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TOP SCHOLAR



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

* Sina ma lona tamā

fa'afaileleina o fānau a Sāmoa i aro tū.

- O le tane a fānau na, i tūa le papeleina na le fa'atutūina o Sāmoa
lologa le itoga, aua lona aofaiga i le luma
e le na o NZ.

- na'itaga o le tūa oia oia iua natua... e fa'afaikea.
o le talitūaga... e le uia le galuga a natua i se fa'afaikea.

e le uia le natua, e le uia le natua, e le uia le natua
le tūa iua oia oia iua natua, fa'atutūina o le tūa oia oia iua natua
e fa'afaikea.

Sāmoa le natua.

- e na'itaga oia oia iua natua, e le uia le natua, e le uia le natua

- lona na fānau na uia iua, e le natua iua natua

- iua fa'atutūina na uia, iua na le oia natua

O NZ e natua na uia iua 18

na'itaga iua oia iua iua na uia se tat.
E le tūa le natua, e lona fa'atutūina na
e natua. E le uia le natua.

na'itaga iua oia iua iua.

fa'atutūina na fānau, e le uia le natua na fānau

- na e le fānau oia iua iua iua
oia iua a Sāmoa, e le natua na fānau

E lona iua

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

Ou te taofi, e le'o toe nafai ona o lo'o nafai lava ona fa'aaogaina pea ala o le fa'afaileleina o fānau a Sāmoa i nei ona po, e pei ona masani ai i aso lā. Pou o lea, ou te talitonu ua ~~le~~ se'ese'e lava toe fa'atinoiina tu ma aga masani a o tatou tuā'i i aso ananua, o lo'o taina e Papa i le la talanoaga ma Sina, e pei o le tutuina o le pupu loma auā le fa'amoemoe o le teina lea o se tatou a le tama tene fa'atō fānau mai pe a o'o ina matua. E o'o foi i ~~papa~~ tama teine fa'atō fānau, ua tē toe uacia lava ni tinā o fa'atō toe talagoina ni ietoga auā lona aso fiefia pōo lona fa'apopoga ~~pe~~ pe a o'o ina matua. O le fosili, Aisea? E mafua mai ona ua sui le olaga, ua tatou vaitauiina le teli o le suiga i le fa'afaileleina o fānau a Sāmoa i nei ona po. ~~Ua~~ E iai le upu fa'asāmoa e fa'apea, 'O le fua ma lona lou'. O lona uiga, e tofi lava le vaitausaga ma ona suiga, pe a tatou fua fa'atatai i le malosi nai o suiga fa'atāpōpō, e pei o le tekonolasi, ua tē toe mamalu ma fa'atāuina ai a tatou tū fa'atāpōpō na masani ai i le fa'afaileleina o ala ma fānau a Sāmoa. Ua tatou molimauina, ~~ua~~ ua pule lava le ~~tamaiti~~ ^{fa'} ~~tamaiti~~ i le taimi e tū ai lona pō, ua pei o se mea fua. Ua tē toe lo'oina ^{fa'} ~~tamaiti~~ Sāmoa le ietoga i sana fa'apopoga, ua tele ina fa'aaogaina e fa'apopō a papalagi.

Pe pita'i, ou te iloa na ou natia talitonu, e le'o mafa le ola fa'afutua ma le ola opoopo'i o matua Sāmoa i a latou fānau, tusa lava pe ua matutua ma fai aiga. E pei ona molimau le taimi matua o Sina, o le talitonuga lava ia a

a Samoa, 'E le uma le galuga a se matua i se faaiipoipoga.
 O upu a le atunui, 'Aoa'o le tama e tusa ma ona ala, a o'o
 ina matua, e le toe tēa ese ai.' O le galuga faimatua, e
 faifaitete mai lava le tanaititi mai lava i le tuiui o iai i
 totuu o le manava o lava tuiā, seia o'o lava ina matua.
 O upu fia faimamaga mai le faiesoa a ~~Sina~~ le tamā matua o
 Sina, 'E le mui le siofaga, e le uma le mafutaga. O aoi'iga
 ia e faitonu ai le tanaititi ia iloa ala faiaaloalo ma ala
 tautua, aemaise ia alofa i le 'aiga ma sio se tagata.' O le natura
 lava ia o tatou Samoa, o le alofa. O le alofa e ala ai ona tē
 uma le ala faufautua o matua i le fanau. O le alofa e ala ai
 ona tatou lagona le otugia ~~ma~~ sio i aro fai sio pe a le telei
 le faaitinoiva o fau. O aro tā sa tele lava na faitonu ma fai
 e matua a tatou fananau i lo tatou faifaiteteina mai. O aro nei,
 ua malosi le talafono ma ua faaititia ai le seua tele o matua
 Samoa. Atonu o lo'o saraiva pea e nisi matua a tatou fanau, ae
 o lo'o faimatalasiu ^{vai} le tamā matua o Sina, 'Ia ua le sōona le
 malosi le lo'o matua, auā e na'fai ona fōia le valea, ae tē o'fai
 toe fōfō le palaiāi.' E telei lava le ^{ote} ~~laga~~ e faitonu ma faaisino, ae
 le'o le faaisino ma faimatalasi, auā o se tasi nei o vaa e fatigofie
 ai le iri tanaititi ma tē toe faifaitete e a'oa'o i le matagofie
 o le aganui a Samoa, ona ua fyi na palaiāi i le matua. E
 ao foi la i matua ona faifaitete i le siova lafo o upu na'fai
 ma le tē talafanogai i fanau, auā ua ese foi nei aro, ua tele
 faifaitauli o le otugia nei ua tatou fetaiāi ma a'fai ai le tele
 o fanau, ma i'i ai ina pule i ala, pe faufaimamaga ma le 'aiga,
 ma leiton le vā ma matua. O tā le tui, 'O le tali fitemū, e
 liliu esaina ai le ita.' E maua le totomatalalo ma le laguna

o le fia fa'aleaga o tawaiti pe'a talatalanua lemi iai ma fa'atenu-
 tenu mālie. Ae e ao lava i tawaititi ona fa'aleaga ma uita'i
 i matua, ina ia iloa ola fa'aleaga, iloa tawaiti le ua ma tagata, iloa
 fai fiau fa'aleaga pe'a tumutumu tagata, ma iloa au i so'o se isi.
 O le tū, o lo'o mafai pea ai lava ona fa'aleaga pe'a ala o le
 fa'aleaga o fa'aleaga Samoa i nei ona pō, ona e le mafai ona
 au'eina le alofa fa'aleaga e fa'aleaga ma fa'aleaga pe'a
 le fa'aleaga ia ala lelei, ma so latou manuia ā tano. O fa'aleaga
 o au o matua, o lo latou fa'aleaga sili e uai matua, o
 le latou tawaiti fai i matua pe'a fa'aleaga o le soifua e
 fa'aleaga mai e le tawaiti soifua o le e au le ala ma le auatani
 uma lava. E ui tawaiti ua ou sau i Niu Sila ma fa'aleaga ma
 se tawaiti manuia, o tawaiti uai ai matua i Samoa, o lo'o fa'aleaga
 pe'a le fa'aleaga o le fa'aleaga uai i le tele o pō, ia
 fa'aleaga le tawaiti ma fai keli le alofa, ia tawaiti i tawaiti
 o le ala, ae alo e sili manuia ma sili ma'uga ^{ma} se manuia
 o lo matua aga.

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 mālīe 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'ilīlī 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 vaia 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 faataitaiga, 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 "Mālīe Toa! Mālō Taul!" O lea na maua ai le suafo 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.

I totally agree with the statement, that our young Samoans do not place a lot of importance in their ancestors' ways of recording Samoan history. But on the other hand, I personally think that our ancestors' ways of recording Samoan history were the only accurate ways to record them, ~~as~~ considering that at the time, they did not have the resources to ~~into~~ record or write down the historical events that happened in Samoa at the time. Our most powerful tool of recording history, was through the word of mouth. We as Samoans are known exceptionally well for storytelling. Our version of the modern 'bedtime stories' were the 'faga' or the folktales told by our grandparents when growing up back in the islands. Before we even realized it, this was our ancestors way of passing down history from generation to generation, to ensure that it lives on not as a memory, but as a legacy that upholds the richness of our native Samoan history and real-life ~~events~~ ^{experiences} that are very significant in shaping our historical identity as Samoans. The only reason why young Samoans do not consider our ancestors ways of recording history important at all, it is because things have changed overtime, and it is only fair for us to adapt to those changes in moving forward with our lives. As mentioned in the text, the ~~or~~ ^{in the} ~~academic~~ written historical accounts have ~~now~~ been used ^{in the} academic syllabuses that are being taught in most schools, for example, 'The first world war happened in 1914', and also, 'The signing of Treaty of Waitangi in 1840'. These written

historical accounts are being taught to the students, in subjects such as 'History, Social Sciences and English'. That is being mentioned in the text as well. In my opinion, it is only fair that we take the time to value and appreciate the original methods of recording history that have been established by our ancestors in ancient times. For instance, the watai titles that exists today were not just random names we made up ourselves, they had once been our forefathers' watai titles and have been passed down ^{on} from the next generation. There are also names of places that are solid evidences of our Samoan historical events in Samoa, signifying ~~and~~ the battles our ancestors have fought before us, like the replica of the Mau Movement meeting house in Veivaseo, that reminds ^{w of} ~~not~~ the solid foundation of peace in remembrance of those who fought for our freedom when we were under the pressure of colonization by New Zealand and Germany. As mentioned in the text, ~~it is not~~ the modern ways of recording history is not bad at all, but its the fact that the young people are now developing that sense of neglecting ~~the~~ our ancestors' ways of recording history. ~~The fact is, children will not do~~ Our young Samoans need to learn to appreciate our ancestors way of recording history, because the written accounts that ~~w-exists~~ exists today are nothing without the ~~wat~~ ancestors oral accounts. It is just like foundation or the facade of a fake Samoa, the ancestors ways of recording history is compared to that facade, it is a solid foundation that ensured the house remains still and strong for years to come. In other words, it ensured that the origins of our history as Samoan people thrived in the future years, to reflect upon the struggles, the success, and the significance off what makes us Samoan ~~part~~ paved by our ancestors at the time, and it would be just unfair and

wrong for us the new generation to throw it all away. 'E
siv faiga, ae tuman faigae,' it meaning, the customs may
change, but our foundation and roots stay the same, and that
pretty much sums up how we should continue to treat
our ancestors ways of recording history.