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TOP SCHOLAR



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

How?

Faigālotu.

Nana and granddaughter
Prayer in the morning.

Why?

Sasa le salu lima.

Turbulence.

- Malu le vae a tinā.

- Faapea e sili ai lōu tinā ina ua vāai le malu.

- E au i lalo o ana tulivae.

- Afafine le sāo.

- Faadī i faafiāfiaga faapitoa.

- Ina ua siva i lōu aso fanau.

what talitonuga?

QUESTION ONE

E fa'a'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 **Samoa**n and refer to the passage to support your discussion.

Na sui le manatu o le teine e uiga i lona tinā matua i taeao uma e fai ai faigālotuma le taimi no (faali) faali ai le malu a tinā. O le tana o le olaga tatato ma e aōaoino ai fauā mai i mātua. Sa manatu le teine o le tatato o lona tinā e fa'āumia ai pea lona soifua. O le tasi nei o talitonuga o tagata Samoa o le olaga tatato, 'aemaise lava tagata matutua i nei aso, taeao ma le afiafi. E pei o le lātou masani le tulivae ma talosia fauā olaga, afaigaluega ma 'aiga. I lā aso, e masani ai tagata matutua pei o le tinā o le tusitala 'ae o aso nei, e faigeta na iloa e fauāti le tana o le tatato i le olaga tupitupa 'ae ona ua tele suiga fa'auopō nei e pei o auala fa'atexonolosi. O le tinā e ola mānafa'afu ma mataala e fa'afu fauā i luga i le salu-lima e oō mai a le taimi nei. E moni ai le 'upu a le tusi, (atunuu), "Aiaō le tama e tusa ma ona ala, aua a mātua e le toe tēa (at) (er) ese ai lava." O le galuega o lo'o fai e le tinā, o lo'o aōaoina ai le olaga o le tusitala ina ia iloa sauali i ala o le Atua 'aemaise e fa'afuā ai ona aso e ola ai. O le isi itū na sui ai le manatu o le teine i lona tinā o le taimi ina ua ia vāia ai le malu. O le malu o se tasi lea o meaia i le aganu'u. fa'asamoa e pātino i fauāitai Samoa. E lāei

e le tamaitāi ua oā i le gagana, lava le aganuu,
 e poto e tatala ma o se faailoga e manatua
 ai pea le faaisumaga o soō se tamaitāi Samoa
 pea malaga i isi atunuu. 'I le taimi na vāai
 ai le tusitala i lona tinā o lōo tā le malu,
 na ia manatu e sili lona tinā. O le uiga,
 o lona tinā e loto toa, e lē palai, finafinau,
 ma e lē faalogologotigā. O le manatu o le teine
 i le malu o lona tinā, ua au i lalo ona
 tulivae le tāina, e faailoa mai ai le lē fefe
 i se mea, auā o le tāina o malu, e fai ile
 tele o le loto. E lēo se mea e fai i tāaloga
 i vai, e manatu lona tapiaiga ina ia maeā
 le galuega ia le au tufuga (au tā tatau). (O le)
 (fesoōtai) E oō mai i le taimi nei, o lōo faauau
 pea lenei tū ma aga faasamoa o le tāina o
 malu. O le taitale ua fai ona o le fia faailiali
 ae o le mafuaaga ina ia iloa faaoga ma teu
 malu, ua leai se faatuuaina. O lōo faatalia pea
 i taimi o faafafaga faasamoa ma saasā ai
 e aiuli ai pe a fai aso faapitoa, e pei ole
 aso fanau o le tusitala lēo na saasā ai si ona
 tinā.

O lōo manatu, o le fesoōtaiga o le olaga o le
 tinā matua ma lana tama teine, e aiaia mai
 ai le tusitala ina ia pei o lona tinā. O le
 lesoga taua mai lenei tusitusiga, o le taitō, e
 fe mafua ai mea uma ma le aganuu Samoa
 aua nōi galo. O le uiga o ōu mafuaaga, o le

tatalo o le tinā, e 'avea ai o ia o se tagata e
 toa, lē fefe auā o lo'o fesoasoani iai le Atua.
 O le malu o lo'o ia lā'iina, e le faigōfie le
 tāina, 'ae oua o le fa'atuatua o le tinā ma
 lona loto fa'amoemoe i le Alii, ua mafai ai ona
 fa'ataunu'ina lona malu. O 'i fōi e fa'ailoa nai ai
 lona usitai ma le fa'atoga i ona tuā, le sa'o le
 'aiga po'o lona tamā, e tā lona malu. Auā cina
 le manao ai, e iai ona itū lē lelei, e aafia ai
 lona tamā ma e le fa'atunū ai fōi lona soifua.
 E moni ai 'upu le atunū, e iloa alo tamalii i latou
 tū ma aga. O le talitonuga o le tusitala i le fa'ini
 lea, e mafai ona ia faia pe'a fai lea ua faia
 e tinā. E tāua le tatalo auā lea se mea
 faigatā i le Atua, fa'atasi ai ma galuega. O le
 aganuu Samoa ma measina e pei o le malu, e
 fa'atete ma fa'apelepele ina ia tūmau pea le
 mamalu ma le tāua. Auā o le fa'ailoga lea o
 sō se tamaitai Samoa ma lona fa'asinomaga, auā e
 lele le toloa 'ae māau i le vai.

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 tãua 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 maina 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 sã'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 tausima 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 manufata
- 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.

In this text, it illustrates the concept of service or *tautua* by gentlemen, untitled men (*taule'ala* or *aumaga*) and the importance to the Samoan community. Firstly, *tautua* or service simply means you do the work for someone else in order to reward later with something, it can be gifts, money or anything. In the Samoan culture, service is one of the significant value, every one and single people do. There's different kind of service, service to your parents, to the chiefs, villagers, church, school etc. In this text, it talks about untitled men's service to their families and the chiefs they're serving. The *taule'ala* are (those) men who aren't titled to a matai name, so their role is to serve the chief that's above them.

The untitled men usually do most of the hard works in every Samoan families, ~~because~~ they don't rely on women to do work because they have respect for their sisters and wives. Their responsibilities everyday is to clear the land for plantation, making the *umu* for the high chiefs and eldest especially the pastor and his wife, go fishing so that the chief does not starve, building Samoan house (*faleo*), traditional shed for cooking, building canoes used for fishing, cooking, serving and all the duties. It is not easy, and besides Samoa has low economic situation in families which makes it a lot more difficult because everything we used hands, no technologies and machines to operate things and build stuffs. They normally rest when it's midnight / night time because day

daytime, it's all about work. The other thing is that they look after their matai, in case there's a disagreement between families and can turn into a fight, they are the ones who stood up for their chiefs. They sacrifice their lives protecting their people which called "~~matua tautua~~" "tautua toto", a tautua or service which offers their blood for someone they loved or family. It shows how committed a gentleman to his role of protecting loved ones. A service of a gentleman to his family, to children and the wife is quite hard and emotional for him. This is because, he can't sit quietly and peacefully while his children are hungry and his wife is suffering or sick. He either sell some taro and yams from his plantation or went fishing to catch some fish. In this case, he either sell it to earn money to buy another food or cook taro and fish. He is the head of any immediate family and he is responsible for his family. He had to serve people equally like starting from his family, to his high chiefs as well to the pastors. in a Samoa community.

The importance of service, is a way of showing love, honest care, responsible, commitment and respect not to only family but to others. There is no service that has no ^{rewards} ~~rewards~~, everything we do comes with a price. In the Samoan culture, the hardworking, committed gentleman usually crowned as one of the family matai title once they (matais) knew for sure that he done his best of best serving them in any way. In everyday life, we serve in order to

achieve something and that's our beliefs knowing that God will bless us if we serve other people.

In my opinion, service is really important to me. It is my biggest role as a child, daughter and a student. I believe in the best of my ability that my service to my people will never go unnoticed. The gentlemen can compared to me as well. He may be with serving his matai but I am serving my parents. It's like a talent and I know how significant it is in my life. I ~~to~~ know growing up and realise the blessings of obeying and following parents' commands, instructions and fears (work). My sign of service is through respect, love, kind and treating each other equally. Serve ~~with~~ quietly, no talkbacks is how I ~~know~~ do it. I believe that service will lead me to a better future and great opportunities. As the Samoan proverbs says, "O le ala i le pele le fautua." and a bible verse says, "O le fua e te liliu, e te toe seleselina." They both mean that we do everything for a cost and that is blessings from God.