

□□, □□□ □

1. “                                ,                                                       ”                                           ?

## Anisminic v Foreign Compensation Commission

□□□□ “□□”□ □□□ □□□?



Wednesbury unreasonableness test: “whether the decision was so unreasonable that no reasonable authority would ever consider imposing it.”

Super-Wednesbury test: “whether the consequences [of the decision] were so absurd that he must have taken leave of his senses”

10

A sequence of four groups of vertical bars. The first group has 2 bars, the second has 3 bars, the third has 4 bars, and the fourth has 5 bars. The last bar of the fourth group is a question mark.

A sequence of four groups of vertical bars. The first group has 2 bars, the second has 3 bars, the third has 4 bars, and the fourth has 5 bars. The last bar of the fourth group is a question mark.

A sequence of four groups of four empty rectangles each, followed by a question mark.

Three groups of empty rectangles for drawing. The first group contains two rectangles. The second group contains three rectangles. The third group contains five rectangles.

1. ○○ ○○○ ○○? ○○○ ○○○ ○○ ○○ ○○ ○○○ ○○?

2. □□□ □□□ □□□□ □□□?

- မြတ်မှု မှု မြတ်မှု မြတ်မှု, မြတ်မှု မြတ်မှု မြတ်မှု. မြတ်မှု မြတ်မှု မြတ်မှု, မြတ်မှု မြတ်မြတ်မှု (sciant ignorantiam facti, non iuris prodesse nec stultis solere succurri, sed errantibus. Dig.22.6.9.5)
  - မြတ်မှု မြတ်မြတ်မှု, မြတ်မှု မြတ်မြတ်မှု မြတ်မြတ်မှု မြတ်မြတ်မှု (Regula est iuris quidem ignorantiam cuique nocere, facti vero ignorantiam non nocere. Dig.22.6.9pr.)

3.

-   ?

4.

- 例題, 問題
  - 例 例 例
  - Law making v. Law finding

□□ :

1. မြန်မာ ရှိသူ မြန်မာ ရှိသူ, မြန်မာ ရှိသူ မြန်မာ ရှိသူ?
  2. မြန်မာ ရှိသူ မြန်မာ ရှိသူ မြန်မာ ရှိသူ?
  3. မြန်မာ ရှိသူ မြန်မာ ရှိသူ?
  4. မြန်မာ, “မြန်မာ ရှိသူ, မြန်မာ ရှိသူ, မြန်မာ ရှိသူ မြန်မာ ရှိသူ”မှ မြန်မာ ရှိသူ?
    - “မြန်မာ” ရှိသူ မြန်မာ ရှိသူ မြန်မာ ရှိသူ – မြန်မာ 2005.11.25 မြန်မာ 200553705 ရှိသူ
    - မြန်မာ “မြန်မာ”မှ မြန်မာ ရှိသူ မြန်မာ ရှိသူ – မြန်မာ 2011.5.13. မြန်မာ 201062680 ရှိသူ

# To learn (学 xue)

## 1. What to learn?

- The Master taught us through his erudition, his conduct, his loyalty and his trustworthiness.  
子曰：‘君子博学于文，约之以礼，其言也讱。’ (7.25)
- Confucius taught his disciples using poems, documents, li and music. His students were about 3000. 72 of them were accomplished in 6 arts (六艺).  
史记·孔子世家第十七 (Sima Qian, Shiji, 史记 62)  
(Sima Qian: c. 145 – c. 86 BCE)
- 六艺 = 诗, 书, 礼, 乐, 易, 乐 (Dong Zhong Shu, 王子安集, 六艺 5)  
(Dong Zhong Shu: 179 – 104 BCE)
- 六艺皆通 诗, 书, 礼, 乐, 易, 乐 (荀子 孟子 1) (Xu Gan: 170 – 217)
- A villager of Da Xiang (大乡) said, “Great, isn’t he? Confucius. With his vast learning, he did not manage to make a name of himself.” The Master heard this and told his students, “What shall I try? Shall I try carriage driving? Or shall I try shooting? I think I will try carriage driving.” 孔子曰：‘吾少也贱，故多能鄙事。君子不杂取，必有可取者焉。’ (9.2)
- The Master said, “When you are at home, serve your parents. Outside the family, treat everyone with brotherly love. Be earnest and trustworthy. Comprehensively love all living beings but closeness should be based on ethical integrity. Conduct should come first. Then, read books (六艺) when you have energy to spare.”  
孔子曰：‘君子不杂取，必有可取者焉。’ (1.6)
- 诗 v. 六艺 v. 六艺
- The Master had wonderful things to say about the Poems, the Documents and ceremonial protocols. Such wonderful

things he had to say. 事情他說過的(7.18)

- The Master said, “There are people who can recite all three hundred poems out of memory. But when they are entrusted with governing, they cannot manage. When they are sent on diplomatic missions, they cannot cope on their own. Numerous as they may be, they are all useless. 有詩三百，學富五車，不學無術(13.5)
- Zi Xia said, “If you overcome talents, remove desires, serve your parents with all your might, serve your boss with devotion, abide by your words when socialising with friends, who can say that you haven’t learned? I will certainly say that you have learned.” 以能服眾，以孝服親，以忠服主，以信服友，誰能說不學？我說學了。(1.7)
- 能=to win, to be victorious, to excel, to be better than. 才= talents, erudition
  - 能服眾(11.15), 才服主(17.22), 才學五車(19.23)
  - The Master said, “When you see excellent people, endeavour to align yourself with them. When you see people who lack talents, scrutinise yourself. 以能服眾，以才服主 (論 4.17)
- 能=to remove a dense thicket (能拔惡草) 欲 = desires, temptation
- 能拔惡草 (2C – 3C commentary by He Yan 許彥)
- I haven’t seen a person who loves virtue as much as he loves a woman 能愛仁如愛色 (9.17, 15.12)
- 能 (xian) is good, excellent, talented. But it is something one should overcome, should not be enslaved to. → Zi Gong is in the habit of comparing people. The Master said, “Ci must be excellent (能), eh? I have no time for this.” 能為仁，能為義，能為忠，能為信，能為禮 (論，14.29)

## 2. How to learn?

- The Master said, “Perhaps there are people who say things they know nothing about. I don’t do that. You

should gather a lot of information (學) and then choose the good things and follow them. You should experience a lot (學) and you will understand. This is the way to knowledge.” 學而時習之不亦說乎(論語)(7.28)

- Zi Zhang learned in order to seek an employment. The Master said, “Study a lot (學) and eliminate doubtful information. If you cautiously say things which are not doubtful, you will make few mistakes. Experience a lot (學) and eliminate the risks. If you cautiously do things which are not risky, you will have few regrets. When you make few mistakes in your speech and when you have few regrets in your conduct, an employment will come your way as a consequence.” 學而時習之不亦說乎(論語)(2.18)
- The Master said, “Learning without thinking leads to false knowledge. Thinking without learning is dangerous.” 學而時習之不亦說乎(論語)(2.15)
- Zi Xia said, “In order to excel in your task, you must learn. In order to excel in your learning, you must be entrusted with a task.” 學而時習之不亦說乎(論語)(19.13)

### 3. Fond of learning?

- The Master said, “A noble man will eat but not seek to bloat out. He will have a dwelling but not seek comfort. He will be forthcoming in his conduct but cautious with his words. He will proceed along the Way and be upright. Such a man can be regarded as fond of learning.” 學而時習之不亦說乎(論語)(1.14)
- Duke Ai (子) asked, “Among your students, who is fond of learning?” Confucius replied, “A man called Yan Hui was fond of learning. He was unwavering in his wrath. He did not repeat the same mistake twice. Unfortunately, he died early. Now there is none. I have not since heard of a man who is fond of learning.” 學而時習之不亦說乎(論語)

- The Master said, “Without a heart seething with rage, you won’t understand. Without gnashing your teeth, you won’t develop yourself further. When I raise one corner and if you don’t respond by raising the remaining three corners, I won’t repeat again.” 孔子曰：「不患人之不己知，患不知人也。」(7.8)
  - The Duke of She (叔) asked Zi Lu about Confucius. Zi Lu ignored him. The Master said, “Why didn’t you say that he is the kind of man who would forget about eating when he is outraged, forget his worries when he is happy and he does not know that old age will eventually get to him.” 孔子曰：「不患人之不己知，患不知人也。」(7.18)
  - Learning will remove narrow-mindedness. The most important thing is to be loyal and trustworthy. Do not befriend those who are not as good as you. If you discover a fault, do not hesitate to mend it.” 孔子曰：「不患人之不己知，患不知人也。」(1.8)(9.25)
  - Zi Xia said, “If you constantly realise what you lack and do not forget what you are capable of, you deserve to be called someone who loves to learn.” 孔子曰：「不患人之不己知，患不知人也。」(19.5)

#### 4. □□□□□□□□□□(□□, 1.1)

- The Master said, 'To learn and to put it into practice at the right moment; isn't it wonderful!' 《論語》(卷一, 1.1)
  - **'Taming' of Confucian Analect:** Zhu Xi, Commentaries to four books. 'While human nature is good in every instance, some reaches enlightenment earlier than others. The slow learners must learn from the fast learners. What you have already learned must be frequently be revised (温故). As you fully understand what you have learned, the pleasure can be found there. ... Cheng Zi

said, ‘Xi means ‘to revise again (习)’. If you often rethink and discern the different meanings, you will immerse yourself in it. There lies the joy.’ ... Mr Xie said, “习” means there is not a moment when you do not practise (不休习). 陆(1130-1200) 陆九渊: 陆九渊集卷之三十一 习之记 ... 陆九渊集卷之三十一 习之记。... 陆(1033-1107; 陆九龄) 陆九龄集卷之三十一 习之记... 陆九龄集卷之三十一 习之记

- Xun Zi: Where does learning start and where does it end? Learning starts with reciting canonical texts out of memory and ends with reading books on Li. (荀子, 孟子 12) (Xun Zi: 310 – 235 BCE)

- **习 = at the right time**

- mobilise people at the right moment 习之 (1.5)
- Pheasants in the mountain bridge! It is the right time, It is the right time! 习之 习之 (10.18)
- As he spoke only when it is the right time to speak, people did not hate his speech (不言习之) (14.13)
- Use the calendar of Xia (夏) dynasty 习之 (15.11)
- When you are still young, as your physical energy is unsettled, you should watch out for physical attractions 习之 习之 (16.7)
- Confucius chose the moment when he is not around to come and express hit gratitude. 习之 习之 (17.1)
- If you love to offer your service and yet miss the right timing repeatedly, can you be regarded as intelligent? 习之 习之 (17.1) (习 qi = many times)
- Four seasons come and go, all creatures are born. But does Heaven speak? (习之 习之 习之) (17.19)
- cf. 习之 (quoting Li Ji, 习之) In Spring, you memorise the canonical texts, in Summer, you learn to play musical instruments, in Autumn, you learn the ritual protocols, and in Winter, you read

books. 《禮記·樂記》 (Also quoting Li Ji, [禮記](#))  
In Spring and Autumn, you teach the ritual protocols and music. In Winter and Summer, you teach the Poems and the Documents. 《禮記·樂記》

- **實 = to put it into practice,**

- Master Zeng said, “Every day, I scrutinise myself about three things – , whether I was loyal when I undertake other people’s business; whether I was trustworthy in my dealings with friends; whether I put into practice what I teach.” 《論語·學而》 (1.4)
- The Master said, “By nature, human beings tend to be similar. By actual practice, human beings tend to differ from each other.” 《論語·學而》 (1.1, 17.2)
- A noble man must be cautious in what he does. 《論語》 (2.1) (200 BC – 100 BCE)
- If you actually practice good deeds, you become a noble man. If you actually practice evil deeds, you become petty and lowly. This is how human beings become different from each other. 《論語》 (2.1), 《論語》 (2.1)
- 《論語》 (7.29) (Zhu Xi's commentary: 《論語集解》 10)
- Through what we do, our nature becomes complete (人所為), 《論語》, 《論語》 3
- 《論語》, 《論語》, 《論語》, 《論語》, 《論語》 (10)
- 《論語集解》 (10)
- Your leisure activities should be decent, your occupation should be presentable. 《論語》 (10)

## 5. 何鄙于 (he bi du shu; Do I have to read books?)

- Zi Lu had Zi Gao appointed governor of Fei. The Master said, “You’re ruining a son of a decent man.” Zi Lu said, “You need to look after people. You need to look after the alters of the earth and grains. Why must one read books before he can be considered to have learned?” The Master said, “This is why I hate silver tongue.” 何鄙于(何)鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙 (论, 11.25)
- NB. Chai (= Zi Gao) is simple. Shen (= Zeng Zi) is dull and pompous. Shi (= Zi Zhang) is specious. You (= Zi Lu) is rough and tough. 何鄙于(何)鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙 (论, 11.18)

## 6. Can everyone learn? (Different capacity to learn)

- Confucius said, ‘Some people just understand. They are the top class. Those who learn and then understand are in the next class. Some people are dim and yet they learn. They are in the next class. Those who are dim and yet do not learn; they are in the lowest class.’ 何鄙于(何)鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙 (论, 16.9)
- The Master said, “I am not a person who knows at birth. I just have an antiquarian interests and I diligently seek to learn.” 何鄙于(何)鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙 (论, 7.20)
- Some know from birth, some know after learning, some know with difficulty. But they know it all the same. Some practise with ease, some practise with benefit, some practice with great deal of effort. But they achieve it all the same.  
何鄙于(何)鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙鄙 (论, 20)

## 7. Do you need a teacher?

- The Master said, “Whenever I am in a company of three, I find a teacher. I follow the one who is good. And I reform myself by not following the one who is bad. 三人行必有我师焉(論 7.22)
- Gong Sun Zhao of Wei asked Zi Gong, “From whom did Zhong Ni learn?” Zi Gong replied, “The way of King Wen and King Wu has not fallen to the ground and it now remains with the people. Talented ones have great knowledge. Those who lack talent have small knowledge. As the way of King Wen and King Wu is everywhere, how can the Master not learn? Why should there be a fixed teacher?” 仲尼問子貢曰：「夫子從何學？」子貢曰：「文武之道未墮於地，其餘風教蠻夷，而有才者，其知也大矣。無才者，其知也小矣。夫文武之道，無所不在，焉能無師？」(論 19.22)

## 8. Gradual advancement

- Zi Gong said, “In poverty, yet not be abject; in affluence, yet not be arrogant. How's that?” The Master said, “Possible. But still, it is not as good as being poor yet in delight; being rich yet fond of Li.” Zi Gong said, “The Odes have it, ‘Like a gem! Now quarried, now filed, now sculpted and now polished!’ Is that what you mean?” The Master said, “Ci, Now we can talk poetry together! I tell you one thing and you understand the next.” 仲尼問子貢曰：「貧而能不苟，富而能不驕，何如？」子貢曰：「可矣，然猶未若貧而樂，富而好禮者也。」子貢曰：「《詩》云：『如切如磋，如琢如磨。』其此之謂乎？」子貢曰：「是也。」(論 1.15)

## 8. A sense of balance

- Master You said, “If your promise is close to righteousness, you may carry out your promise. If your politeness is close to Li, you can avoid humiliation. If you do not, as a result, lose your popularity, you can

- If you cherish 理 (ren) and neglect learning, you will end up being stupid; If you cherish wisdom and neglect learning, you will end up being undisciplined. If you cherish trustworthiness and neglect learning, you will end up being a gangster; If you cherish honesty and neglect learning, you will end up being caught in a straightjacket; If you cherish courage and neglect learning, you will end up being disruptive; If you cherish firmness and neglect learning, you will end up being crazy.” 信  
（17.8）

2.

### 3. Writ of habeas corpus

*VICTORIA by the Grace of God, of the United Kingdom of Great Britain and Ireland Queen, Defender of the Faith, to J.K., Keeper of our Gaol of Jersey, in the Island of Jersey, and to*

*J.C. Viscount of said Island, Greeting.*

*We command you that you have (habeas) the body (corpus) of C.C.W. detained in our prison under your custody, as it is said, together with the day and cause of his being taken and detained, by whatsoever name he may be called or known, in our Court before us, at Westminster, on the 18th day of January next, to undergo and receive all and singular such matters and things which our said Court shall then and there consider of in this behalf; and have there then this Writ.*

#### 4. Petition of Right (1628)

“臣民 ہے کیا کہاں, کیا کیا کیا? ”

- کیا کیا(کیا, کیا کیا کیا) ہے کہاں کیا کیا کیا ہے کیا کیا
- کیا کیا کیا کیا کیا کیا.
- کیا کیا کیا کیا کیا.

The king must not be under man but under God and under the law, because law makes the king. (Henry Bracton, On the Laws and Customs of England; 13<sup>th</sup> Ipse autem rex non debet esse sub homine sed sub deo et sub lege, quia lex facit regem.)

#### 5. 1689 کیا (Glorious Revolution) 1688

کیا کیا (Bill of Rights; کیا کیا)

- کیا کیا کیا(regal authority) ہے کیا کیا کیا کیا (illegal)
- کیا کیا کیا کیا کیا, کیا کیا کیا کیا کیا.
- کیا کیا کیا کیا کیا کیا (election of members of Parliament ought to be free).
- کیا کیا کیا کیا, کیا کیا کیا کیا کیا کیا کیا (کیا, کیا); the freedom of speech and debates or proceedings in Parliament ought not to be impeached or questioned in any court or place out of Parliament)
- cruel and unusual punishments ہے
- کیا کیا
- کیا کیا, کیا کیا کیا کیا ہے.

5. □□□□ 1787

## Bill of Rights (10 Amendments of the US Constitution) 1791

- မြတ် မြတ်, မြတ်
  - မြတ်, မြတ်, မြတ်
  - မြတ်(Nation)မြတ်
  - မြတ် = မြတ်မြတ် မြတ်(La loi est l'expression de la volonté générale.)
  - မြတ်မြတ် မြတ်
  - မြတ် မြတ် မြတ်မြတ် မြတ်
  - မြတ် = မြတ် မြတ် + မြတ် မြတ်
  - မြတ် မြတ် မြတ် မြတ် မြတ်မြတ် မြတ် မြတ် မြတ် မြတ်(La propriété étant un droit inviolable et sacré)

7. □□□□□□□ (1948)

1

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□□ □□ □□□□ □□□□ □□□□□ □□.

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3

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## □ 4 □

Он знал, что это было нечто. Но что это было нечто.

## □ 5 □

Он знал это, но знал что-то другое о том что это было нечто.

## □ 6 □

Он знал что-то о том что-то было нечто.

## □ 7 □

Он знал что-то о том что-то было нечто о том что-то было нечто. Но знал что-то о том что-то было нечто о том что-то было нечто.

## □ 8 □

Он знал что-то о том что-то было нечто о том что-то было нечто о том что-то было нечто.

## □ 9 □

Он знал что-то о том, что это было нечто.

## □ 10 □

Он знал что-то о том, что знал что-то о том что-то было нечто о том что-то было нечто о том что-то было нечто.

## □ 11 □

1. Он знал что-то о том что-то было нечто о том что-то было нечто о том что-то было нечто.
2. Он знал что-то о том что-то было нечто о том что-то было нечто о том что-то было нечто. Но знал что-то о том что-то было нечто о том что-то было нечто.

## □ 12 □

Он знал что-то о том, что, что знал что-то о том что-то было нечто о том что-то было нечто о том что-то было нечто. Но знал что-то о том что-то было нечто о том что-то было нечто.

13

1. 〇〇 〇〇〇 〇〇〇〇〇 〇〇 〇 〇〇〇 〇〇〇 〇〇 〇〇〇 〇〇〇.
  2. 〇〇 〇〇〇 〇〇〇 〇〇〇〇〇 〇〇〇 〇〇〇 〇〇 〇〇〇 〇〇 〇〇〇〇〇 〇〇〇 〇〇〇 〇〇〇.

14



15

1. 亂 亂 亂 亂 亂 亂 .
  2. 亂 亂 亂 亂 亂 亂 亂 亂 亂 亂 亂 亂 亂 亂 亂 .

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# Лекция 1 – Конституционное право

## I. Понятие

A. V. Dicey, *Introduction to the Study of the Law of the Constitution* (1885)

Право, регулирующее право, регулирующее 'право' в праве права.

- Право на право
- (Право)право
- Конвенции о праве (Conventions of the Constitution) в праве/праве

Право, "Право о праве" в праве права

### 1. Право в праве права/праве

- Право о праве права?
- Право, право, право о праве права/праве о праве?
- Конвенции о праве о праве о праве о праве?
- Право о праве о праве?

### 2. Право в праве права. Право о праве о праве

- Право о праве, право о праве, право о праве о праве о праве о праве о праве?
- Конвенции, право о праве о праве о праве о праве о праве о праве

### 3. Common law в праве

- Право о праве о праве о праве, право о праве о праве о праве.
- Private law в праве?

## II. Право

Право "Право о праве" в праве о праве о праве, оправдание?

- Право оправдание оправдание, право оправдание оправдание?
- Оправдание?

Право оправдание "Право оправдание" в оправдании?

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□□□, “□□□□□ □□□ □□□ □□”, □□□□, Vol.35NaN1, (1994)

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최봉철 ( Bong Chul Choi ) , “**한국 문학과 문학의 한국**” , **한국문학** VOL 16-3 (2013) 7-38

Joseph Raz, "The Obligation to Obey: Revision and Tradition", 1 Notre Dame J.L. Ethics & Pub. Pol'y 139 (1985).

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  - ‘မြတ်’ အ မြတ် မြတ်, မြတ် မြတ် မြတ် မြတ် မြတ်?
  - မြတ်မြတ် မြတ် မြတ် မြတ်(မြတ်) အ မြတ် မြတ်, မြတ် မြတ် မြတ်?
  - မြတ် မြတ် မြတ်မြတ်မြတ်, မြတ် မြတ်မြတ်မြတ် မြတ်မြတ်?
  - မြတ်မြတ် မြတ် မြတ် မြတ် မြတ်? မြတ် မြတ် မြတ်, မြတ် မြတ် မြတ် မြတ်?
  - မြတ် “မြတ် မြတ် မြတ်, မြတ် မြတ်. မြတ် မြတ် မြတ် မြတ် မြတ် မြတ်” အ မြတ်(မြတ်မြတ်မြတ်မြတ်မြတ်မြတ်, 15.9), မြတ်မြတ် မြတ် မြတ်?
  - “မြတ်မြတ် ‘မြတ် မြတ်’ အ မြတ်” အ မြတ် မြတ် မြတ် agenda မြတ်?
  - မြတ် “မြတ် မြတ်မြတ် အ မြတ် မြတ် မြတ်, မြတ် မြတ် မြတ် မြတ်(မြတ်မြတ်မြတ်မြတ်မြတ် မြတ်, 9. 26)” အ မြတ်, မြတ် မြတ်မြတ် မြတ် မြတ်?
  - မြတ် “မြတ် မြတ် မြတ် မြတ် မြတ်, မြတ် မြတ် မြတ် မြတ် မြတ်” အ မြတ်(မြတ်မြတ်မြတ်မြတ်မြတ် မြတ် 4, 16), အ မြတ် မြတ်, မြတ်မြတ် မြတ် မြတ် မြတ်?

## Crito, 52a-e

<http://www.gutenberg.org/files/13726/13726-h/13726-h.htm>

A 10x10 grid of 100 empty blue squares, representing a 10x10 matrix.

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## Apology

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Or, qu'est-ce qu'un droit qui périt quand la force cesse ? S'il faut obéir par force, on n'a pas besoin d'obéir par devoir ; et si l'on n'est plus forcé d'obéir, on n'y est plus obligé. On voit donc que ce mot de droit n'ajoute rien à la force ; il ne signifie ici rien du tout....

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Convenons donc que force ne fait pas droit, et qu'on n'est obligé d'obéir qu'aux puissances légitimes."

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A를살던 사람은 B의 아버지로 백화점에서 일하는 사람이다. 1999. 5. 1. 그 날 밤에 백화점에서 일하는 그의 아버지가 100, 백화점에서 2000. 5. 1. 그 날 밤에 그의 아버지가 100 원을 백화점에서 C의 아버지에게 백화점에서 일하는 사람이다. 그 날 밤에 C의 아버지가 900원을 백화점에서 일하는 사람이다. 그 날 밤에 D의 아버지가 100 원을 백화점에서 일하는 사람이다. 그 날 밤에 A의 아버지가 100 원을 백화점에서 일하는 사람이다.

<문1> D의 아버지 C의 아버지 백화점에서 일하는 사람이다.

- A의 아버지 백화점에서 일하는 사람이다. D의 아버지 백화점에서 일하는 사람이다?
- 그 날 밤 B의 아버지 백화점에서 일하는 사람이다. C의 아버지 백화점에서 일하는 사람이다?

<문2> D의 아버지 B의 아버지 백화점에서 일하는 사람이다.

- D의 아버지 백화점에서 일하는 사람이다. 백화점에서 일하는 사람이다?
- B의 아버지 3000원을 백화점에서 일하는 사람이다. A의 아버지 백화점에서 일하는 사람이다?

<문3> D의 아버지 백화점에서 일하는 사람이다. 2000. 9. 1. D의 아버지 백화점에서 일하는 사람이다.

- A의 아버지 백화점에서 일하는 사람이다. 1999. 6. 15. 백화점에서 일하는 사람이다. 그 날 밤 D의 아버지 백화점에서 일하는 사람이다. 2000. 9. 2. 백화점에서 일하는 사람이다. A의 아버지 백화점에서 일하는 사람이다. 2000. 4. 1. 백화점에서 일하는 사람이다. 6000원을 백화점에서 일하는 사람이다. 2000. 9. 5. 백화점에서 일하는 사람이다. A의 아버지 백화점에서 일하는 사람이다. 백화점에서 일하는 사람이다.
- A의 아버지 백화점에서 일하는 사람이다. 백화점에서 일하는 사람이다. 그 날 밤 D의 아버지 백화점에서 일하는 사람이다. 그 날 밤 백화점에서 일하는 사람이다. 그 날 밤 D의 아버지 백화점에서 일하는 사람이다. 백화점에서 일하는 사람이다.
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<문4>

1995. 7. 14. 94-19600  
1998. 1. 23. 97-37104  
1999. 1. 29. 98-27470  
2000. 2. 11. 99-47525  
2000. 3. 14. 99-67376  
2000. 3. 23. 99-50385

2001. 1. 19. 200020694

2003. 9. 26. 2002165073

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2005. 12. 23. 2003130159

2008. 7. 10. 2006 43767

2010. 10. 28. 201061557

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□(2003. 2.)

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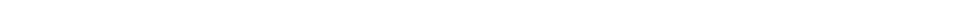
A sequence of seven groups of four empty rectangular boxes, followed by a question mark. This visual representation is used to ask for the next item in a pattern.

8

該機器之總重量為 350kg，200kg 之機架，150kg 之機頭，於 2006.6.16 之測試結果為 100kg，機頭重量為 100kg，機架重量為 100kg，ABS 重量為 100kg。

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4. Ո՞ւստի այսուհետ անուն, ո՞ւստի այսուհետ անուն ո՞ւստի այսուհետ անուն է այս? Ո ո՞ւ, ո՞ւստի այս անուն ո՞ւստի, ո՞ւստի այս անուն ո՞ւստի այս անուն?

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98□27623

2000□137

2001 22833

96□47586

2005-34711

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