

**Assessment Schedule – 2015**

**Sāmoan: Demonstrate understanding of a variety of written and/or visual Sāmoan texts on familiar matters (91146)**

**Evidence**

**Note:** What follows is not a complete list of all acceptable responses, nor is it an indication of the exact wording required. Assessment judgements are based on the level of understanding shown, rather than knowledge of individual lexical items.

**First Text – *Seu lo’u pologa***

Question One: Choose TWO themes expressed in the song from the list below, and use examples from the song that illustrate these themes.							
Shows no or limited understanding of the text  Has some lexical information correct but has not understood the gist of the text or is logically inconsistent, indicating misunderstanding of the gist of the text.		Shows understanding /is able to make meaning of the text  Has lexical information largely correct and has understood the gist of the text without being able to develop explanatory answers – <i>demonstrates understanding</i> .		Selects relevant information, ideas, and opinions from the text and communicates them unambiguously  Has developed an explanatory answer without indicating a grasp of fine detail and nuance – <i>demonstrates clear understanding</i> .		Selects and expands on with supporting detail relevant information, ideas, and opinions from the text and shows understanding of the implied meanings or conclusions within the text. Has developed an answer that shows understanding of nuance and meanings not necessarily stated obviously in the text – <i>demonstrates thorough understanding</i> .	
<b>N1</b> Very little valid information.	<b>N2</b> Little valid information.	<b>A3</b> Some valid information – just examples of two themes given with no explanation.	<b>A4</b> Identifies 2 themes and with valid examples. Attempted valid explanation for either one theme or both are not valid nor relevant.	<b>M5</b> Identifies 1 theme supported by examples Most of the explanations given show clear understanding / detail.	<b>M6</b> Identifies 2 themes supported by examples Most of the explanations given show clear understanding / detail.	<b>E7</b> 2 themes identified with examples and justified reasons to support the chosen themes. Explanations given with clear / thorough understanding for either of the themes.	<b>E8</b> 2 themes identified with examples and justified reasons to support the chosen themes. Explanations given with clear / thorough understanding for both of the themes.
<b>N0</b> = No response; no relevant evidence.							

**Specific evidence**

Themes: *Explanations should show how this love song portrays the heartbreak and love of the songwriter for their partner who has betrayed him or not felt the same about him.*

- **Alofa** – “o ‘oe o le rosa pua’ina le manogi”, “vi’iga mo ‘oe manatua ai”, “lē galo ‘oe pe ‘ā ‘ou alu malaga” – these examples all show feelings of love expressed by the songwriter to illustrate how much they love their partner as they compare her to a sweet smelling rose, they remember compliments given to or about her, they will always love their partner even though they will no longer be together.
- **Mafutaga / Mafutaga motusia** - “ua mavae atu aso lelei mo a’u”. O se taimi ua toe mānatunatu ai le fatupese i aso sa māfana ma fiafia le mafutaga. “lē galo ‘oe pe ‘ā ‘ou alu malaga” – Foliga mai o le ‘ā tete’a / motusia le mafutaga ona o le a alu ese le tusipese.
- **Fa’amāoni / Lē fa’amāoni** - “ua ta mao i lo ta fa’amāoni” – Too hasty or keen in being faithful, which led to his embarrassment because his partner did not feel the same, eg “ua ‘avea le mana’o ma mea leaga”, “Na o mea tīgā na e tali ai ‘ita”, Ta’u mai le fa’anoanoa o le fatupese ona o se fa’afitāuli ua tula’i mai i le lā’ua mafutaga / agaleaga lana uō iā te ia.
- **Lē tutusa o lagona** – “mafutaga ua e tui lo’u fatu”, “Ua ta maoaluma i lo ta lē mālamalama”, “Ae fa’asili ai a’u ma si a’u luma – Ua lagona le māasiasi o le fatupese ona ua faia e lana uō ni tūlaga e fa’amāina ai o ia.
- **Faigā uō** – any of the above examples or “ Masaniga pe ‘ana ‘ou iloaina”, “I lo’u naunau atu i le lalelei o ou fofoga” – these examples show that there is an intimate relationship between the songwriter and his partner as these examples use strong feelings.

<b>Question Two:</b> Fa'amatala mai uiga o fuaiupu nei i au lava upu. Fa'aaogā ni au lava fa'ata'ita'iga e lagolago ai au tali: <i>Explain the meaning of the following phrases, in your own words. Use your own examples to support your answers:</i>							
Shows no or limited understanding of the text  Has some lexical information correct but has not understood the gist of the text or is logically inconsistent, indicating misunderstanding of the gist of the text.		Shows understanding /is able to make meaning of the text  Has lexical information largely correct and has understood the gist of the text without being able to develop explanatory answers – <i>demonstrates understanding</i> .		Selects relevant information, ideas, and opinions from the text and communicates them unambiguously  Has developed an explanatory answer without indicating a grasp of fine detail and nuance – <i>demonstrates clear understanding</i> .		Selects and expands on with supporting detail relevant information, ideas, and opinions from the text and shows understanding of the implied meanings or conclusions within the text.  Has developed an answer that shows understanding of nuance and meanings not necessarily stated obviously in the text – <i>demonstrates thorough understanding</i> .	
<b>N1</b> Very little valid information	<b>N2</b> Little valid information	<b>A3</b> Some valid information	<b>A4</b> A range of valid information and an attempted valid explanation	<b>M5</b> Half of explanation(s) of phrases show understanding. Information supported with relevant detail	<b>M6</b> Most explanation(s) of phrases show clear understanding / supported in detail	<b>E7</b> Most explanations of phrases show justified explanation(s) and thorough understanding. Explanations supported with relevant detail	<b>E8</b> All explanations of phrases show justified explanation(s) and thorough understanding. Explanations supported with relevant detail
<b>N0</b> = No response; no relevant evidence.							
<b>Specific evidence</b>							
“Se fugālā’au i tau a mamae i le lā”		<b>Wilting / Dying flower in the sun</b> – this phrases compares the beauty or characteristics of someone beautiful, fade or change / die Could be comparing this to his partner and how she was beautiful / attractive to him but because of what she has done, she has become ugly / dying in his eyes. This would be because she has hurt him – “Na o mea tīgā na e tali ai ‘ita”					
“Fa’apea ā ‘ita o ni mea mo’i”		<b>I thought this was (for) real</b> – His love and feelings for his partner were true / genuine, and he thought that his partner felt the same. He also could be saying that he thought this relationship was for real and would last. An example of his expression of his “true love” would be Sa fa’apea o se faigā uō o le ‘ā ‘umi, ‘ae peita’i ua motusia ona ua sui fuafuaga.					
“Ua ta maoaluma i lo ta lē mālamalama”		<b>I was too eager / keen due to my naievity / confusion</b> – He was so excited about their relationship that he thought that their relationship was serious and permanent. However, he realises that being naive and taking their relationship seriously has not been the outcome that he expected. Ua vave ona ia fa’apea e tumau le mafutaga ‘ae peita’i ua lē tutusa ma lagona o le teine ona ua lē alofa le teine i le fatupese.					
“Oe o le rosa pua’ina le manogi”		<b>Sweet smelling rose in the breeze / wind</b> – This is a metaphor comparing his partner to a beautiful rose with its lovely scent. Again, this is an example of love, as it is a love song. It also shows how romantic the songwriter is by trying to make such a comparison. This reinforces how much he adores his partner. O se fugālā’au e sasala lona manogi matagofie. Ua tōsina ma taufa’ase’ea ai le fatupese i le teine ‘aulelei ma sā manatu e lelei fo’i lana āmio ‘ae e lē iloa o lo’o nanā ona uiga moni.					

**Second Text: Talune o le Va'a Oti 1918**

**Question Two:**

(a) Tusi mai ni a'afiaga se LUA o tagata Sāmoa ona o le o'o mai o le Talune i Sāmoa ma 'aumai ni fa'ata'ita'iga mai le tala e fa'amaonia ai au tali.

*Identify TWO effects on the people of Sāmoa caused by the arrival of the Talune in Sāmoa and use evidence from the text to support your answers.*

Shows no or limited understanding of the text  Has some lexical information correct but has not understood the gist of the text or is logically inconsistent, indicating misunderstanding of the gist of the text.		Shows understanding / is able to make meaning of the text  Has lexical information largely correct and has understood the gist of the text without being able to develop explanatory answers – <i>demonstrates understanding.</i>		Selects relevant information, ideas, and opinions from the text and communicates them unambiguously  Has developed an explanatory answer without indicating a grasp of fine detail and nuance – <i>demonstrates clear understanding.</i>		Selects and expands on with supporting detail relevant information, ideas, and opinions from the text and shows understanding of the implied meanings or conclusions within the text.  Has developed an answer which shows understanding of nuance and meanings not necessarily stated obviously in the text – <i>demonstrates thorough understanding.</i>	
<b>N1</b> Very little valid information	<b>N2</b> Little valid information	<b>A3</b> Some valid information	<b>A4</b> A range of valid information and an attempted valid explanation of either (a) or (b).	<b>M5</b> Valid effects and examples given supported with mostly valid / relevant explanation.	<b>M6</b> Valid effects and examples given supported with mostly valid / relevant explanation.  Clear connection between effects and evidence	<b>E7</b> Justified explanation for either of effects given. Supported by information from the text.  Thorough understanding of text shown through supported explanation	<b>E8</b> Fully justified explanation and thorough understanding of effects and evidence given.
<b>N0</b> = No response; no relevant evidence.							

<b>Specific evidence</b>	
<b>Effects</b>	<b>Example / Evidence</b>
People contracted the Spanish influenza and died suddenly	“sosolo fa’aafi o le fa’ama’i i Sāmoa” – this shows the speed of which people contracted the influenza and how quickly people died.
Families wiped out/ leaders and heads of families / Matai lost.	“to’afitu afe lima selau tagata Sāmoa na fa’a’umatia o lātou soifua” – This significant number shows how Sāmoan people died quickly and “ae maliu fo’i lea o le mā tamā ‘ae totoe ai na o mā’ua ma lo’u tuafafine.” – children were left orphaned and watched their parents / families die. O le molimau a le tamaitiiti: “o ia fo’i sã tigāina i le fa’ama’i. Ua ia savali fa’atifatifa ona te’i lea ua pa’ū ma ua lē gaioi.” This left families in situations of uncertainty and a loss of heritage / identity.
People mistrusted NZ/ Angry at NZ administration	“fa’ataga le ‘au pāsese ma le ‘aufaigaluega a le Talune e tūlau’ele’ele” – This negligence / carelessness of the NZ administration showed their lack of care for Sāmoan people. Knowing this tragedy could have been avoided would have caused Sāmoan people to be angry and also mistrust the NZ administration.
People will always remember this tragic event	‘O le va’a o le Talune ua fa’aigoaina o le Va’a Oti.’ “ sã fa’amaumuina o se tasi nei o fa’ama’i sili ona mata’utia i le lalolagi”, “o le aofa’i O tagata maliliu e ‘ova ma le valu afe lima selau” – This was a historical event that not only took 20% of Sāmoa’s population but also affected the relationship between Sāmoa and NZ. Sāmoans will always remember this event because it affected Sāmoa’s population, family, and village structure.

<p><b>Question Two:</b> (b) Mai le tusitusiga, filifili se TASI o tūlaga o lo’o ta’ua i lalo ma fa’amatala mai pe fa’apēfea ona a’afia ai le atunu’u o Sāmoa.  <i>From the text, choose ONE issue below and explain how this affected Sāmoa as a country.</i></p>							
Shows no or limited understanding of the text		Shows understanding / is able to make meaning of the text		Selects relevant information, ideas, and opinions from the text and communicates them unambiguously		Selects and expands on with supporting detail relevant information, ideas, and opinions from the text and shows understanding of the implied meanings or conclusions within the text.	
Has some lexical information correct but has not understood the gist of the text or is logically inconsistent, indicating misunderstanding of the gist of the text.		Has lexical information largely correct and has understood the gist of the text without being able to develop explanatory answers – <i>demonstrates understanding.</i>		Has developed an explanatory answer without indicating a grasp of fine detail and nuance. – <i>demonstrates clear understanding.</i>		Has developed an answer that shows understanding of nuance and meanings not necessarily stated obviously in the text – <i>demonstrates thorough understanding.</i>	
<b>N1</b> Very little valid information	<b>N2</b> Little valid information	<b>A3</b> Some valid information	<b>A4</b> A range of valid information and an attempted valid explanation	<b>M5</b> Valid effects and examples given supported with mostly valid / relevant explanation.	<b>M6</b> Valid effects and examples given supported with mostly valid / relevant explanation. Clear connection between effects and explanation of evidence given.	<b>E7</b> Justified explanation for chosen issue. Thorough understanding of text Supported by information from the text.	<b>E8</b> Fully justified explanation and thorough understanding of chosen issue and how it affected Sāmoa. Supported by information from the text.
<b>N0</b> = No response; no relevant evidence.							

**Specific evidence**

**Fa'amā'imauiina o soifua o tagata Loss of people's lives**

Sā a'afia le to'atele o tagata Sāmoa 'auā na iloa e tagata ofisa o le uafu i Fiti le mālosi o le fa'ama'i ma o le ala lea na lē fa'atagaina le tūlau'ele'ele o le va'a 'ae peita'i na fa'ataga i Sāmoa. O lenei fa'ai'uga na lamatia ma fa'a'umatia ai le soifua o le tele o tagata.

This tragedy could have been avoided would have caused Sāmoa people to be angry and, therefore, no longer trusted the NZ administration.

With the death of 8500 people, the effect on the country's overall spirit would be a huge sense of loss, grief, and depression. The effect on the structure of the country in the villages and families meant that there would be gaps in leadership and problems amongst people in surviving because significant members were lost.

**Fa'alavelave mātuiā sā le'i fuafuaina Unexpected disaster**

With this unexpected disaster, people were unprepared. This would cause chaos and confusion in families, villages, and the overall structure of Sāmoa. Sāmoans were vulnerable because they had not encountered the influenza before and so they could not do anything to fight it. People would feel hopeless and helpless because they knew that once they contracted the flu, they would die.

Watching their family members die would also affect them by feeling helpless in finding a cure for them.

**Lē talitonuina o tagata Mistrust of people**

As people realised the source of the tragedy was the Talune ship, people would be angry and resentful at those who allowed the Talune ship into Sāmoa. They would not trust the NZ administration or any Papalagi.

**Tō'esea o ta'ita'i o 'āiga po'o alalafaga Loss of leaders of families**

Families were left with only children or members who may not have been the leaders. The effect would be that the people would have to learn quickly how to survive, how to take on roles in their families which could be very intimidating/scary.

Families, villages, Matai council would have to rebuild themselves and their structures

**Third text:** *O le ulua'i ietoga a Sāmoa*

Question Three: (a), (b), (c), (d)							
Shows no or limited understanding of the text		Shows understanding / is able to make meaning of the text		Selects relevant information, ideas, and opinions from the text and communicates them unambiguously		Selects and expands on with supporting detail relevant information, ideas, and opinions from the text and shows understanding of the implied meanings or conclusions within the text.	
Has some lexical information correct but has not understood the gist of the text or is logically inconsistent, indicating misunderstanding of the gist of the text.		Has lexical information largely correct and has understood the gist of the text without being able to develop explanatory answers – <i>demonstrates understanding.</i>		Has developed an explanatory answer without indicating a grasp of fine detail and nuance. – <i>demonstrates clear understanding.</i>		Has developed an answer that shows understanding of nuance and meanings not necessarily stated obviously in the text – <i>demonstrates thorough understanding.</i>	
<b>N1</b> Very little valid information	<b>N2</b> Little valid information	<b>A3</b> Some valid information	<b>A4</b> A range of valid information and an attempted valid explanation	<b>M5</b> Reasons and valid explanations given. Explanation(s) mostly show clear understanding / supported in detail	<b>M6</b> Reasons and valid explanations given. All explanation(s) show clear understanding / supported in detail	<b>E7</b> Justified reasons and thorough explanations that demonstrate understanding of aspects of the origin of ie Toga	<b>E8</b> Fully justified reasons and thorough explanations that demonstrate understanding of aspects of the origin of ie Toga
<b>N0</b> = No response; no relevant evidence.							

Specific evidence
<p>(a) le Sāmoa was called an ie:</p> <ul style="list-style-type: none"> <li>because it was soft like fabric/material – Auā e vaivai, o le fala e vaivai pei o se ie</li> <li>because it was smooth/silky like silk.</li> </ul> <p>(b) People thought it originated from Tonga because</p> <ul style="list-style-type: none"> <li>the Sāmoan people brought it from Tonga when they returned but people didn't know that it was taken to Tonga from Sāmoa</li> <li>people may not have seen this ie before and assumed that it was made in Tonga.</li> </ul> <p>(c)</p> <ul style="list-style-type: none"> <li>Pūlou o le Ola – E fa'atatau lea i le tala sa fa'amāgaloina ai e le Tupu o Toga agasala a tagata Sāmoa ina ua fa'apūlou i le ie. This mat was used to save the lives of Sāmoan people when they apologised to the King of Tonga by being covered with the mat.</li> <li>Tasi 'ae afe – Auā e lē na o le to'atasi na fa'aolaina i le ie, 'ae e to'atele tagata na lavea'iina e Tauoloasi'i i lana ie. E tasi le ie 'ae to'atele na sefe ai. One in a thousand can be used to describe the one ie that saved many lives. It can also be used to describe the uniqueness of the ie in its use / purpose.</li> </ul> <p>(d) Fa'aipoipoga – ua fa'aaogāina le ietoga e momoli ai le teine i lona 'āiga pe 'ā 'uma ona fa'aipoipo. Ua ta'ua lea ietoga o le 'le tu.</p> <ul style="list-style-type: none"> <li>Maliu – o le faaogaina o le ietoga e māvae ai le tamā po'o le tinā i lona to'alua pe 'ā maliu. Ua ta'ua lea ie o le 'le o le māvaega.</li> <li>Ta'iga o le Sua – ua fa'aaogāina ai le ietoga e ta'i ai le sua i le tamāli'i, po'o se fa'afeagaiga, Ua ta'ua lea ietoga o le 'le o le Sua.</li> <li>Saofa'i – ua fa'aaogāina le ietoga e ta'i ai le tōfā a le matai tāua po'o le fa'afeagaiga na faia le lotu. Ua ta'ua lea ietoga o le 'le o le nofo.</li> <li>Siva Sāmoa – Ua fa'aaogāina le ietoga e sulu pe lā'ei ai se taupou p'oo se mānaia pe 'ā tauluga ni fiafia. E na'o alo po'o fanau a tamāli'i sā lā'ei i le ietoga.</li> </ul>



**Cut Scores**

<b>Not Achieved</b>	<b>Achievement</b>	<b>Achievement with Merit</b>	<b>Achievement with Excellence</b>
0 – 8	9 – 13	14 – 18	19 – 24