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Co-constructing Empire in Early Chosŏn Korea: Knowledge
Production and the Culture of Diplomacy, 1392–1592
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Whereas prevailing narratives of Chosŏn-Ming relations explains Korean diplomatic practices as compliance with a Sinocentric world view or an ideology of “Serving the Greater” (Kr: *sadae juŭi* 事大主義) that upheld a stable “tributary system,” I contend that what appears as stable ideology is in fact a product of the strategic use of language, ritual and other forms of representation in the context of diplomatic practice.

徐巨正(1402-1488) 筆苑雜記卷之二

今讀侍講遼海全編。只是平平之詩文耳。未見有洞盪發越奇偉橫絕之辭。如侍講雪霽登樓賦雖佳。而申文忠公叔舟次韻賦。文從字順。翩翩有楚聲。亦可以伯仲侍講矣。何可易之哉。盧吳二子之言。實非公論也。

成俔(1439-1504) 慵齋叢話卷之一

景泰初年。侍講倪謙給事中司馬詢到國。.....至謁聖之日。謙有詩云。... ..是時集賢儒士全盛。見詩哂之曰。真迂腐教官所作。可袒一肩而制之。及遊漢江。作詩云。.....又作雪霽登樓賦。揮毫洒墨。愈出愈奇。儒士見之。不覺屈膝。館伴鄭文成不能敵。世宗命申泛翁成謹甫。往與之遊。仍質漢韻。侍講愛二士。約爲兄弟。相與酬唱不輟。竣事還也。拔淚而別。