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_A four-page draft labeled “Zum Buch de Matrice” begins with an abbreviated Latin salute and in a tone that suggests another formal address to Watt. The opening praises Hippocrates over Avicenna and avers that the ancient authorities did not discover everything there is to know (S 9:245-48). A numbered outline details points to be made “[d]e Matrice.” P. compares “matrix” to a tree rooted in a body from which it draws both nourishment and diseases (“Ein gut erden gibt gute beum, ein guter baum gute frucht”—247). Male and female differ in accordance with the operations of the “archeus” which also generates different diseases. “Theory” must reflect these differences (247-48). P. refers to various points of women’s health; but reproduction is clearly destined to be the focus in considering the matrix. There is a need for “zwo theorik, naturalis et abortus [miscarriage or dead foetus—OLD]” (247). Sudhoff (177) presents the title thus: “Paramiri liber quartus de matrice.”

_B. Matrix_, a term found throughout P.’s writings and employed in the plural to designate the elements, is so to speak the mother within the mother. P.’s microcosmic reasoning is evident in H 1:202. Relevant to the present work is its use in _Das Buch von der Gebärung der empfindlichen Dinge in der Vernunft_ (S 1:243ff.; cf. _Liber de Generatione Hominis_—S 1:287ff.), where, in a a manner more revealing of P.’s agenda than of his conclusion, he discusses _sperma, same, mutter_, the attractive power of the matrix, and its relevance to the divine source of the soul. The last is a theme that is deferred for further treatment to the anticipated works “in paramiris” (S 1:271). The post-Basel writings on “Franzosen” and its treatment also contain passages (S 6, 7) on the _matrix_ and on sexual desire, reflections resumed in this and the following work._
Despite all that I have said about the concerns of human beings, everything has still not been told. For when we proceed [further] into the foundation of medicine, yet another theoretical philosophy and astronomy are found in the human being beyond all else that has so far been presented. This [other philosophy and astronomy] concerns only the matrix, and [it] has to do solely with women. The reason for this book is none other than to describe that particular matrix and its ailments as a human being whose ailments have to be accounted for. Now you should be aware that I am speaking of invisible things. For who could possibly have seen those things of the anatomia matricis that I am going to demonstrate by means of the following presentation. Although it is the case that in this subject nothing is visible, nevertheless it [all] is to be assessed according to the mode of the visible. In [the element of] air, we see nothing, even though we sense it; and thus it is, too, with the mother: thus it is that in [the element of] air, we can observe things that we sense but do not see. For the faculty of

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1 This work is distinct among the other “Paramiran Books” and a rarity for P. in that it has no internal divisions. It is an essay on a single idea and its consequences: on the “mother” as a unique microcosm of the Creation, a thought which P. believes negates the opposing medicine and confirms his own.

2 In classical Latin, matrix is a female animal kept for breeding or a parent tree (OLD). In medieval Latin, it is a stock, origin, spring, or, more auspiciously, the Mother Church (MLLM). Ruland defines the plural as the elements in their fecundity: “Matrices rerum omnium, id est, elementa, die Mutter aller Ding, darauf alle Ding kommen vnd wachsen.” Given this association with the elements, the matrix accords with P.’s microcosmic-macrocosmic reasoning and implicates “material” as the female source of all things. Astrum, limbus, and “sam” (seed) tend to be gendered as male.

3 In their mode of argumentation from visible to invisible (or here vice versa), the thematically disparate “paramiran works” follow closely, with P.’s introductory remarks here anticipating the “Invisible Diseases or Works.”

4 In observing that we do not see “the mother,” P. implicitly glosses his term matrix, indicating that it is a maternal reproductive faculty that cannot be seen as such but is as intimately familiar as the air we breathe.