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SUPERVISOR'S USE ONLY

TOP SCHOLAR EXEMPLAR



NEW ZEALAND QUALIFICATIONS AUTHORITY
MANA TOHU MATAURANGA O AOTEAROA

QUALIFY FOR THE FUTURE WORLD
KIA NOHO TAKATŪ KI TŌ ĀMUA AO!

Tick this box if you have NOT written in this booklet

Scholarship 2022 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 2–11 in the correct order and that none of these pages is blank.

Do not write in any cross-hatched area (). This area may be cut off when the booklet is marked.

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

LISTENING PASSAGE: So‘oatula – Talimālō fa‘aaloalo

Listen to the speaker discuss Samoan society.

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

QUESTION ONE

E māfua i se ā ona olaola pea le Fa'asāmoa ma le Fa'amatai, pe ta'u fa'atauva'aina fo'i e ni isi?

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

O nisi o mataupu mai le tala e faapea "a atu le pola i le ~~tutulu~~^{KO} tauatuga se faleoio ina ~~ma~~ ia 'aua nei tutulu le fale", // "o le puipui lea o tuagane a lo latou tuafafine i aso uma" e // faatusaina nei fuaítai i tagata i lo batou malu puipuia o // o latou aganui ma le fāasāmoa ina nēi mou atu. E pei // ona lele le toba ae māiu lava i le vai. E faapea ona // tatou fāia, auā polo faa lava ie mea tatou te aumau ma // tatou ō iai tatou te manatua pea fāotinoina pea lo tatou // aganui, tu ma aga fāasāmoa. Mea lea e tele lava o tagata // c ui na aumau ma rionofa i nisi atunui ac lē galō lava // ia tēi latou le fāasāmoa ma le fāamatai. O le tele lava // o tagata e ō i atunui eseese ma latou fēodai i nisi o // nofoaga ae ō lo latou toto o le Sāmoa lava. E lē faapea // fōi o ē o loo iai lo latou suafa matou e tauaveina ma // fāoladaina le fāamatai ma le fāasāmoa. He o tagata // fōi o loo tautua matavela ma latou fāalauilocaina le // aganui, oī latou fōi ia e afua mai ai le obola ~~ef~~ o le // fāasāmoa. Sō se itu lava o lenei kelope e aumau ai tagata // e te legofie lava i latou o loo tauavelina le fia o le // atunui i tōialoga, aemaise fonotaga a ~~pasifika~~ Pasifika ma // le ~~g~~ atunui eseese. Tatou te iloa atu lava le fāatinoga // o le fāasāmoa ma le fāamatai pēā fai se ava feilōīgo // polo se fāialaloaga e tali ai ni malo mai i fāfō i atunuū // mamao. O le isi fōi auala e māfua ona olaola ai le // fāasāmoa ma le fāamatai o le upega tafūlogi i ona // po nei. Tele o tagata ua latou pueina ma latou fāalauilocaina //

faasamoa, aganuu aemaise fōi le faiamatai e ala i le //
 upega tafāilagi. Ae peitai e iai lava nisi o 100 faatauvāia //
 ia tēi latou le faasamoa ma le faiamatai. Ona o le leai, //
 o se tomai ma se iloa i le aganuu, aemaise fōi o nisi //
 ua lava na feola i atunuu eseese & ua ala ai ona
 faatauvāia ia tei latou le faasamoa ma le faiamatai. //
 O nisi fōi o tagata ua ulagia le aganuu ~~na~~ faasamoa //
 ma le faiamatai ona ua latou vaiaia le faiga ~~te~~ pōo //
 le faatinoina o le faasamoa ise taimi muamua. O //
 upega tafāilagi o se tasi lea o ~~na~~ meatatino e tele ona //
 fōaaogā e tagata ae pei ua vodua tagata nui ese ua
 latou iloa ona tautala i le gagana Samoa ona o le //
 fiafia ma le ofōofogia e ciobaina se gagana fōi i o
 latou olaga. Mea fōi lea e tele ai fōi ^{Talarou} tupulaga, ua
 tauaveina ma faauauina le aganuu ona ole latou //
 fōaalolo fōi i o latou matū aemaise tagata matutua. //
 E iloa lava le faasamoa ma le faiamatai o tagato //
 pōā vaai mai tagata esc o leio faatino atu ma //
 fāalauiloa atu cga faasamoa. E pei ona fai mai le //
 tusitusiga o le "āva feiloaiga", o le tele lea o tagata a //
 vaai loa i se 'ava feiloaiga ona iloa loa lea o le //
 Samoa. E mafua mai uma nei mea ona fala-fāasolopito //
 e fāialologa ai tagata aemaise fōi aodīga a mātua ua
 leva ona fāilagi le folauga, ~~na~~ o le latou āuaunaga aemaise
 fōi gaioiga faasamoa na latou faatinoina lea ua //
 olaola ma tupu i nei tupulaga ma tele ai tagata ua
 fāalauilocina lenei aganuu i nisi. "E pei ona puipui o le
 tuagane i le tuafafine" e totau fōi ona puipui fōi o //
 tagadanuu a Samoa i le faasamoa ma le faiamatai //

READING TEXT: Ma‘upū – Tamafafine

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

Ma‘upū – Tamafafine

O fanau teine uma a le suafa matai o le ‘āiga, e aofia uma ai lava teine o le ‘āiga, o ē mātutua ma ē lāiti;

Ona o lea, ua agatonu ai le fa‘apea, O Falenāoti o le feagaiga a Pesetā.
A fa‘apea e iai ni mea‘ai i le fale o Pesetā e muamua ona ave ni taumafa ma Falenāoti. ‘Aiseā?
Ona o Falenāoti o le feagaiga a Pesetā.

Source: Shore, Bradd (1982) *Sala’ilua A Samoan Mystery*, Columbia University Press, New York pp. 236-241

QUESTION TWO

Discuss the cultural significance of the *ma'upū* (*tamafafine*) as a matai title holder?

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

The significance of a matai title holder is something that values by Samoan families. A matai title holder is one of the most important role that a Samoan person could ever get. In the text, it talks about a family tree of Sā Tuala it is one of the famous matai title in Samoa that many people are named after or to their last name. As the text says "O fānau teine uma a le suafa matai ole 'āiga, e aofia uma ai lava teine o le 'āiga, o ē matutua ma ē läiti, o ē nofotane ma ē e kī solia le tai; e tē fcavasegaina pōo le teine o sē na ifoifo i le manava ole suli o lōo 'ūmia le igoāmatai ole 'āiga, auā o latou uma o fānau teine a le matai." This refers to Samoan families Matais family that has daughters. If a Matai has daughters older or younger they can hold a Matai title of their father. This is the same a the Sā Tuala's family even though the Matai has only one daughter and his sons only sister she gets to hold the matai title of her father. So, Taelesiasāā, the only daughter of the Sā Tuala family gave birth to Falenāoti, then she gets to hold the most valueable matai title of the family and she is the Suafa Taupou of the Sā Tuala family. Pesetā is the brother of Falenāoti, so if he has food or whatever is in the house of Pesetā he has to give it to Falenāoti. This is because Falenāoti is the matai holder of the Sā Tuala family so, whoever is going to be the daughter of a matai in Samoa, they will always hold the matai title of the family.

The significance of the māpu as a matai holder is an important role for her to play. It is one of the valuable duty that a māpu tamaafafine could ever do because the title carry's her family's legacy and she ~~can~~ can carry it in the next generation or to her future kids. Due to the ~~the~~ significance of the matai title holder ~~she~~ the tamaafafine needs to take actions in ~~to~~ ~~for~~ the faasamoa to perform well as a matai holder in a ~~cult~~ cultural gatherings such as 'ava ^{Samoan} feiloaiga' or any event that includes the traditions and culture performances. As a matai ~~holder~~ title holder she would get the respect from people as well as her family because matai title holder is a treasure in a Samoan household. Having a ~~metat~~ matai title holder could be a challenge to some but that challenge can make a difference, a difference that could unite the family or village as one. It could make a decision that can impact some families in a good ~~as~~ way. The way that could treat her family and her village equally would be a fair decision for her and her family would notice what she has done especially her future kids. The commitment that ~~she put~~ a tamaafafine matai holder would be paid off in the right time and the right day. This is because a good matai ~~holder~~ title holder has done an amazing job as a ~~tamaafafine~~ tamaafafine. This is why ~~metat~~ tamaafafine matai holder is one of most significant role that a chief's daughter could ever play because matai titles are valued by the elders of a Samoan ^{The things that a tamaafafine matai} It could be an example holder could be an example to the full eyes of the future generation in her family.