

KHUDCHO KADLAW KHAWD

苦

聪

王振明 王振荣 编

民间

故事集

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作者简介

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作者简介

王振荣, 云南省玉溪市新平县人, 拉祜族(苦聪人), 1954年生。1969年入伍, 历任战士、通讯员、司号员、饲养员、副班长、排长、副连长、副指导员、指导员、教导员。1970年10月入团, 1972年12月入党。1979年参加对越自卫还击战“尖刀排长”。1987年毕业于石家庄高级步兵校军政专业。毕业后到云南文山老山前线任职, 中校军衔。1990年转业到云南省卫生厅工作。1986年开始文学创作, 曾创作电视剧《白求恩身边的大夫》, 发表过数百篇诗歌及文艺理论文章; 搜集整理民族民间文学资料数十万字。

Tawd-uqpeof

Yiqshi siq Khudcho chaw (Ladhof ceol ve tedqa) qha peif 5000 phat cawl, Yiqshi siq ve chaw yad thar tawf yar la qo tedha feof ve thar 0. 2% qhe cawl. Chied mad ve milgeul lie Yercia peolqiel hawq phawd ailaorqhaw sitzhi theof loq qhaw chied ve, awlnaphawd qo Shepher Yirceol Pidchawd ceol ziq ziq shieq Shuidthar tal ve, awlhawq phawd qo Yercia Tawlkaw ceol Yirceol ziq ziq shieq Yarkaizi gal ve yol. Rilphawd 700 kolid ve ailaor qhaw peoltawt tedphawd, Khudcho chaw chied qai taf ve, tedchi kolid phat mad het lie tedchi kolid qo tedqhat tal lie tednid qhat Khudcho qhat cawl ve yol.

Khudcho chaw midqhad ve tawd khawd cawl limiet mad cawl, Tawdkhawd qo Haq caq yid shiq caq mied yid ceol yir yid ve tawd qa. Khudcho chaw chawmawd cui 10 siqcid tedhiq qhawr Taqlid uqpeof ve thar phat taq lie peoltawt peolqiel niddawd awlmof loq te lie awlhawq phawd phaw yar-e ve, chi awlqhaw ve ted mof ailaor qhaw Yercial awlna tedcef Shipher Yercia milgeul gal ve, yami ve Yiqshi Ladhof ceol phier ve yol.

Cohuar yadxēul koq-hawr kawr taf xudsif khud cho chaw tedcaq le ve thod ziq kaicir niqtif mieffawq ve thar xatur xakhaf ve, “Xawdphie xawdphu xawdcaq madshawf, Khudcho lawdvu chaw mad shawf” ve khal khawd lie awlloqma shaqkhiq yol. Cohuar yeormir koq hawr kawr tafphier qhawmawq. Qhawmawq Khudcho chaw mudni hapa mawl ve, dar ve awlni awlhaq xa kawq ve yol, Khudcho chaw awlcui kal “Khudcho chaw” kul ve, awlceol mad tif, xawl te lie 1987 qhawr 8 hapa 9 ni, chawceol kaq te paf heu chal ni tiet ni lie Khudcho chaw haliel ve thar cud lie, Yemar sheod reormir ceoqfud Khudcho chaw Ladhof ceol tier tif ve yol.

Khudcho yadxēul awlqhaw laiqceol kadlaw mad jad, tedphal liel alshuif chawmawd cui tie taq lad ve awlphud qhat ve awlceol yol. Harhaq larlieq ve Khudcho chawmawd, ji tie taq lad ve yadxēul awlqhaw darjad ve veorshawr lirvet-thadvet yol. Khudcho chaw ve te qhad meul qhad lie qameul khawd, kadlaw tedphal pie jad mad jad. Alshuif tal lie yami, Khudcho chaw mawrqaw qaof yar la taf ve lirvet-tadvet, awlphud qhat ve lirvet mawdjel yol, yami sheoq-huiq cudyi q awlpher-awlid keorjid lie huaif cui hat cui thar tie taq pid ve awlxad-awlshaq lal tul ve awf yol.

Khudcho yadxēul awlqhaw piejad madjad ve lirvet-thadvet, awlchi qhawr lal ve shawphot lie mad chuai

limiet bur tie taf-ol, yar qhad, Khudcho yadxoul awlqhaw ve lirvet-thadvet shawphot bur phot yaf tawt ve mad lawr shef, Khudcho chaw awlqhaw dar ve lirvet-thadvet hat mad shaw phot qo mieq qai tul yol.

Khudcho yadxoul awlqhaw ve lirvet-thadvet shaw phot gubur yaf tawt liel, xa ni xa hed, sheoq-huiq cudyiq awlpher-awllid keorjid awlqhaw, hef ve lul ve mad dar ve, dar ve awltiel dar ve thar-of ve tedphal thar feof shel lie sheoq-huiq ceppuq shif mu la pid. Peollie, shifpaf qhad-paf cuacia, chawceol ve lirvet-thadvet lie ziliaoq chaw ni xar ni tul caphot tephotoq ve liel ngalheu ve awlveol cawl ve yol.

Burpaf: War Ceoqmir

前 言

玉溪市苦聪人（拉祜族支系）有5 000多人，约占全市人口的0.2%。主要分布在元江西南岸的哀牢山区原始森林边缘地带，北起新平彝族傣族自治县水塘镇，南至元江哈尼族彝族傣族自治县羊街乡。在南北长达200公里的哀牢山东侧，苦聪人村寨呈散点分布状，每隔十几公里或数十公里便有一村或数村苦聪人。

苦聪人自称“锅铤”，具有悠久的历史文化。苦聪人有自己的语言，无文字，属汉藏语系藏缅语族彝语支。苦聪人先民在10世纪脱离大理政权，分东西两路大规模南迁，其中一部分西越哀牢山主脉，迁到哀牢山江侧，进入新平、元江地域，成为现今玉溪市拉祜族最早先民。

中华人民共和国成立前，苦聪人深受历代统治阶级的政治压迫和经济剥削，“青菜白菜不算菜，苦聪老乌不算人”的贬言是最好的证明。中华人民共和国成立后，苦聪人见到了天日，过上了幸福日子。苦聪人一直沿用“苦聪人”，族别未确定，直至1987年8月9日，根据民族工作部门调查核实和苦聪人的意愿，云南省人民政府决定恢复苦聪人拉祜族族称。

在五光十色和璀璨夺目的民间文学中，也有苦聪人一份古老而宝贵的遗产。勤劳勇敢的苦聪先民，开拓了古老的荒野之地，也创造了优美的民间文学。苦聪民族风情特异，诗歌、故事和传说等极为丰富。古往今来，苦聪人口头流传的民间文学，是珍贵的民族文化财富，是现今社会主义精神文明建设和留给子孙后代极好的精神食粮。

苦聪民间文学极为丰富，文化工作者虽经十多年深入调查搜集，整理了大量的文字资料，但还有许多有价值的苦聪民间文学没有抢救、搜集、整理和出版。苦聪人中间流传的优秀的民间文学，如果只停留在口头上流传，它就会有失传的可能。

我们有责任抢救、搜集、整理这些丰富多彩的苦聪民间文学，使之得以利用，促进社会发展，促进社会主义精神文明建设，用优秀的民间文学颂扬民族精神，鞭挞假、恶、丑，赞美真、善、美，促进社会进步，也为专家研究社会、研究民族文化、研究苦聪文化提供宝贵文字资料。

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Yadmid xeulpo

Shaidmeo de tal lie cawd pad-zit qhaw lie kheuqril khaw lawl gal ve, mil haf keul yarqaw madqiel qai haf qai chawd ve yarqaw ril ma tedtaw yol. Ril ve qot ha lad qo, mudni tawt la thad tal lie mudni qhaw bal heof-e gal ve, mil haf ve qot ha lad qo, qhawmawq mil haf ve rafqhawd xudsif tedxad ve kheu miefcu thar dawr la yol. Yarqaw qot ha lad qo, yarqaw thar mad shuf, pudtil shiedpiel thar xawl tod taq ve qhe chi qieqiel, nid phawd mil haf mil kul, ni ha qo qha kawt kawt-iel yol.

Mud liel thad, mudcha chit ve almif chit ve qhe, mudhaw ted pod pod meot lal ve kal almif shaq qhe led, gawl liel aci q kal madcawl, awllaw qo, mudhaw shaid de phawd meot lal ve pataw yol. Chi tedyad, nawl qhaw chi thar tat cawd qo, qhalqhe te kal xa heol xa shiq ve, qhawrqhaw god ve almif tawt la ngaw ngaw, nawl xa tur ve ca qot madpeol.

Yarqhad, nawl chiqbeot dawdhaf tul madlof, qhaw qawji lo gal qo, iqkat shiq ve heol ve tedyad thad, tedkheu qawr caf ha qo, xudsif awlmir cawl ve nudnawq qhaw qhod yol, awlcui kal nawq-iel kiel-iel madfif ve xeulpo yied tedmal cawl ve yol. Chawheu lur xeultawt mie ve, nawl qhabut xa dawl ve yol. Nawl iqkat chi xa dawl shel qo, shiq ve na ve cie madhet, galtat tat ve awlxad kal qawr lawd la ve, qhaw tat hawt tul nima dawd zit kal qawr cawl ha lad ve yol. Xeulpo iqkat chi chawmawd qot ve, dawl ha lie shaq lal ve cietiq madhet, coril miqril la ve yol.

Althorma te, milhaf milkul qhaw dzima qhod lo awlcui madfif peuq ve iqkat xeulpo ted mal ca cawl lie naf? Qot ha lad qo, xeulpo chi phier la ve ad tul kadlaw tedtaw cawl ve yol.

Qot taf ve, alshuif thad, chi nudnawq qhaw xeulpo madcawl, akieq ve qo iqkat kal madcawl. Chi mudnawma thar dawr taf ve qhaw, qhaw god lawl god chot, qhalthat kal mudyel zil madmawl, rid lie sit tedphal kal shiq-iel madsu madter. Mud kat yad, vadmei qa, lai qceol sit hawt lie ridmur tedphal xad aciq xa ve yol. Te tod paf nima dar ve chaw tedphal, tedpawt le cholkal xad jied qo, haqpeu hawq xeulpo yied tedmal te taq

ve, dawd ve qo vadmei xeul teod pid, qhawrnawq tetod ve chaw xa dawl pid. Maw la ve awlyad awlqhaw, tedxad peol tedxad xat taq ve pataw, euf ve xeulpo phier ve yol. Xeulsha qhalthat kal mudyil ciq phied yar la lie xeulpo qhaw iqkat aciq teod la ve, yarqaw tetod paf heo shiq ve si la ngaw ngaw thad iqkat xa dawl ve yol.

Iqkat xeulpo cawl qot yarqhad, qhaw mu mudcha chit jad ve pataw, xeulpo qhaw ve iqkat fif la thad, peolhawq peolna ve chaw tetod paf dawdhaf jad.

Tedpawt thad, awlvig awlni nidxad awl-e nal lie nudnawq qhaw natzhid ca la ve, tednar tawt la ve. Yarqaw qaq lo gal lie yadmid haq darja ve nidxad thodqof tat taf lie nudnawq qhaw tat-e ve thar xamawl ve yol. Awlvig awlni nidxad ad jad, qhadier ni-a dawd lie qhalqhe te xaryul kal xar madme. Yawd heuqniel nudnawq qhaw xar gal thad, xeulpo qhaw iqkat qhabid tat keu bid-ol law, yadmid qhalqhe naf awlpor awlhaid kal madtawl. Qhawrnawq chi ve awllaw tedxad tedchi xad thar qaof pid, tedchi xad qo tedha xad thar qaof qai ve, chaw chima qhapeof-e kal qot ve, nima dar jad ve yadmid nidxad kheor ve naq ve thar madqar, awlcui iqkat tat keu lie tetod paf thar taw ve, tetod paf haf

keul thar ga pid ve yol. Awltiel qo, todyil paf chaw chi-
ma ve kal yadmid chi nidxad thar madmawl jaw, awlviq
awlni nidxad xamawl ve kal mietsshif qhabid mawl ve
madhet.

Chi tedpawt qhawrnawq, mud qhalnaq god, mil
geul qhalnaq chit, tedqhawr 365 ni mudyil madlal kal
xeulpo qhaw ve iqkat qhabid cawl, todyil paf nudnawq
qhaw ve iqkat gawl liel miel dar mielja xa dawd ve yol.
Mawchuai ve awlyad awlqhaw, nima dar ve chaw mad-
mawl jaw ve yadmid nidxad awlbo euf pid, tedxad le le
kal iqkat xeulpo pad lo sha nid qhawd tuq chot ve,
haqpeu nidbaq tie ve, xeulsha yadmid nidxad thar tad
ve yol. Tedni peol tedni tedqhawr peol tedqhawr, tetod
paf tedxad le haqpeu tedxad tedshif xawt veo lad ve,
iqkat xeulpo pad lo haqpeu aqpoqo tedmal te xa ve
yol, chawlkal liel dar jad ve chawyad xad jied keul
phier ve yol.

Qot ha lad qo ad jad, xeulpo qhaw ve iqkat, qha
tetod paf tedxad le le kal xa dawd ve madhet, nima dar
nima thed paf qo xa dawd ve, nima madthed ve chaw qo
iqkat tedmiet madcawl. Chi awlqhaw kadlaw tedtaw
cawl ve yol.

Tedpawt thad, awrpaq chawxied yadpaf nafqhawd

bier qhaw chi thar phaf thad, xadther xadna nudnawq qhaw thar gat tat-e ve, tedxad le le heol ve paqcer kheuxawd chet shel ve qhe, hapa 4 – 5 mal iqqat mad xa dawl meul ve qhe, tedqhe tiq iqqat xeulpo pad qai lie bot chawr ziq veo ve yol, bo dar-al, xeulpo qhaw iqqat gawl-iel qhabid cawl taf, tedxad le le dawl peol kal qawr dawl ve yol. Od ve chaw lul paf nafqhawdbier dawl but shel lie xeulpo pad rir taf lie pheud tul yul lie xadther pheud chied ve yol. Nafqhawdbier dawl but hief but shel kal madtal, awlchawd qot ve khawd kal madna, aqpor haf qiet lie iqqat hieq ve yol. Peol lie dzid piq qhied qol keu ve, mawrqaw beorleor beorleor maddar ve khawd yaw ve: “Chaw haf tat la lie ngal ve dzidxeul qhiedxeul dawl pid”.

Madmaw maw gal lie iqqat awlmeod meod fif qai god qai ve yol. Nafqhawdbier paf tedmof qawr lal thad, heol ve shaq phud shaq net, dawd taf ve qo iqqat xa dawl tul, xeulpo pad lo gal la lie ni ha ve tedyad, xeulpo iqqat tedmiet madcawl, godchot per qoq-iel ve thar xa mawl ve yol. Nudnawq qhaw mudcha chit ve almif chit ve qhe yol, chaw chi tedmof iqqat shiq si chit si shel ve yol.

Qhawrnawq iqqat xeulpo chi pief shel-o, nima dar