

# 酸甜苦辣



屬於“ABB”形式的後綴形容詞在粵語裏十分普遍，日常對話中，相信大家用得不少。單音節形容詞“A”加上雙音節後綴“BB”，有加深程度的作用。在普通話裏，這種形式的後綴形容詞也俯拾皆是，試看以下一例：“剛烤出來的麩包香噴噴、軟綿綿，令人垂涎欲滴；可是放了兩天，卻變得乾巴巴、硬邦邦，實在難以下嚥。”這比起單用“又香又軟”和“又乾又硬”來描寫，活潑生動多了。

這種結構的形容詞，小部分是粵語和普通話共通的，如“密麻麻”、“熱辣辣”、“孤零零”、“醉醺醺”、“慢吞吞”、“冷清清”、“亂糟糟”等。不過，很大部分還是有所不同的，因此說普通話時要加倍留意。

以形容氣味和味道的普通話用語為例，小孩子尿牀，被單便會“臊乎乎”或“臊烘烘”。飯菜燒焦了會變得“焦刺刺”，氣味嗆人。肉類變壞了，那“臭乎乎”或“臭烘烘”的氣味，令人掩鼻。平日不慣吃辣的人到四川旅行，大概受不了“辣酥酥”的道地食物，即使當地人認為不過

是“辣絲絲”的也無法入口。懷孕婦女最愛吃“酸溜溜”或“酸乎乎”的東西，而小孩子對“甜滋滋”、“甜溜溜”或“甜津津”的糖果就最愛不釋手；不過，“甜膩膩”的食物始終容易損害牙齒，少吃為妙。食物如果“鹹絲絲”或“鹹津津”，對身體同樣有害無益，不宜多吃；不過，不加鹽又會變得“淡巴巴”，不易入口。多吃蔬果對身體好，不過苦瓜那“苦滲滲”或“苦英英”的味道不是人人吃得慣。水果沒熟透，味道會“澀刺刺”，還是耐心多等一兩天再品嘗罷。

單音節形容詞“A”與雙音節後綴“BB”搭配的形式約定俗成；部分後綴的搭配能力較強，如“巴巴”、“乎乎”、“兮兮”、“光光”、“生生”、“溜溜”、“蒙蒙”、“悠悠”、“騰騰”、“滋滋”等，能與多個單音節形容詞相配。同一個單音節形容詞配以不同的後綴，會令詞義或詞的色彩有所不同。例如“油乎乎”和“油汪汪”都表示多油，不過“油汪汪”也指光潤明亮，而“油光光”和“油亮亮”強調油光潤澤、油亮發光，“油膩膩”和“油晃晃”則指油多發膩、油光滑膩。因此，為免詞不達意，大家運用起來應多留意構詞習慣，不宜隨意湊合。

Going Upstream



## AN EYE FOR AN EYE

“An eye for an eye” expresses the idea that someone who treats another badly should be treated in an equally harsh way. This is known as the law of retaliation. To put it in another way, one should not show mercy but return an act of aggression with retaliation of the same kind. For example, “He accused me of cheating in the exam and I will not let it go at that. ‘An eye for an eye!’ I will tell the teacher how he has played truant.”

The saying “an eye for an eye” comes from the Old Testament, though various versions are cited in different books of the Bible\*. One example is:

Show no pity: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot. [Deuteronomy 19:21]

Other references are found in Exodus 21:23-25 and Leviticus 24:17-20. As seen above, “a tooth for a tooth” has the same meaning as “an eye for an eye”. Sometimes, we may say “an eye for an eye, and a tooth for a tooth”, the way Jesus refers to it in the Gospel according to St. Matthew:

You have heard that it was said, “Eye for eye, and tooth for tooth.” But I tell you, do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also. [Matthew 5:38-39]

Jesus was, of course, advocating mercy, but usually when we refer to “an eye for an eye”, we do so in circumstances where we believe that the punishment for a crime should be either the same as the crime or equivalent to it. This idea may also be expressed as “measure for measure”, which again has its origin in the Bible:

Do not judge, or you too will be judged. For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you. [Matthew 7:1-2]

MATTHEW CHAPTER I

“Measure for measure”, which stresses proportionate punishment, is adopted by Shakespeare as the title of one of his plays. It is a work about the ambivalence of forgiving, when justice and mercy are on opposite end of a scale.

The Duke of Vienna, a lenient governor, leaves the administration of his city in the hands of Angelo, a strict but hypocritical judge, pretending to be away for a diplomatic mission. Meanwhile the Duke disguises himself as a friar and observes how Vienna is ruled during his absence. Claudio, who has made his fiancée pregnant and hence committed fornication, is brought before Angelo for judgement. Despite his willingness to marry the woman he loves, Claudio is condemned to death. Isabella, Claudio’s sister and a novice nun, pleads for her brother. But when Angelo proposes to spare her brother on condition that she sleeps with him, Isabella rejects the deal. The Duke has been spying behind the scenes all the time. To save Claudio and expose the sin of Angelo, he devises two tricks — Mariana, a willing woman impersonating Isabella, is sent to Angelo, while the head of a pirate who has died suddenly is presented to Angelo as Claudio’s. Finally, the friar reveals his true identity and takes charge of the situation. Angelo is to be executed for his misdeeds, but upon Mariana’s pleading, he is eventually pardoned by the Duke.

Angelo is a man without mercy, but it is mercy that saves his life. In the end, mercy overcomes justice. Though it is rules and principles that underpin good governance, wherever possible, it is probably better to forgive and forget. A forgiving heart enables us to make fewer enemies and make more friends, and build a more peaceful world.

\* Quotations from the Bible are based on the New International Version.