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Das Werk Hans Blumenbergs steht wie ein Monolith in der philosophischen Landschaft. Während er immer mehr als einer der wichtigsten deutschsprachigen Philosophen des 20. Jahrhunderts entdeckt wird, erscheinen seine Bücher als ungemein faszinierend und schwer zu lesen, aber erst anregend und zumeist umständlich sowie überaus stilbewusst und oftmals sehr umfangreich. Jürgen Goldstein, der selbst bei Blumenberg studierte, zeichnet ein philosophisches Portrait dieses Autors, indem er dessen geistige Physiognomie hervortreten lässt: Meisterhaft und anschaulich folgt er als ausgewiesener Kenner den Gedankenlinien des reichhaltigen Werkes, von den frühesten akademischen Schriften über die klassischen Bücher bis zu den essayistischen Miniaturen der späten Jahre und den bereits aus dem Nachlass gehobenen Schriften. Dabei wird nicht nur beleuchtet, was Blumenberg dachte, sondern auch, wie er es tat. So eröffnet seine Denkbiografie nicht nur Eingeweihten des Werks neue Perspektiven, sondern dient auch als Handreichung für jene, die bei einem seiner Bücher ins Stocken geraten sind. Auf diese Weise wird dem Gelehrten, der zeit seines Lebens den Zugriff auf seine Person scheute, Genüge getan: denn Blumenberg wollte nicht durchschaut, er wollte gelesen werden.

This is the first English translation of Hans Blumenberg's *The Laughter*

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of the Thracian Woman, complete with annotations and a critical afterword. Blumenberg describes the reception history and figurative function of the following anecdote found in Plato's Theaetetus dialogue: while focused on observing the stars, the early astronomer and proto-philosopher Thales of Miletus fails to see a well directly in his path and tumbles down. A Thracian servant girl laughs, amused that he sought to understand what was above him when he did not even know what was right in front of him. Variants of this story recur in texts by Diogenes Laertius, Church Fathers Tertullian and Eusebius, medieval and Renaissance-era preachers, Enlightenment figures Voltaire, Montaigne, Bacon, and Kant, and later by Feuerbach, Nietzsche, Heidegger, and Blumenberg's own colleagues. Some of these philosophers sympathize with Thales' ambitions while others chastise his negligence. Whatever position they take on the story, Blumenberg shows that it stands in for the unknowable history leading up to the attitude known as "theory." By retelling the anecdote, philosophers reveal their distinctive values regarding absorption in curiosity, philosophy's past, and the demand that theorists abide by sanctioned methods and procedures. In this work and others, Blumenberg demonstrates that philosophers' most beloved images and anecdotes have become indispensable to philosophy as metaphors, that is, as representations whose meanings remain indefinite and invite frequent reinterpretation.

Sjoerd Griffioen investigates the polemics between L. Ö with, Blumenberg and Schmitt in the German secularization debate (1950 's-1980 's). 'Secularization' is revealed as a contested concept in ideological struggles over modernity and religion, both in this debate and contemporary postsecularism.

The Oxford Handbook of Carl Schmitt collects thirty original chapters on the diverse oeuvre of one of the most controversial thinkers of the twentieth century. Carl Schmitt (1888-1985) was a German theorist whose anti-liberalism continues to inspire scholars and practitioners

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on both the Left and the Right. Despite Schmitt's rabid anti-semitism and partisan legal practice in Nazi Germany, the appeal of his trenchant critiques of, among other things, aestheticism, representative democracy, and international law as well as of his theoretical justifications of dictatorship and rule by exception is undiminished. Uniquely located at the intersection of law, the social sciences, and the humanities, this volume brings together sophisticated yet accessible interpretations of Schmitt's sprawling thought and complicated biography. The contributors hail from diverse disciplines, including art, law, literature, philosophy, political science, and history. In addition to opening up exciting new avenues of research, *The Oxford Handbook of Carl Schmitt* provides the intellectual foundations for an improved understanding of the political, legal, and cultural thought of this most infamous of German theorists. A substantial introduction places the trinity of Schmitt's thought in a broad context.

Situates Schmitt's legal scholarship in the context of debates regarding whether his thought was more theological or technocratic.

*History, Metaphors, and Fables* collects the central writings by Hans Blumenberg and covers topics such as on the philosophy of language, metaphor theory, non-conceptuality, aesthetics, politics, and literary studies. This landmark volume demonstrates Blumenberg's intellectual breadth and gives an overview of his thematic and stylistic range over four decades. Blumenberg's early philosophy of technology becomes tangible, as does his critique of linguistic perfectibility and conceptual thought, his theory of history as successive concepts of reality", his anthropology, or his studies of literature. *History, Metaphors, Fables* allows readers to discover a master thinker whose role in the German intellectual post-war scene can hardly be overestimated.

Societies perceive "Reform" or "Reforms" as substantial changes and significant breaks which must be well-justified. The Enlightenment brought forth the idea that the future was uncertain and could be

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shaped by human beings. This gave the concept of reform a new character and new fields of application. Those who sought support for their plans and actions needed to reflect, develop new arguments, and offer new reasons to address an anonymous public. This book aims to compile these changes under the heuristic term of "languages of reform." It analyzes the structures of communication regarding reforms in the 18th century through a wide variety of topics.

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