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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 2025 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: Fa'afaileleina o fānau Sāmoa

Listen to a conversation between a grandfather and his granddaughter.

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

Aisea: tatitonu ga fānau a tagata Samoa i
le fa'afaileleina o tama ma fānau Samoa.

- o le teine e masagi lava e fesosoani i lana tina i le faiga a le ie togi.
- o tatitonu ga^{na} ma o le teine ga fānau mai le teine ua uma tofia i lana tulanga i totonu i le aiga.
- o tatitonu ga fa'ona pōnei i Niu Sila e faipoipo se tasi e lei Soga tulanga i totonu le aiga. Ae o le teine Samoa e le agata laga fa'atonuga sei o'o i le oti.
- o le aiga Samoa e le motusia tusa lava pe faipoipo a fa'au pen.
- tu ma le aga a le fa'asamoa moni.
- e le mafai ga foia le valea ae e le mafai ga foia le paleai.
- e le palai loa se totasi, e le mafai ga ave ia mo se tagata Samoa moni.
- o Niu Sila o ni si tamaiti e le o'o ai le sasa po se fa'atonuga mai ia la tou matua.
- e le uma le tausiga o matua i le 18 tausaga.

QUESTION ONE

E mafai ona fa'aogaina pea ala o le fa'afaiileleina o fānau a Sāmoa i nei ona po? Fa'amatala ma aumai ni fa'amaoniga o lau tali.

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

E tusa ma le manatu a le tala, ou te talitonu e mana'omia ona fa'aogaina pea ala o le fa'afaiileleina o fānau a Sāmoa i nei ona po.

E tusa ma le tala e mafai ona faogaina pea le ala o le fa'afaiileleina o fānau a Sāmoa auā le ao'ao'ina i latou i ^{tu} ~~kurua~~ ma aaga fa'aaganu'u fa'asamoa. E masagi lava tamaiti fa'aonaponei ona tu'ua latou matua ma e ono motusia latou mafutaga ma le mafai ona tausia latou matua ae mua lava pe o'o le tulanga faiaiga po le faipoipoga. Ae o le talitonuga anamua e mana'omia ona tausia matua pe lata le taimi a le oti, po le taimi pulepule goto soifua. E tusa lava pe faiaiga e le gata le tausiga a le matua. Auā o le tausiga a le matua e ala mai ai le manuia a le tausia matua. E to'otele tamaiti o lo'o fa'atunuina i lo latou ~~matua~~ matua e masagi lava ona feagai latou ma le lota ita po le matau po le palai. E tusa ma le tala e mafai ona ~~fa'ia~~ foia le valea ae le

mafa'i ona ~~fa'afu'a~~ fofe le palai. E
le gata o le matua e ala mai i
le monuia e ala i le fausi matua
ae tusa fo'i ma le tusi "ia ava lou
tamā ma lou tinā" ina maua ai
le monuia.

E tusa ma le tala ~~o~~ o le fa'afaleleina
o fānau a Sāmoa e mafa'i ona atiae'ina
uiga e pei o le fa'aaloalo, le alofa ma
le lotoaiga. E mafa'i ona fa'ailia le alofa
a le matua e ala i le sasa po se
fa'atonuga e ~~o'o~~ ina ae le mafautau
tusa fo'i ma le tusi "ē ta le tua a le
tama e tusa ma ^{lona} ~~ala~~ ~~monuia~~ ~~ma~~ ae o'o ina
matua e le toe te'a ese ai." ^{peta'i} ~~penitani~~
e tusa ma le tala o isi fānau ua
mata'u ma palai i matua ona o le sasa,
ma ua fa'apea mai le tamā matua ua
faigata ona ^{iloa'ina} ~~iloa'ina~~ a fānau le
mata'ina o fa'afafaga Sāmoa fa'apea
fo'i le tu ma aga fa'aganu'u fa'asamoa.
Ua tele ma anoanoa'i fa'afitauli o lo'o
feagai fo'i ma ala ma fānau Sāmoa
i totonu o Niu Sila. E ui lava le tulaga
maualuga a o latou matua i totonu
a latou lotu, ae peta'i o lo'o feagai
isi ~~talavou~~ talavou ma le souina le
tulafono talu ai o le ~~o'o~~ o'o se

fa'atonuga po se sasā, lea ua fa'apea ai nisi o talavou. ~~Matamoni~~ Talu ai ua fa'apea matua o le tu'uatu o le Sa'o lotoga i ā latou fānau e fa'alua ai latou alofa, ma ua avea le alofa ma le mea ua pule lava tamaititi i le mea ua fai ma ua le toe ano i o latou matua.

O lea ia tatau ona fa'amalosia le fa'alogaina pea ala o le fa'afaiileina o fānau a Sāmoa i nei ona po talu ai le fa'atonuiga o alo ma tama fānau a Sāmoa o le a le gata ona fa'avae ai le olaga a le tamaititi ae o le a avea ai matua ma latou fa'asinomega.

READING TEXT: *Tautalaga i faamaumauga a Sāmoa*

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

O le a fagatonu ia le tautalaga i le mafua'aga o le tulai atu. O le autū o māfaufauga o le tautalaga, e fa'atatau i le fa'atāuaina o aga a ō tatou tua'ā. O le uiga o se faamatalaga, e le na o ala a Papālagi e sa'o ma atoatoa, ae peita'i sā iai lava a tatou fo'i ala o faamaumauga e tatau ona amana'ia e tupulaga nei ma le lumana'i.

E ese le mālie o le olaga ua tatou iai nei. Ua lilifa lava ō tatou tagata i talitonuga ma faamaumauga a Papālagi, ae fa'atuatua'ia i ā tātou lava faamaumauga ma tala'aga. Aemaise lava tupulaga talavou. Ua mātāu lava i luga o ūpega tafa'ilagi ma talatalanoaga, ua maumaututū manatu o fānau ā'oga ma tupulaga e taliagofie faamaumauga tusitusia a Papālagi. Ua manino le mata o le vai, e pau lava le itū lea ua malamalama i ai, o tala ua tusia pe fa'amauiina e le 'au popoto ma le 'au su'esu'e.

O le isi mafua'aga: e lē gata o Tala Faasolopito a Papālagi e tusi i lalo le aso ma le tausaga, 'ae fa'apea fo'i ma le nofoaga na tupu ai ni mea tāua faapenei. A'o nei faamaumauga ua a'oa'oina i totonu o aoga ma faamamafaina i silapasi a le Matāgaluega o A'oga. O le fa'ataitaiga, na faamau le Taua Muamua o le Lalolagi i le 1914, o le Malaga na taunuu i le Masina i le 1969 ma le sainiga o le Tiriti o Waitangi i le 1840. O nei faamaumauga ma tusitusiga, ua a'oa'oina faamatā'upu e pei o le Tala Faasolopito, Suesuega o Sosaiete ma matā'upu o le Igilisi.

E lē faitio se isi, ona o auala o le sa'iliga o le poto ma le atamai. O auala e fa'atonu ma a'oa'oina e faia'oga i alo ma fānau Sāmoa, ina ia iloa le tala e sa'o ma le tala e moni, aemaise pe a fai su'ega ua na o le sa'o ae le o le sesē e fia maua. Ae pagā lea, e tatau pea ona taumafai e autilotilo uma itū ma va'ilili lelei. Ia aua fo'i, ne'i pito tasi se va'ai. O upu a le atunu'u, e lē sua uma se lolo mai se popo se tasi. O lona uiga, e lasi mau ma e eseese fo'i tāofi.

O le upu moni, e le na o faamaumauga tusitusia o iai uma ni fa'amatalaga. E lē atoatoa pe sa'o fo'i. E matuā sesē lea mau pe 'afai ua talitonu iai tupulaga. Auā fo'i, sa iai auala a tatou tua'ā sa fa'aaogā. O nei ala ma metotia, o se aga ma se amio sa mua'i faia ma faatino ae le'i taunuu atu suiga ua vaaia nei. E tatau ona malamalama i ai le tupulaga. O le faataitaiga, na fa'ailo ma faaigoā e ō tatou tua'ā ni mea na tutupu. Sa faamaonia i se igoa o se fanua, 'ele'ele, po'o se igoa matai pe na fa'aigoā ai se tama po'o se teine.

O nei igoa e faamanatu ai, ma e faamaonia ai se taua, se feiloaiga, se malilie po'o ni fe'ese'ea'iga sa tutupu, ia aua ne'i galo e tupulaga amulī. Uso e, ioe, e iai lava a tatou metotia. O le faata'ita'iga, na fa'aigoā e tua'ā le taunuu o le Lotu o Taeao o le Talalelei, e iai le Taeao nai Matāniu Feagai ma le Ata, Faleū ma Utuagiagi ma Malaeola ma Gāfoaga. O igoa o maota faitauina o afio'aga eseese, na taunuu ai ekalesia nei. O nisi o igoa matai e fa'amanatu ai fo'i ni taua, e pei o le to'ilalo o Toga ma malele ai le Tuitoga "Mālie Toa! Mālō Taul!" O lea na maua ai le suafa o le Malietoa e fa'amaonia ai ma fa'amanatu ai lea tala'aga tāua. Ioe uso e, sa iai lava ala o faamaumauga a tatou tua'ā, e tusa ma a tatou tala faasolopito. Soifua.

QUESTION TWO

According to this text, young Samoans do not place a lot of importance in their ancestors' ways of recording Samoan history. What do you think?

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

This ~~shows~~ illustrates the understanding of ancestors' methods of recording Samoa's history. I believe as a young Samoan, we do not have a significant role in the way that our ancestors' recording ^{ed} ~~methods of~~ Samoan history.

In today's world there has been a significant difference in recording methods in modern society. Many Samoans have forgotten the history and backgrounds of their own country and seem to recognise other cultural and historical backgrounds from other nations. It has been recognised from the internet that students who are Samoan, are more passionate about western journalists. There are many reasons for this, but the main reason is that Samoans decided to move to different countries, mainly western ones, to give their children better opportunities. However, this may affect their language and their identity of being Samoan.

Another reason I think we do not place a lot of importance on recording Samoan history is most of historical events ~~that~~ are recorded by western journalists as they record the dates, the place and the importance of these events in English. According to the text, one example is ~~the~~ World War I in 1914.

These key events of western society are learned in secondary schools, which seem more significant than Samoa's history. Compared to Samoan's methods of recording history, the western way of recording history is more efficient and clear to secondary students. As the Samoan way of recording history is that they use names as a reminder ~~and~~ of key events, like wars, declarations or formal meetings, or an argument that occurs. For example, the arrival of the truth or Gospel and was given the name by the elders, "ole Lotu o Taea o le Talalelei". ~~According to the text,~~
~~Recordings are not always correct~~

Eventhough I believe young Samoans do not place a lot of importance on their ancestors' ways of recording history, I believe that learning and understanding Samoan culture is significant in understanding our true identity. Despite modern society evolving, understanding our true identity, may give us a chance to ~~place more~~ importance on the ancestors' ways of recording Samoan history. Eventhough most young Samoans use the internet often, we may also learn from our elders when we put our devices away. We should also be passionate about our culture, fully respecting the ways of our ancestors. We should not give up and waste the efforts of our ancestors even if our actions are not significant. If our efforts are not successful, no one would blame us, due to the environment we grew up in. Instead

we will be praised for our efforts, for trying to keep
alive our identity.

Outstanding Scholarship

Subject: Samoan

Standard: 93010

Total score: 22

Q	Score	Marker commentary
1	7	The response displayed a succinct response to the question, needed consistent full development. The answer used information from the text and ideas and provided an interpretation about nurturing children. There was some critical reflection, and the articulation of language had a reflective quality. The argument about nurturing children was consistent.
2	8	The response clearly established a defensible thesis that directly addressed the question, demonstrating a nuanced and critical interpretation of the stimulus. The response undertook a sustained, in-depth analysis, explicitly evaluating differing perspectives on how Samoan history is recorded, and thoughtfully compared traditional Samoan oral and cultural methods of historical transmission with contemporary practices. The response went beyond description to justify their position through independent reflection, drawing on relevant cultural knowledge and personal reasoning, and articulated why this stance is valid within both historical and modern Samoan contexts.
3	7	The response identified the different environments (homeland and diaspora) and stated the struggles of maintaining a language as someone living outside of Samoa. The response elaborated on its points and gave direct complex comparison on how to maintain language. More fluency in delivering the ideas, including their personal experiences, would have resulted in a more secure outstanding response.