

Regular Exhibition "History of Japanese Literature Based on Books" Materials List, Part II

名称	名称ふりがな	解説
II Literature in Chuko (Heian Period)	ちゅうこのぶんがく	
		The history of literature calls the Heian period "chuko." This period corresponds to about 400 years from the time the capital was transferred to Heian-kyo to the establishment of the Kamakura shogunate, and is generally divided into the early, middle, late, and closing ("insei" or rule by a retired emperor) parts. During this period, literature was primarily created by emperors and other noble people. The following show the transition of literature divided into three periods in terms of the general governmental form: the early period when emperors had direct control; the middle and late periods that are characterized by the regency government; and the insei period.
Literature in the Early Heian Period	へいあんじだいしよきのぶんがく	Literature during the period of about 100 years from the time when the capital was transferred to Heian-kyo by Emperor Kanmu in 794 to the Kanpyo period around the reign of Emperor Uda (889–897). Chinese poems were valued as the official literature, and waka receded behind them, but people continued creating waka poems in their daily life. The advent of narratives and setsuwa tales as new categories deserves special mention.
Chinese Poetry	かんしぶん	In the early Heian period, many Chinese poems were created against the background of the thoughts of monjou keikoku (govern the country through Chinese poetry). In the 810s to 820s, so-called chokusen sanshu or three anthologies compiled by imperial command were established one after another: <i>Ryounshu</i> compiled by Ono no Minemori; <i>Bunka Shureishu</i> compiled by Fujiwara no Fuyutsugu, etc.; and <i>Keikokushu</i> compiled by Yoshimine no Yasuyo, etc. In addition, extant personal poem collections include <i>Henjo Hokki Shoryoshu</i> by Kukai, characterized by religious poems; <i>Toshi Bunshu</i> by Miyako no Yoshika; and <i>Denshi Kashu</i> by Shimada no Tadaomi.
Waka	わか	In the early Heian period, waka was represented by so-called rokkasen or the six poetry immortals (Henjo, Ariwara no Narihira, Fun'ya no Yasuhide, Kisen, Ono no Komachi and Otomo no Kuronushi). Among them, poetry collections of Henjo, Narihira and Komachi exist today. Around the end of this period, utaawase or poetry contests were also established, including the oldest extant utaawase titled <i>Zaiminbunokyouke Utaawase</i> , as well as <i>Kanpyo No Ontoki Kisainomiya Utaawase . Kudaiwaka</i> by Oe no Chisato deserves attention as a work in which contents of Chinese poetry are expressed in the form of waka.
Songs	かよう	Songs that are presumed to have been established around the early Heian period include kagurauta, used during shrine rituals, especially during mikagura or music played in court rituals; azumaasobi uta, associated with azumaasobi (eastern-Japan-style dance) performed during rituals at Shintoist shrines; fuzoku uta or local folk songs; and saibara or lyrics of folk songs sung with court-music-style melodies. <i>Kinkafu</i> , an anthology of songs in accompaniment with Japanese harps, was also established in this period.
Narratives	ものがたり	<i>The Tale of the Bamboo Cutter</i> is a fantastic and romantic story that tells how Princess Kaguya was found inside a bamboo tree by an old man, grew up beautifully, rejected marriage proposals from princes by making unreasonable requests to them, declined the emperor's summons, and returned to the world of the moon on August 15. As mentioned in the Volume of <i>E Awase of The Tale of Genji</i> as "the founder from which narratives started," this is considered to be the first work of fictional narrative literature, which is presumed to have been established around the end of this period.
Setsuwa Anthologies	せつわしゅう	<i>Nihon Ryoiki</i> , whose full title is <i>Nihonkoku Genpo Zen'aku Ryoiki</i> , was composed around 822 by Kyokai, a Buddhist priest at Yakushiji Temple. This is the oldest anthology of Buddhist setsuwa tales in Japan. This book contains 116 setsuwa tales of retributive justice and miracles in three volumes, in almost chronological order, between the reigns of Emperor Yuryaku and Emperor Saga (reign: 809–823).
Literature in the Middle and Late Heian Period	へいあんじだいちゅうき〜こうきのぶんがく	Literature in a period of about 200 years, going from around the Shotai period (898–900) during the reign of Emperor Daigo to around the end of the 11th century. This period was virtually the pinnacle of the dynastic-style literature, when the compilation of <i>Kokin Wakashu</i> provided an opportunity for waka to establish an official position, and <i>The Tale of Genji</i> , a representative work of narrative literature, was written. New categories also emerged, including diaries, essays and war tales. It should also be noted that the rise of waka, narratives and diaries was backed by hiragana characters that became widely used during this period.
Chinese Poetry	かんしぶん	As in the previous period, literary nobles created many Chinese poems. Major anthologies include <i>Fusoshu</i> compiled by Ki no Tadana, <i>Honcho Reiso</i> compiled by Takashina no Moriyoshi, and <i>Honcho Monzui</i> compiled by Fujiwara no Akihira. Extant personal poem collections include <i>Kanke Bunso</i> by Sugawara no Michizane. <i>Wakan Roeishu</i> compiled by Fujiwara no Kinto is important in terms of how the excellent poems it contained had an influence on literature in the subsequent periods.
Waka	わか	In this period, waka stopped being subordinate to Chinese poetry and established its position as official literature. This was represented by <i>Kokin Wakashu</i> , the first waka anthology compiled by imperial command in 905, followed by the establishment of other imperial waka anthologies, i.e., <i>Gosen Wakashu</i> and <i>Shui Wakashu</i> . There were also privately compiled waka anthologies and personal waka collections, and utaawase sessions were actively held. Major poets include Ki no Tsurayuki and Izumi Shikibu. Treatises on waka were also written, such as <i>Shinsen Zuino</i> by Fujiwara no Kinto.
Diaries and Essays	につき・ずいひつ	This period also witnessed the emergence of diary literature, in which individuals wrote about their daily experiences and feelings in hiragana characters. Representative works include <i>Tosa Nikki</i> by Ki no Tsurayuki, <i>Kagero Nikki</i> by the Mother of Fujiwara no Michitsuna, <i>Izumi Shikibu Nikki</i> , <i>The Diary of Lady Murasaki</i> , and <i>Sarashina Nikki</i> by the Daughter of Sugawara no Takasue. It should be noted that <i>The Pillow Book</i> by Sei Shonagon established the literary form of essays by containing a wide range of topics, including diary-like chapters based on her life as a court lady serving an empress.
Narratives	ものがたり	The middle and late Heian period was practically the pinnacle of narrative literature. Following short waka-related narratives including <i>Ise Monogatari</i> and <i>Yamato Monogatari</i> , as well as long narratives such as <i>Utsuho Monogatari</i> and <i>Ochikubo Monogatari</i> , a representative narrative literature work <i>The Tale of Genji</i> was written. Under their influence, <i>Hamamatsu Chunagon Monogatari</i> , <i>Yoru no Nezame</i> and <i>Sagoromo Monogatari</i> were established. The anthology of short stories titled <i>Tsutsumi Chunagon Monogatari</i> also deserves attention as a distinctive work.
Historical Tales	れきしものがたり	Historical tales describe history in the form and literary style of narratives. Probably the first work is <i>Eiga Monogatari</i> , which covers the period from the reign of Emperor Uda (reign: 887–897) to 1092 during the reign of Emperor Horikawa (the main part covers the period until 1027 during the reign of Emperor Go-Ichijo). It was followed by <i>Okagami</i> , which covers the period from 850 during the reign of Emperor Montoku to 1025 during the reign of Emperor Go-Ichijo, characterized by its unique critical point of view (some argue that <i>Okagami</i> was established during the insei period).

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War Tales	ぐんき	War tales, literature about wars and military conflicts, were also established in this period. <i>Shomonki</i> treats the war of Johei and Tengyo no Ran (935–940) by Taira no Masakado in the Kanto region, and <i>Mutsuwaki</i> deals with the Former Nine Years War (1051–62) during which the Abe clan in Mutsu Province was put down. Those works describe wars and how they broke out.
Setsuwa and Biographies	せつわ・でんきしゅう	Anthologies of Buddhist setsuwa tales and biographies include <i>Sanpoe</i> compiled by Minamoto no Tameori; <i>Nihon Ojo Gokurakuki</i> , an anthology of biographies of people who went to the Pure Land after death, compiled by Yoshishige no Yasutane; and <i>Dainihonkoku Hokke Genki</i> , an anthology of miracle tales and biographies of <i>Lotus Sutra</i> and people who had faith in it, compiled by Chingen. <i>Sanpoe</i> is written in kana characters, while the other two works are in classic Chinese. All of those works are also historically important in that <i>Konjaku Monogatari</i> , a piece of literature of the next generation, was based on them.
Literature in the Insei Period	いんせいきのぶんがく	Literature in the period of about 100 years from the end of the 11th century to the end of the 12th century. The approximate start and end points could be defined as 1086, when Ex-Emperor Shirakawa started his rule or insei, and 1185, when the Kamakura shogunate was established, respectively. This period bridged the Heian and Kamakura periods and can be positioned as the quickening period of medieval literature.
Chinese Poetry	かんしぶん	Chinese poems continued to be created, though their position in literature slightly declined compared to the previous period. Anthologies include <i>Honcho Mudaishi</i> , <i>Honcho Zokumonzui</i> and <i>Chuyuki Burui Shihai Kanshishu</i> . Personal collections include <i>Hosshoji Kanpaku Gyoshu</i> by Fujiwara no Tadamichi. Fujiwara no Mototoshi compiled <i>Shinsen Roeishu</i> , succeeding <i>Wakan Roeishu</i> .
Waka	わか	Waka continued to flourish in the insei period. While some anthologies were compiled by imperial command, including <i>Goshui Wakashu</i> , <i>Kin'yo Wakashu</i> and <i>Shika Wakashu</i> , other anthologies were often compiled privately. Major waka poets include Minamoto no Toshiyori, Saigyō, and Fujiwara no Toshinari. This period is also characterized by <i>Horikawa Hyakushu</i> and many other <i>hyakushu uta</i> or collections of 100 waka poems, as well as many books on waka poetics and treatises on waka, including <i>Toshiyori Zuino</i> by Fujiwara no Toshiyori and <i>Ogisho</i> by Fujiwara no Kiyosuke.
Songs	かよう	Imayo, a new style of songs that emerged around the middle Heian period, even prevailed among nobles later. <i>Ryojin Hisho</i> compiled by Cloistered Emperor Go-Shirakawa was a large anthology of <i>zoge</i> , a general term indicating popular songs including imayo. However, many of the volumes that made up this book were lost, and only some exist today. In addition to religious songs, this book contains many popular songs about life and feelings of common people. After the late Heian period, many <i>wasan</i> or long Buddhist songs were also created.
Narratives and Historical Tales	ものがたり・れきしもの たり	Though narrative literature was declining in the insei period, some works were still created. Extant works include <i>Torikaebaya Monogarai</i> , a unique story about a prince wearing female clothing and his sister princess in male attire, as well as <i>Ariake no Wakare</i> . Historical tales include <i>Imakagami</i> , which covers, following <i>Okagami</i> , the period from 1025 during the reign of Emperor Go-Ichijo to 1170 during the reign of Emperor Takakura. It is widely accepted that its author is Fujiwara no Tametsune (Jakuchō).
Anthologies of Setsuwa and Biographies	せつわ・でんきしゅう	Consisting of over 1,000 stories in 31 volumes in total, and representing the setsuwa literature in Japan, <i>Konjaku Monogatari</i> was established in this period. The original form of <i>Hobutsushu</i> , allegedly compiled by Taira no Yasuyori, seems to have been created at the end of the insei period. Another unmissable setsuwa work is <i>Godanshou</i> , a record of comments by Oe no Masafusa, a scholar from the Oe family whose family occupation was studying Chinese history and literature. In addition, reflecting Buddhist faith in the Pure Land based on the mappo thought or the belief in the end of the Buddhist world, <i>Zoku Honcho Ojoden</i> compiled by Oe no Masafusa and <i>Shui Ojoden</i> compiled by Miyoshi no Tameyasu were established one after another.