

93010



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SUPERVISOR'S USE ONLY

TOP SCHOLAR



NEW ZEALAND QUALIFICATIONS AUTHORITY
MANA TOHU MĀTAURANGA O AOTEAROA

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

Scholarship 2015 Sāmoan

2.00 p.m. Wednesday 11 November 2015

Time allowed: Three hours

Total marks: 24

Check that the National Student Number (NSN) on your admission slip is the same as the number at the top of this page.

You should answer ALL the questions in this booklet.

If you need more room for any answer, 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.

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

INSTRUCTIONS

The exam consists of TWO parts, held in a three-hour time slot:

- first, a two-hour Writing section with two questions in response to spoken and written texts in Sāmoan
- second, a one-hour Speaking section with one question in Sāmoan.

You will undertake the two-hour Writing section in a Writing Room and will undertake the Speaking section individually in a Recording Room.

LISTENING

This question requires a response written in **Sāmoan**, to a passage spoken in Sāmoan, played from a recording.

In your written response, you are expected to:

- effectively communicate with perception and insight and create meaning in Sāmoan
- use a wide variety of complex structures and vocabulary that are well integrated into a synthesised response
- show understanding of the text and its inferences, through analysis and evaluation, independent reflection, and extrapolation
- assemble ideas in a logical, clear, concise, and seamless/coherent manner, and make minimal use of expressions from the text
- go considerably beyond the information given in the text.

Listen to the story 'Āiga Sāmoa ma ona Pūlēga.

- 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 the passage in sections, with a pause after each.
- While listening, make notes in the spaces provided. Your notes will not be assessed.
- Write your response, in **Sāmoan**, beginning on page 4. The instructions and the question are repeated on that page.

QUESTION ONE

'Aiseā e tāua ai tū ma aga tausili a Sāmoa o lo'o fa'amatalaina mai e le tusitala?

LISTENING NOTES

āiga Sāmoa - "e mū mālā a le
'Pulega' - tuagane, i lona
tuafafine"

Faalagolago i suafa - faalaniga
sāo au aluna
sāo tanaitai
maata

folafola mea - āiga alii tusa lava
le faalagolago - va fa'alalaloai
tausi i tagata.
tuafafine - 'faalagolago' (tausi)

LISTENING NOTES

Tuafafine

O le ua fa'alanu ma'aveave,
a'ua le maratu faapito i le isi

taupou roposo
e iai galu teine

- Ita ita qofie, 'ote
e le mafai ona melomeloā le
tuagane i lona tuafafine.

taurua e
fai le galuega
lelei, e
faia fau

- galu teine e ropo i le fale a le
taurua.

- Fai galuega e sauni loli o le
taupou e sauni.

na una ona fai le saupai
- Taupou i "auga fa'apae"
siva "analuona"

- Solia le manatu o le niu

taurua
e riva,
solia le
manatu
o le
niu,
e uia,
le tele iai
uo.

e le faia le faigalo ae
fai le loto a le tulafole

taupou
lelei.

- suapa / faalanu.
etc.

aiga, apau e
folafola mea
"auga alii"
tura se tulafole.

- Palolo e fai mea e le niu
e muma oiga e fa'atino aua

"e le fa'atino aloalo
se a le
ta'ua lea
tulafole".

feesele ai o aiga - fa'atino o le
ta'ua nei;

matua - e pule

— aua le manatu
fa'apito i
le tuagane

fa'atino (2) (Brother & sis)
- Vā o le tuagane ma le tuafafine.
"fa'atino" taurua tulafole.

① - Taupou - matua

fa'atino - faia le faigalo a le
taupou e fai le loto
a le matua.

③

vā o le isi aiga ma le isi aiga.
- vā o le taurua ma le tulafole.

INSTRUCTIONS

ASSESSOR'S
USE ONLY

In your written response, you are expected to:

- effectively communicate with perception and insight and create meaning in Sāmoan
- use a wide variety of complex structures and vocabulary that are well integrated into a synthesised response
- show understanding of the text and its inferences, through analysis and evaluation, independent reflection, and extrapolation
- assemble ideas in a logical, clear, concise, and seamless/coherent manner, and make minimal use of expressions from the text
- go considerably beyond the information given in the text
- write your response in **Sāmoan**.

QUESTION ONE

'Aiseā e tāua ai tū ma aga tausili a Sāmoa o lo'o fa'amatalaina mai e le tusitala?

I le aganuu fa'a Samoa, e faatāuaina tele le
vā fa'alo'aloai a lea tagata ma le iri tagata. O le
tatou aganuu fa'asamoa, o se mea ou te mitamita tele
i ai. Auā e iai tū ma aga tausili o lo'o fa'amamapa-
ina i le aganuu fa'asamoa e le iai i iri tagata.
Mai le tusitala, o lo'o fa'amatalaina ai iri
o tū ma aga a Samoa e pei o le vā a le
tuagane ma lona tuafafine, o le vā o le taula/
tauvale agai i le natai, o le vā o aiga na tū
ma aga, aemaise le vā o le taula po o le
aiga fa'apae ma le tulafale. O le tāua o tū
ma aga tausili a Samoa o lo'o fa'amatalaina e
le tusitala o lo'o auai ai le fa'aloalo ma
le fa'atāuaina a tagata Samoa. O le aganuu a
tatou Samoa, o lo'o fa'amamapa mai ai iri o
aga o lo'o tāua i le tagata Samoa. Mo
se fa'atāuiga, I totou o le aiga Samoa, e
tāua tele vā fa'aloaloai a le tuagane ma
lona tuafafine. Fainai le upu a Samoa "e mī
mata a le tuagane, i lona tuafafine". O le uiga

o leni upu, o le tuagane e feagai ma le rāaiga
o le tuafafine. Ia faāaloalo i ai ma puipui mai
i ni faālavetave e tufupu mai, e ono āpaina ai
le soifua o lona tuafafine. O le galuega a le
tuafafine, ia faātumau-ia le rā fealofani a
ona tuagane; Ia maua i le loto alofa ma auā
nēi maua i le monatu faāpito i le tasi. O le
tuafafine o ia o le 'pai ma le auli' e faāmapola-
falanā i mea ua faāle-tonu i totonu o le aiga.
E tāua tele le rā o le tuagane ma le tuafafine,
auā e afipī i ai totonu le alofa, filemu ma
le faāaloalo.

Ua faāmatalaia mai foi e le turitala, le rā
o le taupou po'o le aiga faāpai ua una ona
pei le suafa matai po'o le saopai. ma le matai.
Faimau le turitala, o le taupou e faia filifiliga
ma o ia lea e nafai ona solia ^{u monatu.} ~~tulafano~~ a le
niū. Ae peitai ua le toe tupa na mea
i nei ona po. Ua tele ona "le faia le faagalo
a le taupou, ae ua pei le loto a le tulafano".
O ina o lo'o tāua ai tu ma aga faāaloalo
a Samoa, auā e iloa ai i le taupou/tagata
lelei pe ona faia lea tulaga. O nisi ia oni
faātaitāiga e tāua ai le aganiū faāsamoa,
e atagia mai ai uiga tauvala'fi ma amio
pulea, o le rā o le fealofani ma le fe-
alolofa'ai ma le faāaloalo o tagata Samoa
ua lauiloa i le lalolagi.

READING

Read the text below, then answer Question Two on page 7. Provide your answers in **English** or **te reo Māori**.

Fa'afitāuli' o Fa'amaumauga ma Tusitusiga o le Tala Fa'asolopito o Sāmoa

O le tala fa'asolopito o le tala o tagata. O le tala e so'oso'o ai tagata ma le Atua, tagata ma isi tagata, tagata ma isi tupulaga, tagata ma le lau'ele'ele, tagata ma le sami, tagata ma le lagi.

O le tala e fa'asino i tagata. E lē se tala i le 'au 'agelu po o le 'au pa'ia. O le tala o tagata losilosi, o tagata tu'inanau, o tagata faumālō, o tagata ma o lātou mālosi'aga, o tagata ma o lātou vaivaiga.

O le matāfaiōi a ē tusitusia le tala fa'asolopito, ina ia sālī le mea moni. 'Aua ne'i fa'atafa pe 'alo, 'auā a fa'atafa pe 'alo, ua āfāina le mau.

E 'ese'ese tagata. Fai mai le Amapasa Isara'elu iā te a'u: E lē mafai ona e lagona le mamao ma le loloto o le fuai'upu o le Tusi Pa'ia:

A galo 'oe Ierusalem

'Ia pipi'i a'e lo'u laulaufaiva i lo'u gutu.

vaganā ua e māmamalama i le gagana Eperu. 'Auā e momoli mai e le gagana Eperu le tulu'iga o fitā ma le tulu'iga o le fiafia o lo mātou tala fa'asolopito. 'Auā o le gagana e feso'ota'i ai mātou ma ē o ola ma ē ua oti. O le gagana e feso'ota'i ai le tagata ma le Atua ma le lau'ele'ele. E leai se isi gagana e mafai ona pu'epu'e maua le gaogaosā, le felefele, le mamao ma le loloto o le olaga fa'a Eperu.

E fa'apēfea ona e tusi le tala fa'asolopito o Sāmoa pe'ā e lē māmamalama i le gagana Sāmoa? E fa'apēfea ona e lagona le gaogaosā ma le felefele, le mamao ma le loloto o le olaga fa'asāmoa pe 'afai e te lē iloa le gagana Sāmoa?

O le a fai atu nai tala nei, o molimau e 'ese lava le fua a le Sāmoa.

A ia manatua, e lē mafai ona e fuaina le gaogaosā ma le felefele i se fua a se papālagi. 'Auā e ita le Sāmoa, e alofa le Sāmoa, e fa'aosofia le Sāmoa, e fa'agae'etia le Sāmoa ona o le fua fa'asāmoa.

Sa muimui mai isi papālagi iā te a'u, 'ae fa'ato'ā 'uma lava le afā. 'Ae pagā e ō atu mātou ma fale'ie e fai ni malu o 'āiga 'ae nonofo tipitipi. Ona 'ou fe'auina lea o se matai o lo'u 'āiga ma 'ou fesili i ai. E mātua i se ā ona fa'atāma'ia ia fale'ie 'ae lē fa'aogāina pei na fuafuaina? 'Ae tali le toea'tina: Tupua, o le afā e fai fai 'uma. 'Ae ta lē lavā savalivali atu ma le to'alua ma le fānau i le lotu i le Aso Sā a ua fa'asinosinomia: Va'ai i le 'au 'Ālapi nā e ō ane.

Na fai se 'aiga i le aoauli a se Hai Komisi. E pei o le aga māsani a papālagi, e tele i fuālā'au ma lā'au 'aina, 'ae 'au'au i se tama'i fasi povi. Na o le savali mai lava o To'omata Tua va'ai atu i le laulau, fai mai, "Ta'ino'ino i lenei papālagi lē māfaufau. Ua ia 'aumai nei vaovao o lona manatu o i tātou ni solofanua?"

O le tala lenei e silafia e le Ao o le Mālō. Ona ua ulua'i malaga ali'i i le Mālō 'Aufa'atasi, sa fa'afeao e se 'amupasa ta'uta'ua o Saina e igoa iā Wu. Sa to'atele fo'i le atunu'u sa taumulimuli ai i le faigāmalaga. Ona ō atu loa lea i se potu tele o tū mai ai le fa'afanua o le lalolagi. Ona alu atu lea o Amupasa Wu ua fa'asinosino le fa'afanua. O 'Amerika lea, o 'Europa lea, o Saina lea, o 'Ausetālia lea, o Niu Sila lea, ia ma Sāmoa lea, o le taelago i le fa'afanua. Ua lē tāofiofia le to'atāma'i o le isi toea'ina Sāmoa. Ua 'eu'eu nei Tamasese ma fai atu: "Tamasese! Tamasese! O ai le son of a bitch na na tūsia le fa'afanua lenei?"

E o'o lava i le fa'afanua o le lalolagi o faumālō ai le mau a Sāmoa.

INSTRUCTIONS

This question requires a response written in **English** or **te reo Māori**.

In your written response, you are expected to:

- effectively communicate with perception and insight, and create meaning, in English or te reo Māori
- express ideas convincingly and hold the interest of the reader
- show understanding of the written material and its inferences, through analysis and evaluation, independent reflection, and extrapolation
- justify your own arguments in a logical, coherent, and seamless manner.

QUESTION TWO

Is it possible for historians to show objectively what actually happened in the past? Clearly express your thoughts and opinions on the question.

Use evidence from the text to justify your ideas, opinions, and conclusions.

Is it possible for historians to show objectively what actually happened in the past?

According to the passage I have read, it tells us about writing on their "History of Samoa". From my understanding and my personal justification upon this particular matter, my opinion would be no, it is not possible for historians to show objectively what actually happened in the past.

"E faapefea ona e tui le tala faatolepito o Samoa, pea e le malamalama i le gagana Samoa? E faapefea ona e lagona le gaioana na le felepele, le manao na le loloto o le olaga faasamoa pe 'afai e le iloa le gagana Samoa? In this phrase, it's translated like this "How can you write a historical report or write about the history of Samoa if you do not understand the Samoan language? Also, how can you feel the deep and meaningful ways of a Samoan life if you have not lived it?" From this passage,

it tells us briefly what the writer has produced. And I believe that this is the answer to why I think it is not possible for historians to show objectively what happened in the past;

In order to write about something, you must know exactly what you are talking about. For many of us, we like to believe in what we want too, not because we have too but because it is something that we have the joy of listening too. If the historians were to show objectively what happened in the past, many of us won't understand. Unless we have lived the lives of the past or have felt the pain that people go through. People are different, we all react differently in situations. People are entitled to their own opinion, and will have the right to speak their minds. When you are given a source, you state whether it is a primary resource, a secondary resource or bias. We have the option to decide whether or not it is true. The Mysteries will never be revealed unless we've actually lived it or seen it happen.

We live in a world where people are full of critics, many politicians, racism etc. But what we do is believe in what we know. Don't talk about what we don't know because that will be lying. Only speak the

truth, which is what you know. We can not compare ourselves to the other ethicities. We can't write history on other objects of what happened in the past because for example, The Bible, scientist who are studying it, have a different opinion. Also there's always two sides of a story. For example, we christians believe God created the Heavens and the earth because in the bible it states it, whereas scientist have discovered that the earth was created by a "big bang". People have theories and I believe that no one can ever show objectively what has happened in the past because it will never be accurate nor satisfying to anyone. Hence why, an old man wasn't happy about what had been said, so he turns to the head of state and asked "who was the son of a bitch who wrote this"?

This shows the types of people who surround this earth. Everyone is entitled to their own opinion and I believe no one can change how people feel now about the past.