

從一目十行、日誦萬言看中國近世士人的 博覽強記之風

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在日常生活中，常以「一目十行」形容一個人讀書快速且記憶力好，古籍則另有「日誦萬言」一詞，而具備此類能力的人，往往被視為天才或有特異功能。但即使是天才，往往須在社會重視其才能時，天賦才會凸顯，所以當相關記載越來越多，而且有人專門討論時，便形成值得探討的一種文化現象。從士人共同追求的目標來思考一目十行日誦萬言，便有其歷史的趣味及意義。

隋唐以前的相關記載，多將一目十行、日誦萬言視為是少數士人的特殊才能，但兩宋以後隨著署名歐陽修所作讀書法的流行而有改變。這個讀書法提出一個中人可行的方式，不追求超凡的記憶力，而是落實到日常生活中，藉由每日的積累，達到跟記憶力超凡者同樣的結果。於是原本只是少數人炫耀的才能，如今即使一般士人也必須承受記誦數十萬言儒經的期待與壓力。於是有理學家——尤其是心學家指出另一條路、另一個選擇，但從金溪的這個個案來看，效果似乎很有限。

關鍵詞：一目十行、過目成誦、讀書法、心學、金溪

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“Taking in Ten Lines at a Glance, Reciting Ten Thousand Words a Day”: The Power of Memory among Literati in Early Modern China

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In ordinary life, people who can read quickly and with good memory are often described as “taking in ten lines at a glance,” and in written records in antiquity, the phrase “reciting ten thousand words a day,” was used, and such people are often regarded as geniuses or as people with unusual talent. However, during periods where such talents were highly regarded in society, these abilities figured prominently and appeared in records with greater frequency. Since scholars discussed these talents at length, it became a cultural phenomenon that is worthy of our attention. As literati all pursued the goal of “taking in ten lines at a glance” and “reciting ten thousand words a day,” this became a phenomenon of historical interest and significance.

In records from before the Sui and Tang dynasties, the ability to “take in ten lines at a glance” and “recite ten thousand words a day” was regarded as a rare and unusual talent. However, from the Song dynasty on, there was a shift, as the reading methods of the famous writer Ouyang Xiu became popular. This reading method put forth an approach for ordinary people and an extraordinary memory was not required. Rather, one could use practical ways in everyday life to accumulate a basis of learning that matched the results of those with extraordinary memory. Once regarded as the brilliant talent of a select few, the ability to recite hundreds of thousands of words from

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the Confucian classics now became a high-pressure standard expectation for ordinary scholars. Under these conditions, Neo-Confucian scholars, especially those of the School of the Mind, opted for a different path, a different choice. But in the case of Lu Xiangshan's school, the results were very limited.

Keywords: ten lines at a glance, memorization, reading culture, Ouyang Xiu, Neo-Confucianism, School of the Mind, Lu Xiangshan