**SENSUR–ALLV111–18 oppg. – V2021 – Revised(2) – FINAL**

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|  |  | **LS** | **ATE** | **SAMLA** | **KOMM.** |
| 124 | Gjør greie for formelle trekk ved *Odysséen* som kan kaste lys over verkets opphav i en muntlig tradisjon. Trekk gjerne inn andre epos fra pensum for sammenligning. | C | B | B | I thought it did not differ so much in content from 125, but maybe it had too much information that was irrelevant?  LS: I share your assessment. I alter to B. Also: Originally I had graded this one to B/C, so we are definitely in the same camp. – Some excess info, yes. Still main points are present, and good discussion. |
| 125 | Gjør greie for formelle trekk ved *Odysséen* som kan kaste lys over verkets opphav i en muntlig tradisjon. Trekk gjerne inn andre epos fra pensum for sammenligning. | A | A | A |  |
| 127 | Drøft og sammenlign menneskesyn og fremstillingsform i “Jobs bok” og den greske tragedien. | E / D | E | E | It said very little about fremstillingsform and had a very weak argument  LS: Share your assessments. No bearing argument; scarce in establishing distinctions and definitions; writes in multiple directions; a bit superficial; partly unclear. |
| 128 | Er *Den guddommelege komedie* et epos? Drøft spørsmålet idet du analyserer verket i et sjangerhistorisk lys. | F | F | F |  |
| 129 | Gjør rede for formelle trekk ved *Odysséen* som kan kaste lys over verkets opphav i en muntlig tradisjon. Trekk gjerne inn andre epos fra pensum for sammenligning. | C | C | C |  |
| 130 | Drøft og sammenlign menneskesyn og fremstillingsform i “Jobs bok” og den greske tragedien. | A / (B) | A | A | It is a bit too long and at times includes material that is not directly relevant to the question but overall it is quite good. The answer deviates from the question but this could also be interpreted as a form of reinterpretation?  LS: Share your assessment. While perhaps some excess materials, this is very knowledgeable, informed, and independent/original. |
| 131 | Drøft og sammenlign menneskesyn og fremstillingsform i “Jobs bok” og den greske tragedien. | B / C | C | B | A bit superficial reading of both texts, yet answers the question  LS: Here I land on B. While yes, perhaps slightly superficial, this is still a reflected argument/discussion that answers the question, it is informed, and it demonstrates ability to make distinctions. B ok with you?  Yes! I agree with a B  LS(2): Fine; then B it is. |
| 132 | Drøft og sammenlign menneskesyn og fremstillingsform i “Jobs bok” og den greske tragedien. | B | B | B |  |
| 133 | Drøft og sammenlign menneskesyn og fremstillingsform i “Jobs bok” og den greske tragedien. | C / B | C | C | Since discussion of Oedipus is not quite developed  LS: Agree. I land on C. It is short, yet clear and concice. However, while fremstillingform is covered in both works, menneskesyn is underdeveloped in *Oedipus*. |
| 134 | Gjør rede for formelle trekk ved *Odysséen* som kan kaste lys over verkets opphav i en muntlig tradisjon. Trekk gjerne inn andre epos fra pensum for sammenligning. | B / A | B/C | A | I thought there was some confusion as to what the oral includes, but I will take another look  LS: I land on B. It is informed, knowledgeable, nuanced, quite detailed, a good argument; some unclear discourse re: *Gilgamesh*.  Yes, here I think I misunderstood something in p. 3. It is definitely a strong B or even an A.  LS(2): Then we go for A. |
| 135 | Gjer greie for formelle trekk ved *Odysséen* som kan kaste lys over verkets opphav i ein munnleg tradisjon. Trekk gjerne inn andre epos frå pensum og samanlikn. | C | C | C |  |
| 137 | Gjør rede for formelle trekk ved *Odysséen* som kan kaste lys over verkets opphav i en muntlig tradisjon. Trekk gjerne inn andre epos fra pensum for sammenligning. | C / D | C | C | Ok discussion, even if some irrelevant and superficial points about objectivity  LS: I share your assessment. Discussion ok. Objectivity unclear. Handling of Homeric formal elements could be more succinct and systematised. I land on C. |
| 139 | Er *Den guddommelege komedie* et epos? Drøft spørsmålet idet du analyserer verket i et sjangerhistorisk lys. | D | C | C | But D ok too  LS: I alter to C. – Discussion takes a while to get started. Many good main points covered, yet some more concrete textual examples are wanted. Last paragraph clears up a lot. |
| 140 | Gjør rede for formelle trekk ved *Odysséen* som kan kaste lys over verkets opphav i en muntlig tradisjon. Trekk gjerne inn andre epos fra pensum for sammenligning. | E / F | E | E |  |
| 144 | Drøft og samanlikn menneskesyn og framstillingsform i “Jobs bok” og den greske tragedien. | C / (D) | C | C | LS: A weak C, still a C. Candidate seems not to be fully aware what s/he is looking for. Bearing argumentative distinction is free will vs. determinism: ok.  I am also happy with a D.  LS(2): I feel we are middle of the road strict throughout; let's not be too strict here, and therefore keep the C. |
| 147 | Drøft og sammenlign menneskesyn og fremstillingsform i “Jobs bok” og den greske tragedien. | C / (B) | D/E? | C | Here I thought the student had misunderstood the question. There is no bibliography  LS: I land on C. While more argumentative materials and better discourse are wanted, yet this is an informed independent/self-reliant exam paper; good at establishing comparative categories and distinctions (direct vs. indirect; before vs. after: temporality) that carry the argument throughout. C ok with you?  Yes, I think my initial assessment was way too harsh. It reinterpreted the question and it was concise and independent.  LS(2): Fine; so C it is. |
| 148 | Drøft og sammenlign menneskesyn og fremstillingsform i “Jobs bok” og den greske tragedien. | D / E | D | E | Seems to have misunderstood the question  LS: I share your D assessment. Paper mainly on “Book of Job”. While *mentioning* Gr. trag. and *Oedipus Rex*, still candidate keeps avoiding concrete argumentative elements from Gr. trag.  I changed my mind on this one. I think it is more of an E.  LS(2): Ok; let's say E. |
| 149 | Gjør rede for formelle trekk ved *Odysséen* som kan kaste lys over verkets opphav i en muntlig tradisjon. Trekk gjerne inn andre epos fra pensum for sammenligning. | A | A | A |  |