

Hoenz Fwen

歌魂

□ Sunh Bugangh sij Luz Yaujli hoiz

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Ranghdieg Dahraemxndaem Mbanjcuengh bouxlawz mbouj roxnaj Bohcaet? Dahraemxndaem miz geijlai ndik raemx, Bohcaet couh miz geijlai fwen, eu fwen eu ma yah, eu fwen eu okmingz. Laeuj hom mbouj lau gyanghongh laeg, fwen ndei mbouj lau mbanj fwz. Leij Yinh bihaenx ngamq daihhag baetnieb, haeuj ndaw bya daeuj caijfungh, riengz sing fwen ra daeujdaengz ganranz Bohcaet. Lajfaex godau ngaeuz ronghndwen ngauznged, gingq Bohcaet bau ien “max mbin” ndeu, Bohcaet riuhehe hai bak eu fwen hot dem hot, fajgingq gingqda Leij Yinh baez yap baez yap ronghlwenq, bonj bitgeiq ndaw fwngz geiq ndaej maedmaed saedsaed. Eu ngeng le ronghndwen, eu caem le mbanjbya, Bohcaet guenq gwn gaemz cuk haeuxyangz saeu ndeu, naeuz: “Siucaiz, aeu daehndaij daeuj coux fwen ba! Ndaej hoengq, Bohcaet hawj mwngz baijbaij, mwngz cungj geiq roengzdaeuj, roxyiuj lwi? Banlaux cienz roengzdaeuj hot fwenraez 《Fwen Geizdoengz》 gangj Dahraemxndaem Bouxcuengh cauhsanj ndeu, eu sam ngoenz sam hwnz cij eu ndaej liux ne!” Ciuhvunz youq gwnzbiengz, daengx ngoenz yungjyungj yatyat, danghnaeuz mbouj miz fwen, gyoengq vunzmbanj ngoenznaengz gwn caez song bat cuk haeuxyangz le, lij miz gijmaz fuengfap daeuj hoizgej simnyap ne? Hoeng Leij Yinh dwg cungj vunz lingh aenbiengz, gyoengq doengzsaeh cungj naeuz aen ukgyaeuj de sij mbouj baenz sei, bouxbien cungj dwg doiq gij gaujsei de dauqma. Miz gijmaz banhfab? Haeuj bya bae caijfungh, cingjleix fwen ndawbiengz, roensoh byaij mbouj doeng couh byaij roenbengx, vuenh mbiengj ndeu hoenx dauqfanj ndaej hingz. Ra daengz Bohcaet bouxeufwen ndaw dungx miz liuhcuk neix le, lij you gijmaz vat mbouj ok sei daeuj? Leij Yinh atnaenx raninz, buenx Bohcaet gangj mbwn cej dei. Ronghndwen mbieng le, lwgda Bohcaet dauqfanj yied daeuj yied rongh lo. De doq gangj doq byiengjhai buhbaengzdoj bonjfaenh, daj gwnz saisaiejgaeq cug gyaеujvaq haenx mbon ok aen habdoengz iq ndeu, youq dangqnaj Leij Yinh vanghvangh, naeuz: “Siucaiz, rox aen dijbauj neix lwi?” Leij Yinh cimyawj, dwg aen batdoengz lumj habgenj yienghneix hung iq, saek amqhoengz hoeng ronghlwenq, gwnz hab gaek miz dozyiengh raixva lumj bya lumj lungz, cungqgyang lij miz sam seiq dozsiengq vunzraiz daix aen daengngoenz mbouj suenq luenz ndeu. “Neix dwg cojcoeng fwensae cienz roengzdaeuj bw.” Bohcaet naeuz, “Hab dijbauj neix miz nienzdaeuz lo, Sungeiuz Nungz Cigauh

黑水河一带村寨谁不识七爹？黑水河有几多滴水，七爹就有几多歌。唱歌唱来老婆，唱歌唱出名声。酒香不怕巷子深，歌妙不怕寨子僻。磊鑫那年大学刚毕业，入山采风，循歌声寻到七爹的麻栏。桄榔村下月影摇摇，敬七爹一包“飞马”烟，七爹笑吟吟扯喉咙唱一支歌又一支歌，磊鑫眼镜片闪烁光芒，手中的笔记本记得密密麻麻。唱歪了月亮，唱静了山寨，七爹灌了一口发馊的玉米粥，说：“秀才，拿麻布袋来装歌吧！有工夫，七爹给你好好摆一摆，你都记下。晓得么？老辈传下一首讲述黑水河壮家造反的长歌《铜旗谣》，唱个三天三夜才唱得完呢！”人生在世，终日碌碌，倘若无歌，山民们每天喝完两盆玉米粥还有什么解忧？磊鑫则是另一世界天地的人，同事们都说他缺少灵感无甚诗才，编辑老爷总退他的诗稿。奈何？进山采风，整理民歌，直路不通走旁路，歪打从来容易正着。找到了七爹这位肚里料足的歌手，何愁挖不出歌诗来？磊鑫捺住困倦，陪着七爹谈天扯地。月至了，七爹的眼睛倒愈来愈亮堂了。说话间，撩开土布衫，从系在大裤头的鸡肠带上取下一只小铜盒，在磊鑫面前晃了晃：“秀才，识得这宝贝吗？”磊鑫定睛看，是只肥皂盒大小的铜盒，色暗红而锃亮，盒身上镌刻着非鱼非龙的花纹，正中还有三四个图腾人像托着一只不甚圆的太阳。“这是祖上歌师传下来的。”七爹说，“宝贝盒盒有年头了，宋朝侬智高造反，朝廷派狄青来剿，昆仑关上砍倒了侬智高竖起的大铜旗。这盒盒，就是铜旗杆剩下的渣渣铸造的，里边装的全是山歌精灵呢！壮人有恨，便编了歌，《铜旗谣》一唱就三天三夜。”磊鑫要开盒看个稀奇，七爹笑笑：“时辰未到。还不该你看，非要看，也看着不着什么东西。”说完，打个呵欠，催磊鑫去睡。

其后，磊鑫将山歌变通活用，出版了三本诗集，评论界道他比喻生动，颇得民间艺术真韵。年前选拔中年知识分子担任领导职务，凭这几本诗集，加上大学文凭，非他莫属。而七爹，却干虾般蜷缩在麻栏的破床上。命运！谁知道命运是怎么回事？

早年，他还记得七爹。头一次拿到稿费，买了件士林蓝布中山装，托人送到那楞树——报上发表的民歌，署的虽是他的名，可功劳还应归七爹。倘无七爹的歌，他哪能显名声得稿费？烟盒虽小，人情在哪。七爹也不白受，送来一大包桄榔粉，山区特产，细腻甘甜，吃起来清香嘴滑心醉。他请机关里同事们吃，边吃，边和他们说七爹唱的山歌。闷热的夏夜吹来一阵凉爽的风，山歌勾起城里人对大自然的向往和羡慕，也羡慕开口就是歌的七爹，都道那是诗的意境，歌的精灵……后来，由于各种各样的原因，山歌不让唱了，再说七爹没意思了，何况那楞树？待到歌诗复苏，他已被文艺界推崇为诗人，一步步，登上荣耀的阶梯，眼里是文件简报，思想里是上级指示工作汇报，偏远山角落里的七爹，在胸子里哪里还有位置？

半月前的一个傍晚，他到宣传部副部长家里串门——那是磊鑫的惯例，隔三差五都要到这位上级领导家中走走，陪领导看看电视，聊聊天，必要时走两盘象棋。副部长儿女长大翅膀硬全都飞了，老伴新丧，一个人圈在三房一厅里怪无聊的，总得有人陪陪呀！莫看这样陪陪挺耗时辰，可一聊顶百忙，醉翁这意不在酒，在乎山水之间也，闲聊中，有意无意听得出近日文艺部门的动向。当今世界不是最最注重信息么？这就是最重要的信息，在磊鑫头脑里一反馈，便会收到显著效果。其次，感情关系就是在这不显眼的陪同中不知不觉建立起来的。

(3)

cauhfanj, ciuzdingz baij Diz Cingh daeuj humx–hoenx, youq gwnz Gvangunhlunz raemj laemx diuz geizdoengz Nungz Cigauh cap hwnj haenx. Aen hab neix, couh dwg gij nyaqnwnh ganj geizdoengz lw roengzdaeuj couqcauh baenz, ndaw neix coux rim Fwencuengh cinglingz ne! Vunz Bouxcuengh ndawsim miz haemz, couh bien baenz fwen, 《Fwen Geizdoengz》baez eu couh dwg sam ngoenz sam hwnz.” Leij Yinh siengj hai aen hab yawjyawj geizheih, Bohcaet riunyumnyum naeuz: “Seizgan caengz daengz. Lij mbouj ndaej hawj mwngz yawj, itdingh aeu yawj, hix yawj mbouj ok gijmaz doxgaiq daeuj.” Gangj sat, ajrumz vavbab le, coi Leij Yinh bae ninz lo.

Riengzlaeng, Leij Yinh couh vuedyungh Fwencuengh, okbanj le sam bonj sawsei, gyaqi bingzlnwh naeuz gij fwen de dajbeij sengdoengh, ndaej sij ok gij caenyinh yisuz ndawbiengz. Bigonq genjleh cungnienz cihsiz fwnswj dangnyaemh lingidauj gangvih, baengh geij bonj sawfwen neix, caiq gya vwnzbingz daihhag, de couh ndaej dangnyaemh fucucangj lo. Hoeng Bohcaet, dauqfanj gienjsuk youq gwnz congzvaih ganranz neix.

Minghyinh! Bouxlawz rox minghyinh bonjfaenh dwg baenzlawz yiengh?

Gaxgonq geij bi, Leij Yinh lij geiq ndaej Bohcaet. Baez daihdaeuz sou ndaej cienzgauj, de cawx geu buhcunghsanh saek lamz baengz swlinz ndeu, dak bouxwnq soengq daengz Mbanj–nazlaeng — Gwnz bauqceij fatok gij Fwencuengh haenx, yienznaeuz dwg sij gij coh Leij Yinh, hoeng goenglauz lijdwg gvi Bohcaet. Danghnaeuz mbouj dwg gij fwen Bohcaet, de baelawz ndaej lingx cienzgauj ndaej mingzdaeuz? Hab ien yienznaeuz iq, vunzcingz lij youq ndawde. Bohcaet hix mbouj beg aeu, soengq daeuj bau mbamakdau ndeu, huqdoj diegbya, saeqnaeh gamdiemz, gwn le rang bak fiz sim. De cingj gyoengq doengzsaeh ndaw gihgvanh gwn mbamakdau, de doq gwn doq caeuq gyoengqde gangj gij fwen Bohcaet eu haenx.

Gyanghaemh seizhah oemhwnq ci daeuj raq rumz liengzsangj ndeu, Fwencuengh yinxhwnj vunz ndawsingz siengjmuengh caeuq hozhaenz daih swhyienz, hix hozhaenz Bohcaet haibak couh baenz fwen, daihgya cungj naeuz neix dwg gij eiqging fwen, dwg gij cinglingz fwen…… Doeklaeng, aenvih gak cungj yienzaen, mbouj hawj eu fwen le, Leij Yinh caiq gangj Bohcaet hix mbouj miz gijmaz eiqsei dem lo, Mbanjnazlaeng engqgya mbouj yungh caiq gangj lo. Caj daengz fwensei caiq hawj eu seiz, de gaenq ndaej vwnzyi’ gyaqi doigawj guh bouxsijsei, caemhcai q baez yamq baez yamq, benz hwnj mbaeklae najrongh, ndaw lwgda cang rim vwnzgienh genjbauq, ndaw uk cungj dwg gaepgwnz cijsi guhhong veibau, Bohcaet lij youq dieg bien’ gyae gokbya, youq ndaw aek de gizlawz miz diegvih dem ha?

Buenq ndwen gonq miz banhaemh ndeu, de bae ndaw ranz senhconzbu fubucangj byaijbyaij—Neix dwg gij gvenqlaeh Leij Yinh, gek sam haj ngoenz couh daengz ndaw ranz bouxlingjdauj gaepgwnz bae byaijbyaij, buenx lingjdauj yawjyawj densi, gangj–gangj goj, mizseiz dwk song buenz geiz, lwg lingjdauj majhung fwed raez le, cungj mbin deuz liux lo, yah de youh ngamq gvaqsei q, boux vunzdog maeuq youq ndaw ranz sam fuengz song ding mbwqmbatmbat, cungj aeu miz vunz buenx ya! Gaej yawj yienghneix buenxbuenx sai seiz saengq seiz, hoeng baez gangjgoj dingj ndaej yungj bak ngoenz, gij eiqsei laeufiz mbouj youq ndaw laeuj, caencingq dwg youq ndaw byabya raemxraemx, youq ndaw gangjgoj dingq ok cei q gaenh vwnzyi bouhmonz miz gijmaz saehmoq. Aen seiqgyai q seizneix mbouj dwg cei q yawjnaek saenqsik ma? Neix couh dwg saenqsik cei q youqgaenj, youq ndaw uk Leij Yinh baez cienq le, couh ndaej sou daengz yienhda yaugoj. Caiq gangj lo, gamjcingz gvanhaeh couh dwg youq ndaw doxbuenx mbouj yienhda ciemhciemh laebbaenz.

(3)