

Assessment Schedule – 2018

Samoan: Demonstrate understanding of a variety of extended written and / or visual Samoan texts (91566)

Assessment Criteria (all questions)

Not Achieved		Achievement		Achievement with Merit		Achievement with Excellence	
Demonstrates limited or no understanding of the text.		<i>Demonstrates understanding</i> and is able to make meaning of information and varied perspectives in the texts.		<i>Demonstrates clear understanding</i> by selecting relevant information, ideas, opinions, and varied perspectives from the text and communicating them unambiguously.		<i>Demonstrates thorough understanding</i> of the implied meanings or conclusions in the texts.	
Has some lexical information correct, but has not demonstrated understanding of the general meaning (gist) of the text, or is logically inconsistent, indicating misunderstanding of the gist of the text.		The lexical information is largely correct. The candidate has demonstrated understanding of the general meaning of the text.		The candidate has communicated implied meanings, and shows partial understanding of some nuances.		The candidate has selected and expanded on relevant information, ideas, and opinions from the text, with supporting detail.	
N1	N2	A3	A4	M5	M6	E7	E8
Very little valid information.	Little valid information.	Some valid information, showing understanding of the text and conveying 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 meaning, by providing some supporting detail from the text which justifies conclusions.	Demonstrates thorough understanding and communicates most of the implied meaning, by providing some 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>O le measina o se mea e taua tele i le aganu'u fa'asamoa. Fa'aaoga tusitusiga o i le tala, atoa ai ma ou lava mafaufauga, e tusi mai ai ni mafua'aga ua avea ai mea nei e fai ma measina a Sāmoa.</p> <p><i>Measina is something that is very important in Sāmoan culture. Using the information in the passage, and your own experience, give reasons why the following are measina in the Sāmoan culture.</i></p>	(i) Tuiga	<p>Ua avea le tuiga ma measina aua e taua i le aganu'u tau siva a Sāmoa. O le tuiga e teuteu ai le taupou po'o le manaia e sa'asa'a ai e taulugaina ni poula po'o fa'afiafia i le po.</p> <p><i>The tuiga has become a measina because it is important in the attire of the taupou or manaia during entertainment. They conclude the poula or entertainment at night.</i></p>
	(ii) Nifo 'oti	<p>Ua avea le nifo 'oti ma measina a Sāmoa aua o se au'upega sa fa'aaoga i taua a Sāmoa i aso ua mavae. O lea ua avea ma naifi e siva ai le taupou pe a ave se ta'alolo. E o fa'atasi lava ma teuga a le taupou e siva ai i se ta'alolo.</p> <p><i>The nifo 'oti has become a measina because it serves a function in the taupou or manai's dance during the ta'alolo. A weapon of war in the past, it now serves a role in dance.</i></p>
	(iii) 'Ula nifo	<p>Ua avea le 'ula nifo ma measina, aua o se vaega taua o teuga a le taupou po'o le manaia e sa'asa'a ai i fa'afiafiaga fa'asamoa. O le 'ula lenei sa fai i nifo o pua'a 'aivao i aso ua mavae.</p> <p><i>It is now an important part of the attire of the taupou or manaia during entertainment.</i></p>
	(iv) Taulima	<p>Ua avea le taulima ma measina, aua o se vaega taua o teuga a le taupou po'o le manaia i le taimi e sa'asa'a ai. O nisi taimi e taulima i le lauti ina ia tutuli 'ese ai agaga leaga.</p> <p><i>It is now an important part of the attire of the taupou or manaia during entertainment.</i></p>
	(v) Tauvae	<p>Ua avea le tauvae ma measina, aua o se vaega taua o teuga a le taupou po'o le manaia i le taimi e sa'asa'a ai. O nisi taimi e tauvae foi i le lauti ina ia tutuli 'ese ai agaga leaga.</p> <p><i>It is now an important part of the attire of the taupou or manaia during entertainment.</i></p>
	(vi) Siapo	<p>O le siapo o le measina a Sāmoa aua o le lavalava lea o tagata Sāmoa i aso ua mavae. E fai mai le siapo i le pa'u o le la'au o le u'a.</p> <p><i>The siapo is a measina because this is the lavalava of Sāmoan people in the past. It is made from the bark of the mulberry tree.</i></p>

Question TWO	Specific evidence	
<p>Aisea e tatau ai ona sauni lelei mea nei pe a fuafua se ta'alolo?</p> <p><i>Why is it necessary to prepare the following when carrying out a ta'alolo?</i></p>	(i) Taupou or manaia	<p>E tatau ona sauniuni lelei le taupou po'o se manaia pe a alu se ta'alolo aua e tatau ona iloa sa'asa'a e fai ma sui o le aiga po'o le ekalesia e ona le ta'alolo. O le taupou po'o le manaia e muamua lava i malae o malo.</p> <p><i>A taupou or manaia must know how to dance well, to represent a family or church ta'alolo. He or she is the first one to dance in the malae.</i></p>
	(ii) 'Aiuli	<p>E sauniuni 'aiuli e fa'afeao ma fa'alaulelei le ala e sa'asa'a atu ai le taupou po'o le manaia. A lelei le 'aiuli ma le pese, e lelei foi le taupou ma le manaia.</p> <p><i>'Aiuli must support the taupou or manaia in the dance. If the 'aiuli and songs are good, the taupou or manaia will also dance well.</i></p>
	(iii) Lauga	<p>E tatau ona sauniuni lelei le lauga e fa'apoipoi pa'ia o le malae, fa'apea foi le faia o le ta'alolo ae pe fia foi se meaalofa o ma'au iai paolo ma gafa mo le fa'amoemoe.</p> <p><i>It is necessary for the lauga to be prepared because it must establish the salutations of the malae and the connection of the ta'alolo to the event.</i></p>
	(iv) Ietoga	<p>E tatau ona sauni lelei ietoga e ave ai le ta'alolo aua o mea ia e 'au'au iai le ta'alolo e fa'ailoa ai le lagolago o paolo ma gafa i le fa'amoemoe.</p> <p><i>A ta'alolo must be well prepared with ietoga because this is one of the things the event depends on.</i></p>
	(v) Tupe	<p>E tatau ona sauni lelei le tupe e ave ai le ta'alolo aua o mea ia e 'au'au iai le ta'alolo e fa'ailoa ai le lagolago o paolo ma gafa i le fa'amoemoe.</p> <p><i>A ta'alolo must be well prepared with money because this is one of the things the event depends on.</i></p>
	(vi) Tulafale	<p>E tatau ona sauniuni lelei le tulafale ma ia to'a ana upu e fai, aua a le lelei le tulafale, o le a le manino lelei foi le auala o le ta'alolo.</p> <p><i>It is necessary for the tulafale to be prepared because he must establish the salutations of the malae and the connection of the ta'alolo to the event.</i></p>

Question THREE	Specific evidence	
<p>Fai mai le talitonuga o Sāmoa, 'o le tatau ma le malu, e atagia mai ai le olaga fa'asamoa o le tama ma le teine.' Fa'aaoga lena talitonuga ma manatu o i le faitauga e fa'amatala mai ai le feso'ota'iga o le tama po'o le teine Sāmoa i mea nei:</p> <p><i>There is a Sāmoan belief that 'the tatau and malu reflect the life of a Sāmoan boy or girl'. Based on this belief and the ideas in the passage, explain the relationship of a Sāmoan boy or girl to the following:</i></p>	(i) O le aiga	<p>O le tatau e iai le pulatama ma le pulatele e fa'ailoa mai ai le aiga laititi ma le aiga potopoto o le tama. O le fusi o aiga i le malu e fa'ailoa mai ai le tiute o le teine e filemu ai le aiga.</p> <p><i>The tatau reflects the relationship between the individual and the nuclear family, as well as the extended family. The fusi of the malu reflects the role of the girl as the peacemaker.</i></p>
	(ii) O le si'osi'omaga	<p>O mamanu o i le tatau ma le malu e atagia ai le si'osi'omaga o le tagata e pei o fa'aulutao ma 'aso fa'aifo o le fale o i le tatau, ma fa'afetu o le malu.</p> <p><i>The patterns of the pe'a and malu reflect the environment, e.g. 'aso fa'aifo, which reflect the beams of the Sāmoan fale.</i></p>
	(iii) Matua	<p>E iloa matua i le aiga la'ititi o lo'o i le pula tama o le pe'a. E iloa foi i le fusi o le malu.</p> <p><i>The parents are reflected in the pula tama of the tatau and the fusi of the malu.</i></p>

Cut Scores

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