

Nanopublication – Bessarion's library matches persistence cleanly; the Jesuit reaction against his readers strains 'equal legitimacy'

by Arnaud Quercy

The lens splits cleanly in two: it grips with only a register mismatch on persistence-through-documentation (P10 – commemoration standing in for generative suspension), and grips with a harder, genuinely contestable edge on multiplication-of-creation (P17), where the source's divergent readers confirm the multiplication but its doctrinal adjudication tests whether 'equal legitimacy' can survive a reception history with real institutional stakes.

WHAT THE SOURCE SAYS ^[1]

The entry recounts the life and work of Cardinal Basil Bessarion (d. 1472), a Byzantine-born churchman who defended Plato's reputation against the Aristotelian polemicist George of Trebizond, wrote the *In calumniatorem Platonis* over roughly a decade with the help of his circle, translated Aristotle's *Metaphysics* and other Greek texts into Latin, and – fearing the loss of Greek manuscripts after the fall of Constantinople – assembled a personal library that he donated to Venice, forming the founding core of the Biblioteca Marciana. The entry traces the text's later reception: readers as different as Ficino, Copernicus, Champier, Pomponazzi, and eventually Jesuit critics drew sharply divergent, sometimes opposed, uses from the same work.

WHERE THE LENS GRIPS

P10 (Persistence): Bessarion's own stated rationale for the library – 'without books, the tomb would cover the names of men, just as it covers their bodies' – and his donation founding the Marciana map directly onto P10's claim that the wave outlives the emitter if the material survives, work as creation in suspension awaiting the next reader. P17 (Multiplication of Creation): a single emission, the *In calumniatorem Platonis*, produced genuinely distinct receptions across three centuries – Ficino's Christianized Neoplatonism, Copernicus's philological mining of the Pythagorean letter, Champier's silent appropriation, and Pomponazzi/Vimercato's use of Bessarion's own third book to argue for the soul's mortality,

a use running counter to Bessarion's conciliatory intent. This is precisely the shape P17 names: N receptions, N creations, none reducible to authorial intent.

WHERE IT BREAKS

Two edges, not a collapse. On P10: Bessarion's stated motive is commemorative – preventing names from being 'covered by the tomb' – which reads as memorial/reputational, not quite the generative 'creation in suspension' the proposition names; the practice matches, the stated reason is adjacent but not identical. On P17: the claim of 'equality of legitimacy' among receptions does not sit comfortably here. The Jesuit-led anti-Platonic reaction that made Bessarion 'an obvious target,' and the recurring anxiety about heresy-by-association with Pletho, show a reception environment where readings were explicitly ranked and sanctioned by ecclesiastical authority – not held as equally legitimate creative acts. P17 slips IF one reads 'legitimacy' as including institutional standing and consequence; it holds if one reads 'legitimacy' as confined to the receiver's own creative entitlement, prior to and independent of its social fate – the source does not adjudicate which reading P17 intends.

PROPOSITIONAL GRID ^[2]

Read this grid. “Not evaluated” does **not** mean the source has nothing to say about that proposition. It means **the reading did not instruct it**. That is not a result, and it counts in no denominator. A silence, by contrast, is a finding: the reading touched the proposition without concluding, or noted its absence itself.

Evaluated

proposition		audit status	relational verdict
P10	Persistence	not audited	evidence-for
P17	Multiplication of Creation	not audited	pressure-against

Not evaluated (35) – P1, P2, P3, P3a, P4, P5, P6, P7, P8, P9, P11, P12, P13, P14, P14a, P14b, P15, P16, P16a, P18, P18a, P19, P19a, P20, P21, P22, P23, P24, P25, P26, P27, P28, P29, P30, P31

Overall verdict: Bounded – taxonomy of the August 2026 pass, predating the move to relational verdicts. Kept as metadata: the gap between the two forms is data, not residue. This reading's judgement is in the grid above.

Reading of 2026-09-19 · model claude-sonnet-5
· source 46,514 chars · 1 attempt(s)

REFERENCES

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- [1] Basil [Cardinal] Bessarion (Revised Entry). Stanford Encyclopedia of Philosophy, 2026-09-19. <https://plato.stanford.edu/entries/bessarion/>
- [2] Quercy, A. (2026). The 31 Propositions of Ideamorphism. <https://ideamorphism.org/en/publications/2026/03/the-31-propositions-of-ideamorphism.html>

EPISTEMIC PROFILE

Claim type	boundary reading
Voice	third person analysis
Epistemic status	bounded grip
Methodology	Boundary-finding lens applied to one source, model claude-sonnet-5, 1 attempt(s), traceability check passed.

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Author Arnaud Quercy

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