

MALUA THEOLOGICAL COLLEGE
ENTRANCE EXAMINATION – 2013
ENGLISH PAPER

INSTRUCTIONS:

1. Answer **ALL** the **FOUR** **SECTIONS**

SECTION A: COMPREHENSION	25 MARKS
SECTION B: LANGUAGE	25 MARKS
SECTION C: TRANSLATION	30 MARKS
SECTION D: WRITING	20 MARKS
TOTAL 100 MARKS	

2. Start each Section on a new page
 3. Indicate the Section and Part Clearly (eg. Section A, Part I Or Part II etc.)
 4. **TIME ALLOWED: 3 HOURS (Plus 10 Minutes Reading Time).**

SECTION A: READING COMPREHENSION **(25 MARKS)**

Read the passage then answer the questions that follow in Parts I, II, III

In the European social world there is widespread ignorance of things Maori. Quite literally, Pakeha do not know who or what Maori are. Europeans who have lived in small New Zealand towns all their lives, who have worked with Maori, and who no doubt would consider themselves enlightened, rarely visit Maori communities. If town festivals or bingo games take place on Maori land, they are governed by European rules. Most Pakeha have no understanding of events such as the tangi, and even less sympathy for them. In European eyes the ceremonies are empty rituals, devoid of all meaning except as another forum for Maori drunkenness. For many, Maori are no longer "real"; they are caught in a netherworld between their illustrious but all too distant past and their immediate, but none too glorious present. Pakeha blindness to the cultural integrity of contemporary Maori makes it much easier for them to pursue policies of discrimination. European ignorance of Maori lends support to their view of Maori as moral outcasts and justifies the marginal esteem that Maori are accorded as social actors.

The tangi and the values associated with it **arm its participants** with a moral counterchallenge, for this is an arena that is subject to Maori, not European definitions. At a tangi, Maori virtues are implicitly and explicitly opposed to European ways. For once, **Europeans come up lacking**. Pakeha materialism loses ground to assertions and demonstration of Maori spirituality. Maori generosity and hospitality emerge as superior values when compared to rigid Pakeha politeness that, in Maori eyes, masks a lack of caring. The tangi vindicates Maori definitions of them as morally superior. While Pakeha are seen as motivated by self-interest, the tangi provides a conclusive demonstration that Maori are concerned with their family, their near and remote kin, and with anyone who has a lien, however indirect, on their affections. The

tangi provides both a refuge from European encroachment and an opportunity to redefine the Maori position in New Zealand society.

In New Zealand today Maori identity is **formulated** in a variety of contexts and is invoked differently, according to the situation. The tangi and other ceremonial events are exclusively Maori occasions, with spatial and temporal boundaries that exclude Pakeha. By making claims about the nature of society, such rituals permit participation to form conceptions about themselves and to behave accordingly. In times of rapid change and upheaval, attendance and participations in such events become effective strategies for defining the situation and **creating an identity**. This identity is undoubtedly self-conscious, and this awareness is perhaps predictable in a colonial situation.

[Karen P. Sinclair, 'Tangi: Funeral Rituals and the Construction of Maori Identity', in *Cultural Identity and Ethnicity in the Pacific*; Honolulu: University of Hawaii Press, 1990]

PART I: VOCABULARY

(5 MARKS)

- (a) Give the meanings of the 5 underlined words.
Write the words with their meanings beside them.

PART II: READING FOR MEANING

(5 MARKS)

- (a) Give the meanings of the 5 bold phrases as they are used in the passage.
Write the phrases with their meanings beside them.

PART III: UNDERSTANDING IDEAS

(15 MARKS)

1. What is the theme of the First Paragraph? (2marks).
2. What is the main idea of the second paragraph? (2marks)
3. What is the central idea of the third paragraph? (2marks)
4. According to the author, the European does not sympathize with the tangi. Why? (2marks)
5. What does 'it' (first line of second paragraph) refer to? (1mark)
6. What is the significance of the tangi to the Maori as Maori? (2marks)
7. Which word in the third paragraph means the same as 'presence'? (1mark)
8. Does one agree that the author of this passage presents an unfair view of the European social world? Why? (2marks)
9. Is it TRUE or FALSE that one of the social problems of the Maori implied in the text is alcohol? (1mark)

SECTION B: LANGUAGE

(25 MARKS)

PART I: PROOF READING

(10 MARKS)

There are **ten** (10) mistakes in the following passage. Write the **mistake** with your **correction** beside it.

Conquest By European Powers

In Europe, the industrial revolution which brought with it the printing press and the steam engine, the growth of easier communications, and the shift from land to either means of production, led to the breakup of feudalism and the birth of national states. It was a change that was aided by the use of gun powder and the power of flowed from the barrel of the gun. The boundaries of many nation states were settled painfully, after many wars spread across more than two hundred years. But the same industry revolution which was linked with the birth of nation states in Europe, also fuelled the mercantile expansion of the European powers and the colonisation of Asian.

[Adapted from: Work Book - 14th General Assembly YMCAs of Asia, Sept 16 - 23, 1995]

PART II

FILL IN THE SPACES

(10 Marks)

Choose the most right and most appropriate words from the list below and fill in the spaces, one (1) to ten (10), in the passage that follows.

(Write down the number of each question and the word that you have chosen).

<u>LIST</u>	nations	innocent	recent	marvels	saved
	even	aggressive	transformed	served	out
	through	stretches	and	family	icon

The Great Wall is one of the ___1___ of China, ___2___ of the world. Winding ___3___ North China from Shanhaikuan on the coast into Kansu Province in the Northwest, it ___4___ for more than 1,500 miles in space and for more than two thousand years in time. In recent years it has been ___5___ from historic ruins into a cultural glory. It is visited by Presidents of powerful nations. It has ___6___ as a stage for geo-political games played with great relish by ___7___ politicians. It has won admiration from ___8___ tourists from both near and far. The Great Wall, or the Ten Thousand Li Long Wall as the Chinese call it, has leapt ___9___ of the past to play a new role in the life of individuals, ___10___, and the world.

PART III: CORRECT ORDER

(5 Marks)

The sentences given below are not in the correct order. Re-arrange the sentences by writing the sentence number in the correct order

- 1 The great French leader, Napoleon, said: "The word impossible is found only in the dictionary of fools and failures."
- 2 Sometimes "you have to go out on a limb if you want to get the best fruit!"
- 3 Remember all the new things in life you learned to do that were big risks the first time you did them?
- 4 Some of the things we do all the time now seemed almost impossible before we did them the first time.
- 5 Do you say "I can't" more often than you say "I can?"
- 6 So ask yourself: "Is the word impossible in the dictionary of my life?"
- 7 Your first time to swim, your first time to ride a bicycle, your first time to drive a car.

SECTION C: TRANSLATION

(30 MARKS)

PART 1:

TRANSLATE INTO PROPER ENGLISH

(15 Marks)

O Samoa o le atunuu mapo mamalu. Aisea? Aua o Samoa o le atunuu tofi. O ona eleele, o eleele tofi. O ona tagata, o tagata tofi. O lona sami foi o le sami tofi. O le ala lea e fai mai ai, poo le a le fia feai ole malie i le moana sausu, a ua uma ona tofi le tagata e tausamia lona siusiu. (3marks)

E fiafia lau uo e sau i lou fale, ina ia lua eva ma faasoa i mea mamate. Ao le uso moni, e tapenapena ma sauniuni mo ni faalavelave. E tulai mai foi e tali ou tiga i taimi e te puapugatia ai. (2marks)

O le tu matilatila o le fale o le faifeau i le nuu, o le faamatilatilaina lava lena e Samoa o le Talalelei, ma tau ai le faifeau o le Ao o Faalupega; ole faafeagaiga, o le tama faaleagaga o le nuu. (2marks)

Fa ita lava o le iuga ole faamasinoga e soloia le nofo ua fai, ae toe foi suli e filifili se ua autasi iai. O le faiga sili lena ona o le masani na sau ai; e mautinoa ai le nonofo fealofani o itu uma e au i le suafa. (2marks)

O le tofamanino faa-Samoa, e le o le faletupe ao le aiga potopoto e teu ai au tupe. A tupu mai le faalavelave i lou aiga e te alu iai ma se fesoasoani. A oo ile taimi e tu ai se faalavelave ia oe, ona e faatalitali lea i le gasolo mai e opogi lou faamoemoe. (3marks)

Siaula e, ua leva lava ona ou fia soso atu ae lei maua sou loto tele. Ae afai e uma atu lenei po e lei folasia sou lagona ma tautino le solo a le tamaloa; e au lava ina tala le va ma laaloa lau vaai mai. Ou te alofa tele ia te oe. (3marks)

PART II:TRANSLATE INTO CORRECT SAMOAN

(15 Marks)

Harmony

Harmony in the Samoan life recognises that all living things are equal. Human life is equivalent and complementary to cosmic, plant and animal life. In the balance of life, all living things share equal status and power. (3marks)

Fishing, planting and sailing were determined by the timely appearances of the moon and stars. The calculation of months and years were assessed by the timely appearances of the moon. The timely interactions of sunlight and shadow determined the hours of the day. (3marks)

The relationship between parent and child is sacred. The bond between the mother and child is spiritual and material. For the mother nurtures her child from the womb. The father together with the mother nurtures the child through life by instructions and example. (3marks)

The function of the heart is to make and provide blood for the body. The function of the lungs is to provide oxygen to facilitate the work of the heart. Together they give life to the body and mind. (3marks)

If you are unable to find peace in today's world the message suggested here is not that you can never find God but that you may need to revise your search for God. (3marks)

[Tui Atua, T.T.E.; In Search of Harmony: Peace in the Samoan Indigenous Religion.]

SECTION D: WRITING

(20 MARKS)

Write any kind of essay on the following topic.

Samoaan Tatau and the CCCS.

---- Good Luck ----