

Between Reimarus and Kant: Blumenbach's Concept of *Trieb*

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The notion of *Trieb*, constitutive for Blumenbach's greatest conceptual intervention, the *Bildungstrieb*, intentionally separated it from the other *Bildungskräfte* that had been identified in the physical (and even the organic) world. This discrimination proved decisive for Kant (and, later still, to Goethe and Schelling). Thus we must endeavor to reconstruct the source and the significance of Blumenbach's conceptual departure. My argument will be that in his turn to *Trieb*, Blumenbach drew upon the pioneering work of Hermann Reimarus. Thus, my argument will have three components: first, the conceptualization of *Trieb* in Reimarus; second, the introduction of that term into Blumenbach's own theorizing, in the notion *Bildungstrieb*; and, finally, how that figured in the reception of Blumenbach by Kant.