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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

Amata mai mai laga

Ala ole ~~fa'afaileleina~~ o fānau.

Samoa

• Talitonuga fa'asamoa, i tania e tau, teine e lalagaingia
ia ietoga ma le aso fiafia a le teine

• E le mae le faatonei ana ole olaga a Samoa a
tausi e matua, e amata e tausi i Matua.

• E mafai ona foia le vaka ae e le mafai ona toe foia

• E le uma le mafutaga pea fa'apipipi.

• E toto finau a measina Samoa

• E le uma le mafutaga

• E iloa e fānau ona fautua ma fa'aculoalo ma
alofa i aiga ma so'o se tagata.

• E le tana foi le tucalo

• Ua fai fiafia e ana le soona masesi le lotu
leo

• E matufefe ai outou

Section 1
Section 2
Section 3

Niu
Sila

QUESTION ONE

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

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

Ioe, e mafai pea ona fa'afaileleina o fānau i nei ona po. Aua a failele ma mafi taga se tina e tatou ia le ia ona puipui ma vaa faaleleia o lona maitaga ina ia fānau mai o malosi ae lē maimāia. Ae peitai e moni lele le tala a talitonuga a tatou tūcā, aua a fānau le tūcā o ia lena e puipui ma taitāina se aiga. O le tama fōi e tauaveina le tala a lona tama, aua faimai o tama e malosi atu nai lo le teine. Ae o le fafine e le iai sona sao i lona aiga, ae na'o le maitaga ma fa'afailele. Faimai tala i aso la mai anamua o tina e talagaina ietoga e fa'atatalia ai le aso fiafia a le teine. E pei o le tala i le "papa o le fa'atolotologa tama," e su'eina ai se toa e puipui ma avea ma taitāi fa'atonu, ma ua avea ^{ma talia} tagata o le nuu. Ae nei ona po ua tatou fa'afaileleina e tina o tatou fānau e galu mo aiga aua o tatou nei e tauavea le amoga tūcā a se aiga o le ulu o le aiga. Aua e fa'atonu e fina ona fānau i aso uma ma aso uma talu ona ~~lataliti~~ lataliti se ia o'o ina matua ma fai sona aiga, aua fai mai le tala "e le mōe le fa'atonu a matua". E sa'o lelei nei upu aua ua pau lea o se auata e mafai ai ona toto finae ma fa'atatala measina a Samoa. Aua o Samoa e le na'o se atunuu o ~~o~~ ona tagata lea e ola ma lūlusiasi ai Samoa. Ma e le uma ia mafutaga a tagata, matua, ma aiga peitai ua fai sona aiga, aua o se auata lena e tūalalo ai -

matua i fanau mo se lumanai lelei ma
 mau. Ae a fai luma e le lelei mafutaga ma
 aiga, e tui vale ai foi faumafai e faalelele ma
 su'e auata e faatonu ai fanau ona o le le faalelele ma
 usitai. A tui lenei auata saiaitia ma le
 fanau e tui ai le matafalelele, ma le inoino i isi
 tagata. "Aua e mafai ona foia le vale ~~toe~~
 ae le mafai ona ~~foe~~ fofo," o lona uiga e faatonu
 e matua e ma a'o'o i le vale na'i o lo'o le a'o'o
 ma le lima moto aua e fefe iai le fanau. Ma o
 le auata faua a matua o le a'o'o a'o'o ab
 laititi aua a fausi a ~~apo~~ apoapocia e matua ia
 fanau e fausi e fanau matua e pei matua o le
 a'o'o aua o le fasi nei o auega na aue ai e le Aua,
 o le a'o'o, o se fasi foi o mea faua a matua
 o le a'o'o ia ala a faua i le fanau pei o le
 faua ma le faalelelele ia so'o se tagata aua a faua
 ma le faalelelele o lona amataga le o le ala
 lelei, ma mafua ma ma faua. "Aua o le tama lelei
 e fiafia ai lona tama ae o le faua valea
 e faatonu ai lona tina." Ma o faatonuga nei mo
 le leleiga o se aiga.

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'i 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 faaigoa 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'aigoa 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'aigoa 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 Tau!" 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.

The argument that our young polynesian people do not ~~have~~ have or keep our ancestor's ways alive is true. But, not all young Samoan are like that due to how ~~disception~~ disciplinary an Samoan household could be. It's very true that not people of colour's way are always right but it all depends on how we interperet these different views as young people in a generalized context. But I as a young Samoan person that is struggling to maintain the ways of my ancestors, because ~~to~~ I am to free. Yes, it's best that we put our feelings first but our ancestors' took a big toll of problems after problems, I am not saying we don't have our own problems but the facts in my validitary ways is that my ancestors' carried a heavy load to make ours ~~light~~ easy. As of now all of the media ever speaks about is how we young people are viewing the situation of the world using electronics with free will, because this is our only way of hoping to convey our young and new message, but what would be the use of that when we could've used our talents and skills to take notice of the problems our ancestors' faced. But as the text says, "Ioe, e iai lava a tabau metotia", meaning yes we all

have our needs and wants. But taking in to account why would we develop these wants when we already have that pre-determined future to listen and obey. We young people especially Samoan tend to sometimes ignore how their ancestors help them shape a better future and a liveable future. But can't even ~~to~~ know how a problem is going to be solved, which is why we would seek guidance from the people that had already experienced our age. Otherwise our way of think out side the box just vanishes. For example, what if your ancestor were so perfect that if you made a mistake you are punished, but they result ~~to~~ with violence when the world is all about learning and discover our futures. But, not wanting to have only the view of a ^{Samoan} person, how about seeing this situation through a older Samoan person, they would think that we ~~young~~ young Samoans are cowards because we are straying away from the "long lessons and teachings ~~at~~ there ancestors gave to them as they have fail ~~a~~ to maintain this cycle. But we are still young and our mind of wonders is on a rampage to discover our own self-worth, then think back why ~~dit~~ didn't our parents pour all this knowledge into our upbringing, well they saw change is us the young people of the future. We can only do our best to honour there wishes and dreams as they casted their dreams away because they saw conflict in trying to give purpose.

The saying goes "e tē gu uma se ^{lolo} ~~toto~~ mai se popo se tasi", meaning, in a view of a young person not every success comes with a reward, because we have to put in that good fight to take notice of our roots. But where else would we find this knowledge? The talks, the lessons, the mistakes that we face in our lives, ^{advise} is only given when needed. Because it takes a family to build a strong person, or child. They got passed down knowledge to gain authority over how to give a better life to the next while honouring the past. But these life lessons weren't written in an old ~~school~~ ~~schroot~~ ~~schor~~ schroll in an ancient museum, we had to experience life to ~~give~~ gain knowledge, because without solid ground we would have no foundation to ~~do~~ build our knowledge.

Also a big duty of the young people is to harvest the knowledge that is spoon fed to them because why give life without a purpose. As a Samoan student that is taking the study of our indigenous people I plan to harvest as much knowledge and saying from my parent ~~and~~ as they are a resource for me to utilize to my advantage for a better grounded person as a Samoa ~~a~~ citizen in New Zealand, because I am carrying my family and future on my shoulders, for they are my goal of purpose in life.

An advice for the young Samoans, spend time with family because they are the pillars of our future. Because we listen and obey, to carry that ^{treasure} of knowledge forever.

Scholarship

Subject: Samoan

Standard: 93010

Total score: 18

Q	Score	Marker commentary
1	5	The response demonstrated complex thought and was evident in external examples used to support their answer. The response identified connections between the text and traditional oral stories of Samoa – “<i>e pei o le tala i le papa o le fa’atolotologatama e su’eina ai se toa</i>”. Prior knowledge of traditional concepts were outlined in the text – “<i>o le ulu o le aiga</i>”. The response had the potential to become a more secure scholarship, however, the response became repetitive of the same ideas towards the end, preventing a further developed answer.
2	6	The response showed deep understanding of the positives and negatives of the traditional method of documentation. The candidate shared a critical reflection of the text in stating that pivotal events in Samoan history were not the only things that inform the present, but also that the “talks, the mistakes, the life lessons we face” inform our lives, and those experiences shape the future leaders of Samoa when “they pass down the knowledge to gain authority on how to lead a better life”. This idea resonated with a common saying, “<i>o le ala i le pule o le tautua</i>”, which supports the notion of keeping close to our traditional leaders who have the knowledge to pass on. The candidate’s written language had numerous errors – despite the critical reflection and complexity of the answer, the language errors often clouded the meaning of some sentences.
3	7	The speech was delivered with respectful terminologies. The response demonstrated understanding of nurturing children and gave some concrete examples, using vocabulary at CL8. Cultural understanding of verbal discipline was developed with a mature discussion. It could have been a more secure outstanding if at times interpretation and answers had not moved from the text and if more evidence was provided.