



2008 04

Color	1	2	3	4	5	6	7	8	9	10	11	12
L*	38.12	65.43	49.87	44.26	55.56	70.82	63.51	39.92	52.79	97.06	92.02	87.04
a*	14.31	18.11	13.06	13.80	34.26	43.96	3.44	11.81	48.55	-0.40	-0.60	-0.16
b*	15.07	18.11	24.49	20.96	44.49	54.91	11.81	48.55	-0.40	-0.60	-0.16	-0.16
X	0.4124	0.7152	0.4803	0.4398	0.6149	0.8084	0.3491	0.7082	0.0000	0.0000	0.0000	0.0000
Y	0.3516	0.6160	0.4253	0.3909	0.5401	0.7244	0.2997	0.6214	0.0000	0.0000	0.0000	0.0000
Z	0.2795	0.4907	0.3309	0.3071	0.4203	0.5599	0.2343	0.5061	0.0000	0.0000	0.0000	0.0000
m1	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000
m2	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000
m3	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000
m4	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000
m5	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000
m6	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000
m7	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000
m8	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000
m9	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000
m10	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000
m11	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000
m12	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000	0.0000

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一、**論**。論者，論也。論之於世，其用大矣。論之於人，其用亦大矣。論之於事，其用亦大矣。論之於物，其用亦大矣。論之於理，其用亦大矣。論之於道，其用亦大矣。論之於德，其用亦大矣。論之於行，其用亦大矣。論之於言，其用亦大矣。論之於心，其用亦大矣。論之於身，其用亦大矣。論之於家，其用亦大矣。論之於國，其用亦大矣。論之於天下，其用亦大矣。論之於萬物，其用亦大矣。論之於萬民，其用亦大矣。論之於萬古，其用亦大矣。論之於萬世，其用亦大矣。論之於萬姓，其用亦大矣。論之於萬靈，其用亦大矣。論之於萬類，其用亦大矣。論之於萬有，其用亦大矣。論之於萬能，其用亦大矣。論之於萬物，其用亦大矣。論之於萬民，其用亦大矣。論之於萬古，其用亦大矣。論之於萬世，其用亦大矣。論之於萬姓，其用亦大矣。論之於萬靈，其用亦大矣。論之於萬類，其用亦大矣。論之於萬有，其用亦大矣。論之於萬能，其用亦大矣。

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In the first part of the book the author discusses the general principles of the theory of numbers, and the various methods of proving theorems. He then proceeds to the study of the properties of numbers, and the various methods of calculating with them. The book is written in a clear and concise style, and is well suited for the use of students and teachers alike.

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The first thing I did was to go to the  
 office and see what was going on.  
 I found everything in a state of  
 confusion. The papers were all  
 mixed up and I had to spend  
 some time sorting them out.  
 I then went to the bank and  
 saw the cashier. He told me  
 that the money was all right  
 but that the interest was not  
 paid. I was a bit surprised  
 at this but I did not say  
 anything. I then went to the  
 office again and saw the  
 manager. He told me that  
 the business was not doing  
 well and that I should be  
 careful. I was a bit  
 disappointed but I did not  
 say anything. I then went  
 to the office again and saw  
 the clerk. He told me that  
 the papers were all right but  
 that the interest was not  
 paid. I was a bit surprised  
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the first year of the reign of King Henry the first, the king was at the battle of Tinchebray, where he was defeated by Robert Curthose, the Duke of Normandy. This battle marked the beginning of the Angevin Empire, which would later reach its greatest extent under King Henry II. The king's defeat led to a period of civil war known as the Anarchy, during which the kingdom was divided between rival claimants to the throne. The king's reign was characterized by a series of military campaigns and political maneuvering, as he sought to consolidate his power and expand his realm.

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The first part of the book is devoted to the study of the history of the Church in the Middle Ages. The author discusses the role of the Pope and the various councils, as well as the development of the monastic system. He also examines the influence of the Crusades and the rise of the Inquisition. The second part of the book deals with the political and social changes of the period, including the growth of the nation-states and the emergence of the bourgeoisie. The author concludes by discussing the impact of the Renaissance and the Reformation on the Church and society.

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一、論。此篇之旨，在於論述天地萬物之理，以及人倫道德之要。其言簡而意深，理明而辭雅。蓋天地之間，萬物並存，各有其性，各有其理。人者，天地之靈，最貴者也。然其性雖靈，而理未明，則必為物欲所蔽，而陷於迷途。故君子必先窮理盡性，然後可以至道。此篇之論，即以此為宗旨。其言天地之理，則曰：「天地絪縕，萬物化醇；男女媾和，萬物萌生。」此言天地之氣，絪縕而化，萬物由此而生。男女之氣，媾和而合，萬物由此而萌。此言天地之理，即此也。其言人倫道德之要，則曰：「君子居則遷，動則思，居則遷，動則思。」此言君子之居，則必遷於善，動則必思於道。此言人倫道德之要，即此也。

二、論。此篇之旨，在於論述天地萬物之理，以及人倫道德之要。其言簡而意深，理明而辭雅。蓋天地之間，萬物並存，各有其性，各有其理。人者，天地之靈，最貴者也。然其性雖靈，而理未明，則必為物欲所蔽，而陷於迷途。故君子必先窮理盡性，然後可以至道。此篇之論，即以此為宗旨。其言天地之理，則曰：「天地絪縕，萬物化醇；男女媾和，萬物萌生。」此言天地之氣，絪縕而化，萬物由此而生。男女之氣，媾和而合，萬物由此而萌。此言天地之理，即此也。其言人倫道德之要，則曰：「君子居則遷，動則思，居則遷，動則思。」此言君子之居，則必遷於善，動則必思於道。此言人倫道德之要，即此也。









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