

鑑賞ミニガイド
A Brief Guide for Visitors

企画展
大名の冠・婚・葬・祭

[Thematic Exhibition]
Kan-Kon-Sō-Sai:
Traditional Ceremonies
to Celebrate Life and Honor Death
in the Daimyo Household

人は
生まれてから生涯を終え
るまでの間、誕生や成長、成人、
結婚、長寿の祝いや葬儀といったさま
ざまな儀礼を経験します。これら通過儀礼は
時代や身分・性別によっても異なり、江戸時代
の大名家においても同様に、数多くの通過儀礼が行
われました。このなかには、家督相続後初めて将軍へ
御目見えする、大名ならではの儀礼も含まれていました。
この展覧会では、大名家において行われた冠婚葬祭などの
儀礼を、尾張徳川家の伝来品を中心に紹介します。

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From birth to the end of life, people experience various rites and rituals such as birth and coming of age, marriage, longevity celebrations, and funerals. These rites of passage differed depending on time period, social status, and gender, and accordingly, numerous such rites of passage were conducted in daimyo households in the Edo period. Among these was the rite of the newly ascended head of family's first audience with the Shogun, exclusive to daimyo families. This exhibition introduces the rituals of the daimyo family, such as weddings, funerals, and other ceremonies, with a focus on objects handed down from the Owari Tokugawa family.

May 28 (Sat.) - July 18 (Mon.), 2022
Exhibition Rooms at Hōsa Library, City of Nagoya

冠婚葬祭とは何か？

冠婚葬祭とは、昔から受け継がれ習慣となった、人生の節目における儀式や慶弔行事の総称です。「冠」は、男性が成人した時に冠を着けた、現代の成人式に相当する行事に由来する名称です。成人式以外には誕生後の宮参りや七五三、還暦や米寿などの長寿の祝いなどがあります。「婚」は、男女が一家を構える結婚を意味し、結婚にまつわる結納や祝宴なども含まれています。

「葬」は、人生の終焉を悼む葬送の儀式のことで、葬送に付随する通夜やその後の法会などが挙げられます。「祭」は、先祖の霊を祀る儀式一般をさし、正月や彼岸、盆といった年中行事や中元や歳暮の習慣も「祭」に含まれます。

What is kan-kon-sō-sai?

Kan-kon-sō-sai is a collective term encompassing the various kinds of ceremonies and events of celebration and of mourning marking certain junctures in life that have been passed down from generation to generation and have become customs of everyday life.

The word *kan* comes from *kanmuri*, the term for the formal cap that was donned by young men when they reached a certain age, which would equate to the annual coming-of-age ceremony today. In addition to coming-of-age ceremonies, other celebrated milestones include a baby's first visit to the local shrine after birth, the Shichigosan Festival for children aged three, five, and seven, and longevity celebrations for 60th (*kanreki*) and 88th (*beiju*) birthdays. *Kon* refers to weddings signifying couples forming a joint household, and also includes the betrothal ceremonies and banquets associated with marriage.

Sō refers to funeral rites for mourning the end of life, including the wake and post-funeral memorial services. *Sai* refers generally to various ceremonies honoring the spirits of the ancestors and also includes annual celebrations such as New Year's Day, the equinoxes, and the Bon Festival, as well as the custom of giving gifts at mid-year and year's end.



No.12

垂纓繁紋透額冠 (すいえいしげもんすきびたいかんむり)
徳川義宜 (尾張家 16 代) 着用
江戸～明治時代 19 世紀

Crown for a boy, crest design in openwork, black silk gauze.
Edo-Meiji period, 19th c.

Used by the 16th Owari Tokugawa Yoshinori.

名品コレクション展示室に入るとすぐに、かつて大名家でおこなわれていた「具足始め」の飾りが再現されています。立派な武将として生長するように願いを込めて、毎年正月 11 日に飾りつけられました。

The entrance of the Masterpieces Collection Room shows an exhibit recreating the display of armor known as *gusoku hajime*, set up on January 11th each year in warrior residences to pray for good fortune in battle for the coming year.



誕生とお宮参り

乳幼児の死亡率が高かった江戸時代においては、大名家の子どもといえども出産時の事故やその後の病気による生命の危険を免れることは容易ではありませんでした。危険を免れ無事生まれた子の成長を祈って、さまざまな儀礼やまじないが行われました。誕生後7日目の「お七夜^{しちや}」や「お宮参り」などの儀礼にかかわる品を紹介します。

Birth and the First Shrine Visit

In the Edo period, when infant mortality was high, it was not easy to escape life-threatening accidents of childbirth or subsequent illness, even for the children of feudal lords. Various rituals and prayers were performed to pray for the health and vitality of the children who survived. Here, we present objects related to such rituals as the "Seventh Night Ceremony" seven days after a baby's birth and the "First Shrine Visit" of the newborn child.



No.2
花色地蔓葵紋付子持筋熨斗目
(はないろじつるあおいもんつきこもちすじのしめ)
徳川綱誠(尾張家3代)・吉通(4代)幼児服
江戸時代 17世紀

Noshime Inner Robe, with aoi crest, silk.
Edo period, 17th c.
Worn by the 3rd Owari Tokugawa Tsunanari and 4th Yoshimichi in their infancy.



No.5
徳川直七郎(齊温)宮参り行列図(とくがわなおしちろうみやまいりぎょうれつず)
江戸時代 19世紀

Procession of the 11th Owari Tokugawa Nariharu's Visiting Tutelary Shrine in His Infancy. Edo period, 19th c.

成長を祝う

子どもから大人へと成長するまでには、節目を祝う行事が折々に行われました。男女とも3歳になった時に髪を長く伸ばしはじめ、鬢を結う髪置と呼ぶ行事や、男の子が5歳に行く、初めて袴を着ける着袴^{はかま}、7歳の女の子が、付帯^{つけおび}の着物をやめ、本式の帯をしめる帯解^{おびとき}と呼ぶ行事がありました。

Celebrating Growth

As a child would grow and mature into adulthood, events were periodically held to celebrate milestones along the way. At age three, both boys and girls began to grow their hair out, tying it up into a topknot in a ceremony called *kamioki*. At age five, boys donned formal *hakama* trousers for the first time in the *chakko* ceremony and at age seven, girls' simplified children's *obi* sashes were replaced with full-width adult *obi* sashes in the *obitoki* ceremony.

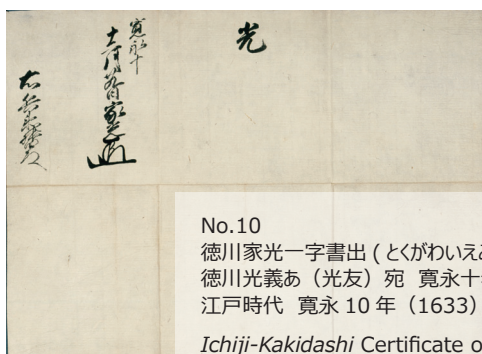
人や階層により幅はありましたが、近代以前の成人年齢は15歳前後でした。子どもが大人になる時、服装や髪型とともに名前を改めるのが長きにわたる伝統でした。この成人になる儀式を元服といい、江戸時代の武士の場合は幼名を改めるとともに、月代を剃って髻を結うこと（前髪執）がならわしでした。

尾張徳川家の当主やその後継者は、元服の際に将軍から名前の一文字（偏諱）を賜って新しい名前が付けられました。これを「御一字頂戴」といい、一字を賜った将軍と尾張徳川家の当主や後継者とが擬似的な親子関係を結んでいることを意味しており、将軍家とのつながりの深さを示しました。

Genpuku and Ichiji chōdai

The age of adulthood in the pre-modern era was around fifteen years old, although this varied depending on social class and the individual. When a child became an adult, it was a long-standing tradition to change one's name along with one's clothes and hairstyle. This coming-of-age ceremony was called *genpuku* and in the Edo period, samurai children would receive new names in addition to having the fronts of their heads shaved and their hair tied up in topknots.

At the time of his *genpuku* ceremony, each successive head of the Owari Tokugawa family was granted the use of one character from the name of the sitting shogun to be used in his new name. This granting of a part of the shogun's name was called *goichiji chōdai*, which represented a pseudo-parental relationship between the shogun and the heads of the Owari Tokugawa family, signifying the depth of the family's ties to the shogunate.



No.10

徳川家光一字書出（とくがわいえみついちじかきだし）
徳川光義あ（光友）宛 寛永十年十二月廿九日
江戸時代 寛永10年（1633）

Ichiji-Kakidashi Certificate of Naming by the 3rd Tokugawa Shogun Iemitsu (家光), for the 2nd Owari Tokugawa Mitsutomo (光友). Edo period, 1633.



No.13 重要文化財

太刀 銘 備州長船住兼光（たち めい びしゅうおさふねじゅうかねみつ）
徳川吉宗（8代将軍）下賜・徳川宗勝（尾張家8代）拝領
南北朝時代 14世紀

Important Cultural Property

Tachi Long Sword.

Inscription: Kanemitsu in Bishū Osafune.

Nanbokuchō period, 14th c.

Owned by the 8th Tokugawa Shogun Yoshimune and the 8th Owari Tokugawa Munekatsu.

婚礼

戦国時代の大名家同士の婚礼には、軍事同盟を築くための人質の意味合いが強かったのですが、江戸時代になると互いの家格を意識した家同士の結びつきへと目的が変容しました。尾張徳川家は将軍の縁戚であることから、2代光友と10代斉朝の正室には、将軍の娘の降嫁があり、4代吉通・6代継友・9代宗睦・11代斉温のそれぞれ正室は、公家のなかでも最高の格式を誇る五摂家から迎えました。

Weddings

In the Warring States period, marriages between daimyo families had strong connotations of hostage-taking for the sake of establishing military alliances, but in the Edo period, the goal of these arrangements transformed into a means of forming bonds between households built on a mutual recognition of family status. Since the Owari Tokugawa family was related to the shogun, the 2nd Lord of Owari, Mitsutomo, and the 10th Lord of Owari, Naritomo, both received daughters of the shogun as their official wives, while 4th-generation Yoshimichi, 6th-generation Tsugutomo, 9th-generation Munechika, and 11th-generation Nariharu all received their official wives from the five regent families (Gosekke), the highest ranking households of the Japanese nobility.



No.27

刀 銘 平安城長吉 (かたな めい へいあんじょうながよし)
室町時代 15世紀

Katana Long Sword.

Inscription: Heianjō Nagayoshi.
Muromachi period, 15th c.

公家の中で最高の家格を誇る五摂家・近衛家熙の娘、光雲院安己君が尾張家6代継友に嫁ぐ際に持参したとされる刀剣です。表には三鈷剣に俱利伽羅龍が、裏には梵字が刻まれています。

Kōun-in Akogimi, a daughter of Konoe Iehiro, brought this sword when she married the 6th Owari Tokugawa Tsugutomo. The Konoe family is one of the five biggest court noble families. There are carvings of "Kurikaryū" dragon around the "Sankoken sword" on the front side, and a Sanskrit character (Bonji) on the back side of it.



殿様の代替わり 将軍御目見えと初入国

大名家の後継者が家督を継いで当主となることは、大名個人の一生のなかでは最大の出来事でした。大名の家督相続は幕府への届け出と許可を必要とし、江戸城で将軍の御目見えを果たして完了しました。大名は家督を相続して家の所領を相続するとともに、将軍に仕える義務が生じます。将軍から領国への帰国が許され、当主として初めてお国入りする「初入国」もまた、大名家にとっての一大慶事でした。

Succession: Shogunal Audiences and Returning to the Domain

Succession of an heir to the headship of a daimyo family was the greatest event in the life of a feudal lord. Ascension to the position of daimyo required notifying the shogunate and receiving formal confirmation, and was completed when the daimyo received an audience with the shogun at Edo Castle. The new daimyo's inheritance of the family headship and its domanial lands also brought with it the duty of service to the shogun. When the shogun permitted the daimyo to return to his home domain, his first entry into the domain as the newly vested head of the family was also a major celebration for the daimyo household.

長寿を祈る さん が 算賀

江戸時代の人々の平均寿命は、男性でも 50 歳前後であったといわれています。40 歳を初老として長寿の祝いを行い、以後 10 歳ごとに祝いの行事を催しました。特に 61 歳の還暦は、元服や婚礼と並ぶ三大祝儀しゅうぎの一つに数えられました。長寿の祝宴は本人の誕生日でなく、吉日や節供の日が選ばれました。

Sanga: Prayers for Longevity

Average life expectancy in the Edo period is said to have been around fifty years for men. Celebrations of longevity were held starting at age forty (known as *shorō*), followed by celebrations every ten years thereafter. In particular, the *kanreki* celebration held at the age of sixty-one was considered one of the three most important celebrations of one's life, along with the *genpuku* coming-of-age ceremony and the wedding ceremony. Banquets and celebrations of longevity were not held on an individual's birthday, but rather auspicious days or seasonal festivals were chosen for the occasion.

人生の終焉 しゅうえん 葬送と追善 ついでん

身分の上下を問わず平等に訪れるのは、人生の終焉です。尾張徳川家は、初代義直の墓が定光寺（愛知県瀬戸市）、14 代慶勝と 16 代義宜の墓が西光庵（東京都新宿区）、15 代茂徳の墓が寛永寺（東京都台東区）に営まれた例外を除くと、当主の墓は建中寺（名古屋市中区）に営まれ、尾張徳川家の代表的な菩提寺となりました。当主の没後は追善の法会が行われ、菩提寺には故人ゆかりの品が納められました。

End of Life, Funerals, and Memorial Services

Although the specifics differ from person to person, the end of life comes equally to all, regardless of rank or status. With the exception of the tombs of first-generation Yoshinao at Jōkōji Temple (Seto City, Aichi Prefecture), 14th-generation Yoshikatsu and 16th-generation Yoshinori at Saikō-an Temple (Shinjuku-ku Ward, Tokyo), and 15th-generation Mochinaga at Kan'eiji Temple (Taitō-ku, Tokyo), the tombs of the successive heads of the Owari Tokugawa family are located at Kenchūji Temple (Higashi-ku, Nagoya City), which became the designated family temple. After a daimyo's death, memorial services were held and offerings of items related to the deceased were dedicated at the family temple.



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