

**Assessment Schedule – 2016****Sāmoan: Demonstrate understanding of a variety of Sāmoan texts on areas of most immediate relevance (90906)****Assessment Criteria**

Not Achieved		Achievement		Merit		Excellence	
Demonstrates <b>limited or no</b> understanding of the text.  Some lexical information is correct. The candidate has not understood the general meaning (gist) of the text, or the response is logically inconsistent, indicating misunderstanding.		<i>Demonstrates understanding</i> , and is able to <b>make meaning of the relevant information, ideas and/or opinions</b> from the texts.  Lexical information is largely correct. The candidate has understood the general meaning of the text. The response is consistent.		<i>Demonstrates clear understanding</i> by selecting relevant information, ideas, and opinions from the text and communicating them unambiguously.  The candidate has developed an explanatory answer without fully understanding every nuance or fine detail.		<i>Demonstrates thorough understanding</i> of the <b>implied meanings or conclusions within the text</b> .  The candidate has expanded on relevant information, ideas, and opinions from the text, with supporting detail. The response shows understanding of nuance and meanings not obviously stated in the text.	
N1	N2	A3	A4	M5	M6	E7	E8
Very little valid information.	Little valid information.	Some valid information.	A range of valid information.	A range of valid descriptions / evidence, with some explanation.	A wide range of valid descriptions / evidence, with explanation.	Explanation is supported with reasons / justification.	Explanations are supported with detailed reasons / justification.

**N0** = No response; no relevant 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 – O se Mafutaga Tāua ma Matagōfie i Sāmoa**

(a)	Mo tagata o lo'o lisiina i lalo, 'aumai se māfua'aga ua aogā ai lēnei so'otaga mo lātou. 'Aumai ni fa'amaoniga mai le tusitusiga e lagolagoina ai au tali. <i>For each of the people listed below, give a reason why the so'otaga was a positive experience for them. Give a quote from the text to support your answers.</i>
(i)	Faia'oga Sāmoa / Sāmoan teacher. Students get to appreciate their culture more. "O lēnei so'otaga o se avanoa tāua ina ia <u>fa'atāuaina</u> e le tamaitiiti lana aganu'u".
(ii)	Pule A'oga mai Niu Sila / NZ principal. Opportunity for teachers to become more informed about Sāmoan students' cultural context, as there is a high population of Sāmoans in New Zealand. "E tele a'oa'oga ua maua mai ai mo faia'oga i Niu Sila ona o le telē o le <u>faitau aofa</u> 'i o Sāmoa i Niu Sila."
(iii)	Tamaiti a'oga o le 'au malaga mai Niu Sila / Visiting students from New Zealand. Learnt how to make a umu. Make new friends. Share their ideas and talents with Sāmoan students. Exposed to Sāmoan culture and life. Learn to appreciate culture more. "E o'o fo'i i le faiga o le umu, na fa'aali ma a'oa'o ai le 'au malaga fa'apēnā fo'i i le 'au malaga."
(iv)	Tamaiti a'oga Sāmoa o lo'o talimālō / Hosting students from Sāmoa. Opportunity to show and teach the making of the umu. Opportunity to showcase their culture. Make new friends.
(b)	I lou manatu, 'aiseā ua matua'i sisiva fiafia ai tamaiti o a'oga e lua? 'Aumai ni māfua'aga mai le tusitusiga e lagolagoina ai lau tali. <i>Why do you think the students from both schools performed with such enthusiasm and pride? Give reasons from the text to support your answer.</i>  Cultural pride. To showcase their skill and talent, and to indicate that they know their cultural identity and are not afraid to show it. Also, to teach their culture to peer

	groups, strangers. Strong sense of identity: “A ē matamata i isi aganu’u, e ātili ai ona fa’atāuaina lava e ‘oe lau aganu’u.” “I le taimi na fai ai fa’afiafiaga, e te va’ai atu i le matua’i sisiva o tamaiti mai Sāmoa ma le <u>fiafia</u> e fa’aali a latou siva ona ua iai tagata ‘ese.”
(c)	<p>Fa’amatala mai, i lou manatu, pe ‘aiseā e tāua ai so’otaga fa’aleaganu’u mo tamaiti Sāmoa o lo’o ola i totonu o Niu Sila. ‘Aumai ni fa’ata’ita’iga mai le tusitusiga e lagolagoina ai lau tali.</p> <p><i>Explain why you think cultural so’otaga are important to Sāmoan children growing up in New Zealand. Give examples from the text to support your views.</i></p> <p>Learn more about true Sāmoan culture. Learn more about what it is to be Sāmoan. Strengthen a sense of identity. To appreciate culture more. Greater success in New Zealand when more confident and proud about who they are as Sāmoans. “O lēnei so’otaga o se avanoa tāua ina ia <u>fa’atāuaina</u> e le tamaitiiti lana aganu’u, o le tala lea a le faia’oga Sāmoa mai Niu Sila.”</p>

### Question Two – O le Fa’amatalaga Muamua o Tafaoga / Travel Blog One

(a)	<p>Lisi mai ni mea e maua i le 42 tālā. <i>List the things that the fee of 42 tālā covers.</i></p> <p>Entry for two people. Snorkeling gear. Use of the facilities.</p>
(b) (i)	<p>Lisi mai ni mea o ta’uina mai e loane, o lo’o tōsina ai tagata i le Palolo Deep Marine Reserve. <i>List the attractions at Palolo Deep Marine Reserve that loane mentions.</i></p> <ul style="list-style-type: none"> <li>• Picnic area.</li> <li>• Facilities.</li> <li>• Snorkelling, to see the fish / coral / marine life.</li> <li>• Beach.</li> </ul>
(ii)	<p>Fa’amatala ‘oto’oto mai pe fa’apēfea ona fa’aali mai e nei mea, le māfua’aga ua fai mai ai loane “Ua matua’i sikuea lava le tafao i’inei!”</p> <p><i>Briefly explain how these attractions show why loane says that this place is “well worth the visit”.</i></p> <p>For 42 tālā you get to enjoy the beautiful scenery and be with marine life with a friend. Good value for money.</p>
(c)	<p>O ā ni au fautuaga i se isi o lo’o fia tafao i le Palolo Deep Reserve?</p> <p><i>What advice would you give to someone who wants to visit Palolo Deep Reserve?</i></p> <p>Don’t be put off by the small sign from the road, which doesn’t look like much. You don’t need to bring snorkeling gear. Only 42 tālā for two people. Best to go at high tide. Pack a picnic basket.</p>

### Question Three – O le Fa’amatalaga Lona Lua o Tafaoga / Travel Blog Two

(a) (i)	<p>Fa’ailoa mai ni itū / vāega se TOLU o le tāfaoga i le matāfaga i Lalomanu sa ofo iai loane. <i>Identify THREE aspects of the trip to Lalomanu Beach that made an impression on loane.</i></p> <p>The bus, Bob Marley music blasting. Hard seats. Beautiful beach and blue sea. Beach fale. Relaxing surf. Cool breeze.</p>
(ii)	<p>O lē fea o nei itū / vāega sa tumau pea i le mafau’aga o loane? ‘Aumai se fa’amatalaga ma se fa’ata’ita’iga mai le tusitusiga e lagolagoina ai lau tali.</p> <p><i>Which of these aspects do you think left a lasting impression on him? Give an explanation and an example from the text to support your answer.</i></p> <p>Ensure that answer is well explained and supported, e.g. the environment as he comments on its beauty and the relaxing atmosphere. “E mata’utia le va’ai atu i le lanu ‘auro o le oneone ma le moana o le sami.” He emphasises that he’s overawed by its beauty, plus other people claim it to be the best.</p>

(b)	<p>‘Aiseā ua fai mai ai le tusitala “ua ‘ou mitamita fua” i le fa’ai’uga o le fa’amatalaga? ‘Aumai ni fa’amatalaga ma ni fa’ata’ita’iga mai le tusitusiga e lagolagoina ai lau tali.</p> <p><i>Why does the writer say “ua ou mitamita fua” at the end of the blog? Give an explanation and examples from the text to support your answer.</i></p> <p>Proud that because he’s Sāmoan all this is his. It is a part of his heritage, his identity. Sāmoa belongs to him, despite the fact he has lived away.</p>
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#### Question Four – O le Galu Lolo

(a)	<p>‘Aiseā ua to’atele ai tagata i le taligalu? ‘Aumai ni fa’amaoniga mai le tusitusiga e lagolagoina ai lau tali.</p> <p><i>Why are there so many people at the sea wall? Give evidence from the text to support your answer.</i></p> <p>The tide had gone right out to the reef. Unusual sight at high tide. To witness what has happened – a phenomenon. Ua tau fai gāsolo mai le nu’u e matamata. O isi tagata ua laga atu e fia molimauina le mea ua tupu.</p>
(b)	<p>Fa’ailoa mai ni mea se TOLU o lo’o maitauina e le tusitala e uiga i le sami / galu.</p> <p><i>Identify THREE things that the writer noticed about the sea / wave.</i></p> <p>Sea: Can see coral jutting out from the sea bed; the reef is like a fence, so clearly seen. No water / sea – instead of coming in, it had gone right out, leaving fish stranded: “malie ma le ‘tafolā’.</p> <p>Wave: It didn’t break, but rolled in, gaining momentum all the time, and flooded the town, destroying homes of the people and their animals. Coming in full force – “puta pei o se tipoti ua pupuna”.</p>
(c) (i)	<p>Fa’amatala se a’afiaga lelei se TASI ma se a’afiaga e lē lelei se TASI o le galu i tagata.</p> <p><i>Explain ONE positive and ONE negative impact the wave had on the people.</i></p> <p>A’afiaga lelei / <i>Positive impact</i>: food.</p> <p>A’afiaga e lē lelei / <i>Negative impact</i>: Destructive – ruined homes, roads.</p>
(ii)	<p>O le ā se a’oa’oga ua e mauaina e uiga i le feso’ota’iga o tagata ma le sami? <i>What do you learn about the connection between the people and the sea?</i></p> <p>People need the sea to survive. Relationship is ancient – taken for granted? Despite the event, life continues – people gathering fish and other seafood. The gathering of food is traditional. Carry on with life as normal. People are not afraid of the sea, but are in awe of its power. People are curious as to the strange behaviour of the sea. The sea is a provider – a powerful force which can destroy life, but also sustain it (both human and animal).</p>

#### Cut Scores

Not Achieved	Achievement	Achievement with Merit	Achievement with Excellence
0 – 8	9 - 16	17 - 24	25 - 32