

Modernization of the makeup consciousness of Japan – Deployment of a clean custom.

Noriko Suzuki

Nara Women's University

The aim of this paper is considering the relation of makeup and development of the concept of cleanliness in the late Edo period, and comparing it with European cosmetics consciousness.

In the Edo period, the textbook for girls used at the educational institutes encouraged washed the body, and keeping it clean, the textbook for boys does not contain such a statement. This is because cleanliness was deeply connected with one of the virtues of the woman “fuyo (婦容)”.

The makeup document in the late Edo period “Miyako Fuzoku Kewai-den (都風俗化粧伝)” teaches the repairing method for aiming at the skin not to carry out oil or grease to keep clean, and white with powder, and the medicine for removing body odor, and the “Kinsei Fuzoku-shi (近世風俗志)” of the period points out current fashion of the hairstyle using only light makeup without perfumed hair oil. It was the beauty which will not be able to be realized without the thorough body management which pursues the beauty of the natural body. These new makeup customs pass to aesthetic senses, such as “ada (婀娜)” and “iki (意気)”. Although the opportunity of light make up of Edo has been conventionally explained in connection with customs control of Tempō reform, probably, the side of the thorough cleanliness accompanying it should also be indicated to be the spread of the bathing customs in the second half of Edo.

On the other hand, fashion of light makeup will be seen also in Europe after the 19th century. By having given encouragement medically, it is deeply concerned with the odorless body in which the bourgeoisie aim transparent body that neither closes pore with dirt nor with cosmetics. The leaders of Japanese clean culture and light makeup fashion were common people represented by prostitutes, and that was a remarkable difference between Japan and Europe.