

Assessment Schedule – 2018

Samoan: Demonstrate understanding of a variety of extended spoken Samoan texts (91563)

Assessment Criteria

Not Achieved		Achievement		Achievement with Merit		Achievement with Excellence	
Demonstrates limited or no understanding of the text. Some lexical information is correct. The candidate has not demonstrated understanding of the general meaning (gist) of the text, or is logically inconsistent, indicating misunderstanding of the gist of the text.		<i>Demonstrates understanding</i> and is able to make meaning of information and varied perspectives in the texts. The lexical information is largely correct. The candidate has demonstrated understanding of the general meaning of the text.		<i>Demonstrates clear understanding</i> by selecting relevant information, ideas, opinions, and varied perspectives from the text and communicating them unambiguously. The candidate communicates implied meanings, and shows partial understanding of some nuances.		<i>Demonstrates thorough understanding</i> of the implied meanings or conclusions in the texts. The candidate has selected and expanded on relevant information, ideas, and opinions from the text, with supporting detail. The candidate has developed an answer that shows understanding of nuance and meanings not necessarily stated obviously in the text.	
N1	N2	A3	A4	M5	M6	E7	E8
Very little valid information.	Some valid information, showing some understanding of the text and conveying some of the general meaning.	Some valid information, which shows understanding of the text and conveys the general meaning.	A range of valid information which shows understanding of the text and conveys the general meaning.	Demonstrates clear understanding and unambiguously conveys some of the meaning by selecting relevant information and varied perspectives from the text.	Demonstrates clear understanding and unambiguously communicates most of the meaning by selecting relevant information and varied perspectives from the text.	Demonstrates thorough understanding and communicates some of the implied meanings by providing some supporting detail from the text which justifies conclusions.	Demonstrates thorough understanding and communicates most of the implied meanings by providing supporting detail from the text which justifies conclusions.
N0 = No response; no relevant evidence.							

Evidence

Note: Specific evidence shown for each question does not comprise 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.

Question ONE	Specific evidence	
<p>(a) Na fa'apefea ona maua igoa nei o le ietoga?</p> <p><i>How did the following names of the fine mat originate?</i></p>	(i) Fala o Futa	<p>O le igoa na maua mai i o le igoa o le tamaitai na lalagaina muamua lava le ietoga i Sāmoa, e tupuga mai ai le tamaitai o Manalita ma Tauolosi'i lea na ia aveina le ie i Toga ma fai ai le ifoga muamua lava.</p> <p><i>Fala o Futa was the name given to commemorate the Sāmoan lady who wove the very first ietoga. Her descendants are Manalita and Tauolosi'i, who took the fine mat to Tonga.</i></p>
	(ii) Matu mai vai	<p>O le igoa e fa'amanatu ai le fa'amagoina o le ietoga pe a mae'a ona tatao i le vai i le taimi o tau lalaga ai. Auma ona tatao i le vai, ona aumai lea fa'amatu i le 'ele'ele.</p> <p><i>Matu mai Vai was the name given to commemorate the fact that during the process of weaving the mat, it is sometimes put in the river for some time, then brought out to be dried on land.</i></p>
	(iii) Pipi'i ma le 'ele'ele	<p>O le igoa e fa'amanatu ai le fa'amagoina o le ietoga i le 'ele'ele. E aumai i le fale ua pipi'i ai le 'ele'ele, ona maua ai lea o lea igoa.</p> <p><i>Pipi'i ma le 'ele'ele commemorates the fact that after the ietoga was dried on the soil, there were soil marks left on it when it was brought in.</i></p>
	(iv) Pulou o le ola	<p>E fa'amanatu ai le ifoga muamua na pulolou ai tama'ita'i i le ietoga e ifo ai i le tupu Toga ona e le fia nofo Tauolosi'i i le tupu Toga ae fia nofo i lona uso.</p> <p><i>Pulou o le ola commemorates the first ifoga done before the Tuitoga, because of the fact that Tauolosi'i does not want to marry him, but his brother Lautivunia.</i></p>
	(v) Tasi ae afe	<p>E fa'amanatu ai le manaia tele ma le taua o le ietoga na lalaga e Futa, e tasi le ie, ae taua ma manaia tele e pei o 'ie e afe.</p> <p><i>The name commemorates the significance and beauty of the ietoga woven by Futa. It is one in a thousand.</i></p>
	(vi) Ietoga	<p>O le igoa e fa'amanatu ai le ie na lalaga e tamaitai Sāmoa, ona ave lea i Toga ona toe aumai ai lea i Sāmoa. O lea ua ave nei ma measina a Sāmoa.</p> <p><i>The name commemorates the fine mat that was woven by the Sāmoan women, taken to Tonga, and ultimately brought back to Sāmoa. It is now a significant artefact of Sāmoa.</i></p>
<p>(b) Fa'amatala mai pe aisea e taua ai le tala fa'asolopito o le ietoga ia te oe.</p> <p><i>Explain why you think it is important to know the history of the fine mat.</i></p>	<p>Etatau le iloa o le talafa'asolopito o le ietoga aua o le measina a Sāmoa e fa'aaoga i lana aganu'u. Afai e taua i aso nei, e tatou foi ona iloa lona tala fa'asolopito ina ia a'oa'o ai e tupulaga mo le lumana'i.</p> <p><i>It is important to know the history of the fine mat because it is a treasured artefact in Sāmoan culture. The young people should know its history and significance in the past.</i></p>	

Question TWO	Specific evidence	
<p>I le manatu o le tusitala, o a ietoga e fa'aaoga i mea nei? Aisea?</p> <p><i>According to the writer, which fine mats would be used for the following? Why?</i></p>	(i) Maliu	<p>O le 'ie o le afuelo e ufiufi ai le pusa maliu, o le 'ie o le mavaega e mavae ai le ulugali'i, o le 'ie o le fa'amagaloga e fa'amagalo ai le sese o se tagata.</p> <p><i>The ietoga used in a funeral include the afuelo, which covers the coffin; the ie o le mavaega, which serves to farewell the dead; and the ie o le fa'amagaloga, which pardons the wrongs that one has done.</i></p>
	(ii) Fa'aipoipoga	<p>O 'ie o le fa'aipoipoga e momoli ai le teine i le aiga o lana tane, e pei o lona ie fa'atupu e iloa ai lona tamali'i'aga i lona aiga, ma isi lava mau 'ie.</p> <p><i>The fine mats used in the wedding include those given by the family of the bride to the groom's, e.g. the 'ie fa'atupu, which acknowledges the dignity of the bride and her family given to the family of the groom, etc.</i></p>
	(iii) Ifoga	<p>O le 'ie o le ifoga e pulolou ai le aiga o le tagata na faia se agasala i luma o le fale o le aiga ua fai iai le agasala. E nonofo ai lava se'itoga ua sau se isi e ave'ese le ietoga ma fa'aulufale. O le fa'aailoga lea ua talia le ifoga.</p> <p><i>The ietoga used in the ifoga covers the family of the offender as they sit in front of the house of the offended party. When this ietoga is lifted, it is a sign that the ifoga has been accepted.</i></p>
	(iv) Fa'aulufalega	<p>O le 'ie e fa'aaoga i fa'aulufalega e aumai i ta'alolo po'o se si'i aloa'ia e fai i fafo e fa'aailoa ai se aiga o le faifeau ma le faletua o le ekalesia e ona le fa'aulufalega.</p> <p><i>The ietoga used in a fa'aulufalega is usually presented by the family of the minister and his wife in their ta'alolo, to acknowledge them as leaders of the congregation.</i></p>
	(v) Saofa'i	<p>O le 'ie e masani ona fai i saofa'i o le 'ie o le nofo a le tagata e ona le saofa'i e fai e le aiga e lafo ai le tulafale e fa'apa'iaina le nofo.</p> <p><i>The ietoga usually acknowledged in the conferring of titles is the 'ie o le nofo prepared by the family, to be given to the orator who delivers the main speech.</i></p>
	(vi) Sua	<p>O le 'ie o le sua e mulimuli atu i le mea'ai ma le meainu e ave i le sua e ta'ua o le sua taute ma le sua talisua.</p> <p><i>The 'ie o le sua is usually presented after the food and drink called sua taute and sua talisua.</i></p>

Question THREE	Specific evidence	
<p>Aisea e taua ai vaega nei i le lauga fa'asamoa?</p> <p><i>Why are the following important in Samoan oratory?</i></p>	(i) Tu le to'oto'o	<p>E taua le tu o le to'oto'o aua e iloa ai o lea ua fai le lauga ina ia 'aua ne'i toe fa'alavelave se isi. E taumomoli le tofa i tamali'i ma le moe i tulafale.</p> <p><i>The significance of the upright staff is to signal that the speaker has the floor to speak, to express the opinions of the ali'i and tulafale.</i></p>
	(ii) Tutu'l io mau le to'oto'o	<p>E taua le tutu'i lelei o le to'oto'o ia mau ae 'aua le fese'etai solo le muli o le to'oto'o aua e le fealualua'i le tulafale ma fai le lauga ae e tu lelei i le mea e tasi.</p> <p><i>It is important for the end of the staff to stay in one place, because it does not look good for an orator to walk around and talk – they must stand and speak from one place.</i></p>
	(iii) Fa'alava le to'oto'o	<p>O le fa'alava o le to'oto'o o le fa'a'ailoga lea ua uma le lauga, ma ua o'o i le taimi e tu ai le to'oto'o o le isi tulafale.</p> <p><i>Holding the staff horizontally signals the end of the orator's speech. Now it is the turn of the next orator to stand their staff upright and speak.</i></p>
	(iv) Ta le fue	<p>A ta le fue, o lona uiga o lo'o vaevae le lauga a le tulafale. Ua uma le tasi vaega ae ua o'o atu i le isi. E ta 'ese ai foi ni agaga leaga ma ni mala o lo'o tau fou mai i le lauga.</p> <p><i>The flicking of the whisk signals the beginning of the speech, as well as ending one part and beginning the next.</i></p>
	(v) Fuesina	<p>O le fuesina o le fue lea o le tamali'i. E na'o le tamali'i e lauga ai ae lauga le tulafale i le fue 'afa.</p> <p><i>The fuesina distinguishes the speech of the tamali'i. The tulafale uses the fue 'afa.</i></p>
	(vi) Fueloloa	<p>O le fue loloa o le fue lea e 'u'umi ona 'afa. E fa'aaoga e le tulafale matua po'o le tulafale e tele lona iloa i le gagana ma le aganu'u fa'asamoa.</p> <p><i>The fueloloa is the whisk with long strands. It identifies an old tulafale with wisdom on the Samoan language and culture.</i></p>

Cut Scores

Not Achieved	Achievement	Achievement with Merit	Achievement with Excellence
0 – 7	8 – 13	14 – 19	20 – 24