

Storehouse Records

Storehouse records are catalogues and inventory registers of the various articles and appurtenances of the *daimyō* household, including tea utensils, clothing, furnishings, and arms and armor, such as helmets and swords. Records of the Owari Tokugawa family include the eleven volumes of the "*Sunpu owakemono odōguchō*," a register of the various items bequested by Tokugawa Ieyasu to his ninth son, Tokugawa Yoshinao, the First Lord of Owari, as well as the "*Jō osuki odōgu, Ni osuki odōgu, otedōguchō*," a register of the items inherited by the second-generation Lord of Owari, Tokugawa Mitsutomo, from Yoshinao. In addition, approximately 200 different types of records, including organizational records, entry and exit logs, inheritance inventories, and other types of storehouse records have also been passed down in the family. Although this is surely only an insignificant number relative to what must have formerly been required to document objects at each of the various palaces and residences, nonetheless, it is still possible to gain some sense of the nature of the transfers between the home domain residences and the Edo residences as well as their administrative rotations by checking the surviving items against the classifications in these documents and examining the memos and journal entries in these records.



No. 176
Record Books of the Sunpu Owakemono,
the Bequest from Tokugawa Ieyasu, 11 volumes
1st day of November, 1618
Edo period

After Ieyasu's death, most of his vast collection at Sunpu (Suruga) Castle was divided among the families of three sons: his 9th son Yoshinao (the 1st head of the Owari branch), his 10th son Yorinobu (the 1st head of the Suruga, later the 1st head of Kii branch), and his 11th son Yorifusa (the 1st head of the Mito branch). These works include swords, armor, utensils for tea and incense ceremony, Noh costumes and masks, garments, furnishings, and medicinal and fragrant woods, and make up the core of the Owari Tokugawa collection.

- No. 1** **Tea Caddy, known as "Akaneya"**
Nasu type, Ō-meibutsu
Southern Song and Yuan dynasty, China, 13th-14th century
- No. 50** **Tea Bowl, called "Yohen tenmoku"**
Yuteki tenmoku type, Ō-meibutsu
Jin dynasty, China, 12th-13th century
- No. 74* **Water Jar**
Flower vase with lion-face shaped Lugs
Jingdezhen ware
Ming dynasty, China, 16th century
- No. 76* **Incense Burner, known as "Chidori"**
Ō-meibutsu
Longquan ware, Southern Song to Yuan dynasty, China
End of 13th to early 14th century
- No. 91* **Incense Container**
Shachi imaginary fish shape, raku type
By Tannyū, Raku X, Kyoto
Edo period, 19th century
- No. 96* **Water Jar**
Kyodzutsu sutra case shape
Southern Song dynasty, China, 12th-13th century
Important Cultural Property
<Tokyo National Museum / Image: TNM Image Archives>
- No. 103* **Water Jar with handle, called "Oranda"**
(Originally a humpen)
Westerwald, Germany, end of 16th to first half of 17th century
- No. 117** **Tea Leaf Jar, known as "Shōka"**
Ō-meibutsu
Southern Song to Yuan dynasty, China, 13th-14th century
Important Cultural Property
- No. 128 **Incense Burner with Figurine**
Kosometsuke type
Jingdezhen ware
Ming dynasty, China, first half of 17th century
- No. 139 **Tokkuri Sake Bottle**
Longquan ware
Yuan dynasty, China, 14th century
- No. 144 **Ewer (the artwork on cover page)**
Sensanbin type
Longquan ware
Ming dynasty, China, end of 14th to first half of 15th century

The following marks in this handout and the exhibits' captions indicate:

**	Recorded in " <i>the book of Sunpu Owakemono</i> (1618)" and the " <i>Jō osuki odōgu, Ni osuki odōgu, otedōguchō</i> " (<i>the book of the Bequest to the 2nd Lord of Owari</i> , 1651)
*	Recorded in the " <i>Jō osuki odōgu, Ni osuki odōgu, otedōguchō</i> " (<i>the book of the Bequest to the 2nd Lord of Owari</i> , 1651)



Daimyō-Collectors:
Ceramic Masterpieces of
the Owari Tokugawa Household

Sept. 15 (Sun.) - Nov. 10 (Sun.), 2019
Hōsa Library Exhibition Rooms 1 & 2
Main Building Exhibition Rooms 7-9

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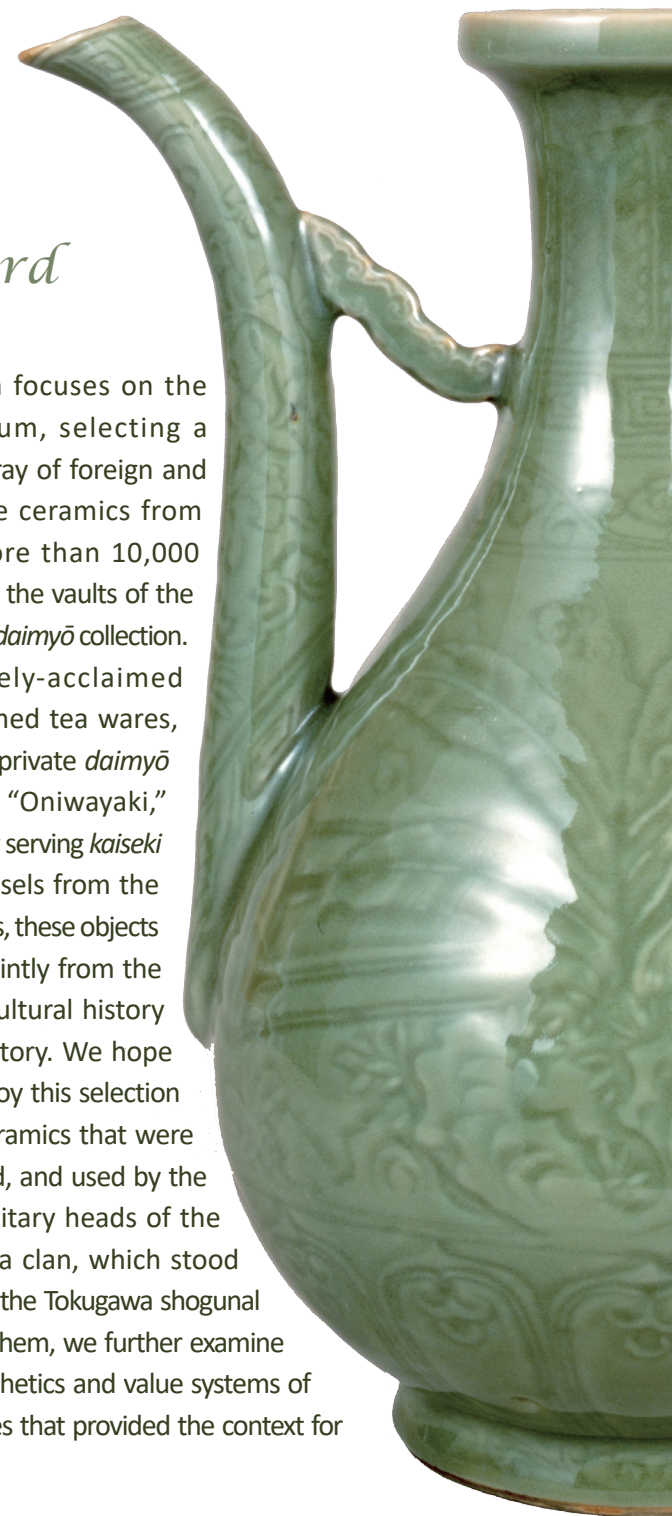
Autumn Special Exhibition

Daimyō-Collectors

Ceramic Masterpieces *of* the Owari Tokugawa Household

Foreword

This exhibition focuses on the ceramic medium, selecting a truly diverse array of foreign and Japanese-made ceramics from among the more than 10,000 objects stored in the vaults of the Owari Tokugawa *daimyō* collection. Including widely-acclaimed *Ō-meibutsu* famed tea wares, products of the private *daimyō* kilns known as "Oniwayaki," various dishes for serving *kaiseki* cuisine, and vessels from the palace furnishings, these objects are examined jointly from the viewpoints of cultural history and ceramic history. We hope that you will enjoy this selection of numerous ceramics that were needed, selected, and used by the historical hereditary heads of the Owari Tokugawa clan, which stood second in line to the Tokugawa shogunal family. Through them, we further examine the broader aesthetics and value systems of pre-modern times that provided the context for these pieces.



I

Suki no dōgu

Although often translated as “tea wares,” the *suki no dōgu* in the *daimyō* family collection records comprise not only utensils that were used at tea gatherings, rather, they more broadly refer to the various different kinds of implements that were displayed in the drawing rooms of the *daimyō*’s residence. In the Owari Tokugawa family, these were largely divided into two general categories. The items that were used for tea gatherings held as part of various public events, such as official visits by the shogun or formal reception of his envoys, were known as *Jō* (top rank) *osuki odōgu* and *chū* (middle rank) *osuki odōgu*, while the objects that were kept close to the *daimyō* himself and were considered his own personal property were classified as *osoba odōgu*. These categories of items were managed by attendants known as the *osukiya-gata* and *okonando-gata*, respectively. The *daimyō*’s collections were prepared and administrated both in the home domain (at Nagoya castle or at the retired *daimyō*’s residence) and in Edo (at the *daimyō*’s mansions in Ichigaya and Toyama), and they were moved between storage and place of use or between administrative locations, as necessary.

The valuation basis for the *Jō osuki odōgu*, which were the highest rank of furnishings that were used for public events, was their provenance as transmitted objects that symbolized the descent and family status of the Owari Tokugawa clan, which was the leading of the three branch families descended from Tokugawa Ieyasu, or their rank as *Ō-Meibutsu* (great famous object) and *Meibutsu* (famous objects), which were time-honored renowned pieces or pieces known for having been owned by famous persons. The composition of this category remained almost unchanged throughout the feudal period. On the other hand, the broader category of *ochaki odōgu*, which encompassed the tea utensils used for both public and private occasions, and the *daimyō*’s personal *osoba odōgu*, were selected by relatively less stringent standards without regard for whether they were imported or domestically produced, and the storage records and box inscriptions indicate that these were sometimes newly purchased for certain occasions.



No. 1**
from
Section 1



No. 50**
from
Section 1



No. 74
from
Section 1



No. 76*
from
Section 1



No. 91
from
Section 1



No. 128
from
Section 2

II

Miscellaneous Utensils

The ceramics in a *daimyō* household were not limited to utensils used at tea gatherings and objects that were always on-hand for decorating the rooms of the residence to suit various occasions. Although they were classified as *suki no dōgu*, there were some items passed down in the Owari Tokugawa family collection that did not fit easily into the normal divisions of spaces where those objects were used, such as contents of portable tea sets (*chabako*) or candle stands used at nighttime tea gatherings. Some ceramics were also counted among the so-called *okudōgu*, the classification for the various utensils and furnishings that were used privately by the *daimyō*’s wives and other family members. As with the *suki no dōgu*, these various other types of ceramic items were also needed in considerable numbers not only for provisioning Nagoya castle and the retired *daimyō* residences in the home domain but also to furnish the more than forty large and small residences maintained by the *daimyō* within the city of Edo. It is believed that all the collections would have been managed by the *okonando-gata*. However, except for just a small number, almost all the administrative records (storage records) that must have been kept for each residence have been lost. Also, with the collapse of the feudal system, a considerable number of the items in question were deaccessioned from the Owari Tokugawa collection in the process of reductions in residences, personnel, and property, so it is difficult to accurately construct a clear picture of the original nature and size of the ceramic collection owned by the Owari Tokugawa family solely from the items that survive today.



No. 96*
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Section 1



No. 103
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Section 1



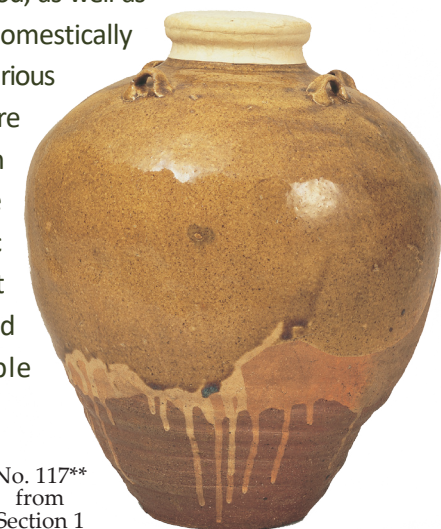
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Section 3

III

Kaiseki Dining Utensils

Kaiseki utensils refer to various vessels for food and drink that are used when hosting guests. In the *Sunpu owakemono odōgu chō*, the record of the utensils inherited from Tokugawa Ieyasu, *kaiseki* utensils are called *ofurumai dōgu* (entertaining utensils) and included ceramic dishes, such as bowls and plates, in addition to bowls and stacking boxes made of black lacquer with gold or silver *maki-e* designs. Particularly conspicuous were various kinds of Chinese bowls and plates in blue-and-white underglaze cobalt that were recorded in sets of hundreds or even one thousand. Ieyasu owned no fewer than 3000 such ceramic *kaiseki* items alone and it is clear that these were passed down to the Owari Tokugawa family, but almost all of these have already been lost. The format of the shogun’s official visits (*onari*) followed the precedent of the formal shogunal outings that had been conducted since the time of the Muromachi shoguns. In the latter half of the visit, tea gatherings were held in the *osukiya* tea rooms and banquets were held in the *shoin* drawing rooms, both necessitating the use of *kaiseki* utensils in the context of formal, public ceremonies. Although, it should be assumed that, as *omote dōgu* for public use, these *kaiseki* utensils would have been separated into top rank and middle rank items, just as the *suki no dōgu* were, the details of their status at the time can only be confirmed by the now lost storehouse records.

The *kaiseki* utensils that survive today include inherited items documented as having been imported from abroad as far back as the Kamakura period, as well as both imported and domestically produced ceramics of various periods and types that are believed to have been acquired as appropriate and necessary to specific occasions, suggesting that they were treated and used as everyday consumable goods.



No. 117**
from
Section 1