



Research Paper

A study on Yidan's interdisciplinary performing arts during the Japanese occupation of Wan

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Abstract

Yidan is a pioneer in performing arts for women in Taiwan. Under the background of global social and economic development in the 19th century, their folk art prospered the performing art market, expanded the cross domain development of performing art, promoted the commercialization, marketization and secularization of art, and then affected the historical process of the development of women's performing art in Taiwan. Starting with the comprehensive analysis of literature, historical materials and field investigation, this paper makes a comprehensive and systematic discussion on their activities, which enriches the new perspective and new field of research on the history of music and drama in Taiwan

Key words: Japanese occupation period; Yidan; Performing arts; Artistic ability; Diversified development

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I. Preface

"Yidan" was an important period for the development of new women's thought during the Japanese occupation period in Taiwan. In 1895, the Qing government signed the Treaty of Shimonoseki, ceding Taiwan and Penghu to Japanese Imperial colonies. The colonists wanted to eliminate the Han culture through the policy of coercion. Yidan could break through the political fence, move from "culture" to "civilization", and move towards a new era with the artistic ability of women. Cross cultural interpretation has been reflected to a certain extent. "These talented women, together with" Dan ", are called" art Dan ". They have become artists who have both color and art and are specialized for people to enjoy quyi performances.¹ Lian Heng regards them as talented women, the product of Taiwan's traditional literary body system and materialized women. Their special identity is the carrier of the upper social culture and aesthetics. It is an important part of the elegance of traditional literati poetry. It constructs the meaning of public identity, shapes the special symbol of women's aesthetics in groups, and classifies and distinguishes elegance and vulgarity through the aesthetic experience of the audience. Echoing the call of Lianheng and other new intellectuals to promote the women's emancipation movement during the May 4th movement, Lianheng turned into a modern girl in the new era and led Taiwan women to an independent new female image.

In recent years, with the theme of cable TV communication media, the topic of women's participation in the performing arts has been constantly put forward and discussed, and Yidan has become the focus of attention. From the perspective of feminist research, researcher Lu v. discussed the origin of women's performing arts career in "Da Daocheng and Yida opera", which explained the grand occasion of the temple festival in Da Daocheng, Taipei in the Qing Dynasty and the dramatic activities of Yidan's participation in the temple festival. As an artistic performance for leisure and entertainment at the top of the economic foundation at that time, Yidan had a scene of thousands of heads, The relationship between Yingzheng Yidan opera and the rise of women's classes in Taiwan². At the Symposium on "beauty concerns - literati and Yidan" held by the literature special issue of Taiwan United Daily, many senior officials and gentry in the Japanese occupation period described the past, viewed the research of Yidan literature from the perspective of poetry, and explored the evaluation of the advantages and disadvantages of art from the popularity of literati and Yidan. Qiu Xuling's "Taiwan Yida Fenghua" analyzes the economic consumption market driven by Yidan during the Japanese occupation, and personally interviewed the owner of zuiyue building in that year for evidence and literature

analysis. She specially discusses the source, background, cultivation of Yidan and the process of the procurer's adoption of young prostitutes, echoing the argument that they are regarded as talented women³.

As a new culture of cultural reproduction and regeneration of immigrant society, Taiwan is bound to extend Chinese traditional culture and art. In view of the continuous fermentation of cross-cultural and cross-field research topics of global fashionable performing arts, few scholars have proposed research on cross-field research of Yidan so far. From the columns of Taiwan Daily News, Tainan news, 369 tabloid, Fengyue news and Nanfang at that time, this paper explores the program of Yidan's artistic ability and the social environment at that time, explores the impact and effect of social civilization Yidan's artistic ability activities on women's ideological liberation, and then discusses the relationship between the disappearance of traditional literati and the gradual change of Yidan's performing art. This paper examines the classification that influenced modern Taiwan women's cross domain art, so as to reflect the progressive development of the performing arts of modern women's elite groups in Taiwan.

1 · The origin and source of Yidan

Under the rule of the Qing Dynasty, the important cities of Dadaocheng, pengpeng, Tainan and Lugang, in order to cater to the immigration and reclamation of Fujian and Xiamen since ancient times, geisha clapped their hands, sang popular songs and frequent trade and commercial exchanges, which became the best medicine for foreign tourists to relieve their homesickness and comfort their spiritual emptiness. It was also a foil for poets and poets to drink and feel happy at the time. With the continuous development of commercial cities in central and southern China, merchants on both sides of the Strait gather. In addition to the vigorous demand of prostitutes from the middle and lower classes, there are still many officials, gentry, merchants, literati and poets, which reflect the elegant demeanor of celebrities, such as Yidan quyi, wine and poetry, leisure and entertainment. Tracing back to the immigration policy of the Qing Dynasty and the traditional Chinese custom that men are superior to women, although the ban on carrying women's family members was abolished in 1875, it still caused the imbalance between 119% of the population and 100% of men and women, resulting in the prosperity of prostitutes⁴. Taiwan distinguishes prostitutes from talented women. Xiamen is called the "Art Pavilion". In the late Qing Dynasty, there were also Yidan who went to Xiamen to study and sell art. Most of them were women who did not sell themselves. It can be seen that Taiwan also follows the source of "Art Pavilion" women in Xiamen to copy the regeneration of Taiwan's art Dan⁵.

At the beginning of the Japanese occupation of Taiwan, in view of the leisure and entertainment of high-class celebrities, "Yidan" became a performance of the capitalist society in Taiwan to reflect the thought of Chinese traditional literati, a social ideology, and the consumption of the high-class based on a certain economic foundation. In 1898, Taiwan's Riri Xinbao published that "when the trend of abduction is prosperous, there will be unspeakable people who are slaves and maidservants. There are more gods and abductors. Their children in the neishan area are cheap. At the beginning, they asked them to be children and daughter-in-law, and behind the scenes they were sold by lynching to obtain great benefits. Although local views repeatedly prohibit their disadvantages, they can't be eliminated suddenly in the end. the origin of Yidan is the orphan daughter forced by life, the adopted daughter of the bastard or the illegitimate daughter. The bastard coveted commercial investment. She racked her brains, abducted or cheated, bought some beautiful little girls, gave strict cultivation and training of Quyi since childhood, taught song and dance music, and "don't complain when there are no children under her knees, and bought a Miao daughter-in-law who looks like a flower; he married Yang Chengjia in his year, and three Dendrobium pearls for one child. while cultivating a new generation, we also plant a cash cow. After obtaining the Yidan license, we earn a sum of money with interest, and finally sell it to merchants as concubines at a high price to make huge profits. "369 tabloid" published a limerick poem: "Pingtung was originally a monkey, Kaohsiung was originally a dog. Today, monkeys and running dogs also go, and Yidan becomes an old onion"⁶. the inheritance of prostitute family business has a certain stylization. Yidan is the link and bridge of family business. The problem of wealth will affect the survival foundation of prostitute family music hall. In addition to inheriting the skills of songwriters and the ideology and culture of bastards, they still need to face the social environment of economic transformation and reshaping the business model. How to create financial resources, own wealth, manage wealth, train excellent artists, and finally realize the genre and style of prostitutes from ancient times.

Taiwan's women's rights movement advocates Lianheng's respect for Yidan: husband "Dan" is the name of a Kabuki. Taiwan is called a prostitute and supported by art and elegance. There are those who can't be reached elsewhere! Yidan is not despised by the society because of his humble background. On the contrary, in the lower class of prostitutes, he comes out of the mud and is not contaminated. He studies hard and has a high moral integrity. Relying on his talents and skills, he works against the improvised poetry of literati and writers, so he is recognized and respected by the public.

2 · Yidan quyi cultivation and professional license

In addition to the cultivation of Quyi, good appearance and intelligent qualification, Yidan also needs to have an outstanding artistic talent. For the purpose of making profits, the brothel bustard should also first evaluate the geisha admitted to the hospital. But there are also people with ordinary appearance, easygoing personality and unique talent, "Lin is also a master of yanqu. He has a deep relationship with each other day and night. Therefore, Yan looks ordinary, but he is good at playing and singing. He invited his fellow sisters to learn drama with Lin in the Yellow House of the bamboo pole house. Among them, intelligent and smart people have more singing and dancing sleeves. If they come into being in only ten days, they can follow the steps step by step and be in harmony with the strings. It seems that they don't have to make much difference compared with the children of the pear garden⁷. Lin Hongxun "The history of fireworks in Taiwan during the Japanese occupation period" (1995) shows that young prostitutes, as the adopted daughter of the procuress, not only inherit their skills, but also strive to learn new knowledge across fields, "bypass by analogy and strive for perfection" In the process of becoming Yunying, the cultivation of artistic ability has its certain stylized training. First, it uses folk art to play and sing, opera posture, and then teaches poetry, calligraphy, painting, conversation and communication skills. It can only be started after passing 20 or 30 sets of North and South folk art "inspection fan" at the age of 15 or 6 and obtaining the "certificate" of Yidan "Shuyanqi" was listed for practice. Their learning process was arduous, expensive, and the licensing process was subject to many changes. Faced with the colonists' strict control over Yidan's business license, "if they don't get it, they are good at playing and singing. In the future, they will find out that they will not be lenient according to the crime of the rule of law, so as to avoid mixing with prostitutes⁸. If they don't get the "inspection number", they will be issued with a "business license", she can only become a bustard and a musician to squeeze "art prostitutes" and drag a huge amount of debt to live an inhuman life of "today's surname is Li Ming and Zhang, and the groom changes every night in the room". The social evaluation of the status level of prostitutes is also based on this.

A smile wins a hundred beautiful students, and Yidan is elegant. How many grandsons are defeated under the pomegranate skirt. The art Dan elaborately built by the bustard mother with a large amount of capital is like a delicate commodity. I hope to become a "big color art Dan" in the future or find a rich merchant who is willing to pay a huge ransom fee. In 1935, Fengyue, a famous family in the Daojiang River, successively published "Li Xian and the son of Jufu, Fugui and the son of dongdun Jufu, ah Yu and a businessman are close to each other. Every time they see their shadow in the theater, or even Meihu, Li, a famous family in the Daojiang River, wants to give his name". With the prosperity of the literati at that time, the love affairs of Yidan across the top celebrities were too numerous to be contained. Therefore, the prevalence of concubines among merchants with great wealth led to the bad habit that "a woman saved the whole family, laughing at poverty rather than prostitution" spread in the market at that time, which could not be eliminated.

3 · Opportunities and occasions for Yidan quyi performance

Since ancient times, there have been many romantic scholars. Yidan and the restaurant are the commercial relationship between the performing arts business. As the commercial mediation center of Jia Jufu, a cross-strait businessman, the restaurant is also a colorful exhibition hall with both color and art. Their work is from the evening to the late night. "Whenever the sun goes down and the bright moon rises in the East, they see pink, white and green, in groups, or neighbors in Guanxian silk and bamboo lattice lane. It's really the situation of Yinghua in March in the Six Dynasties⁹. As a special symbol of materialization among the literati and gentry groups, they are famous for their special identity in shaping the image of new women. The outside world gives them a high evaluation of Taiwanese beauty, symbolizing mystery and inviolability. Ordinary people can only look up from a distance. Out of the public's novelty and curiosity about Yidan, the tourists are attracted by its clear heart, beautiful and elegant appearance, which attracts a large number of tourists to the city.

Their charming and beautiful faces and bead throats, melodious rhymes, sometimes impassioned, sometimes beautiful and lingering quyi and drama performances, "You're welcome to watch him play the piano. His hands are very delicate. Snowflakes are flying. The rhyme of the piano is sonorous and fluttering up and down, no different from Mingfeng and Luan. Listening to one of his songs is fascinating. I wish I didn't meet Zhou Lang Guqu and wasted the clear sound outside the string. If you teach Sima to play again, you should know the deep meaning of the song¹⁰. Therefore, Daojiang young people compete to throw their heads around and pursue them from north to south, indirectly driving the prosperity of restaurants from north to south. The proverb "climb the river and mountain tower, eat Taiwanese food and listen to Yidan sing songs; if you don't see Yidan, don't talk about Dadaocheng" shows that Yidan culture brings unparalleled beauty to the city.

The development of cities and the massive migration of people from north to South have resulted in the saturation of urban population. Due to the northward movement of politics and economy, the rice, ginger and flowers resort is famous for the wind and moon. The beautiful girl speaks, and the Yeyou special thief. Lin Hua's "romantic moon" in issue 37 of "flower news" shows the trend of several artists: "smoke willow terrace, gold bottle sandalwood, female Geisha, flattering and competing for beauty. In the shadow of hanging Yang, in a

piece of jade pot, spring warblers sing at first, autumn flute blows frequently. It's no wonder that natural and unrestrained poets linger and forget to return." drink more wine for fun, flowers can explain their worries, and the news spread by word of mouth among customers, Why not make the admiring lovers fall in love at first sight and indulge in the crisscross of cups and wine. Yidan's price of going out has also gone up from sitting in a restaurant and singing songs to appearing on the stage. "Cui'e plays with her on the stage, and her price is ten times higher, and she sings continuously every night. Bi'e is very famous after she plays and sings on the stage. This time, she is popular again, increasing many supportive audiences¹¹. Affected by the environment, they use quyi as the carrier to turn into singing, reciting and playing drama performances, as Chen Jinci said "The tune of string songs changes, the sound of Luo drums stops, there are no tea drinkers in the city, and there are no tea growers in the mountains." With the development of economy and the change of social culture, Yidan gradually lost the connotation given by culture, and the relationship with literati gradually changed. It shows that Yidan gradually drifted away with the taste of literati, officials and gentry, leaving behind sad poems and articles.

4 · Yidan's dramatic changes in performing quyi

The 19th century marked the era of scientific progress and the rise of Humanities and art. The humiliation of the second opium war prompted mainland intellectuals to promote the social reform of the May 4th Movement in full swing. As a blood dependent Taiwan, with Liang Qichao's visit to Taiwan, advocating the new culture movement, and leading the social movement with intellectuals to advocate equal rights between men and women, it is surging. In the romantic activities held by the exchange between literati and Yidan, the change of harmony between tradition and modernity is gradually fermenting, and Taiwan women are gradually liberated from the bondage of tradition.

Prostitutes in Taiwan, especially Yidan, inherit the tradition of Chinese brothels and serve people with poetry, wine, music and art. The "female giver" introduced by the colonists (the waitress of the Yoga shop) sang pop songs in the Yoga shop. As long as they are eloquent and slightly attractive, most women can be competent. Such waitresses can also have sex with guests as they wish; The appearance of yoga, female givers and dancers introduced by the colonists shows that the social civilization is gradually changing the behavior and concept of entertainment consumption of officials and gentry, representing a new change in the prostitution world. There are also a large number of prostitutes transferred to female givers. According to the record of "the wind, moon and flowers are waning": "the prostitute community has been greatly affected by the mushrooming of Jiayu shops on the island. According to the requirements of the times, there are many people who give up the fireworks industry and turn it into a gauze cage nest¹². However, "Yidan" is different. Every time he is invited to perform, he needs to register with "Jianfan" with a license and get approval before he can be out of the show. Every time he is out of the show, he has to pay a high tax. There is a great difference between the two.

The colonists, through laws and regulations clamped down by power, circled and broken the original art, regarded Taiwan as a southward base and a model colonial special zone, implanted the infiltration of Oriental culture and education, and led the change of Yidan's performing arts. Compared with many constraints of Yidan, women give this new mobile service form a lot more relaxed. When modern civilization gradually took shape, Yidan's keen sense of art market "from learning Nanguan to twenty or thirty sets of Beiyou, they are all old songs. In order to cater to the fashionable public's appreciation and taste, they even invited famous teachers from the mainland to teach popular new songs and dramas¹³. They are all for public performance occasions to attract the favor of the public and become the "modern girl" who is the best and unique among the flowers.

5 · Literati flower list and the diversified development of Yidan performing art

With the rise of intellectuals, Taiwan's new culture movement is another culture between the East / West, traditional / modern, conservative / open, modern / conservative, different / mixed. It conforms to the development of the times in the rise of emerging entertainment undertakings. From the publication of binary opposition newspapers and magazines, gramophone and turntable, film and production, with the improvement of printing technology and the prosperity of publishing industry, the originally isolated information is spread all over the world. Under the rapid information connection, through the disintegration of social stratum and the rise of performing art, Integration and convergence has become the cross domain communication and development of art Dan under the new culture movement in Taiwan.

5-1. Flower list comments on spring

Taiwan's early flowering list is a copy of the ancient imperial examination biography to comfort the literati who retreated under the incident. With the rise of prostitution, in 1920, the election of "Chicheng flower list" was held in accordance with the selection mode of flower list recommended by Shanghai game daily, opening the title page of Taiwan women's open beauty pageant. Following the "beauty popularity poll" sponsored by Taiwan Daily News, 369 tabloid and Fengyue, the "Taipei beauty flower list" hosted by other newspapers and periodicals, there are many Qige Qingyin and Yingyan poetry banknotes. This is the tradition of

the literati in the flower country. Although Taiwan is the last base of the Chinese literati romantic tradition, the public activities of the literati here to taste flowers, select beauties and open lists to comment on prostitutes have tortuously changed this tradition. The painting, literature and art and quyi of literati and Yidan are gradually moving away. In the era of industrial revolution and the progress of printing, everything has changed in the new era, adding the mark of a new era of advertising, marketing and voting.

From 1896 "Taiwan Daily News" to 1944 "Nanfang" published the transformation of Yidan's quyi and maintained its publication "In the past, women were most chaste and gentle, and modern women liked modern and lively. Regardless of ancient and modern times, their beauty is the same. Not only that, because civilization has progressed; with the improvement of the view of beauty, it is easy to see the public in society, and the position of appearance in social life has become more and more important¹⁴. Yidan gets rid of the traditional burden, relying on his personal talent, form, style, function and interest, and the sharp change of secularization with the taste and choice of admirers. Corresponding to the symbol given to brothel prostitutes by traditional literati, their mood is different "I'm afraid to listen to the pipa. Don't hate the song. How about Jiangzhou Sima's tears? The silk pipes in Jincheng are scattered one after another, and the Qige group of shirts are silent; the rouge in the north is empty and rich, and the gold powder in the Southern Dynasty is locked and polished; when Wang and sun return, the spring is old, and the vanilla family is more worried¹⁵. Their encounter with literati literature and art and quyi broke away from the sanctity of literati love and dislike, and even broke the relationship between them.

In the social civilization driven by science and technology in the 19th century and the Performing Arts in the new era of keeping pace with the times, Liu Jie clearly pointed out in the "sociology of Taiwan Yidan" (2001) that their performing arts career should adapt to the changes of the times with the social civilization; In order to win the lottery and occupy the top position, we must fade the unique style and turn into a new phenomenon and new atmosphere. Through the advertising and marketing publicity of the media, we can promote the openness, secularization and commercialization of her performing arts. Their disappearance is not only lost in the popular vote, but also the disappearance of the literati tradition of a Chinese brothel.

5-2. The development of acting and film art

Taiwanese people love acting, and even the "general history of Taiwan Customs" and "acting" contain: "husband Taiwan plays, mostly to compete with God." this sentence breaks through the Chinese cultural tradition maintained by Taiwan's immigrant society and is very important for women to devote themselves to performing arts at that time "In Taiwan at the end of the Qing Dynasty, artists did not have the skills to sing and perform. Since Japan came to Taiwan, geisha from the mainland of Japan often performed all kinds of songs and dances, which was deeply welcomed by the islanders. It aroused the motivation of artists to imitate and created Taiwan artists' opera. Therefore, it has recently progressed to the prevalence of women's opera¹⁶.

In Dadaocheng, Taipei, people and businesses pay gods and offer sacrifices. The combination of drama performances attached to Yidan and folk beliefs often makes thousands of heads drill and flow, "Recently, local artists in Taiwan have been busy performing operas. For example, recently, in Dadaocheng and caokidi, even for wedding and funeral ceremonies or celebrations, they have hired artists to perform to help entertain. This is a very common thing. The government supports the application for filing of the performance of Yidan operas, and there are more than two or three times a day." According to the cultural tradition of seeking their hometown, both sides of the Taiwan Strait do. In addition to the performances of restaurants, when necessary, they must also participate in the wedding and funeral performances of specific people according to the needs of guests. The diversity and needs of their performing arts can be seen in general.

5-3. The development of pop songs and dance

Following the rise of silent films in mainland China, businessmen also borrowed Yidan's fame as publicity. "Youliang's performance of" snow plum thinking of Jun "was famous for a time. He changed from Bei-qu to pop songs, and recorded the newly created Taiwanese pop songs Qiuchan's" black cat March "and Pao Zigui's" thinking of Jun during the fifth watch ". Through the public publicity of the film industry, the special identity of Yidan and the high popularity index, Taiwanese pop songs and emerging ballads have sold out in record circulation, The upsurge of popularizing the art market has turned to the associated "photo", "clothing fever", "hairstyling fever" and "performing arts fever". Even trendy ideas and behaviors have become the indicators of imitation by most women; By virtue of their individual artistic talent, they separated from the bottom of society. In order to compete with the women introduced from Japan, "Beijian hired famous actors from Shanghai to cross the platform to teach acting and dancing skills. He also competed with them and competed with the girls. He works Bei-qu, is good at singing and needs students, and is more likely to recruit music teachers at home to practice new songs, or to walk alone in time¹⁷. Xin and Qi's cross domain performance has become the goal of their transformation.

Influenced by the popular culture of Shanghai style in mainland China, "there are 100 Geisha in

Daojiang Huajian. One third of them can speak Mandarin. At present, they practice pop opera and dance on the steps of Jiangshan tower from 2 pm every day. They want to go to the October Expo and perform in the Nanfang Pavilion to increase their popularity¹⁸. The artists turned the dynamic dance performance into a cross-cultural, cross domain, cross regional and cross ethnic connection, and launched the integration of industry and art economy. As Lin Hua said: "When Jin Zhi breaks his hair, he wears makeup and learns to dance. The steps are quite impressive. It can be said that he has both old and new skills. When he is close, he is fashionable, and the color art is ignored. If he puts on makeup and can dance, the group tends to be like a smell. If he keeps on dancing, although Xi Shi is ahead, no one cares. The change of fashion is like this. There are few people who want to have both old and new skills. He is Zhu Jin Zhi Shu "!!!" is at the forefront of the times, and with the rapid social trend, the sharp change of art thought and talent and the advancing with the times has created the generation of Taiwan dance dance in the three decade.

5-4. Diversified development of cross domain Performing Arts

The rise of Western cultural forces in the 19th century, coupled with the juxtaposition and overlap of tradition and Modernity in China's May 4th new cultural movement. In the pursuit of the western trend, in the face of the Japanese Imperial colonies, the female giving, drinking women, dancers and singers implanted by the powerful rule and the introduction of Oriental culture should be transformed with the cultural space of Japan's Southward Policy. Yidan should give full play to the "initiative" of anti colonialism, transform the validity of vector and compliance, and move towards the development of multi artistic performing arts.

With the completion of commercial theatres in Taiwan, the invention of science and technology industry, the rise of global film industry and the rapid spread of mass media. They cut off the elegant twisted band of Chinese traditional literati, and Huabang pinrui also changed from upper class to lower class activities, extending to the social issue of women's rights. In the social atmosphere of promoting equal rights between men and women, they transformed their talents into the interests of art market sales and management. They broke their hair, fashionable clothes, stepped on high heels, and swaggered from a static folk art performance to a performance in disguise Art Pavilion and on stage in public.

With the prosperity of the mass commodity economy and the extensive use of the reproduction mode of machine quantitative production, Yidan Yunxia and Jin Luan were also invited to record Gezai Opera, Peking Opera ditty and fashionable ditty, which can be described as both old and new skills, and promoted personal exquisite quyi to marketization, commercialization and secularization. With the development of popularization, he has become a performing artist who recites from family to family. Even in the face of natural and man-made disasters, when their compatriots were suffering, they shouted loudly and extended a helping hand in time. They even gave generously, showed their heads, raised funds publicly, showed their charity performance of love, and won the admiration and praise of the public.

The progress and development of material civilization and social civilization trend, the change of people's spiritual needs and lifestyle, and the harmonious development in the differentiation and synthesis of social and cultural changes. As spokesmen for women in Taiwan, they are leading the trend of the times. The trend has created the times, which has prompted their performing arts career to move from the consumer representative of the aristocracy to the popular ballad performing arts career of marketization, popularization and secularization of the common people's life economy. The officials and gentry who live in the upper class of society are particularly aware of the unprecedented "changes" of leisure and entertainment brought by the media impact, and Yidan is the witness of this transitional era.

Taiwan Yidan continues to rely on Chinese brothel prostitutes and literati. When the traditional literati who support Yidan's exquisite art gradually die, they have to adapt to local conditions and change with the trend of the times in the face of the mixed era performance style of Japanese style and European and American style. Today, it is inevitable that "Yidan is regarded as a mobile artist. In the highly competitive commodity market, they drive the transformation of the popularization of the art market through the advertising of photo photos, which is closely related to the impact of surrounding commercial interests¹⁹". The colonists coveted their daily high income. At the time of the second East Asian war, they imposed strict laws and regulations on prostitutes and imposed a huge tax of more than 200%, which led to the disappearance of Taiwan after the restoration of Taiwan, and the tradition of literati love moon gradually declined²⁰. During the Japanese occupation period, the image of Taiwan Yidan leading new women came to the end of history with the years, There are only scenes of romantic love poems between literati and Yidan.

II. Conclusion

It inherits the ancient literati's thoughts of writing books and biographies for prostitutes' talents and skills, and opens up the cross field and diversified development of Taiwan's arts. Looking at the records of predecessors, today's people go back to the past. In different historical contexts, their cultural tendencies and their influence have led Taiwan Women towards the trend of China's new era, one after another into the

development of performing arts, and women have the courage to show themselves with the new era, It created Taiwan women's independence and autonomy, which is enough to textual research the history of prostitutes during the Japanese occupation.

Their unique performing arts have established a cultural subjectivity different from that of Japanese Geisha, which not only conforms to the existence value of social and economic development, but also affects the historical short-term development of Taiwan women's performing arts to a certain extent. Through literature analysis, we can clearly understand and understand the era style and historical significance of women's performing art during the Japanese occupation, which enriches the precious value of literature and historical materials in the study of historical materials of music and opera in Taiwan.

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