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NEW ZEALAND QUALIFICATIONS AUTHORITY
MANA TOHU MĀTAURANGA O AOTEAROA

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

SUPERVISOR'S USE ONLY

Level 2 Sāmoan, 2017

91143 Demonstrate understanding of a variety of spoken Sāmoan texts on familiar matters

9.30 a.m. Friday 1 December 2017
Credits: Five

Achievement	Achievement with Merit	Achievement with Excellence
Demonstrate understanding of a variety of spoken Sāmoan texts on familiar matters.	Demonstrate clear understanding of a variety of spoken Sāmoan texts on familiar matters.	Demonstrate thorough understanding of a variety of spoken Sāmoan texts on familiar matters.

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

Listen to TWO passages. You will hear EACH passage THREE times:

- The first time, you will hear the passage as a whole.
- The second and third times, you will hear the passage in sections, with a pause after each.
- As you listen, you may make notes in the LISTENING NOTES boxes provided.
- Before each passage begins, you will have 30 seconds per question to preview the questions.
- At the end of each passage, you will have a few minutes to review your answers.

You should attempt ALL the questions in this booklet.

Answer each question in your choice of English, te reo Māori, and/or Sāmoan. 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.

TOTAL

Achievement

12

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FIRST PASSAGE: *Sina ma si ana tama i le masina*

Fa'alogo i le tala iā *Sina ma si ana tama i le masina*. O le Fesili Muamua e fa'atatau i le tala lēnei. O le 'ā tu'u atu le 30 sekone e faitau ai le fesili.

Listen to the story "*Sina ma si ana tama i le masina*". Question One is based on this passage. You now have 30 seconds to read the question.

Glossed vocabulary

'ae pāgā lea	but sadly, alas
pagātia	tortured/suffer
'afisi	carry
alititai	seabed
fuātā'ulu	breadfruit season
naunau	desire/anticipation
'ālisi	crickets
lē gaoiā	still, no movement
ātaāta	reflection/silhouette

TUSITUSIGA A O FA'ALOGOLOGO – LISTENING NOTES

- faafitauli —
- fia aot
 - le ola faabaga / nauraga —
 - la (tigaina) —
 - le ola se mea tasi' —
- afiaga

QUESTION ONE

AVANOA MO
LE MAKA
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- (a) Fa'amatala mai fa'afitāuli na feagai ma tagata Sāmoa i lea taimi. Fa'aaogā fa'amaoniga mai le tala e lagolagoina ai lau tali.

Explain the challenges that the Sāmoan people faced during this time. Use evidence from the story to support your answer.

Fa'afitāuli 1 / Challenge 1: fiagāi tagata

paga le mala ua oo ia Samoa, "Talefae i nai tagata i le fiagāi" "ootia i le fia ai ma le Vavai"

Fa'afitāuli 2 / Challenge 2: le ola faatoaga ma maumaga

Sa matua tigaina tagata i le ^{mauga} totong ~~faa~~ la au totuina latou faatoaga, ne paga lea e le le ola lava se mea e tasi

- (b) Fa'amatala mai le a'afiaga o tagata ona o nei fa'afitāuli. Fa'aaogā fa'amaoniga mai le tala e lagolagoina ai lau tali.

Explain the effects of these challenges on the people. Use evidence from the story to support your answer.

A'afiaga 1 / Effect 1:

Because there was no food, and people were not able to plant food this meant that they had no other choice but to starve "fiu e saili le sami ae leai lava"

A'afiaga 2 / Effect 2:

Because the sun was shining day after day this caused people to stop going out and plant because they were unable plant in this hot weather condition

- (c) I sou manatu, o le ā se fe'au tāua o lenei tala?
What do you think is the moral or message of this story?

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I find that in this passage there are many purposes and morals for example, to show us the struggle that our people went through "ua otiā i le faai ma le vaivai" ~~there~~ Samoa is known for their plantation which is how they survive, whereas in this case because of the weather they were in no condition to plant anything "Sa matua tgaing tagota i le mu ga la ao totoma o loto faatvoga" I find that this could also mean that anger can cause you to do/say things for exam Sina was so angry and desperate for good she said something which caused her her life but also her child's life. "leu mea auleaga, maimau pe ome e latalata mai manu e mupata oe e siou tama."

mupata oe e siou tama

M6

SECOND PASSAGE: O Mala e o'o i tagata

O le 'ā e fa'alogo i le tala, "O Mala e o'o i tagata". O le Fesili e Lua ma le Fesili e Tolu e fa'atatau i le tala lēnei. O le 'ā tu'u atu le minute e tasi e faitau ai fesili.

Listen to the passage "O Mala e o'o i tagata". Question Two and Question Three are based on this passage. You now have one minute to read the questions.

Glossed vocabulary

tu'utu'uga	conditions/rules/protocols
faitioina	criticised
fetu'u	curse
fa'ao'olima	physical abuse/violence
feagaiga	partnership/agreement

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TUSITUSIGA A O FA'ALOGOLOGO – LISTENING NOTES

Respectful boundaries

- malamalama

- natai
- matua
- mui

aloga i fanau
matititia vaivai

Love

- mava mea to tino

- faavae ologa

- mava se mea roga

- au o matua faavae o

- faa ca ca i matua

- mea lelei

le alofa

- Onafoi tama

Respect

ave ese mo faaogatu

- faatua / suia
natai

- mala (tagi matua)

aga kaga (le taus) e

le i le lelei

taus ma faaloalo
va ma matua

oo lima tuafafine

au matua

le faaloalo

malai tuagave

QUESTION TWO

- (a) Aumai sou manatu po'o le ā le tāua o vāega nei i le ōlaga fa'asāmoa; ma 'aiseā e tāua ai. Fa'aaogā fa'amaonigamai le tala e lagolagoina ai lau tali.

Why do you think the following aspects of Sāmoan life are important? Use evidence from the passage to support your answer.

Vā fealoa'i / Respectful boundaries:

E tatau i ai tatou ona faatatau le va fealoa'i
ava e le tatau ai e oo lava iai mafa.

Alofa / Love:

E tatau lava le alofa i ~~se fa'asāmoa~~ ava
e faavae ai le olaga. Ia tatou faavae i mata
"au o mata faavae" fa'avae se mea eleele
mata.

Fa'aaloalo / Respect:

afai e foli nei tulafono e mataia olaga
e tatau e faavae a tuagane i tuagane
ava nei oo se lima o se tuagane i lona
tuagane ava e mataia ai le tuagane.

AVANOA MO
LE MAKA
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- (b) O le ā lou mālmalama'aga i le uiga o le fuai'upu lenei "O āu o mātua fanau"? Fa'aaogā fa'amaoniga mai le tala e lagolagoina ai lau tali.

What is your understanding of the phrase "O āu o mātua fanau"? Use evidence from the passage to support your answer.

"O āu o mātua fanau"

AVANOA MO
LE MAKA
PEPA

ASSESSOR'S
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A3

QUESTION THREE

- (a) O le ā le tāua o le "feagaiga" i le vā o le tama ma lona tuafafine? Aumai ni fa'amaoniga mai le tala e lagolagoina ai lou manatu.

What is important about the "feagaiga" between the brother and the sister? Give evidence from the passage to support your view.

~~Brothers~~ brothers should never lay hand on his sisters "aia nei oo se Litia a se tuagane i lona tuafafine" a le faaelwalo tuagane i nei feagaiga e inalaina o lona. "fusa lava pe sao le taulakea"

- (b) Fa'aali mai sou manatu, pe 'aiseā ua tu'uina atu ai lenei "feagaiga" i le vā o tagata ma faife'au. Fa'aaogā fa'amaoniga mai le tala e lagolagoina ai lou manatu.

Why has "feagaiga" been applied to people's relationship with a faife'au? Use evidence from the passage to support your view.

Because ~~from~~ we use the ~~term~~ faifeagaiga when spoken about the pastor and because we treat the pastor with respect this also means we should respect the "feagaiga"