

# Dictionar Romana Germana Online

**Emilia Savin, Ioan Lăzărescu, Katharina Tântu**

**MIT, PERSONAJ, SPAȚIU ÎN BASMUL CULT GERMAN ȘI ROMÂN** PAUL CRISTIAN CALMÂC, 2021-01-01

Cercetarea de față reprezintă un demers pe cât de dificil pe atât de curajos de a aduce noi informații într-o zonă cu încă destul de numeroase teritorii puțin cunoscute în cercetarea literară de la noi, dar care se dorește a fi, totodată, chiar mai mult decât atât, autorul urmărind, cum afirmă el însuși, „transformarea mitului în basm, definirea condiției umane în sfera superioară a eroului și încadrarea acțiunii într-un univers amplu și complex, cu o spațialitate divizată pe mai multe paliere ale cunoașterii.” În capitolele bine structurate din acest volum sunt disecate cu aplomb problematici complexe, deloc ușor de urmărit. În ciuda dificultăților de documentare și a caracterului pe alocuri încă viu, controversat și eluziv al conceptelor și metodei domeniului, autorul nu se refugiază într-un tentant conformism, ci încearcă, cu prospețime și curaj, clarificări și definiri axiologice care pot din plin deveni puncte de plecare pentru cercetări ulterioare. George Guțu

**Limba română**, 2007

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**Deutsche Nationalbibliographie und Bibliographie der im Ausland erschienenen deutschsprachigen Veröffentlichungen**, 1996

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migrează și nu se supun conjuncturilor. În realitatea desfășurată prin Creație, prin marea Creație, fie că divinitatea s-a retras din ea, fie că a rămas doar neimplicată în desfășurarea ei, engrame ale sacralității se mențin nealterate, prezente pretutindeni în concretul înconjurător. Între a le simți și a fi întru ele, pe de o parte, și a le refuza ori ignora, pe de alta, distanța se măsoară între trăirea sau netrăirea începutului, a permanenței acestui început ca sinteză a Unului cu totalitatea. De aici, „adevărul” că existența poate fi o inițiere continuă, cu tot ce presupune aceasta, finalizată în înțelegerea faptului că marea continuitate nu cunoaște fractura viață/ moarte și că formula arhetipală a erosului, ca împlinire a armoniei ființialului prin iubire, transgresează formele conjuncturalului, ca și pe cele ale finitudinii. Finalul romanului Noaptea de Sânziene nu rezolvă, ci se propune ultimei dihotomii: Ființa este produsul Sacrului ori Sacrul este produsul Ființei? Mircea Braga

**Dictionar român-german, german-român** Emilia Savin,1986

National Agricultural Library Catalog National Agricultural Library (U.S.),1982

**Forschungen zur Volks- und Landeskunde** ,2011

**Dictionar german-roman, roman-german** ,2001

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Dictionar român-german Carmen Colceriu,Magdalena Păunoiu,2008

**Dicționar român-german, german-român** Emilia Savin,Ioan Lăzărescu,Katharina Țânțu,1997

**D - L** Hariton Tiktin,1903

**Dicționar român-german** Elena Lucia Berciu,1998

**Dicționar Român-German** Mihai Isbășescu,1963

**Dicționar german-român și român-german** Barcianu,1886

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*Dicționar german-român, român-german* ,2001

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