

NZQA Assessment Support Material

Unit Standard	29704
Title	Demonstrate understanding of a variety of extended written and/or visual Vagahau Niue texts
Level	3
Credits	5

Guidelines for assessors



Assessors need to be very familiar with the outcome being assessed by the unit standard. The evidence requirements and the guidance information contain information, definitions, and requirements that are crucial when interpreting the standard and assessing learners against it.

Note: These guidelines are supplied to enable assessors to carry out valid and consistent assessment using this internal assessment resource.

Assessors must manage authenticity for any assessment from a public source, because students may have access to the assessment schedule or student exemplar material. Use of this assessment resource without modification may mean that students' work is not authentic. The assessor will need to change figures, measurements or data sources or set a different context or topic.

While this resource exemplifies how to assess understanding of written and / or visual Vagahau Niue texts, other assessment activities and approaches could be taken to make the context relevant to students in their environment and ensure that submitted evidence is authentic. See Generic Resources and Guidelines at <https://www.nzqa.govt.nz/providers-partners/assessment-and-moderation-of-standards/assessment-of-standards/generic-resources/>

Context / setting

This activity requires students to demonstrate their understanding of at least three short Vagahau Niue texts that have not been previously studied.

Provide frequent opportunities for independent reading of Vagahau Niue texts within the classroom programme and encourage reading outside of school hours.

Early in the year, model reading strategies and appropriate ways of making meaning of the information, ideas and opinions in a wide range of written and/or visual texts.

Award of grades

Achievement	Merit	Excellence
Learners must demonstrate understanding of a variety of extended written and / or visual Vagahau Niue texts.	Learners must demonstrate clear understanding of a variety of extended written and / or visual Vagahau Niue texts. Clear understanding is demonstrated by selecting the key information, and varied perspectives from the texts and clearly communicating their meaning.	Learners must demonstrate thorough understanding of a variety of extended written and / or visual Vagahau Niue texts. Thorough understanding is demonstrated by expanding on the key information, and varied perspectives from the texts with supporting detail; and showing understanding of the implied meanings or conclusions within the texts.

Conditions of assessment

Text(s) must be suitable for level 8 of the curriculum, classroom use, and the age of the students, and which include the language and cultural knowledge needed to demonstrate understanding of different text types, on **both concrete and abstract matters**. See “Definitions” on page 2 of unit standards 29704.

Students should not have previously studied the selected texts.

Assess the students holistically across the range of evidence provided.

Feedback and guidance are also part of normal classroom practice and gives a clear indication to students of the level at which they are working. Make sure you give **holistic** feedback to students throughout the year to help them to submit written texts that represent their best work. You might ask a student to change their selection if you think it does not reflect their full ability.

Resource requirements

A variety of short written and /or visual texts as described on page 2 of Unit standard 29699.

Additional information

This resource material should be read in conjunction with:

- *Tau Hātakiaga ma e Vagahau Niue: The Niue Language Guidelines*
<http://pasifika.tki.org.nz/Pasifika-languages/Vagahau-Niue>
- the Senior Secondary Teaching and Learning Guides for Languages
<http://seniorsecondary.tki.org.nz/>
- Unit Standard 29704 Guidance Information
<https://www.nzqa.govt.nz/ncea/assessment/view-detailed.do?standardNumber=29704>
- Level 8 The New Zealand Curriculum
<http://nzcurriculum.tki.org.nz/The-New-Zealand-Curriculum/Learning-languages/Achievement-objectives>

Assessment activity

Unit standard: 29704

Standard title: Demonstrate understanding of a variety of extended written and / or visual Vagahau Niue texts

Credits: 5

Resource title: **Preserving language and culture**

Assessor guidance: Use of this assessment resource without modification may mean that students' work is not authentic. The assessor will need to set a different context or topic and develop fresh and relevant texts that reflect the interests and circumstances of their students. This assessment activity provides models of possible approaches.

Model assessment

Assessor instructions for students

Introduction



This assessment activity requires you to read at least three short written and / or visual Vagahau Niue texts that you have not previously studied, and make meaning of the information, ideas and/or opinions in the texts.

You will present written responses to each text in either English, te reo Māori and / or Vagahau Niue

You will be assessed on the perceptiveness of your responses to the texts.

This activity will take place in class time.

Task

Your teacher will provide a variety of extended texts in Vagahau Niue on both **concrete and abstract matters**.

Your written responses to each text will be guided by a set of questions that will focus your thinking and help you to structure your ideas and make meaning of the information and **varied perspectives** from the texts.

Your teacher will allocate time for you to complete this task.

FIRST TEXT: Catching flying fish

Read the text in Vagahau Niue about catching flying fish, and then read all parts of the question before you start writing your responses. Remember to support your answers with evidence from the text. Answer in your choice of English, te reo Māori, and/or Vagahau Niue.

Glossary

ama – to hunt, to catch

hahave – a flying fish

toume – part of a coconut used for lighting a fire. It is used for its ability to hold a flame. It can burn longer than other materials.

kupega – a fishing net

posi – a fishing boat

molī kasa – a battery operated light source, a torch

takafaga – to hunt, to search, to fish, to collect on the reef

tunupaku – grill over an open fire or charcoal

Ko e ama hahave he vahā fakamua fenoga atu ki moana he vaka heke tolu. Fakaaoga e lautolu e tau hulu kaho po ke toume mo molī ke maama e fenoga ha lautolu. Ko e fakaaoga e lautolu e kupega ke puto aki e tau hahave. Ko e ha lautolu a tau tūtūaga, ko e tagata fakamua ko e tagata malolō mo e mafiti e tau puhala aalo. Ko e tagata ke uaaki ko e tagata mo e kupega, ko e tagata lautatai ka totō e kupega ke puto aki e tau hahave. Ko e tagata fakahiku ko e tagata mataala ke totō e hulu mo e kumi e tau hahave.

Fenoga atu a koe ke ama hahave ka maha e tahi mo e nā kai fai mahina e pō. Mitaki ke fenoga atu he tau matahola taha he pogipogi a to hoko atu ke he pogipogi, po ke matahola 12 he tulotopō. Oatu e tau hahave hā ko e puho he molī.

Ko e tau hikihi kiaga he puhala ama hahave he vahānai, kua nā kai fenoga atu he tau vaka heke tolu ka e kua fenoga atu tuai he tau posi enesini mo e fakaaoga e tau molī kasa, tau molī puho mai he tau puha hila mo e tau kasa tui he ulu. Kua mukamuka tuai e gahua ama hahave he vahānai.

Tatai nī he taha e tagata ka fenoga atu ki tahi he pō ke ama e hahave hā kua mukamuka tuai he fakaaoga he tau koloa foou nai. Ka e uta nī ke he malolō he tagata ka e mitaki agaia nī ka fenoga tokoua, taha e tagata ka fakaholo e posi taha e tagata ka tui e pulou molī mo e totō e kupega.

Kua pihia e tau hiki kiaga ke he ama hahave ke fakamukamuka mo puipui aki e tau momoui takafaga ke he tahi. Nā kai noa mo e fakalilifu mo e fakāue ke he Atua hā ko e tau levekiaga he oatu ke takafaga ke he tahi, kua moua e tau hahave mo tunupaku po ke ota.

QUESTION ONE

- a) Fakamatafeiga e tau kehekeheaga he ama hahave he vahā fakamua mo e vaha nei. Fifili e tau fakamooliaga mai he tala ke lagomataiaki haau a tali.

Describe the differences between the traditional and the modern way of hahave fishing. Select evidence from the text to support your answer.

- b) Fakamatafeiga ko e hiki fefe he tau tekenolo e tau puhala ama hahave. Fifili e tau fakamooliaga mai he tala ke lagomataiaki haau a tali.

Describe how technology has changed hahave fishing practices. Select examples from the text to support your answer.

SECOND TEXT: Traditional planting

Read the text in Vagahau Niue about Tō Ufi (planting yam). Read all parts of the question before you start writing your responses. Remember to support your answers with evidence from the text. Answer in your choice of English, te reo Māori, and/or Vagahau Niue.

Glossary

Fakaulu ufi – blessing of the ufi, to pray for ufi to thrive and provide in abundance.

Maala – a patch of land cleared for planting food crops, a vegetable garden in the bush, plantation,

Matila – sharp or pointy

Tumutumu ufi – an outcrop of turf displaced by a growing ufi.

Keli ufi – digging ufi, the act of unearthing a ufi.

Ko e tō ufi ko e taha gahua uka mo e kavakava. Ko e taha kai mahuiga hanai ke he agamotu ha tautolu. Ko e fua he fonua nā kai kai tumau hā ko e tau vahā. Taha fakaholoaga mahuiga ke he agamotu, ko e Fakaulu Ufi.

Ko e matahiku he tau mateafu, atu mahina ha lulai ki a Sepetema ne lata ai ke tō e lā akau nei. Talahau he haaku a matua taane ko e tō e ufi he tau atu mahina ia ke tino taha, ke foha hake ki luga mo e motua ka hoko e vaha ke fakaulu ai mo e nā kai uka he keli. Helehele e tau vala ufi ke tō po ke tō he tau teulu ufi.

Ko e vahā fakamua mena fakaaoga he tau mamatua e koho akau mo hoka aki e luo ke tō e ufi. Ko e vahā nei kua fakaaoga tuai he tau mamatua e koho lapatoa mo to aki e ufi. Mamafa ka e maeke vave e luo mo e nā kai talai tumau ke matila. Nā kai hoka fakahokulo e luo.

Kitia nī he tagata haana a vala he maala ke tō aki e ufi. Hoka e luo, nā kai fakahokulo ti tō hifo e ufi ki loto. Fakamailoga aki e taha patuō e mena ne tō ai. Ka tanutanu e ufi, fā mahani e tau mamatua ke talahau taha talahauaga mitaki, tofatofa ke he ufi ke fua mitaki.

Keli Ufi

Fakatai ke valu e mahina po ke molea to motua e lākau kai nei. Ka hoko ke he atu vahā mateafu, kua iloa kua motua mo e kua lata tuai e ufi ke keli. “ka hoko ke he atu mahina ha Apelila ki a lulai, ko e vaha mateafu, to mokulu ai e tau lau he lākau kai nei mo e iloa ai kua motua e ufi mo e kua tapukepuke hake foki mo e kua lata tuai ke keli.

Uka mo e kavakava e keli ufi. Pepelu hifo e tagata mo e keli e tapukepuke ufi. Ko e tau fagu ufi he falu magaaho. Hā i ai nī e falu ufi ne fua ikiiki ka ko e falu ko e tau patu lalahi. Maeke e keli ufi ke katoa e aho he mapelu e tua mo e keli ai nā. Ko e matagahua uka mo e lololele. Ka e fakaaue ki mua he Atua ke he moui he ufi ko e taha kai he tau tupuna ke hoko mai ke he vahā nei.

QUESTION TWO

a) Ko e ha ne uka e puhala to ufi? Fakamatafeiga mai e matagahua to mo e keli ufi.

What makes ufi planting an arduous process? Describe the process of ufi growing from planting to the blessing.

b) Ko e ha ne mahuiga ai e matagahua to mo e fakaulu ufi? Fifili e tau fakamooliaga mai he tala ke lagomataiaki haau a tali.

Why is the tradition of 'planting and fakaulu ufi' important? Explain and select relevant supporting details from the text.

Model assessor text – for assessor use only

English text

English versions of the texts are supplied to support those teachers who are not native speakers of Vagahau Niue.

First Text – Catching flying fish

Catching hahave in the past involves going out in a three-seater canoe. Bamboo and toume fire torches are used for light and a fishing net to catch the hahave. These three people should be a fast and strong paddler, a skilled/ swift person with the net to catch the hahave and then finally someone who holds the torch, is alert and has a good eye to spot the hahave.

Suitable times to catch hahave is when the tide is out and a moonless night. Either between midnight to 1am. The light from the torch draws the hahave towards the canoe. Times have changed and fishermen go out in boats powered by engines and using flashlights, car batteries and head torches. Catching hahave has become easier nowadays.

You don't need three people now because of the changes/ equipment but that's optional. For safety reasons two people are still recommended. One to steer the boat and the other to direct the light and hold the net.

These changes are to simplify, for convenience, and for safety measures for fishermen. However, these changes do not rule out respect and prayers/giving thanks to God for his blessing and guiding fishermen safely to and from the sea. More so catching hahave for open fire cooking or raw fish dish for dinner.

Second Text – Traditional planting

Planting yam is hard work. It is an important seasonal foodcrop to alternate as a staple during a dry season. An important ceremony for the yam is FakauluUfi, which is the Blessing of the Yam.

My father told me that planting ufi should be towards the end of the dry season in the months of July and September. This is to ensure they grow big and to the top of the ground and, ready to harvest for the blessing.

In the past, our ancestors used wooden poles/sticks specially cut to dig the holes for ufi planting. The ufi are cut into pieces and/or the top part of the ufi is cut off for planting. Nowadays, steel poles are used. My grandfather said to always bless and pray when you plant your ufi so that it grows abundantly.

Harvesting the yam

When eight months has gone by and its autumn, the ufi is ready for harvesting. The signs are when the leaves of the ufi plant turn yellow brown, wither and fall to the ground. A mound will also appear where you've planted the ufi. This is the hard part as well. You physically dig up the ufi with your bare hands so that you don't break the ufi. Its good when its one bulb/crop but when there are many ufi per plant you have to dig them all up. It's a tiresome and backbreaking task.

The ceremony of blessing the yam is our traditional way of showing appreciation to our ancestors for the skills bestowed upon us. It is to give thanks for the harvest and the many ways we can enjoy this traditional crop from our tupuna to us.

Assessment Schedule

Vagahau Niue: Demonstrate understanding of a variety of extended written and / or visual Vagahau Niue texts (29704)

Assessment Criteria

Achievement	Achievement with Merit	Achievement with Excellence
<i>Demonstrating understanding</i> involves making meaning of the information and varied perspectives from the texts.	<i>Demonstrating clear understanding</i> involves selecting the key information and varied perspectives from the texts and clearly communicating their meaning.	<i>Demonstrating thorough understanding</i> involves expanding on the key information, ideas, and varied perspectives from the texts with supporting detail, and showing understanding of the implied meanings or conclusions within the texts.

Evidence

Not Achieved	Achievement	Achievement with Merit	Achievement with Excellence
<p>Demonstrates limited or no understanding of the texts.</p> <p>Some information is correct. The candidate has not shown understanding of the general meaning (gist) of the texts. The response is logically inconsistent, indicating misunderstanding.</p>	<p><i>Demonstrates understanding and makes meaning of the information and varied perspectives from the texts.</i></p> <p>Information is largely correct. The candidate has shown understanding of the general meaning of the texts. The response is consistent.</p>	<p><i>Demonstrates clear understanding by selecting key information and varied perspectives from the texts and clearly communicating most of the meaning.</i></p> <p>Information correctly includes relevant detail from the texts.</p>	<p><i>Demonstrates thorough understanding of the implied meanings or conclusions within the texts.</i></p> <p>Key information and varied perspectives with supporting detail, are selected and expanded on. The response shows understanding of nuance and meanings not obviously stated in the texts, and fully justifies conclusions.</p>

NO/No response; no relevant evidence

Sample Evidence

What follows is not a complete list of all acceptable responses, nor is it an indication of the exact wording required. Assessment judgments are based on the level of understanding shown, rather than knowledge of individual lexical items. Quoting or direct translation alone are not sufficient evidence that the candidate understands the meaning of the text clearly or thoroughly. The overall grade for a question must be judged after considering how much of the text as a whole has been understood, and to what depth. Refer to the Evidence statements above.

Question ONE	Achievement	Achievement with Merit	Achievement with Excellence
<p>a) <i>Possible evidence of understanding about the differences between the traditional practices and the modern way of hahave fishing.</i></p>	<ul style="list-style-type: none"> Niuean people would use their canoes to go hahave fishing. Today people use motor powered boats to go hahave fishing. Today, they use torch for light instead of a toume. The old method needs three people in the canoe when they go hahave fishing. Today, a boat can have two people to go fishing. They don't need to have three people 	<ul style="list-style-type: none"> Traditionally Niuean people would row their canoes out to sea at night when they go hahave fishing. Today people are going hahave fishing in their motor-powered boats. Compared to the traditional methods of using a toume for light, fishermen today on motorboats have use the battery powered torches or headlights. Another difference is the number of people needed when going out to sea. In the traditional canoe, three people are needed. They all have roles to carry out - one person is needed as a torch bearer, one to paddle and one to catch the fish. On a motorboat, a fisherman only needs one other person to accompany him at sea. 	<ul style="list-style-type: none"> Traditionally Niuean people would row their canoes out to sea at night to fish hahave in a canoe. Today people are going to sea in their motor-powered boats with torches. Compared to the traditional methods of using a toume for light, fishermen today on motorboats have the convenience of battery powered torches or headlights. Another significant difference is the number of people needed when going out to sea. In the traditional canoes, three people are needed for safety as all three have roles to carry out - one person is needed as a torch bearer, one to paddle and one to catch the fish. On a motorboat, a fisherman only needs one other person to accompany him at sea for safety reasons.

			<ul style="list-style-type: none"> • A traditional method that remains the same is the respect for the ocean and fishing protocols whether a fisherman is in a canoe or on a motorboat.
<p>b) <i>Possible evidence showing understanding of how technology has changed hahave fishing practices.</i></p>	<ul style="list-style-type: none"> • Changes simplify things for convenience. The changes include, the number of people needed for safety measures while at the sea and are due to the use of modern technologies such as using a motor-powered engine boat, dinghys and flashlights. 	<ul style="list-style-type: none"> • Changes goes with changing times. For convenience and especially for safety measures while at the sea, fishing on the motorboat does not require three people. It is safe to have just two people on the boat. Another shift is the use of modern technologies. These include the move away from paddling a canoe to the use of a motor-powered engine boats / dinghys. Another shift due technology is the use of flashlights or headtorches instead of using a toume for light while they are out at night. 	<ul style="list-style-type: none"> • Changes goes with changing times, to simplify things for convenience and especially for safety measures while at the sea. The fishing practices changes show a shift with the use of modern technologies. These include the move away from paddling a canoe to the use of a motor-powered engine boats / dinghys. Another shift brought about by the changes with technology is the use of flashlights or headtorches instead of toume. With the convenience that comes with technology sees a reduction in the number of people required for the fishing trip. With the traditional method, three people were required to be on the canoe as all three people have roles to perform to ensure safety is quaranteed. The use of motorboats, hahave fishing can be executed with just two people on board.

Possible evidence is not limited to these examples. Answers are judged holistically, not solely on the basis of evidence included in the schedule.

Assessment judgements are based on the level of understanding shown rather than knowledge of individual lexical items.

Question TWO	Achievement	Achievement with Merit	Achievement with Excellence
a) <i>Possible evidence showing understanding of the arduous process of planting ufi.</i>	<ul style="list-style-type: none"> It is very tiring as you have to harvest it with your hands. 	<ul style="list-style-type: none"> It is done during the dry season (July to September), therefore the soil might be hard to dig. Harvesting is backbreaking work as you have to do it with your hands and there will be many to harvest. 	<ul style="list-style-type: none"> It is an essential food crop so the physical work of planting and harvesting it has to be done regardless of the weather, desire for hard work etc. Harvesting the 'Ufi' has to be done with the hands in order to not break it.
b) <i>Possible evidence showing understanding of their reasons to why planting and blessing the ufi is important.</i>	<ul style="list-style-type: none"> It provides food and a way of giving thanks for food. 	<ul style="list-style-type: none"> 	<ul style="list-style-type: none"> Planting and blessing of the Ufi is a traditional ceremony passed down by ancestors and a way of connecting with ancestors as well as showing thanks for the food source The ancestors developed reliable ways of harvesting food and respect for this is shown in the traditions throughout the planting to harvesting process
	<i>The examples above relate to only part of what is required and are just indicative.</i>	<i>The examples above relate to only part of what is required and are just indicative.</i>	<i>The examples above relate to only part of what is required and are just indicative.</i>

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Assessment judgements are based on the level of understanding shown rather than knowledge of individual lexical items.