

贵阳市纪念建党八十周年重点剧目

血祭

祭

贵阳市文化旅游中心《血祭》创作组
总策划：周志远 编 剧：杨文立

七月古城的稻花依旧红满枝头

它像那战士的鲜血又似少女的朱唇

它像那战士的鲜血也让我们兴奋

七月盛开的季节先烈们曾洒满了

热血令我们沉醉也让我们兴奋

七月盛开的季节

他们准备更大的流血

前途的光明

无数丰富的血汇成一条河流

你看那七月的红河冲尽民族百年的耻辱

我们在血海中新生我们在那血海中迈进

胜利正展现在眼前

先烈们曾满腔的热血

我们在血海中新生我们在那血海中迈进

石榴花盛开的季节

我们要准备更大的流血

去争取前途的光明

贵州民族出版社



the same time, the author of the letter, who was evidently a man of considerable knowledge and experience, was anxious to impress upon his friend the importance of the subject he had in view. He therefore took the trouble to write a long letter, in which he gave a full account of the circumstances of the case, and of the various steps which had been taken to secure justice. He also advised his friend to take some steps to prevent similar cases from occurring in the future.

The author of the letter concluded by expressing his hope that his friend would be satisfied with the information he had given him, and that he would be able to help him in his efforts to secure justice.

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题 记

生命有两种存在形式：
要么腐朽，要么燃烧。

——奥斯特洛夫斯基

我以我血荐轩辕

——鲁迅

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石榴花开火样红

(代序)

□ 秦家伦

红彤彤的石榴花簇拥着张露萍烈士的塑像，台上台下齐唱《国际歌》——这是大型实验剧《血祭》尾声中的情景，令人久久难以忘怀。据说，张露萍烈士生前酷爱石榴花，这火红的石榴花象征着火一样的青春，火一样的激情。

“寄意寒星荃不察，我以我血荐轩辕。”用鲁迅先生的这两句诗来描述张露萍的人生境界，恐怕是再精当不过了。张露萍以自己的热血，以24岁的弱女子的生命，为人民解放事业的交响曲增添了一个音符，为美丽的共和国的早晨涂上了一抹霞彩。她从延安到重庆，按党的安排做秘密工作，战斗在敌人的心脏。因此，她不被大多数人所知晓，一边要面对来自敌人

的严刑和屠刀，一边要忍受来自同事的误解和斥责。如果说，“血荐轩辕”对张露萍而言已早有准备的话，那么，战友、同志的“不察”的考验则更为严酷和无情。为了共产主义的理想，在生与死面前选择了死，在死后可能无人理解、被人唾弃的情形下依然义无反顾——这就是火一样的张露萍。

我们要感谢贵阳市文化旅游中心那些崇拜先烈、酷爱艺术的人们，他们用自己的心血谱写了实验剧《血祭》。编剧杨文立先生是位业余剧作者，大部分参演的演员都是业余的文艺爱好者，他们为英雄而来，为艺术而来，凭一腔热诚，为我们塑造了联袂而来的张露萍和小萝卜头形象，为党的 80 周年生日献上了一份沉甸甸的礼物。

《血祭》的主题是讴歌先烈们为了共产主义伟大理想前赴后继、浴血奋斗的精神，引导当代青少年思考人生的价值和意义。强烈的思想性和政治性，是本剧的重要特色。作者以浓墨重彩描写了张露萍、小萝卜头等烈士对理想的追求。无论在延安搞大生产，还是在重庆做地下工作，甚至在息烽集中营面对种种威胁、利诱、拷打、毒刑，他们胸怀理想，宁死不屈，真是可敬可钦！记得存在主义的先驱克尔凯尔说过，人生可以达到的高度可以分为三个层次：第一，感官的层

次，这是低档次的，其欢乐是肤浅的，转瞬即逝；第二，道德的乃至创造的层次，比前者多一些魅力，但心灵仍然骚动不安，没有寄托；第三，理想信仰的层次，这才是最高尚、最令人充实的。先烈们的壮举，对当今滞留于肤浅欢乐中而沾沾自喜的人，无疑是一帖清醒剂。先烈们面对困难和死亡所表现出来的大无畏的革命乐观主义精神，为今天的青少年一代应当如何看待人生，如何对待逆境，如何艰苦奋斗，树立了光辉的榜样。

这部实验剧是一部高扬主旋律的作品，意在用党的斗争史教育、启迪后人。然而，既然是剧，它就不能等同于历史教科书或政治教科书。它必须有可观性，必须有自己的艺术创造和艺术感染力。实验剧这种形式，在贵阳市尚属首次尝试，因此，它也许免不了粗糙一些，也许并不尽人意。不过，它敢于标新立异，有不少艺术特点依然值得品味。

其一，剧作运用了先锋剧常用的意识流手法，又常常出其不意，变荒诞为神奇；借用了荒诞剧的一些表现手段，又装入了全新的内容，可谓“新瓶装新酒”。作者打破了舞台对时空的限制，充分利用“画外音”甚至电影的“蒙太奇”手法，发挥了充分的想像力。从滔滔延河到滚滚嘉陵，从半世纪前的牢房到今天的舞

厅、球场，从鼓吹“狱政革新”的周养浩到被特赦的周先生，从活着的张露萍到在青少年中复活了的张露萍……作者的思绪可谓天马行空，无遮无拦。情节的跳跃式发展和时空的交错式展现大大扩充了舞台的表演领域，缩短了观众同历史人物的距离。意识流手法使舞台剧这种时空限制极严的艺术载体产生了与真实社会相媲美的大小感受、层次感受和距离感受，于是，舞台再现漫长的历史、复杂的人生更显得从容不迫。

其二，剧作把写意艺术和写实艺术有机交融于一体，对人物多用具象化的描写，力求“逼真”；对背景的变化、时代的变迁等则多用中国式的写意，显得“朦胧”。斯坦尼斯拉夫斯基主张演员和观众之间应当有一堵“墙”，演员在“墙”里逼真地表现生活，使观众产生如临其境的幻觉。而我国的梅兰芳先生则主张坦白告诉欣赏者，演戏便是演戏，观众明知是假的，但仍会受到感动，仍能进入艺术境界，谓之写意。《血祭》主要还是写意，但它也有逼真的一面。剧中让群魔乱舞于刑讯室，让张露萍的灵魂与“信仰”对话，让张露萍与小萝卜头出现于今天的青少年之中……这些就是写意。其实，把生活原封不动搬进文艺作品，既是不可能的，也是可厌的。不过，小萝卜头在张露萍就

义后声嘶力竭的叫喊声，张露萍在刑场就义时慷慨赴刑、高呼口号的场景，却以其真实感人而深深地震撼了观众的心。

其三，多种艺术样式的交错使用，是本剧的重大特点。短短一百分钟的戏，有群舞、双人舞、独舞；有京剧、川剧、活报剧；有朗诵、独唱、合唱；还有话剧片断、歌剧片断……可以说，剧本调动了一切可能调动的手段为自己的艺术目的服务，匠心独运而又不显牵强。几十次的切光变换场景和舞台明、暗区的有机处理，使貌似不相干的各个片断连缀起来，给人以目不暇接的感觉。

其四，人物对白和独白的哲理性引发出观众的人生感悟。先锋剧的一个特点就是长于引发观众思考。《血祭》在这个方面汲取了先锋剧的特长。人为什么活着？人活着应当做些什么？为什么有的人活着，他实际上已经死了？为什么有的人死了，他却永远地活着？在生命与理想、幸福与大义、爱情与信仰之间徘徊，一旦鱼与熊掌不可兼得，你将作出什么样的选择？在剧作中，有不少警言名句，发人深省，引人思索。

当然，用实验剧形式来表现革命历史题材，这是新而又新的课题。在这个问题上，我们大家都是学生。因此，我们不能过于苛责作者和导演。剧作还可

以改得更好些，更精彩些。比如：对周养浩“狱政革新”的阴毒的揭露还可更深些；对张露萍在爱情、同志、事业上的思考表现得更生动些；把剧中的歌、舞、戏、诵安排得更妥帖些，等等。毛病是有，瑕不掩瑜，戏依然是好戏。

现在，一束火红的石榴花放到了筑城人民面前，放到了广大青少年面前。让我们捧起这火红的石榴花，把她献给党的 80 周年生日吧！

有关情况简介

贵州息烽集中营是抗日战争时期国民党反动派设立在全国各地规模最大的一所监狱。从 1943 年 11 月至 1946 年 7 月间，先后关押共产党人、进步人士 1 200 余人，其中被国民党特务秘密杀害或折磨致死的有 600 多人。杨虎城将军及其家人、罗世文、车耀先、许晓轩、宋振中（小萝卜头）等先烈们在息烽集中营饱经磨难后，才转押至重庆歌乐山白公馆、渣滓洞集中营的。当年震惊国民党军统特务机关上下的“电台案”（解放后又沉冤多年）主角、年青女共产党员张露萍及张蔚林、冯传庆等七烈士就英勇就义在息烽阳朗坝快活岭。1983 年，息烽集中营旧址被列入全国重点文物保护单位。

贵阳市文化旅游中心是贵阳市文化局下属的一

个基层事业单位,主要依托文物古迹、风景名胜,从事和组织具有文化特色的旅游服务和活动。几年来,为响应中央大力开展爱国主义教育活动的号召,在中共贵阳市委宣传部及教育部门的支持配合下,充分利用息烽集中营旧址这个贵州特有的历史文化资源,先后组织全市近10万中、小学生到此开展以缅怀先烈、激励昂扬斗志为主题的革命传统教育活动,收到了显著的效果。在策划组织这一有意义的活动中,我们文化旅游中心几个有强烈事业心的中年人萌生了将息烽英烈事迹搬上舞台的强烈愿望,他们怀着以“文”化人、怀着教育启迪青年一代的责任感,克服重重困难、组织外出学习考察、精心收集整理资料、积极构思策划,于2000年10月完成了《血祭》新版本初稿。此后,多次召开专题研讨会,听取有关领导、专家和各方面的意见,认真、反复修改剧本,经数易其稿,于2001年3月被中共贵阳市委宣传部列入纪念建党80周年重点剧目,并开始筹措资金投排。

实验剧《血祭》以张露萍、宋振中(小萝卜头)等息烽英烈英勇斗争的事迹为主线,表现了先烈们对生命的思考和对理想的追求,将冷静的哲理思考与奔放的激情有机结合起来,以其凝重宏大的气势和全新的艺术形式和手法,生动地演绎和塑造了息烽英烈的事迹

和艺术形象。作者大胆地采用了意识流的手法,运用近乎荒诞的时空交错,打破现有舞台的限制,发动观众参与,将历史与现实冲突生动地展现于观众面前。该剧将多种艺术形式(话剧、舞剧、歌剧、哑剧、京剧、川剧等)与多光区场景表演相互融合,力求在舞台美术、灯光音响等方面达到一流的艺术效果,是一部弘扬主旋律、适于广大青少年艺术欣赏的心理和兴趣,激励广大青少年昂扬奋进的实验剧目。

著名的青年作曲家王佑贵(《春天的故事》、《长大后我就成了你》等歌曲的作者)在获悉《血祭》的创作初衷后,为其崭新的创意、大胆的构思所感动,欣然允诺并倾力完成了主题曲《七月的榴花》(张露萍遗诗)的创作。

中共贵阳市委常委、宣传部部长、著名文艺评论家秦家伦多次到现场观看《血祭》的排练,他认为:该剧手法新颖、内涵丰富,剧中引发人们哲理思考的地方让人感动,有强烈的震撼力;对人生、信仰的诠释有独道之处,有非常强的可视性。并在该剧首演后亲自撰写评论文章。

实验剧《血祭》在对编导和演职人员的管理上,采取了一套不同于对专业艺术院团的管理体制与运作机制:演职人员全部向社会公开招聘,经考核签约后

上岗。剧组全体同仁视《血祭》的创作实践为一项特殊精神文化产品的生产,为一次心灵净化的过程。他们决心创造出一个文化品牌,在赢得广大市场的同时,力争获得中央和贵州省“五个一工程”的殊荣,为充分利用历史文化资源,为广大青少年的素质教育和爱国主义教育作出自己的贡献。

创作意图

革命传统、革命道德、共产主义理想教育，一直是我们国家精神文明建设的主旋律。随着科技不断的进步、发展，信息传播手段日新月异，新一代接受传媒的方式也与往昔大不一样。

运用最新传播手段来反映先进阶级、先进分子、革命英雄们的过去及他们的思想和现实，从而达到对社会各阶层及青少年进行革命传统教育、树立正确的人生观和价值观，这就是我们的创作意图。

“西部大开发”进军的号角已经吹响，西部的历史、西部的昨天和今天、西部的革命英雄主义，激励我们提起了手中的笔。

回想这几年来，在贵州阳明祠和息烽集中营，当我们面对上千双孩子们的眼睛的时候，在《国际歌》歌