

No part of the candidate evidence in this exemplar material may be presented in an external assessment for the purpose of gaining credits towards an NCEA qualification.

3

91563



915630



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 3 Sāmoan, 2018

### 91563 Demonstrate understanding of a variety of extended spoken Sāmoan texts

9.30 a.m. Wednesday 28 November 2018

Credits: Five

Achievement	Achievement with Merit	Achievement with Excellence
Demonstrate understanding of a variety of extended spoken Sāmoan texts.	Demonstrate clear understanding of a variety of extended spoken Sāmoan texts.	Demonstrate thorough understanding of a variety of extended spoken Sāmoan texts.

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 2–12 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.**

**Achievement**

**TOTAL**

**13**

# FIRST PASSAGE: *letoga*

Fa'alogo i le fa'amatalaga leni e uiga i le *ietoga*. O le Fesili Muamua ma le Fesili e Lua e fa'atatau i le tusitusiga lēnei. O le 'ā tu'u atu le minute e tasi e faitau ai fesili.

Listen to the description of the traditional Sāmoan fine mat. Question One and Question Two are based on this passage. You now have one minute to read the questions.

## TUSITUSIGA A O FA'ALOGOLOGO – LISTENING NOTES

history of *mat*:  
history

made le car beautiful

malu  
- le ole *maraga* - decorated with red and white

wedding

*letoga*  
first in *toga*.  
marriage of *Samoa* *toga* - *toga*.  
with *Samoa*.  
church going (*fa'atatalaga*)

history.

- started in *Samoa* *beige*  
- taken to *travelling* → *black*

Tasi ao *ofe*

*letoga*:  
depth width

Sua

saofa'i

# QUESTION ONE

Na fa'aapefea ona maua igoa nei o le ietoga?

How did the following names of the fine mat originate?

AVANOA MO  
LE MAKI  
PEPA

ASSESSOR'S  
USE ONLY

(a) (i) Fala o Futa

A Fala o Futa is ~~used~~ a name that is used because it is the name of the first lady that made the Ie toga.

(ii) Matu mai vai

The name of Matu mai vai originated from remembering the time when the Ie toga was drowned in water and brought back up. Matu mai vai also connects with Pipii ma le 'ele'ele.

(iii) Pipii ma le 'ele'ele

Pipii ma le 'ele'ele is originated from when the Ie toga is taken out of the water. People believe that when it is taken out of the water it remains stuck to the earth, hence why it's called "Pipii ma le 'ele'ele".

(iv) Pulou o le ola

Pulou o le Toga originated from when two young Samoan girls travelled to Tonga and one got with the Tongan king and murdered him. So they went back to Samoa.

Question One continues  
on the following page.

(v) Tasi ae afe

Tasi ae afe literally is originate from just making one le toga and still turning out beautiful. Tasi ae afe basically means one out of a thousand. When a Ietoga is in the process of being made there are every le toga made turns out beautiful. if you make one it will be better than a lot of beautiful.

(vi) Ietoga

there were two young ladies who started weaving le Toga and then decided to take them to Foraga. On their journey to Toga one girl came across the Toga king. She ended up murdering him and the le Toga was a gift of seeking forgiveness.

(b) Fa'amatala mai pe aisea e taua ai le tala fa'asolopito o le ietoga ia te oe.

Explain why you think it is important to know the history of the fine mat.

I think it is important that we know the history of the Ietoga or fine mat because it is a part of the Sāmoan culture. The le toga is measured by width, length and depth. When a le toga is called "le toga meamea" it is stating that the le toga has delicate and small weaves which is the most important le toga as it is believed they are the le togas that were made a while back, like in the old days. Ietoga is one of Samoa's measina as it is believed it is treasure and holds the history of Samoa. Ie toga comes in many beautiful different designs. Feathers are used to decorate it.

## QUESTION TWO

I le manatu o le tusitala, o a ietoga e fa'aaoga i mea nei? Aisea?

According to the writer, which fine mats would be used for the following? Why?

AVANOA MO  
LE MAKA  
PEPA

ASSESSOR'S  
USE ONLY

(i) Maliu (funeral)

There are two types of ~~te~~ Ie that is used for a funeral they are: Ie o le mavaega, which is used for when ~~one of~~ either the husband or wife has departed. The other one is called a afu'elo which is used to cover the coffin.

(ii) Fa'aipoipoga (wedding)

When a wedding is to take place, the family of the bride to be will visit the family of the groom and gift them with an Ie Toga.

(iii) Ifoga (seeking forgiveness)

During an ifoga an Ie Toga is used to cover the heads of those who have sinned and are seeking ~~for the~~ forgiveness.

(iv) Fa'aulufalega (church opening)

Question Two continues  
on the following page.

## (v) Saofa'i (conferring of titles)

when a Saofa'i is happening and a Matai Afi has an le toga it is called a Tofa. However for the tulafale it's called a Tāfā.

## (vi) Sua (presenting gifts)

during a Sua when an le toga is being gifted it is called an le ole sua.

**O lēnei itūlau ua fa'aavanoaina.  
O lo'o fa'aauau le su'ega i le itūlau o lo'o soso'o ane ai.  
*This page has been deliberately left blank.  
The examination continues on the following page.***

## SECOND PASSAGE: To'oto'o ma le fue fa'asamoa

Fa'alogo i le fa'amatalaga leni e uiga i le To'oto'o ma le fue fa'asamoa. O le Fesili e Tolu e fa'ataua i le tusitusiga lēnei. O le 'ā tu'u atu le 30 sekone e faitau ai le fesili.

Listen to the description of the Sāmoan staff and whisk. Question Three is based on this passage. You now have 30 seconds to read the question.

### TUSITUSIGA A O FA'ALOGOLOGO - LISTENING NOTES

O le tootoo ma le fue  
is used in Samoa to do lauga outside or hall in NZ.  
The word the tufale "i" to deliver the tofa of a village or  
family. A thank you is said to village.

Tootoo you are powerful and say a speech. When it starts  
it is time for lauga. On side-finished speech.

fue - whipped - starting lauga  
- deliver lauga.

a la.

stick.

hrt tati - Taingaloa - ~~stick~~ coconut  
tree.

Tootoo-ati  
fue - lauga.

no shirt - found pou rui.

fue - half coconut mark.

whipped - start lauga.

first one done - fue hit.  
2nd and up " " " again  
seen

to lauga  
" Moa  
lauga



### QUESTION THREE

Aisea e taua ai vaega nei i le lauga fa'asamoa?

Why are the following important in Sāmoan oratory?

- (i) Tu le to'oto'o (stand the staff upright)

When the to'oto'o or Ati is standing up ~~star~~ straight it symbolizes that ~~the~~ the lauga is or ~~happening~~ speech is taking place //

- (ii) Tutu'i ia mau le to'oto'o (make sure the staff is firm on the ground)

When the to'oto'o is firmly on the ground it signals that the to'oto'o and the land are connected so therefore ~~to~~ the tulafale or ~~tamaiti~~ ~~atiti~~ ~~ma~~ <sup>man</sup> to make sure that the ~~to'oto'o~~ to'oto'o is placed firmly on the ground touching the ground as it is supposed to connect //

- (iii) Fa'alava le to'oto'o (hold the staff horizontally)

When the to'oto'o is held ~~horizontal~~ horizontally it signifies ~~that~~ that the lauga is finished //

- (iv) Ta le fue (flicking the whisk)

When the fue is been flicked around it symbolizes that the lauga ~~or~~ speech is about to ~~stand~~ start, but also the fue is flicked around so that the speaker is dividing up his lauga. When the first part of the lauga is finished the ~~first~~ person doing the lauga will flick the fue. The same will happen after the second part and parts after that //

This question continues on the following page.

## (v) Fuesina (silky white whisk)

A Fuesina is used by a tama alii, a tulafale is not to use this fue as the tama alii hold a high position within the village.

## (vi) Fueloloa (whisk with long strands)

A fueloloa is used by a tulafale or an Orator<sup>(image)</sup> during his lauga ~~within~~ outside. A tulafale that also uses a fueloloa recognises that ~~tulafale~~ they have a lot of knowledge in their ~~sp~~ lauga as well as holding all the knowledge about the Samoan customs and traditions, ~~they are tulafale's that are knowledge~~.

## Achievement Exemplar 2018

Subject	Samoan		Standard	91563	Total score	13
Q	Grade score	Annotation				
1	A4	The candidate demonstrates understanding and is able to make meaning of information and varied perspectives using a range of valid information.				
2	A4					
3	M5					