa'i lotu i le fa'asoa
ae lei amataina galuega masani o le aso". Ioe, o
lagona o le fiafia i le vāi oia i lona malu na
matua o lona fa'atū ai i le Atua e ala lea i le
lotu i aso una aemaise le fa'i o si nei tinā matua

na fa'ataitaiga lelei i Si^{ana}tara teine. Afai aea sa'o
 na fa'ataitaiga lelei i le le o ona fa'ataitaiga, o i e iloa
 ai le toa na le maua o lona fa'ataitaiga i le
 Atua, e le gata i lea o le le fepe e toli figa o ta
 lona maua i le na taitai. Ae ~~mo~~ le taitai au'i, e
 maua ai ose lesana tala o se fa'ataitaiga 'au poi
 lea na ia, e le gata ia toa e fa'ataitaiga lotu na
 pese viige o Atia na fa'ataitaiga ae fa'ataitaiga
 poi ona taitai i lona fa'ataitaiga na ia toa lona
 lotu au'a e leai se mea e fa'ataitaiga i le Atua.
 I totonu o le fa'ataitaiga, se fa'ataitaiga ai le teine o lona
 tina maua o le fa'ataitaiga o le maua alii eua o
 le sa'o poi lea o le lona fa'ataitaiga Samoa. Fai nai ai o
 le tulaga lea e fa'ataitaiga ai ona fa'ataitaiga lona maua i
 fa'ataitaiga fa'ataitaiga. O i totonu lona lea e maua nai
 le tala fa'ataitaiga o le eua nai Samoa. O le
 viige o lona fa'ataitaiga, afai ae ta le maua a le
 tina maua, ia ua sala ina te au'a o ia totonu e fa'ataitaiga
 i ai, o le "fa'ataitaiga o le maua alii" na le "se'o o le
 fa'ataitaiga Samoa". Tuli nai i lona fa'ataitaiga na
 le pulea o lona maua, fai nai e fa'ataitaiga le
 maua i fa'ataitaiga fa'ataitaiga lava. Ioe, o le maua
 o le maua a Samoa, e le o se mea e fa'ataitaiga
 pe na'o le fa'ataitaiga o le ta e fai ai fa'ataitaiga au'a
 o le pule lea o maua ia ua fai i le fa'ataitaiga po'o
 nai o se fa'ataitaiga i ai, ae le'o fa'ataitaiga Samoa. Fai nai le
 upu e maua ai lona maua fa'ataitaiga maua na fai
 poi o nai o totonu taitai "fa'ataitaiga le gata, fa'ataitaiga fa'ataitaiga

ai lea o le malu po'o le sogāi". E rai foi le fa'eteetege
 o mea fa'apenei. O se fa'ananatu foi lea no tatou
 tagata o'o folau ai i nei o'o po, tava le sootega
 na le aganuu fa'asanoa, ia malamalama lelei i'o o'o
 fai ai lea o le tulaga o se mea o maoao ai. Faimai
 upu o le pese lea na a'e mai i le piri "o le topi o le
 tere Sanoa, ia malamalama i le tūiga o le tūa, le
 paluava na le sulafaga ia e nanapu. Pese tululaga
 ta'ua i ni aso, o'o se na-o'o e fa'ataliali valu
 a'e o'i le fa'asanoa na na'o le vanu". Ioe, e aoga
 lava vai pese ia e fai na fa'ananatu i le tele o
 tatou, nanapu o leu gagana, lau tautala, lau tu, nafa,
 sa'ali e ~~ita~~ iloa ai o se o le tere Sanoa nani, e
 le fa'ataliali solo o le malu. O le malu foi a le
 tūa matua sa fai na fa'afioaga o sia na tava
 tūe i lona aso fa'au ma na ia fa'atali na
 fa'afioaga ai.

READING TEXT: *O le ala i le pule o le tautua*

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

O le galuega tāua muamua a'o sauni atu mo le fa'atinoina o le aganu'u o le 'ava, o le tapua'iga lea a i latou e māina le 'ava.

O gaioiga uma o le sauniga o le 'ava, e iai le 'alāgaina, o le folafolaina, o le fa'asoaina ma le tautūina o le 'ava, e fa'atinoina ia galuega uma e taulele'a auā o latou o le 'aumāga.

O le isi galuega a le aumāga, o le tautua.

O le tautua, o le matāfaioi fa'apitoa lea a le suli tautoto, auā o le suli lea e so'o toto ma lē o lo'o se'ei i le suafa, po'o lē o lo'o suafa i le suafa sā'o o le āiga, auā fai mai le alagā'upu fa'asamoa, o le ala i le pule o le tautua.

O ā la galuega e tautuaina ai e le taule'ale'a lona āiga ma lona fa'asinomaga aemaise lē o lo'o matai i lona āiga?

O galuega nei e pei o le:

- tāina o le vao ma fa'ato'aina le ele'ele e fai ai ma'umaga ma fa'ato'aga
- gāsesēga o suāvai ma fu'e sua a le matai, o le matua tausī ma le fa'afeagaiga
- fāgota mai ni i'a auā se taumafataga a le matai ma le āiga
- fauina o faleo'o ma tunoa, o le tāina o launiu e lalaga ai pola, o lau e ato ai faleo'o
- gaosiga o mea faigaluega e pei o lou e lou ai i lalo 'ulu, po'o le tāina o la'au mo le fauina o paopao
- le gāsesēga ma le lufilufiina o taumafa vela 'āto'atoa e pei o le penaina o se manifata
- la iloa ona folafola fa'aaloaloga, taufafo ma taufale
- nofo sāuniuni auā e tua i ai matai pe a usuia fonotaga a le nu'u.

A mafaufau toto'a i galuega e auala ai le tautua a le 'aumaga, e tigaina ma mamafa.

E lētioa fo'i fa'alagi le 'aumāga, "O le mālosi o le nu'u".

O se ata fa'alemafaufau e tula'i mai pea pe a ta'u le tautua a le aumāga, o se ata o le pologa ma le tigaina, auā e mu mata i le taeao se'ia po, e sūsū le tino i le afu i le aso atoa.

QUESTION TWO

How does this text illustrate the concept of service or *tautua* and its importance to the Samoan community?

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

"O le ala i le pue o le tautua" "The pathway to ^{or ownership} success is through service". In Samoan culture, service or tautua is all about supporting, building, working (for your family) and the most important thing of ~~all~~ all is sharing your way of love and protection to your family. This refers anything that you can do for the good of your family. According to the text, it shows and tells us things that a "aunaga" or "the strength of a village" (= English) should do as part of their tautua or service to their families and outside of it (village, church other communities). In the Ava ceremony, which is one of most important part of our culture, most of the jobs and things that has to be done in the ava ceremony, ~~its~~ they're all on the 'aunaga. As it states in the text, they are the "suli", ~~the~~ the main people or they are the blood which means they are related to the chief and the rest of the family by Blood. That is why they have to work towards their family. It mentioned in the text, ~~and~~ everything that they should do to show their way of service. These are:

- cutting the grass and cleaning the environment for plantations and growing any plants that provides food for the family.
- another thing is cooking the food ^{for the} chief, the parents

or grandparents and their "feagaigas" which refers to the sisters or the girls in the family.

- go fishing ~~for~~
- building Samoan house "faleo'o" or kitchen and getting coconut leaves for weaving. ~~also~~
- making Samoan tools, and ~~not~~ ensuring that they can or they know how to sort ^{out} all the parts of a pig or ~~other~~ any Samoa traditional food.
- Should know how to "folafola" call out in a respect way of how to say in Samoan
- they should always be ~~at~~ ready at anytime because they will be the ones that the chief will ask for.

These are all the important jobs from the aumaga that show their way of service. As it states in the text, if we think about all these things, they are really hard or difficult for these special people to do, however it is our way to success ~~to~~ ^{and} to ownership. It is important to support and ~~take~~ ^{care} of your family and our Samoan Community, if we can't be sweating all day, figuring out how and what to do for the future of our family we don't own anything or we are able to success. So, not only for "the strength of the village or family" but also for ~~our~~ community, we need to work together in building better communities. There's Samoan saying "O le tele o lina e nānā ai se avega". The more hands we get in doing something, the lighter ^{we} ~~are~~ get ~~just~~ ~~to~~ through it. We have to work collectively, working

together as a Samoan family/community for a better future not only for us but for next generation. A Samoan family is not only for the chief and one person, it is a group of people who would ^{our} like to participate in building better future for ^{our} people. So remember the importance of "taupua", ~~our~~ service can be seen through the way we act and do things respectfully. Do it for God, do it for our People (Samoan), do it for ^{our} ancestors and the most important is taupua for a better future for the ^{next} generation of our Samoan community.

Scholarship

Subject: Samoan

Standard: 93010

Total score: 15

Q	Score	Marker commentary
1	5	The candidate was able to identify why the daughter's perception of her grandmother changed. The candidate also gave insight and added their own personal experience. The candidate also included reference to cultural etiquette (e.g. the way in which we hold ourselves with cultural markings).
2	5	The candidate identified the role of untitled men as providers of the community and what is included as part of their roles and responsibilities. The candidate was able to make connections to service and implications of service on a personal level.
3	5	The candidate was able to articulate the connection between service in the cultural space and the outcomes of that service for the individual. The candidate provided examples of different types of service from different positions and people in the community, showing their understanding of 'tautua' and the implications of executing 'tautua' correctly.