## 《野柳綺想曲》 曲解

這首管絃樂作品是以曾道雄老師所編的《野柳綺想曲》故事情節為基本架構,結合現代舞視覺上意象拼貼的方式去呈現女性主義框架下對女性貞操的探討。

全曲分成以下數小段故事的進展:

<u>序曲</u>→ 從野柳女王頭在海邊靜默沉思的場景開始,將思緒從現代拉回古代

<u>月光下的告白</u> 回憶過往與海神的戀情

<u>背叛</u>→ 和卡魯的相戀,背叛對海神的誓言,用 samba 的形式與節奏

<u>人神之爭</u>→ 海神與卡魯的爭鬥,海神興風作浪,即將將村民淹沒,全部管絃樂團與合唱團用激 烈節奏與不協和的和聲表達

<u>終曲</u>→ 又回到近代女王頭孤獨的矗立在北海,供人憑弔淒美的愛情故事,女高音獨唱詩曲,合 唱團以簡單的和聲作回音的呼應

在這首作品中,是以倒敘後推演式的進展來陳述,音樂的技法綜合了二十世紀的技巧,但主要以 層面音響的寫作為主;直到最後一段曲風直轉以弦樂為主,低吟出一首無言歌:

> 山盟 海誓 地久 天長 敵不過人性的試探

我守候 在北海 為我輕薄的信諾 背負亙古永恆的悲哀

被詛咒的女人 是玩弄愛情的女人 任憑浪花拍打 但願能滌去我的罪惡

在這無情的海岸 我參悟 我靜默 等待一個答案 等待你的原諒 等待你依然告訴我 你愛我

直到你依然告訴我 你愛我 我的心 才會又活過來 我的血 才會再沸騰 我的呼吸 才會再急促地為你而存在

而為了讓這首作品的中心意念更完全呈現,舞者也是很重要的一環。視覺上舞者必須穿著原住民的服裝來使故事內容更明確呈現,而舞者的肢體語言則是半即興的,配合音樂自由的伸展肢體, 呈現原始的原創的卻又沉思細膩的雕塑美,抽象的表述三人之間愛情的曲折,讓音樂與故事的內涵能更緊密結合。

## Program Note for Yeliou Caprice

This work could be said as a postmodern tone poem which describes a very ancient legend of Taiwan aborigines.

The story began with the love between A-Lan and a handsome young man, Ca-Lu. They live in a village near the northern seashore of Taiwan Island. They were lovers until one day, when the aborigines, which was highly believed to be Ping-Pu tribes, held a festival to celebrate the harvest. There were so many young and beautiful women that Ca-Lu had lost his interest toward A-Lan, and turned to dance with the other women. A-Lan was so sad that she walked to the seashore alone. The air of the night was fresh and cool, and the ocean glittered in the moonlight. A-Lan was about to forgot her heartbreaker. Then she met one man who was the avatar of Sea God. The two fell in love and swore to love each other forever, or would be accursed.

But A-Lan failed to keep her promise when she met Ca-Lu again. A-Lan and Ca-Lu played together so happy that she had almost forgot her oath with Sea God. Sea God showed up with great anger and the ocean along with the village were enveloped by darkness that he brought. Sea God was to take A-Lan, and the aborigines tried to protect t her from hurt by Sea God. Ca-Lu led the villagers to fight with the Sea God and they failed, Sea God threatened to kill all of them by flooding the village with water. A-Lan decided to sacrifice herself for saving the villagers. Sea God killed her but soon he regretted. He was so sad that he transformed the body of A-Lan into a statue that looks like a queen's head. The huge stone stood by the seashore of northern Taiwan island and recognized as a famous spot in Yeliu Geological Park, named *Queen's head* nowadays. Finally, A-Lan kept her promise and never left Sea God again...

This is a very sad story and left lots of blur to be discussed. The story reflects the flimsiness of oath between lovers and the unfaithfulness of humanity. But is that a right way to punish a woman like this just because she betrayed her lover? Isn't love a free will of every single human being? Can men or women love several people in their life or they can just love one and forever? Is love a moral or aesthetical issue?

Emotionally, the music follows the progress of the context of the story, and could be outlined as the following paragraphs:

- 1. Prelude
- 2. Confession of love
- 3. Betrayer
- 4. War between Men and Sea God
- 5. Finale : The death of A-Lan Remembrance of the passing love

Soprano adds in the orchestra in the Finale part, sings a love poem which was written by the composer. The poem decribes the love and death of A-Lan and her mood.

The instrumentation is as the following:

2 flutes
2 oboes
2 Bb-clarinets
2 bassoons
2 French-horns
1 Trumpet
1 Trombone
1 harp
1 piano
2 percussionists
Strings(at least 5+5+4+3+2)

The composer tries to construct a sensational and sensitive sound world to reflect the feelings of an ancient woman, who's fate is worthy of sympathy. When the music is performed, it is better to go with dancers to enhance the appreciation of the audience.



