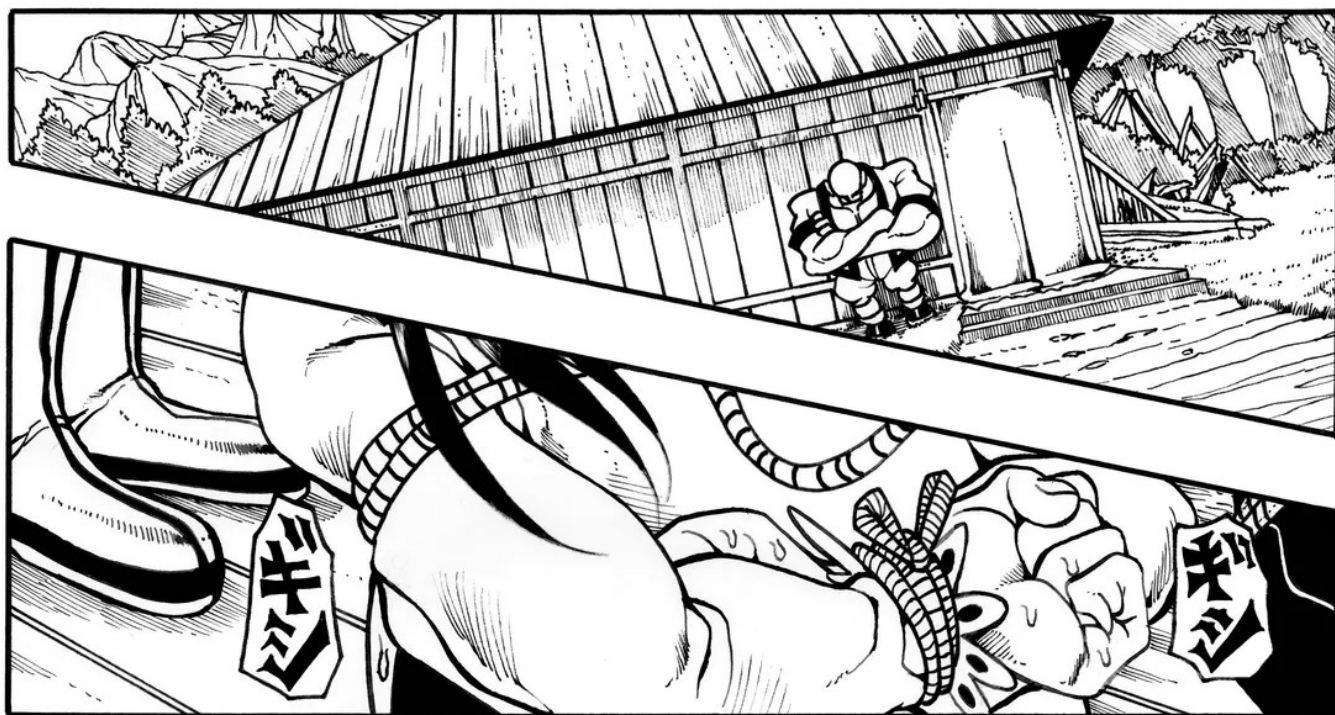
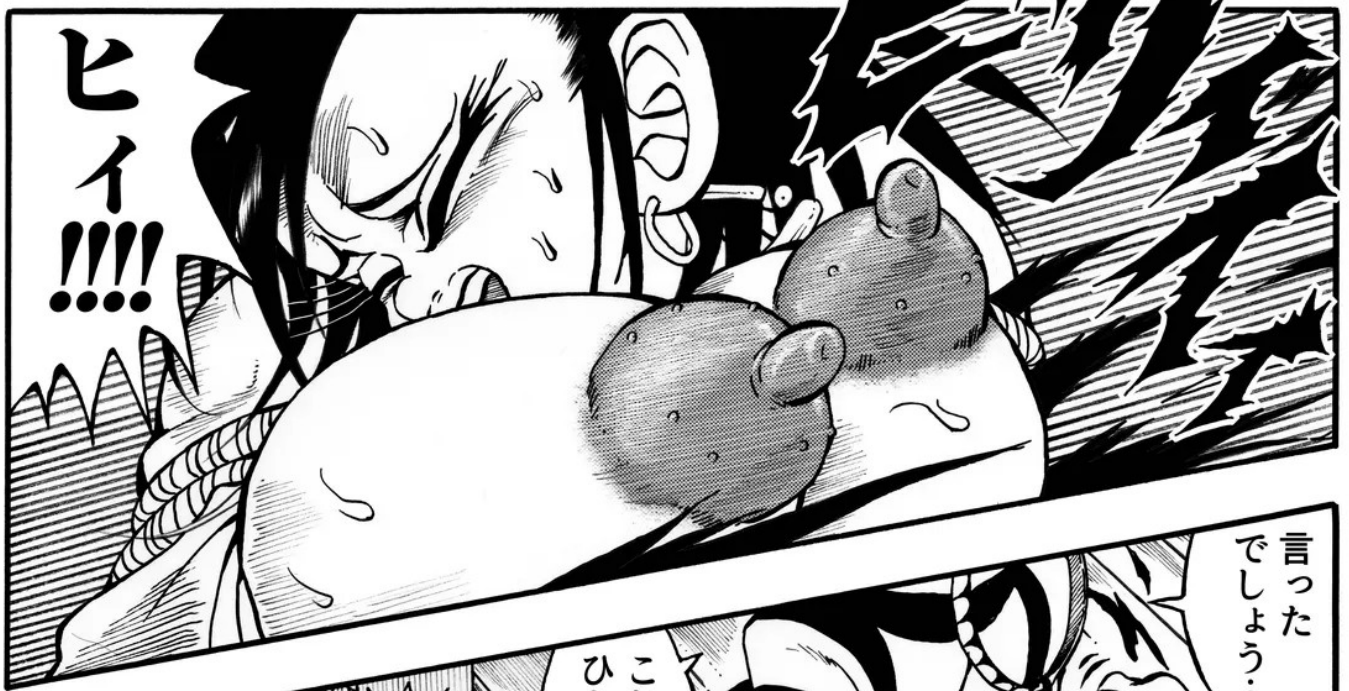
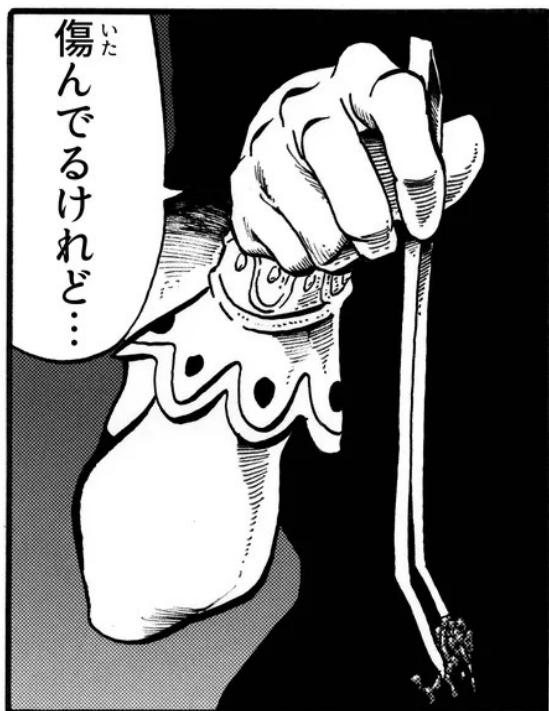
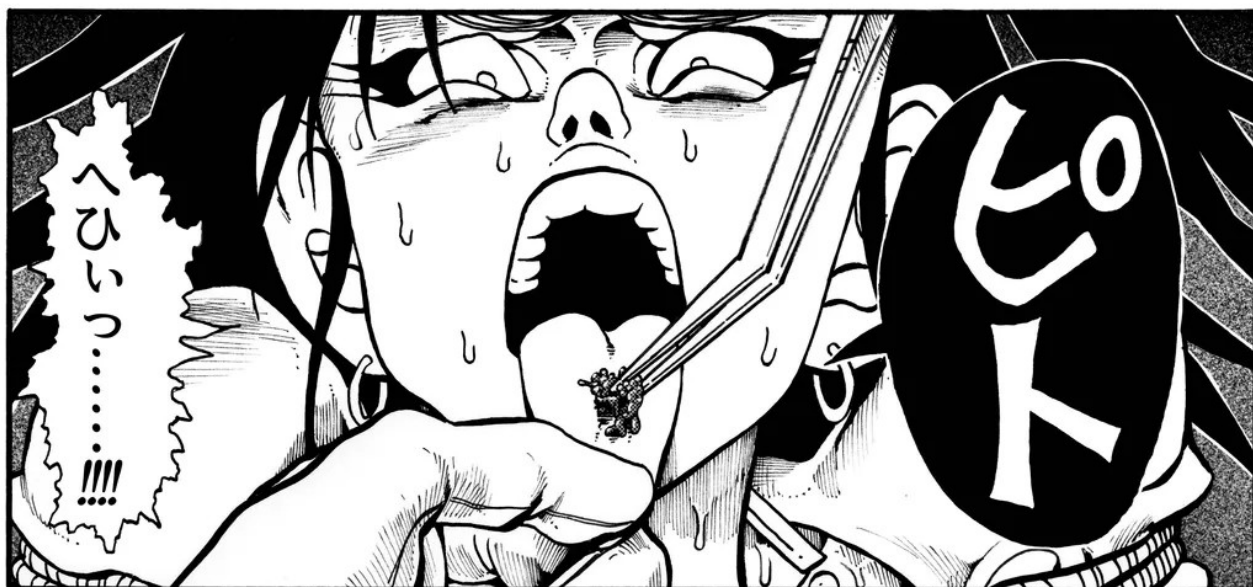


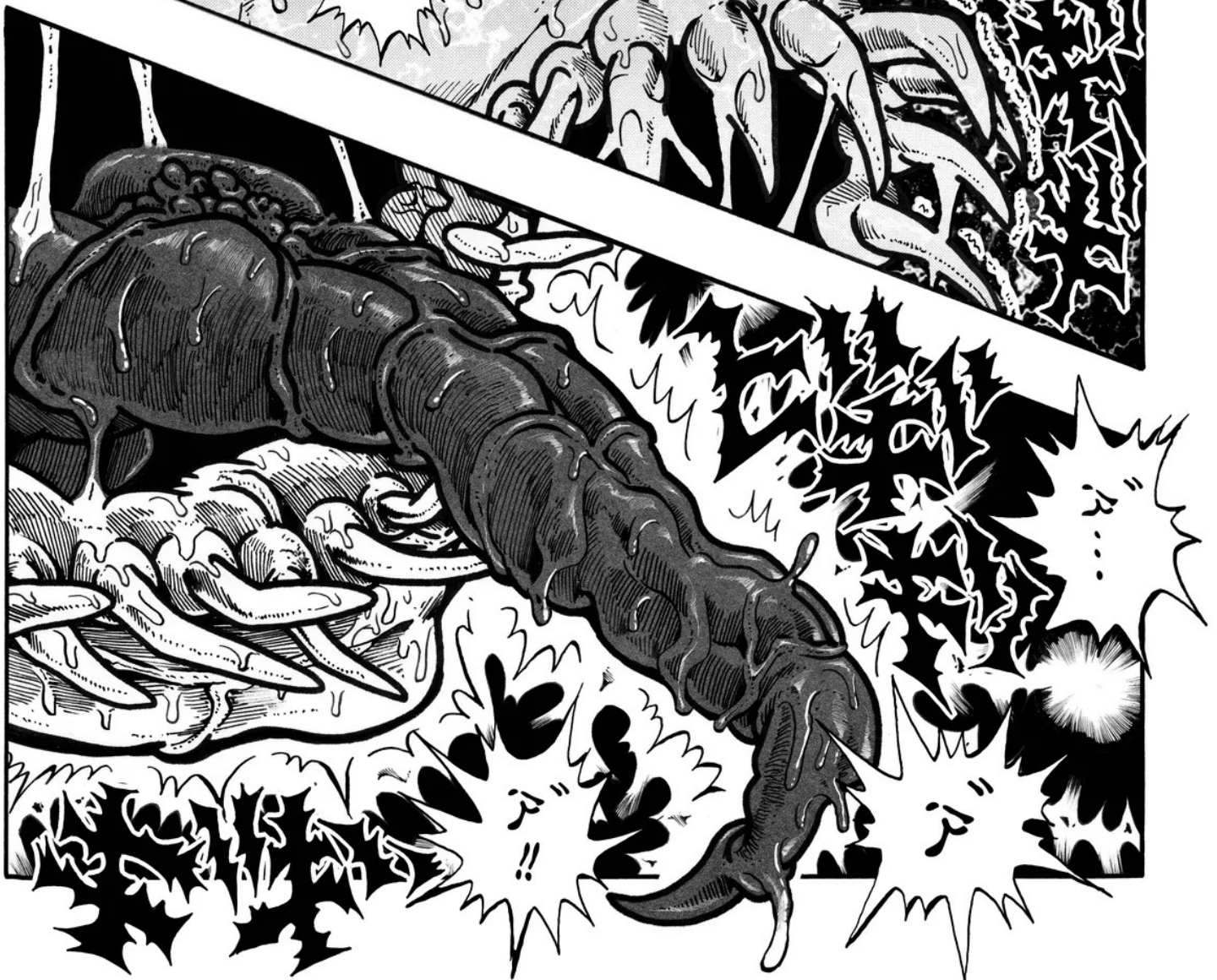
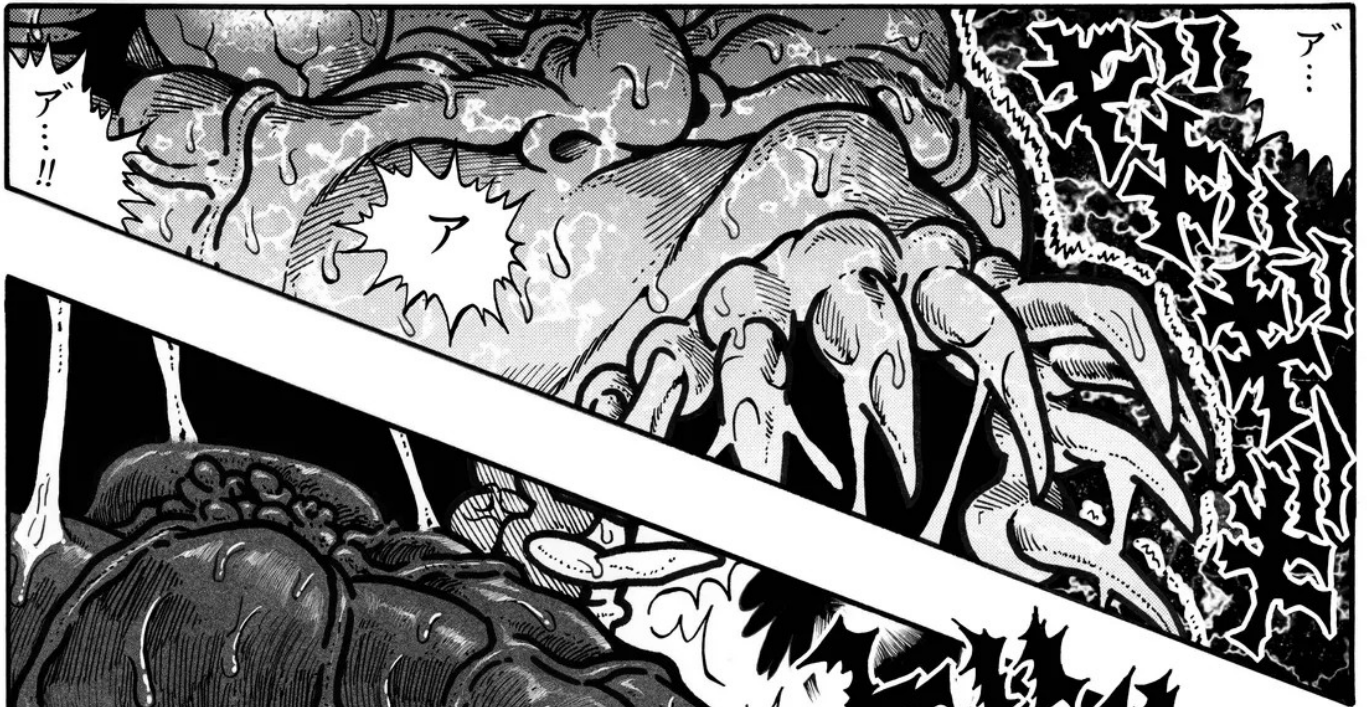




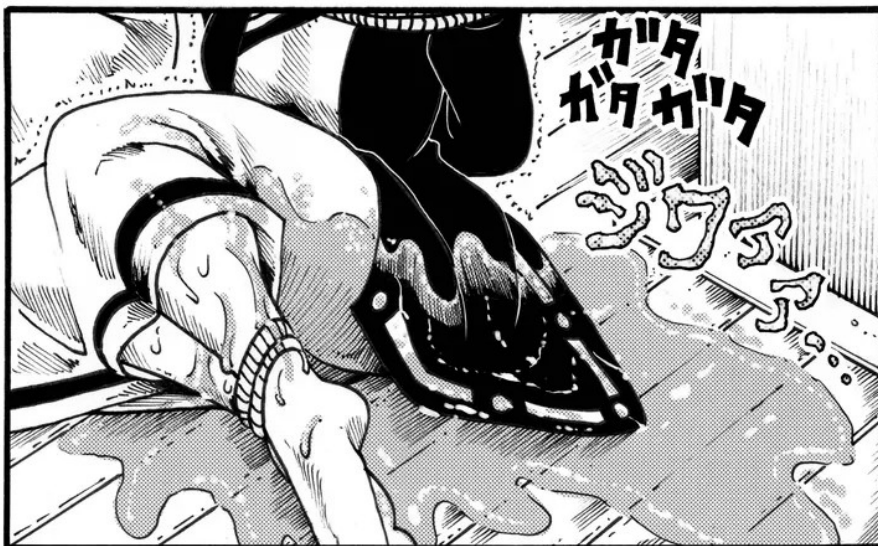




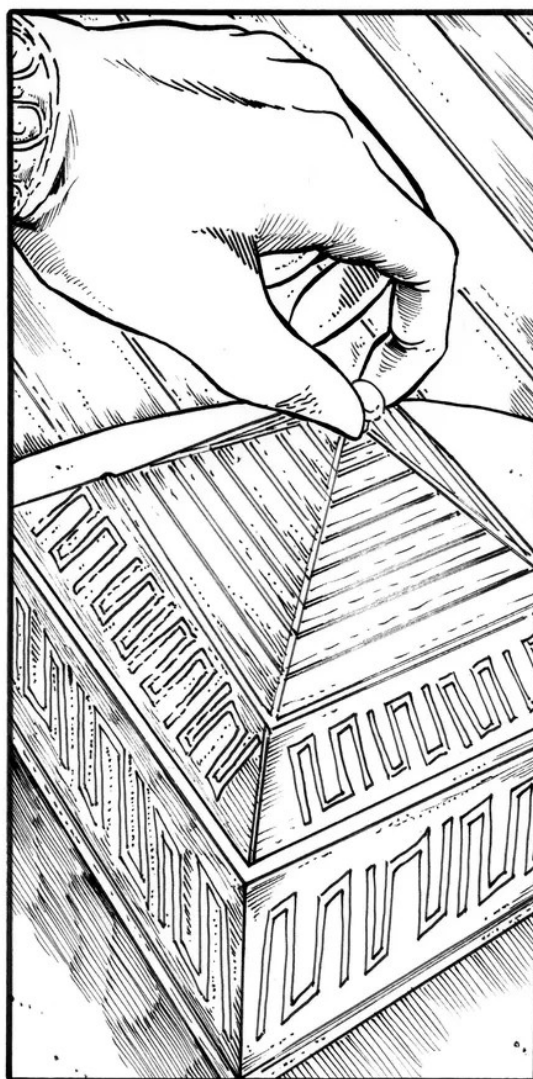
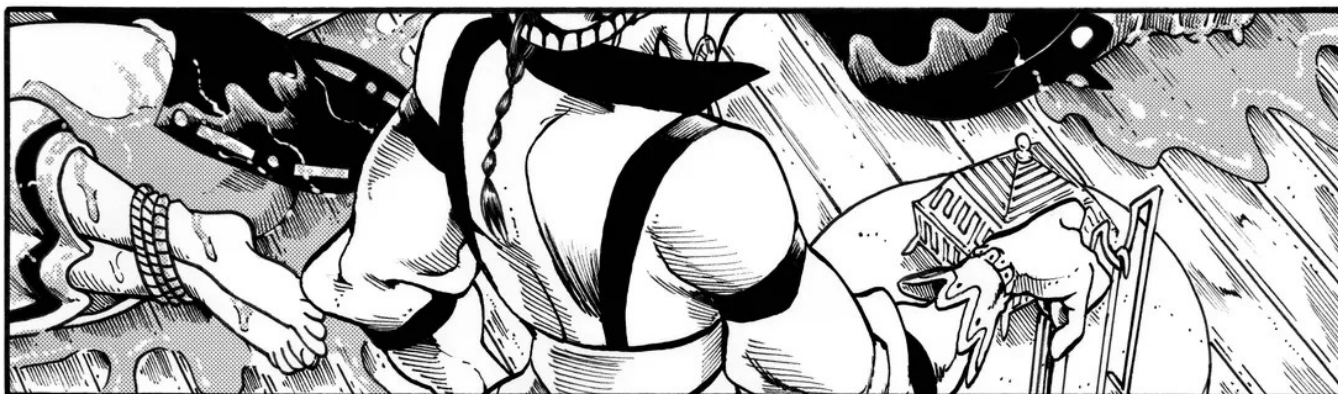
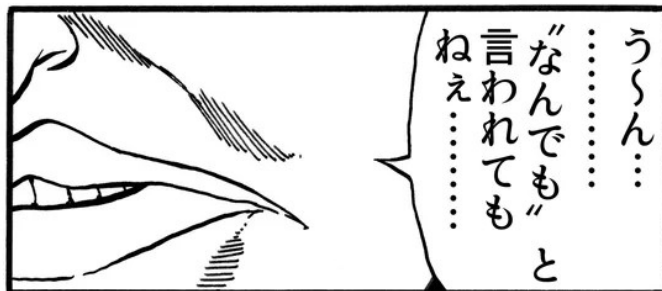


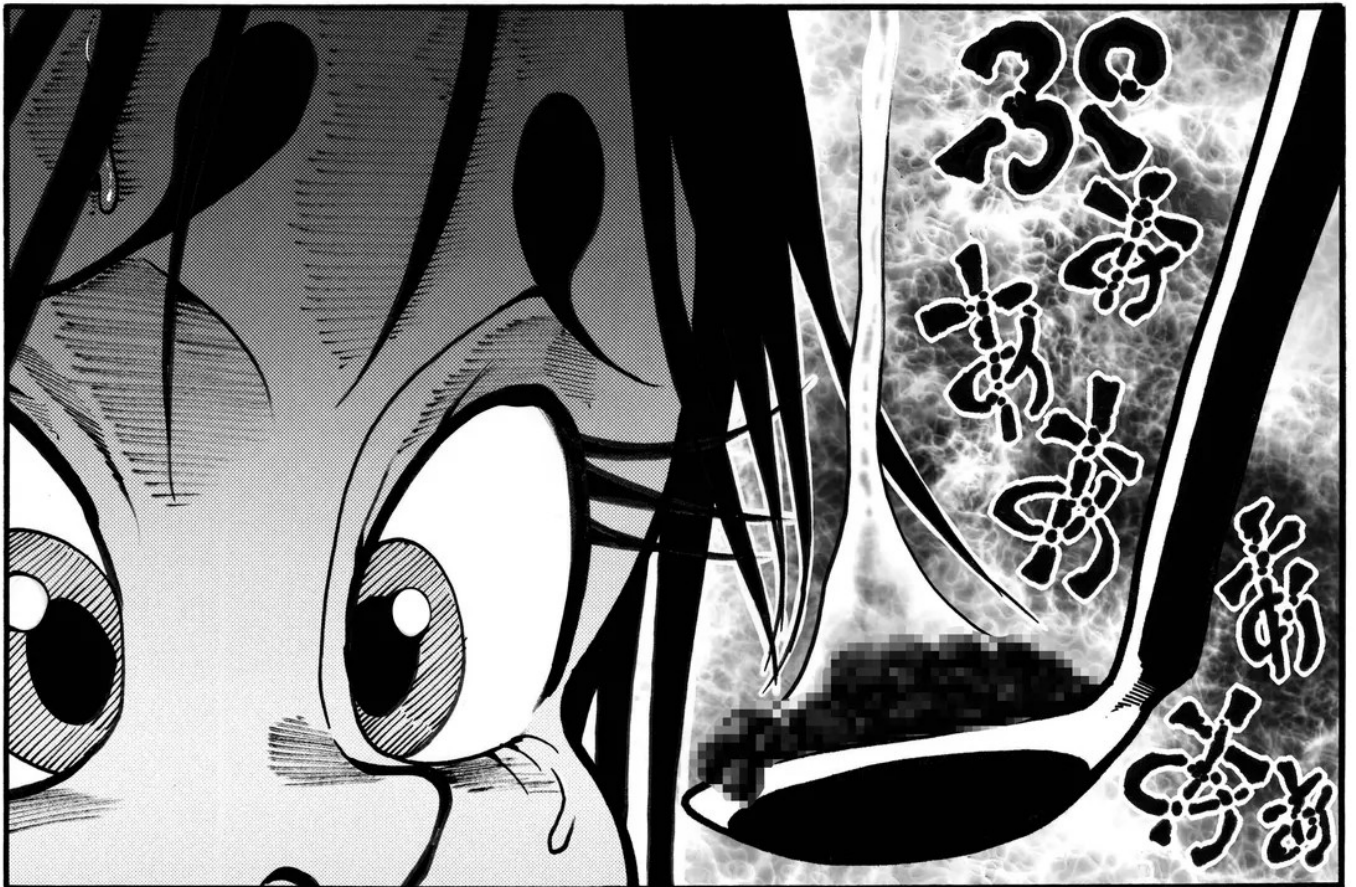
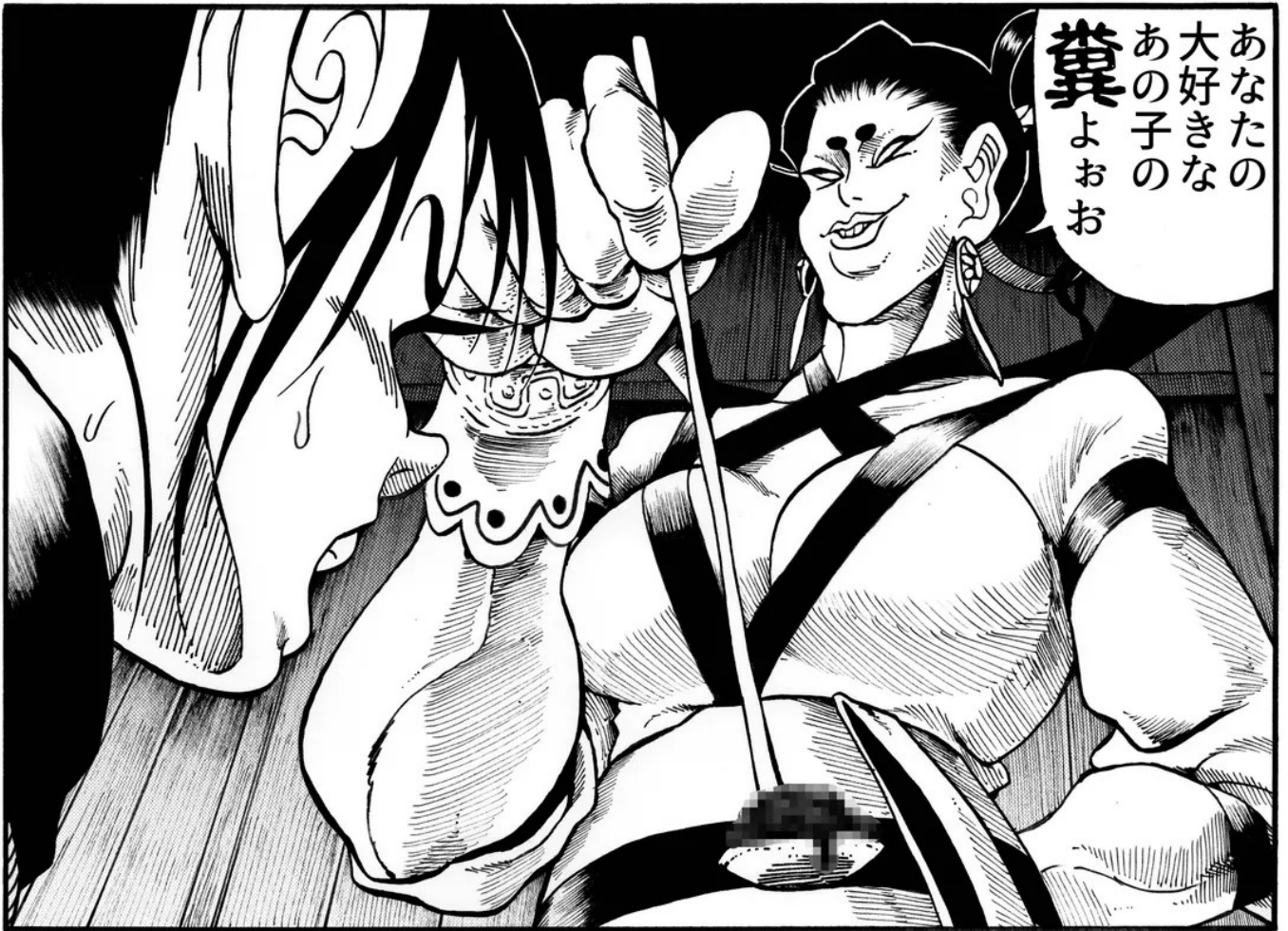


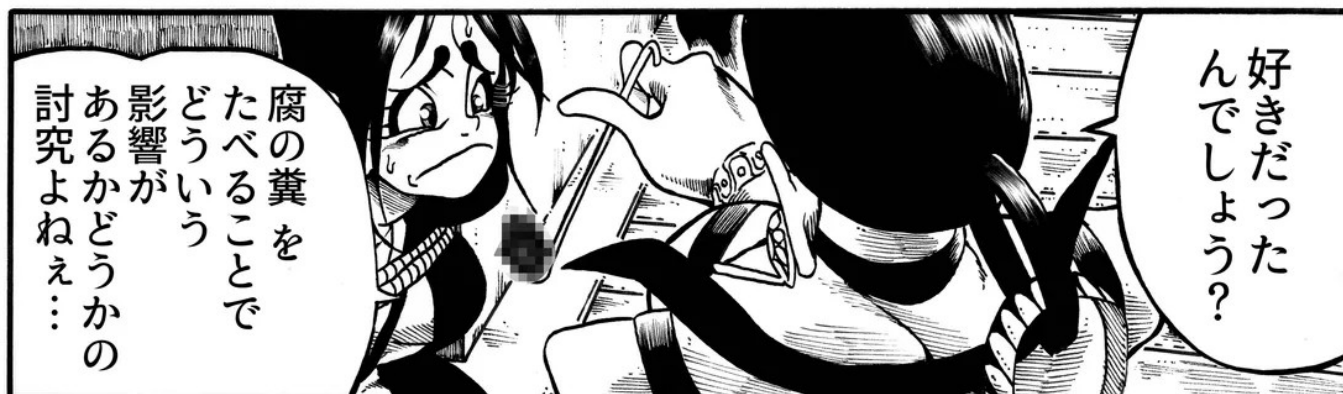


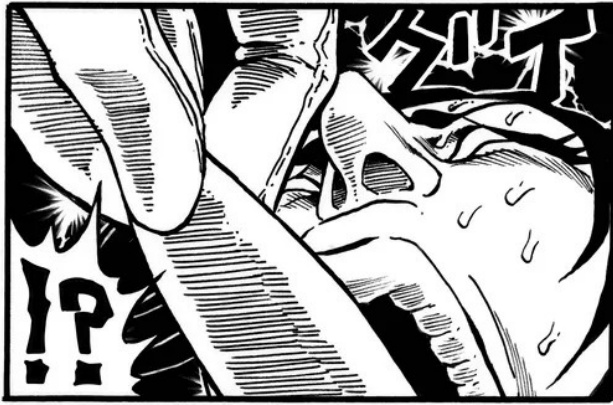


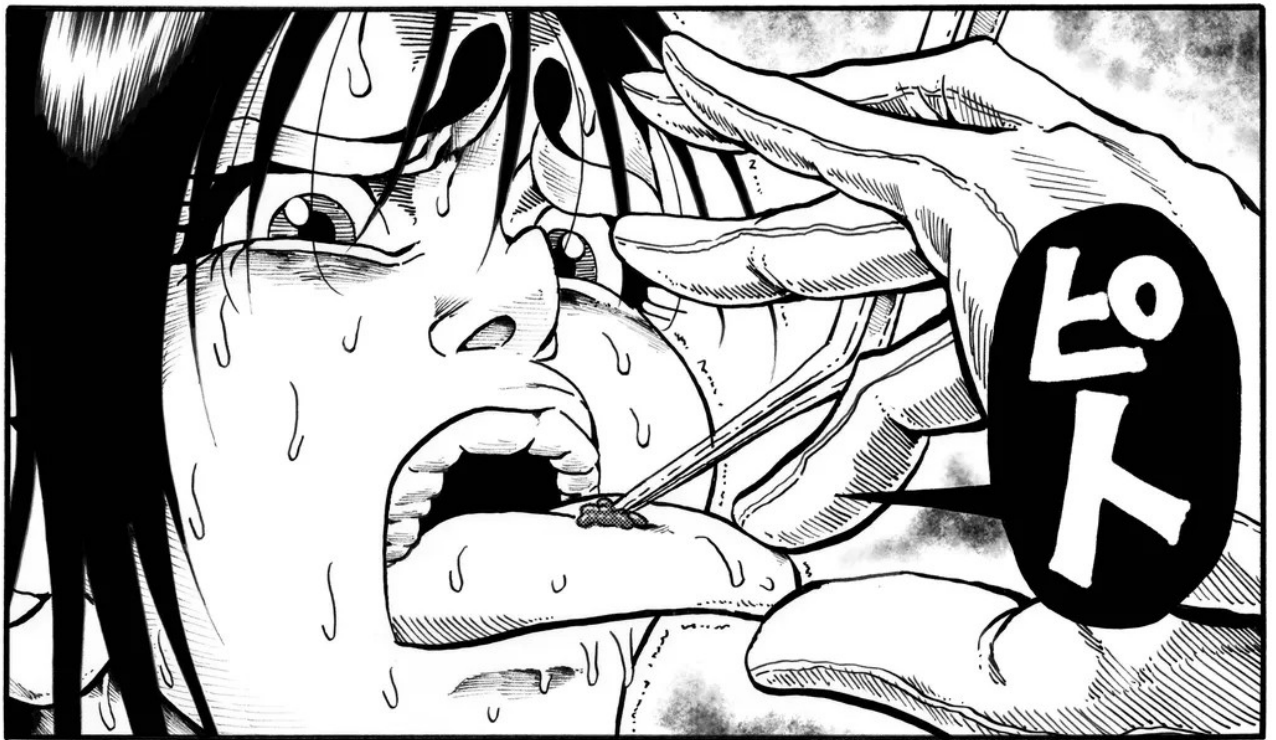


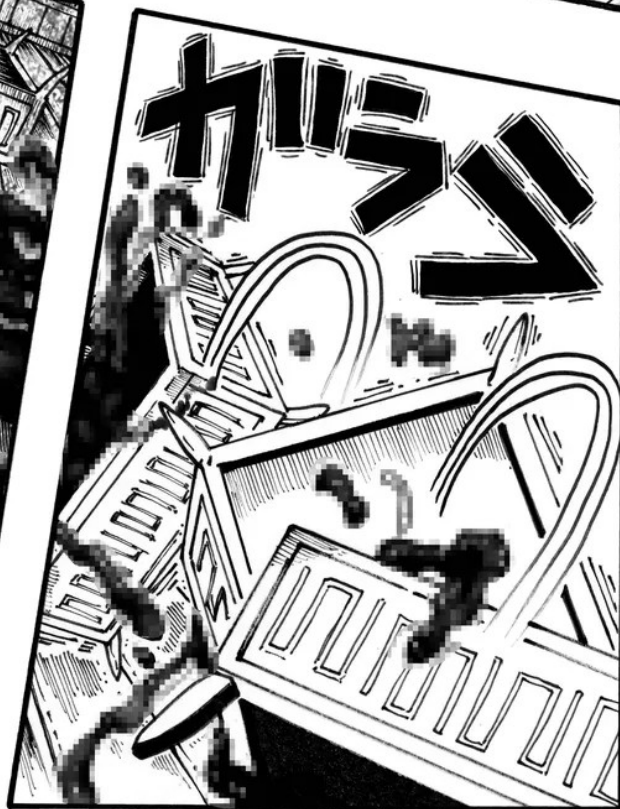














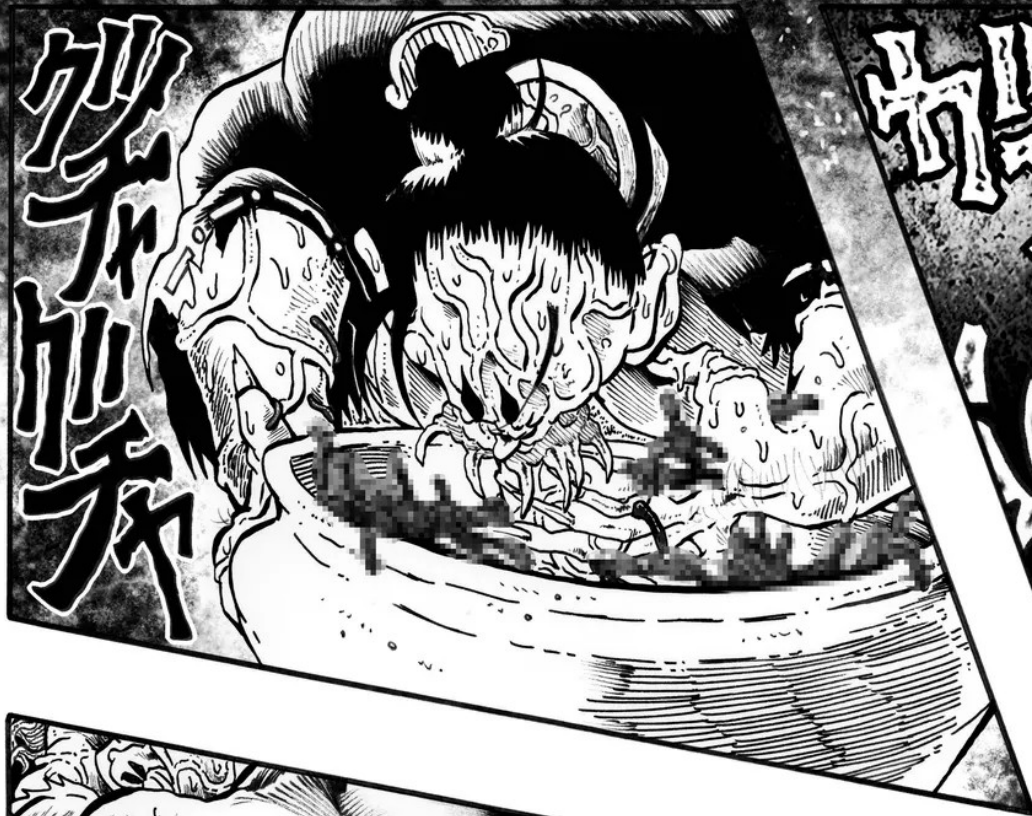


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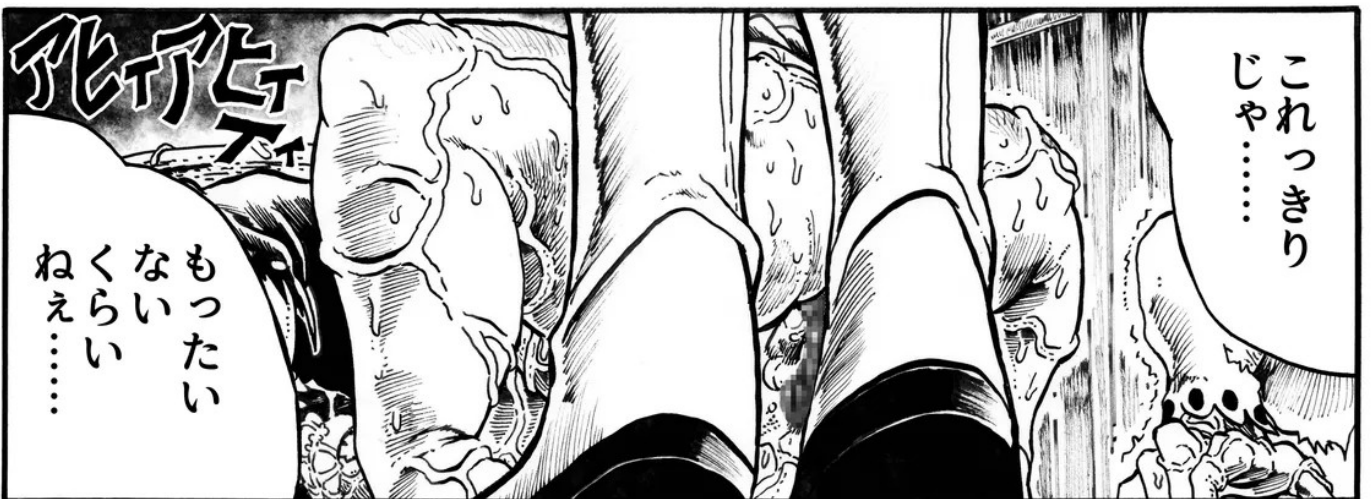
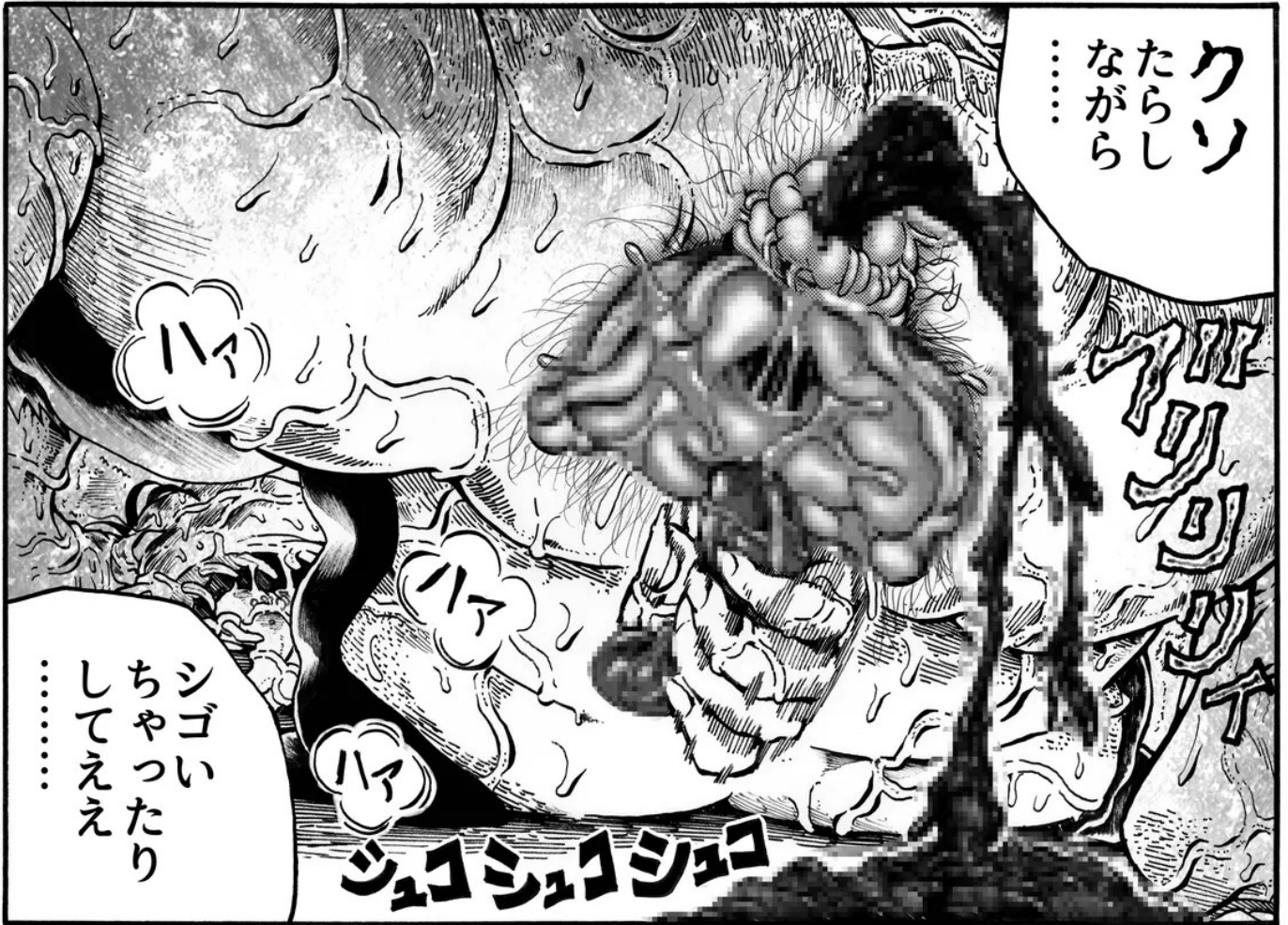
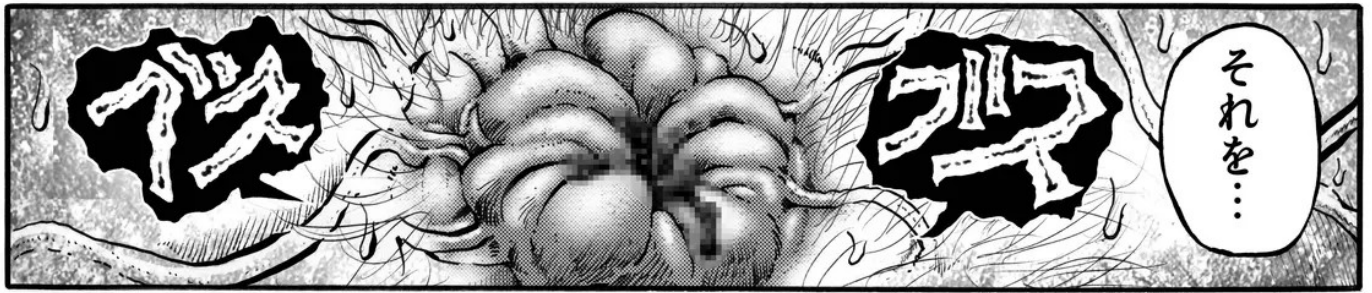
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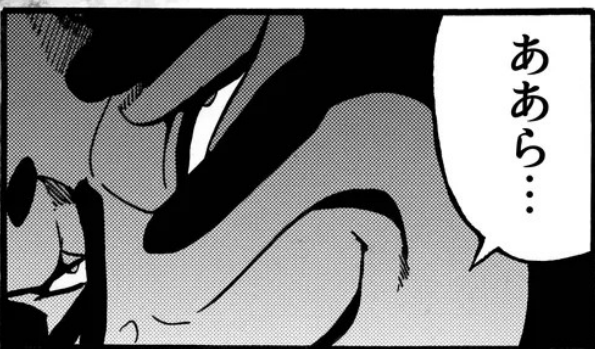
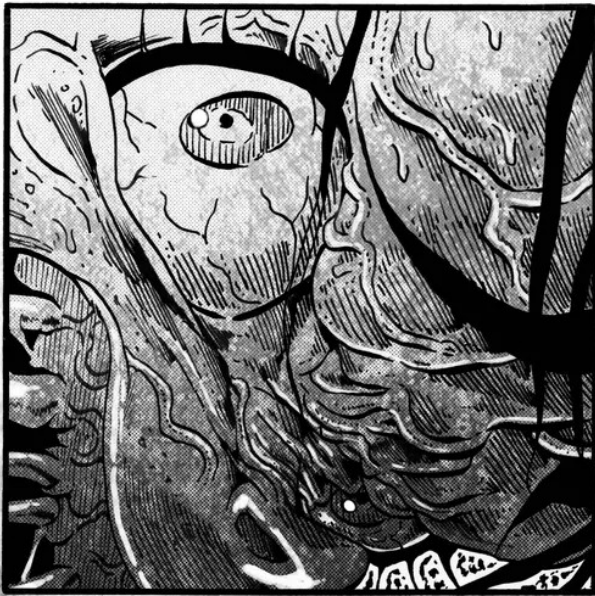
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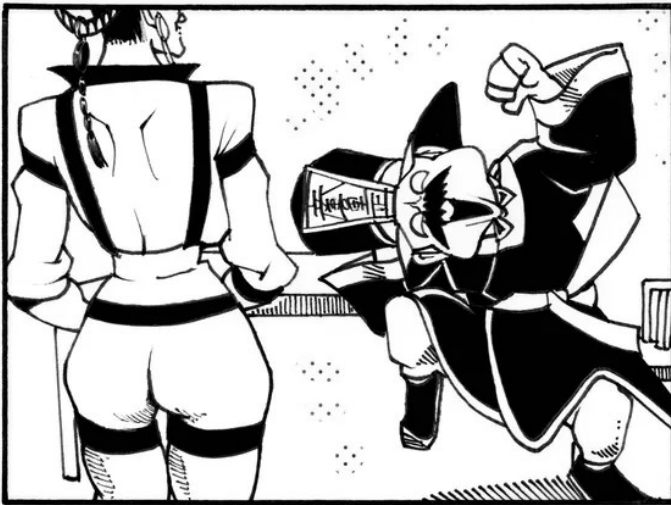
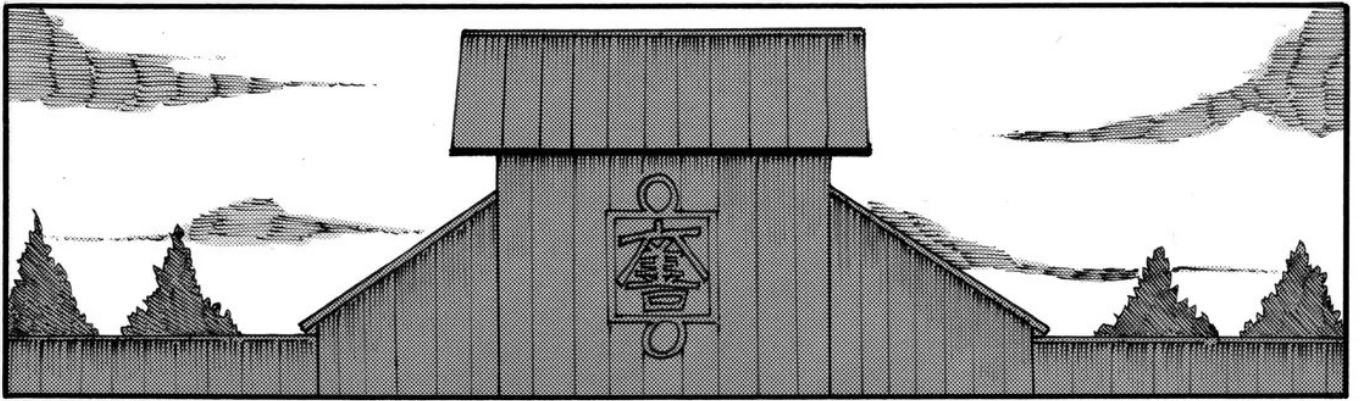


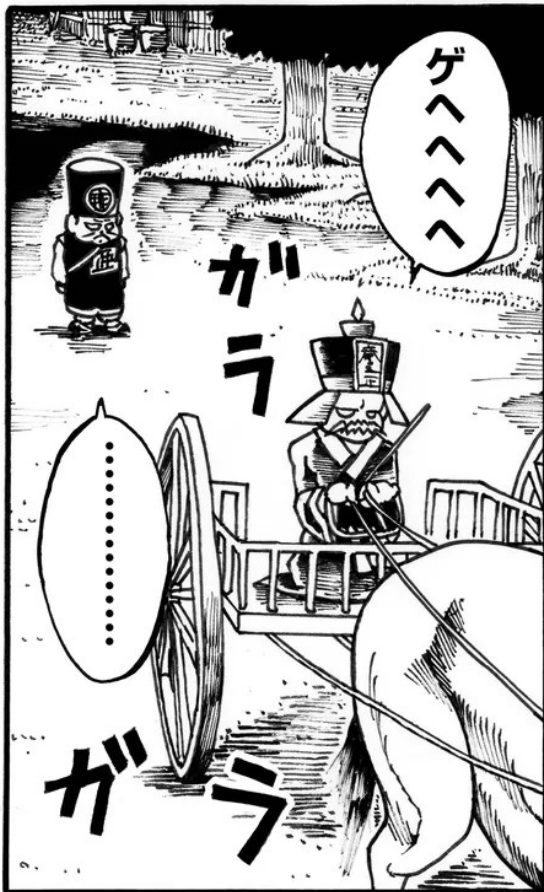
The first part of the paper discusses the importance of understanding the cultural context of the research. It highlights the need for researchers to be sensitive to the values and beliefs of the communities they are studying. This is particularly important in the field of education, where cultural differences can significantly impact learning outcomes.

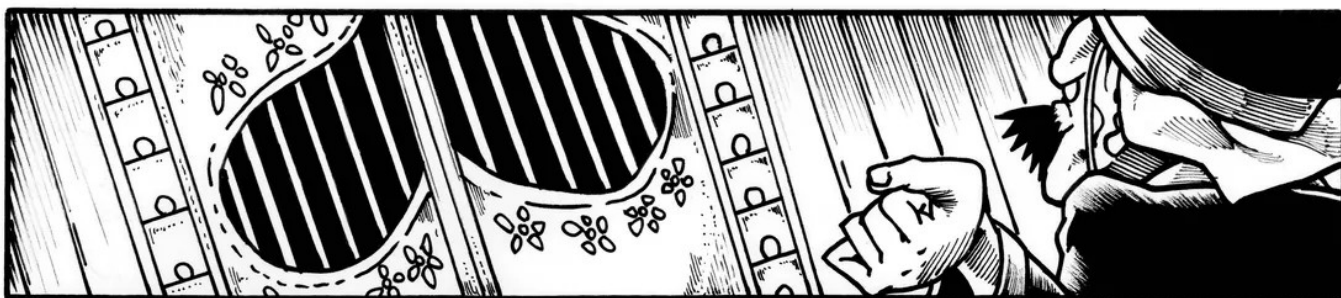
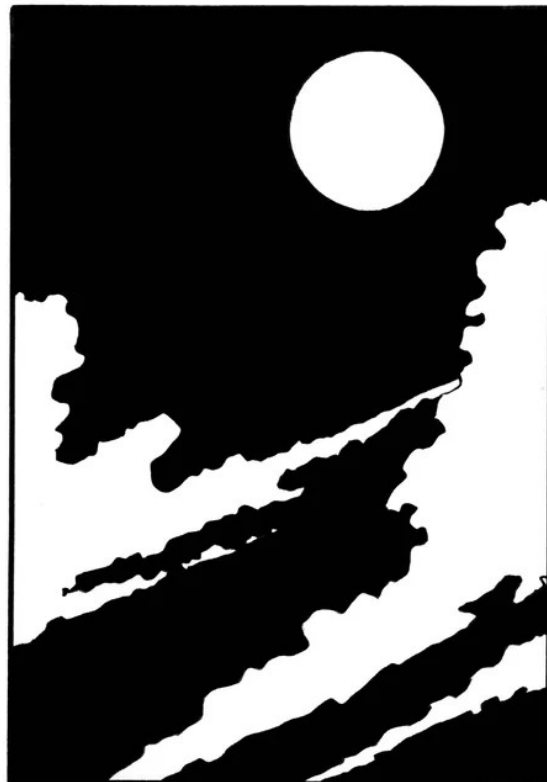
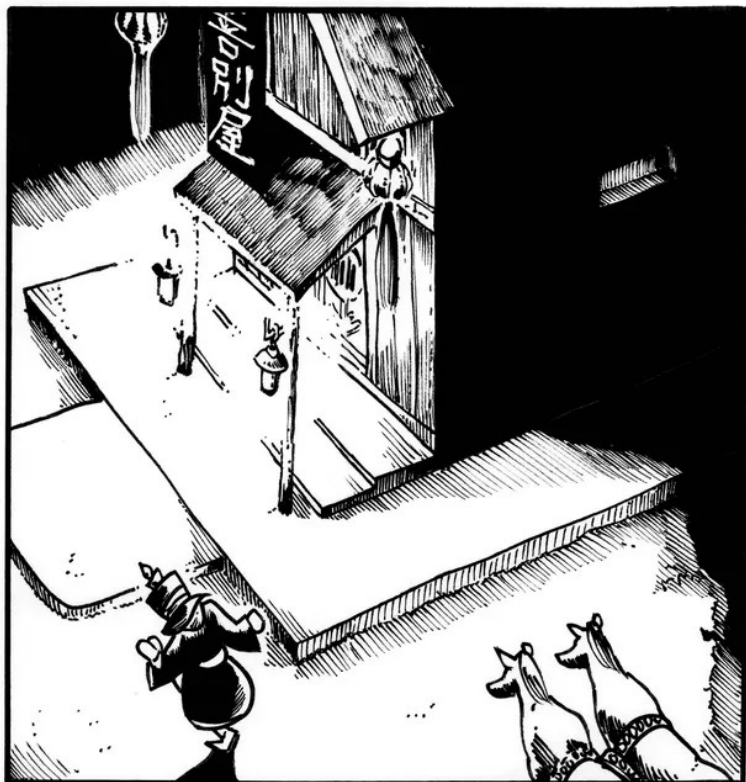
The second part of the paper focuses on the methodology used in the study. It describes the process of selecting participants, collecting data, and analyzing the results. The authors emphasize the importance of using a mixed-methods approach to gain a comprehensive understanding of the research topic.

The third part of the paper presents the findings of the study. It discusses the results of the quantitative data analysis and the insights gained from the qualitative interviews. The authors conclude that there are significant differences in learning outcomes between the two groups, and these differences can be attributed to cultural factors.

The final part of the paper discusses the implications of the findings for future research and practice. It suggests that educators should be aware of the cultural context of their students and tailor their teaching methods accordingly. Additionally, it calls for further research to explore the underlying reasons for the observed differences.



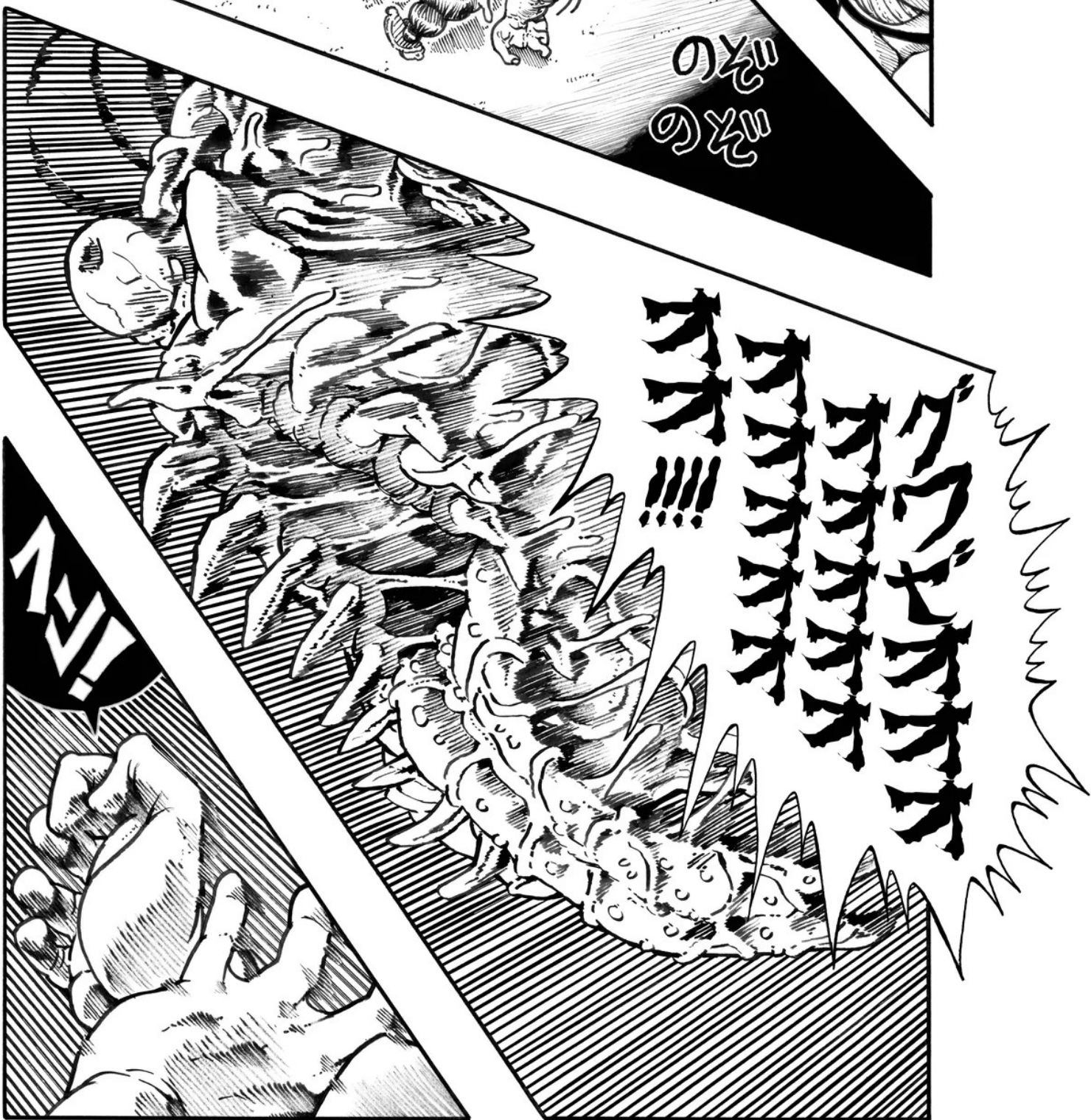








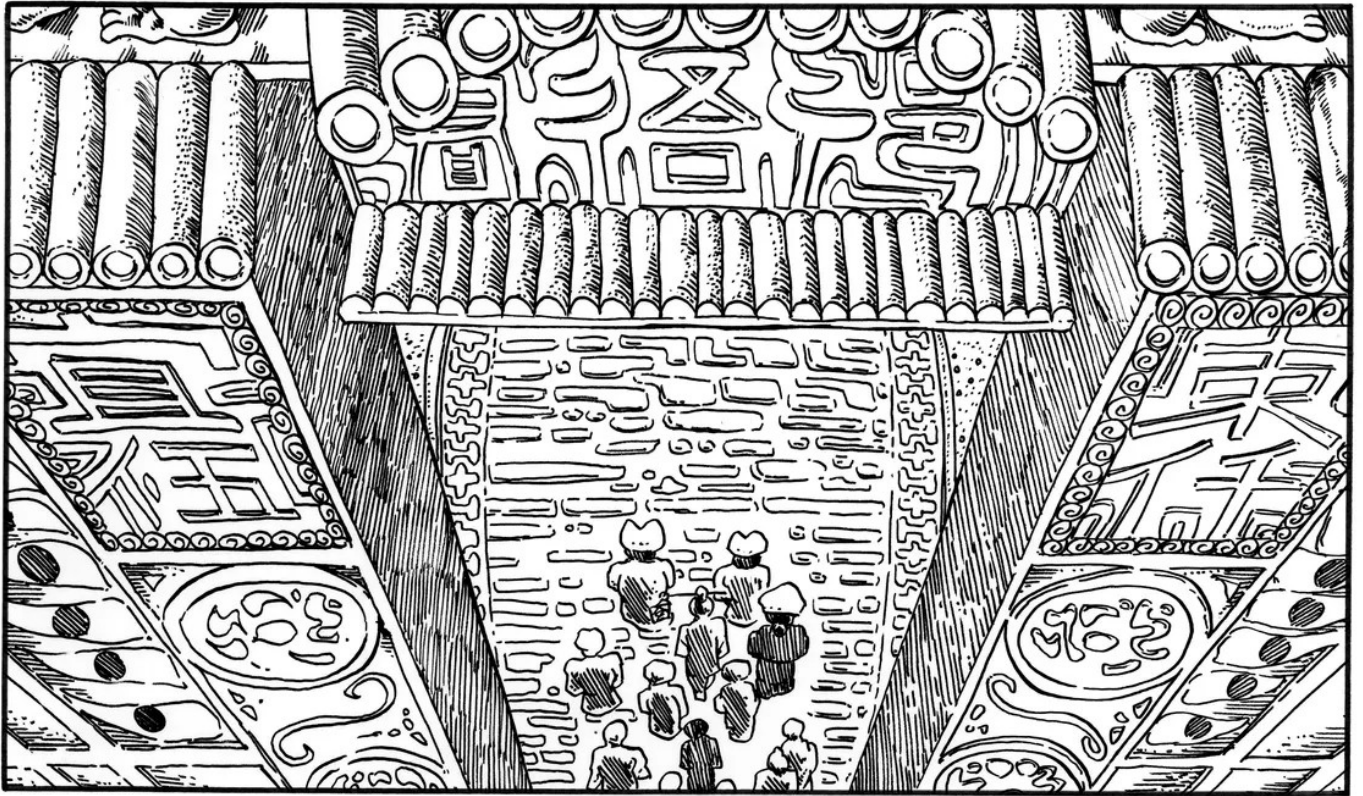


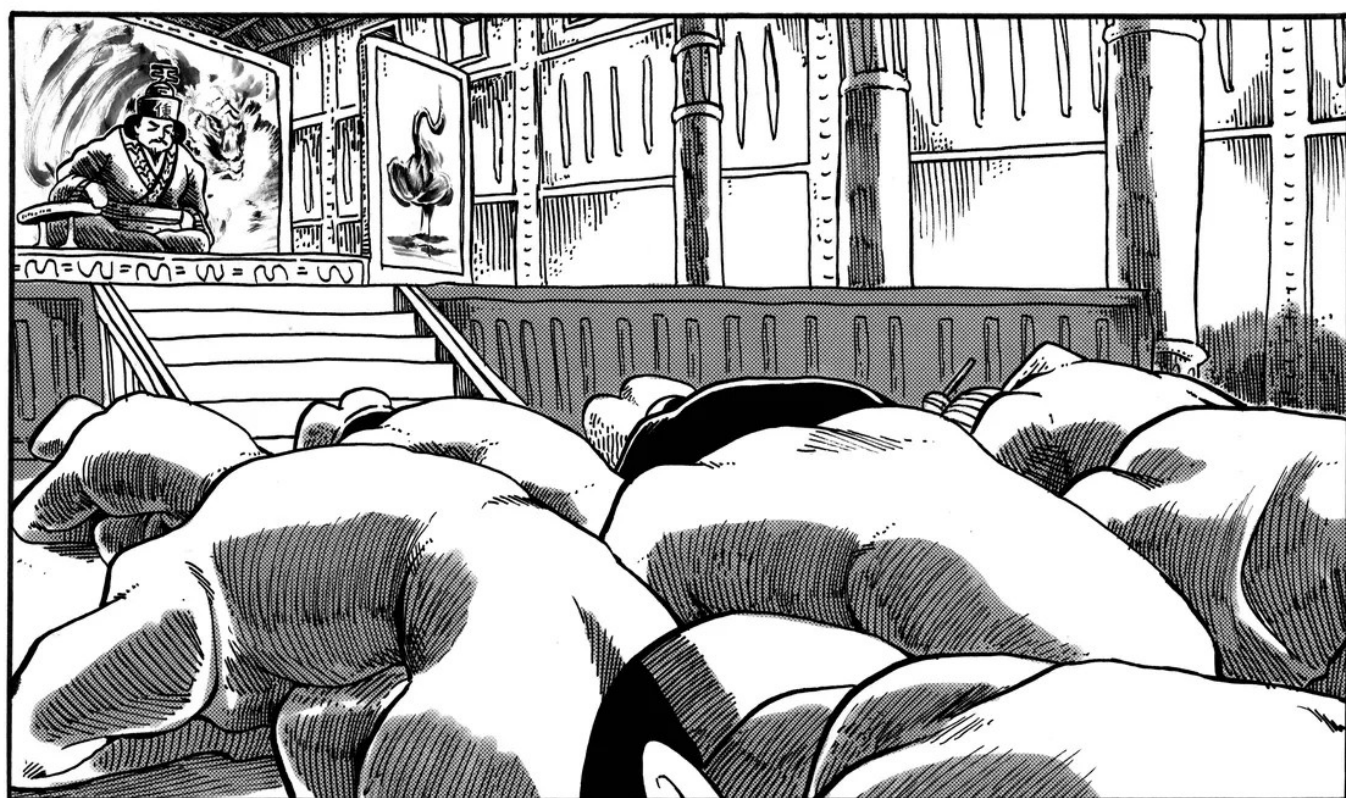






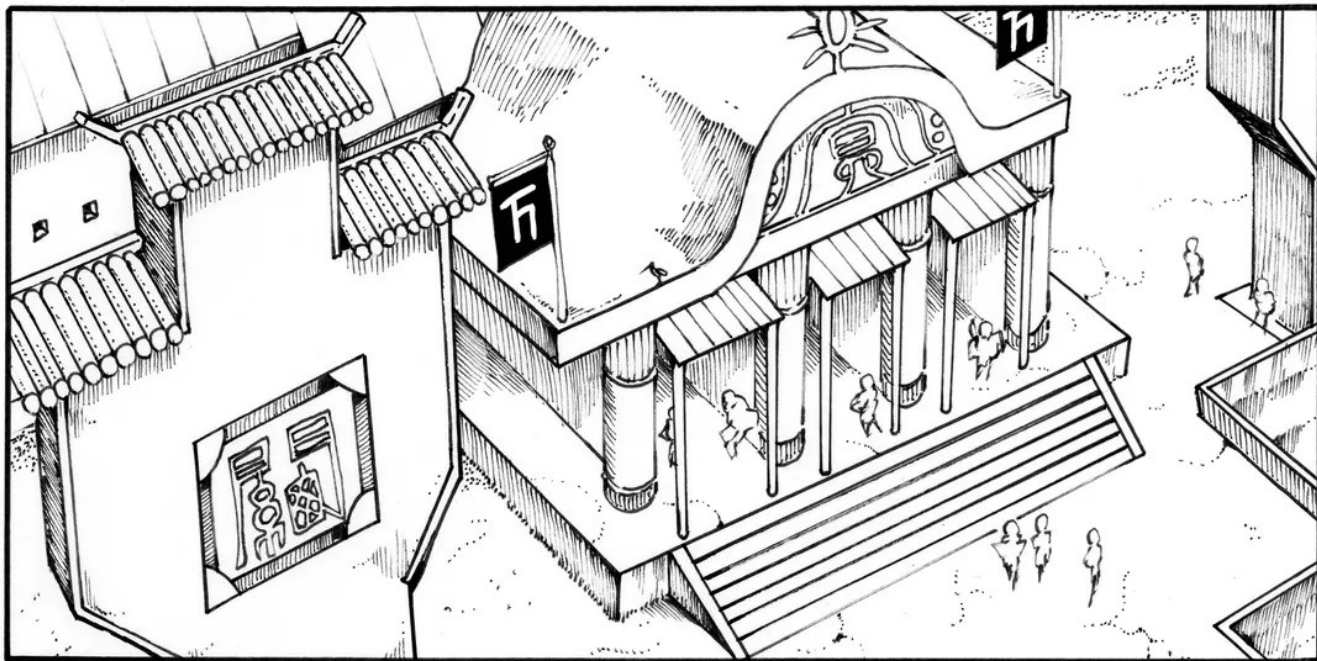
駭犬の木——四四話



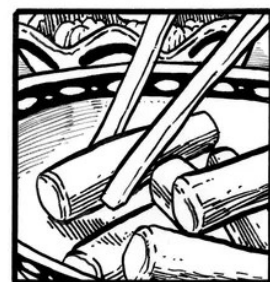




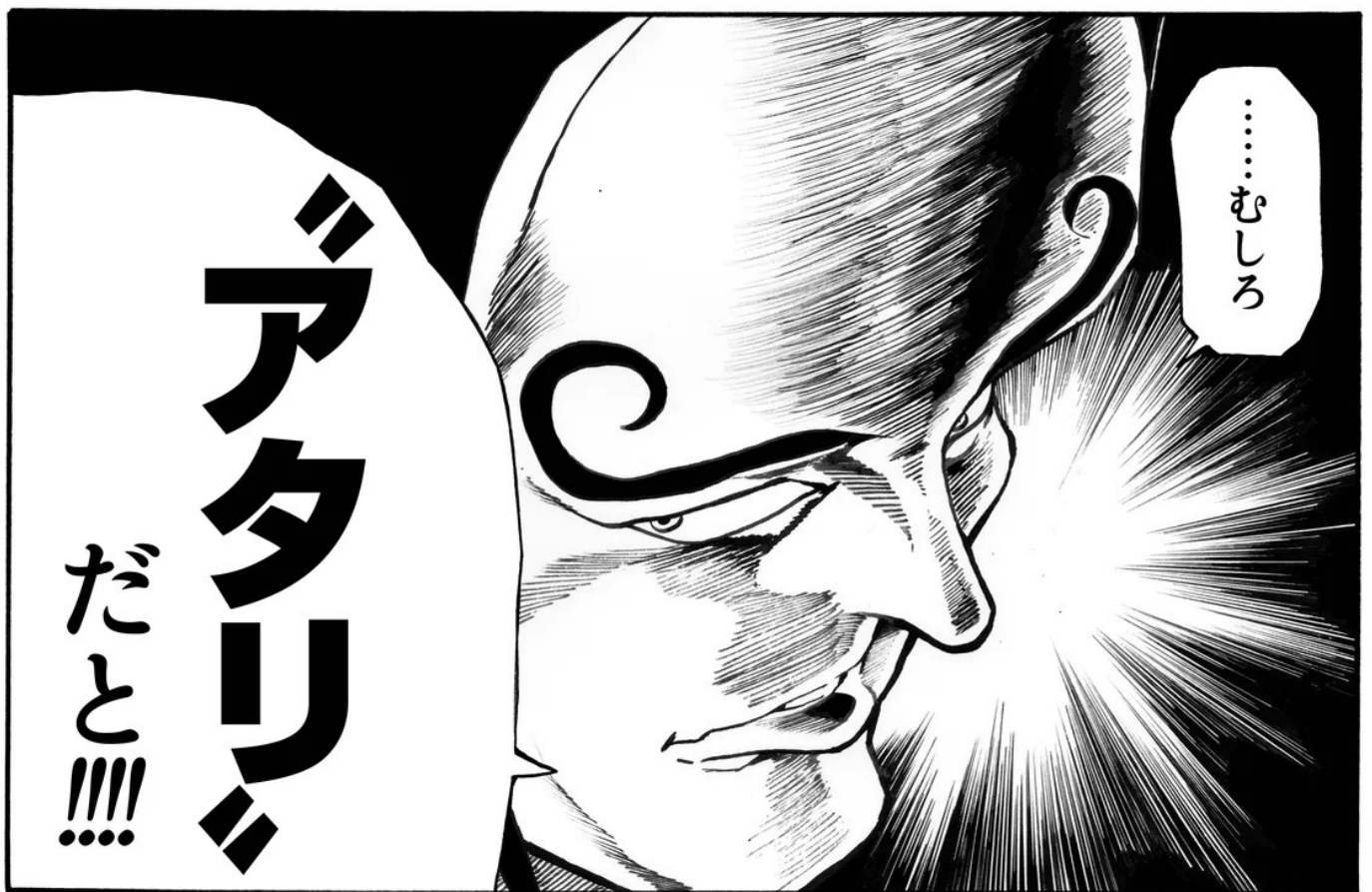
















おまえは…!!

……お……



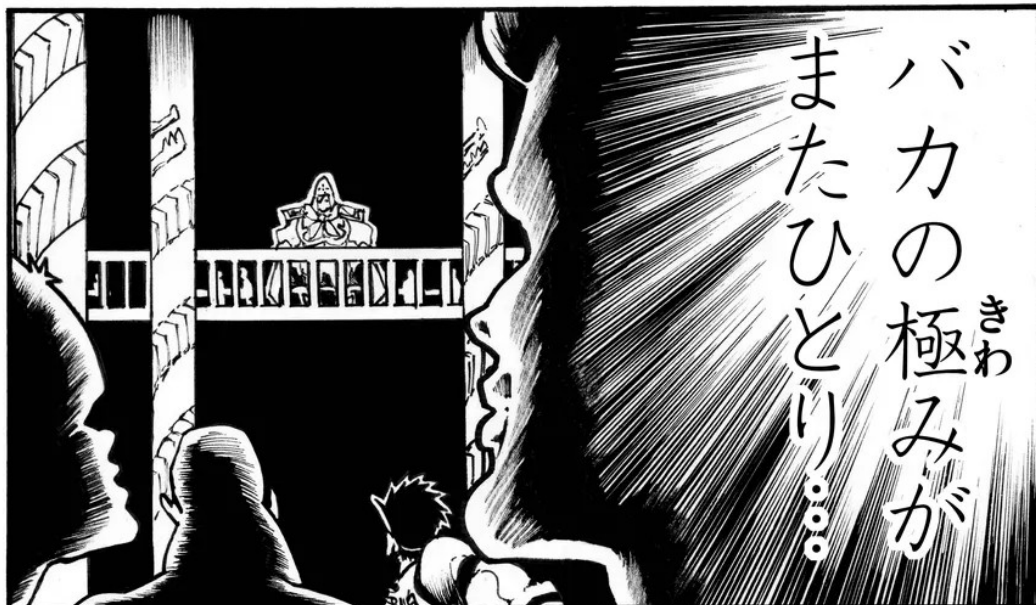
甲を憎むあまり
乙をも憎む遷怒……
……あいてを
屈服させたい
激情にかられ
ほんらい以上の
極論に振れて
しまっている
のではないか？



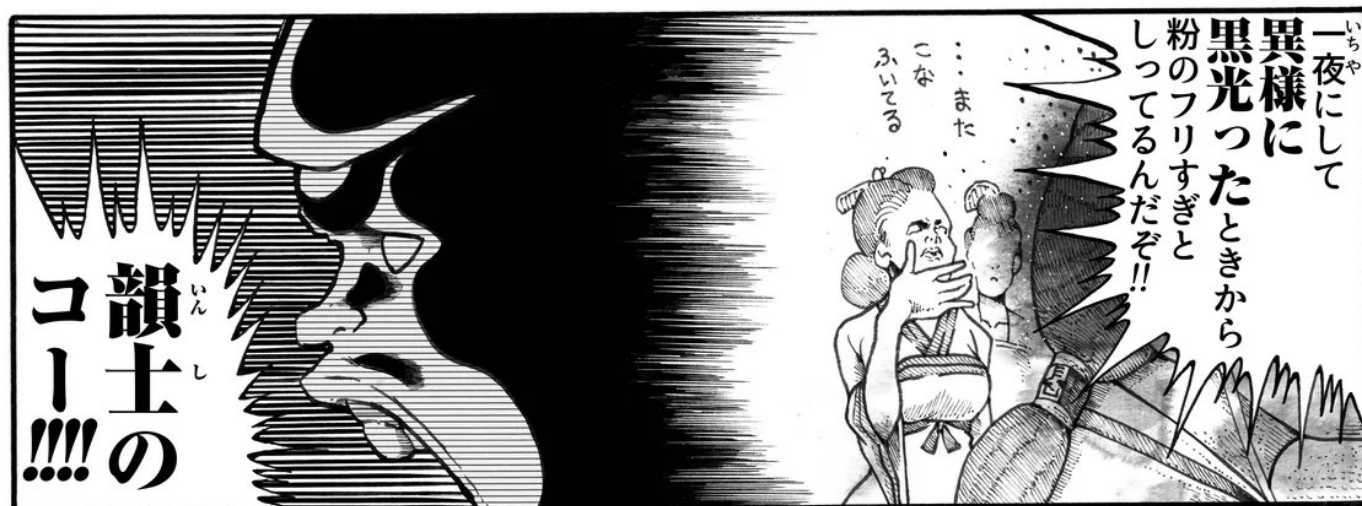
せきが
— 隻眼の
シュウ!!!!

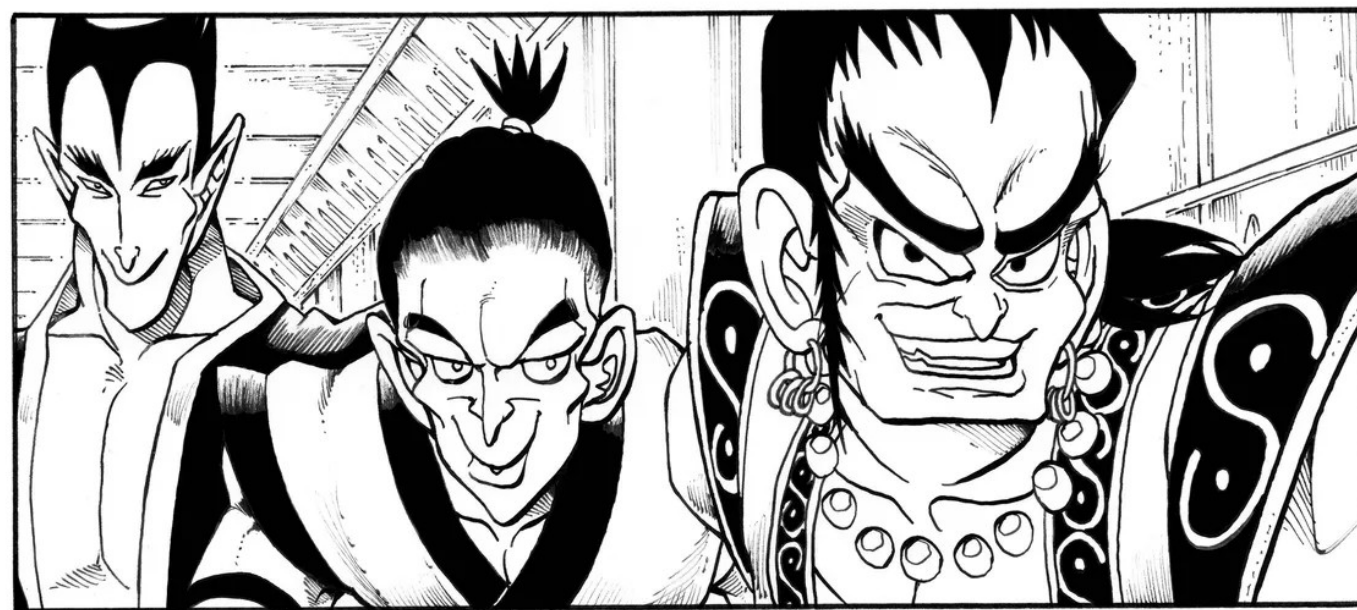
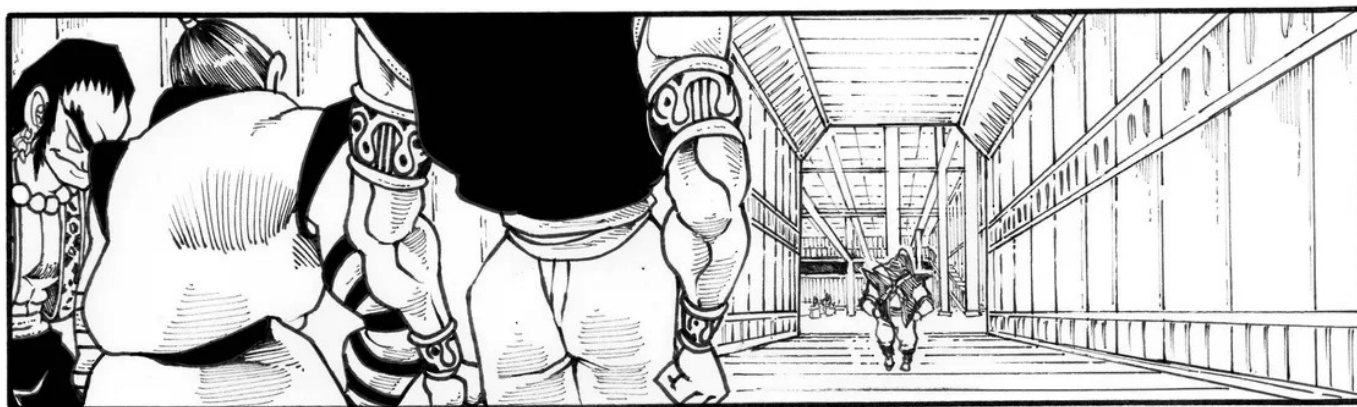


そして
韻士の
コー……



バカの極みが
またひとり……





犬拳争への
意図がえしの
絶好の機会……
まさか
ドウンさんは
尻込みせんよなあ

ザコと
群れるの
だけは
かなわん
のでうん

クックククツ…

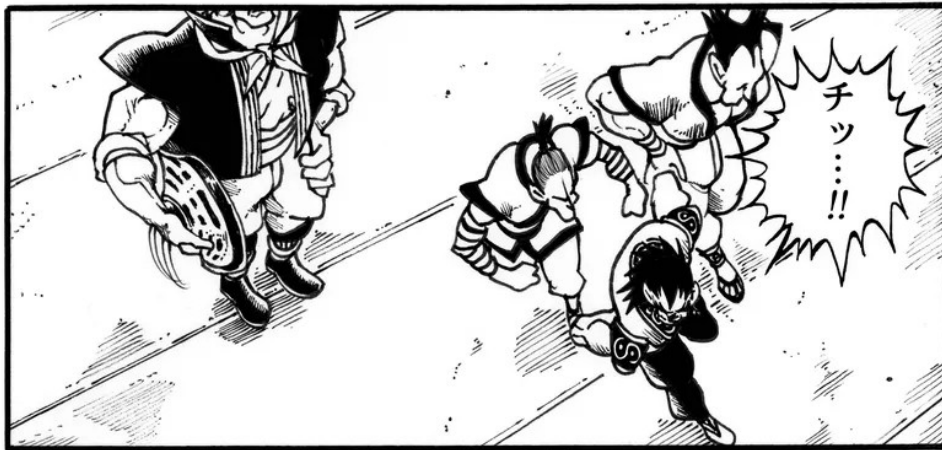
こあま
小阿魔に
いたいた目に
遭わされた
ものの
ことばとは
思えんなあ…

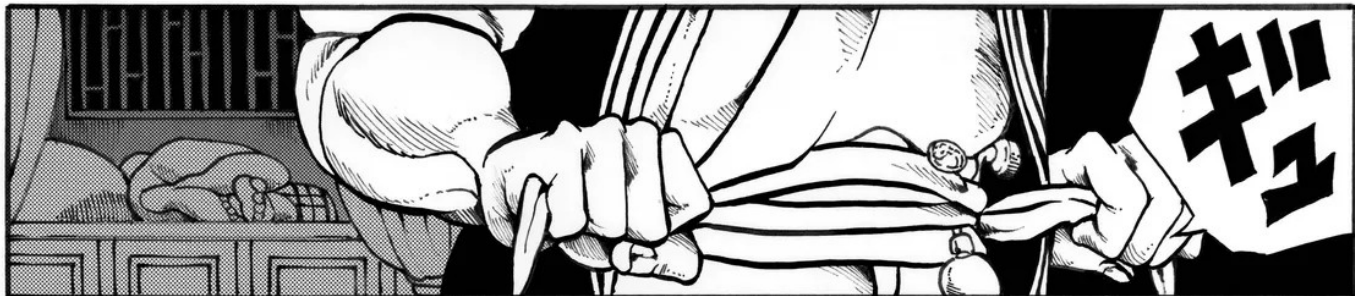
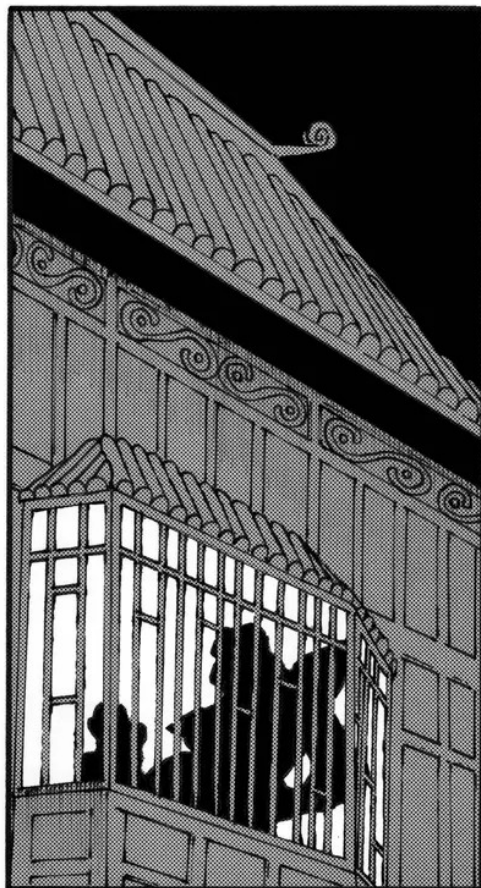
他門の
女に手を出し
逐電した獄四の
鼻つまみ者には
ふさわしい仕事
じやろうが

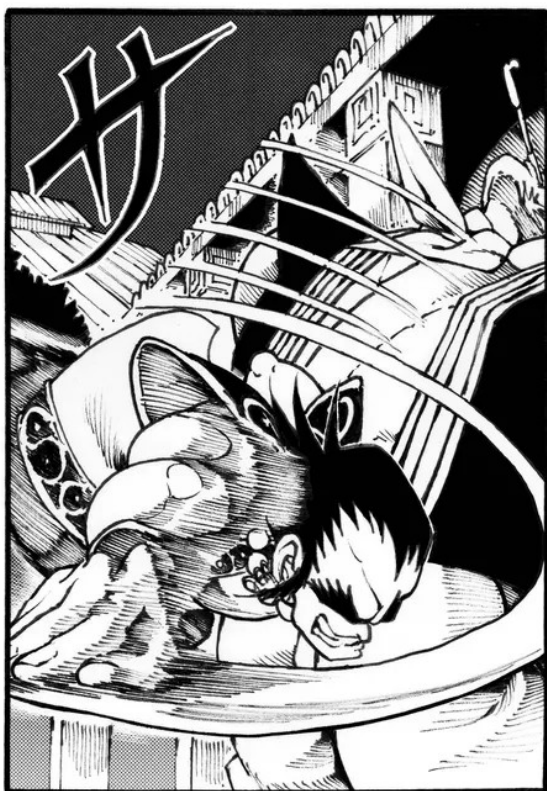
な…

なにに…
……!!

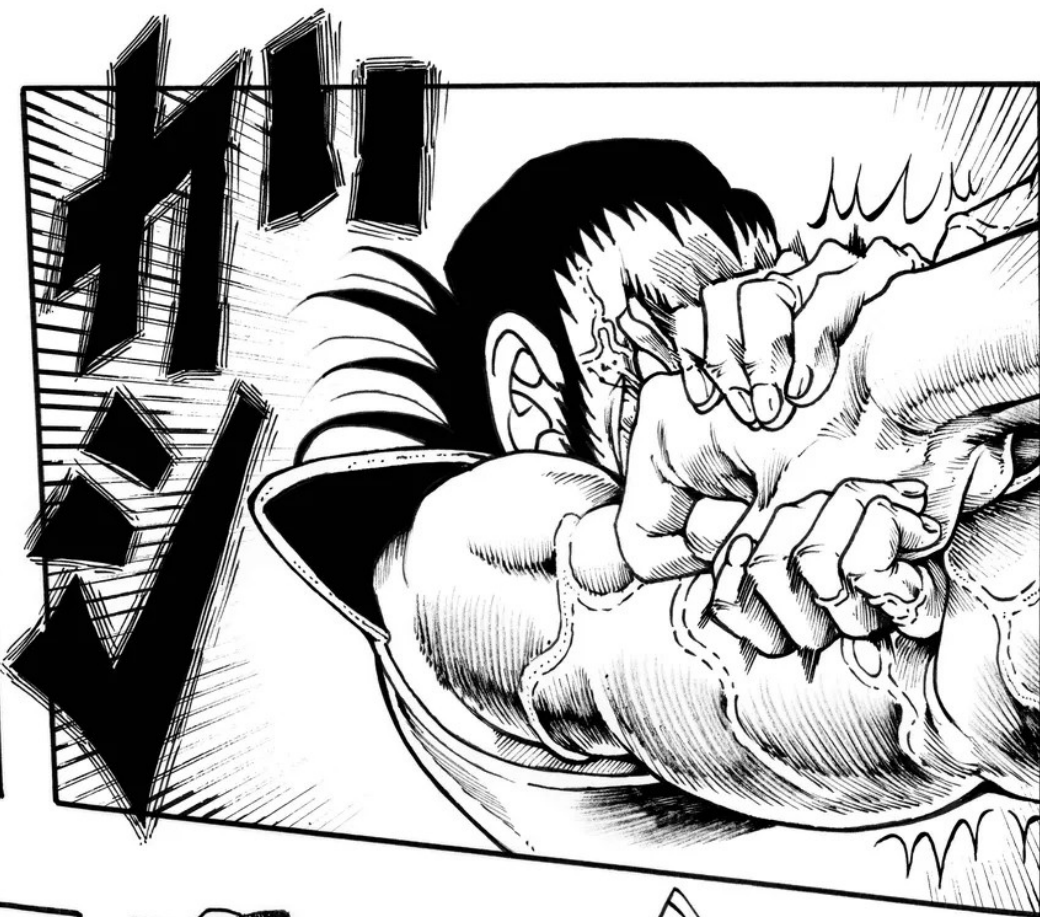
店で
暴れない
でよ!!

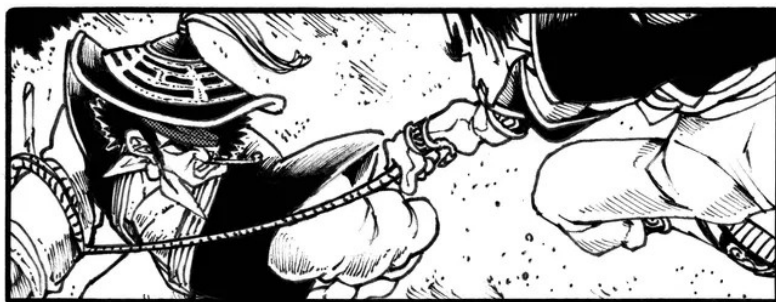
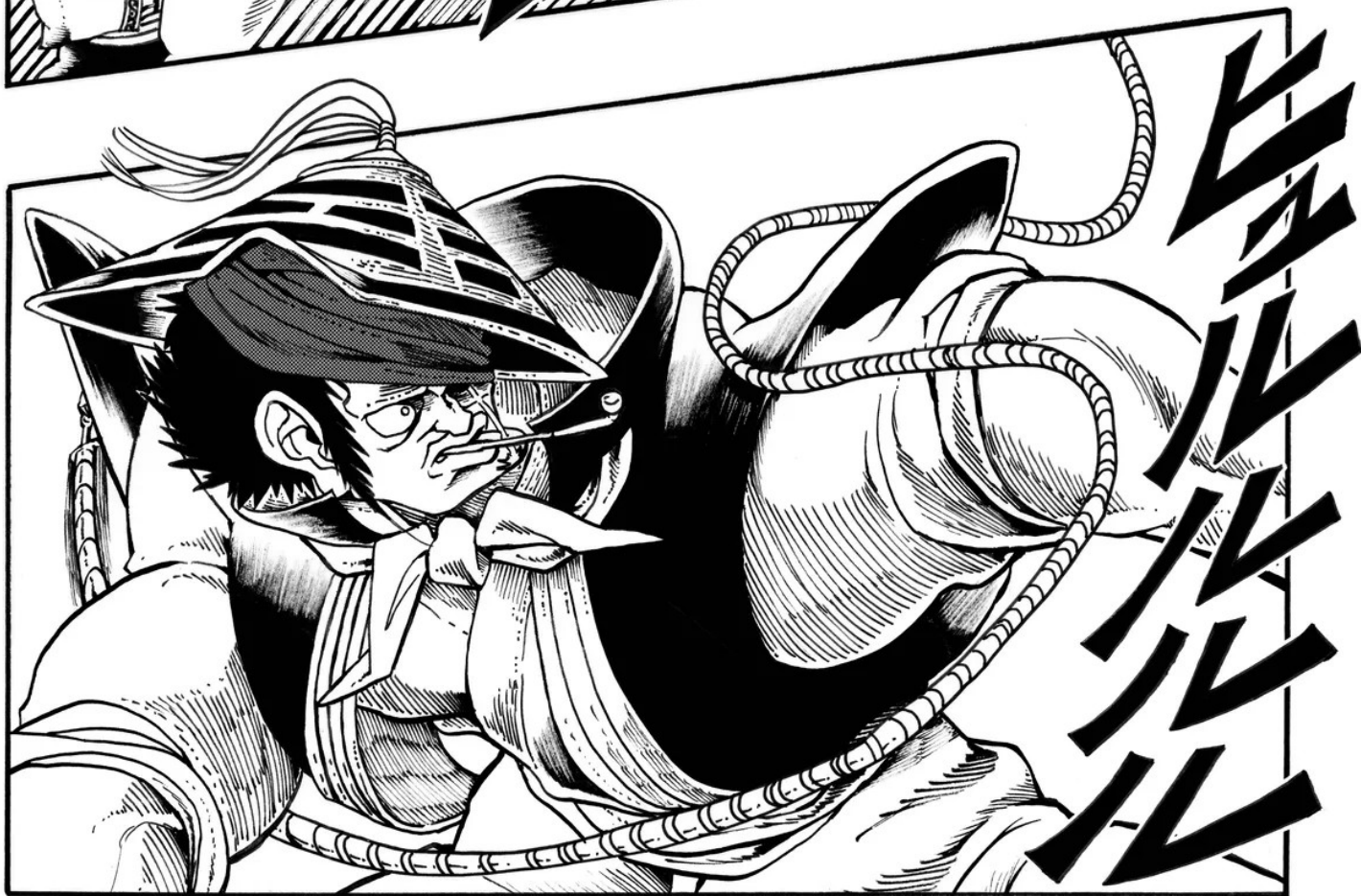
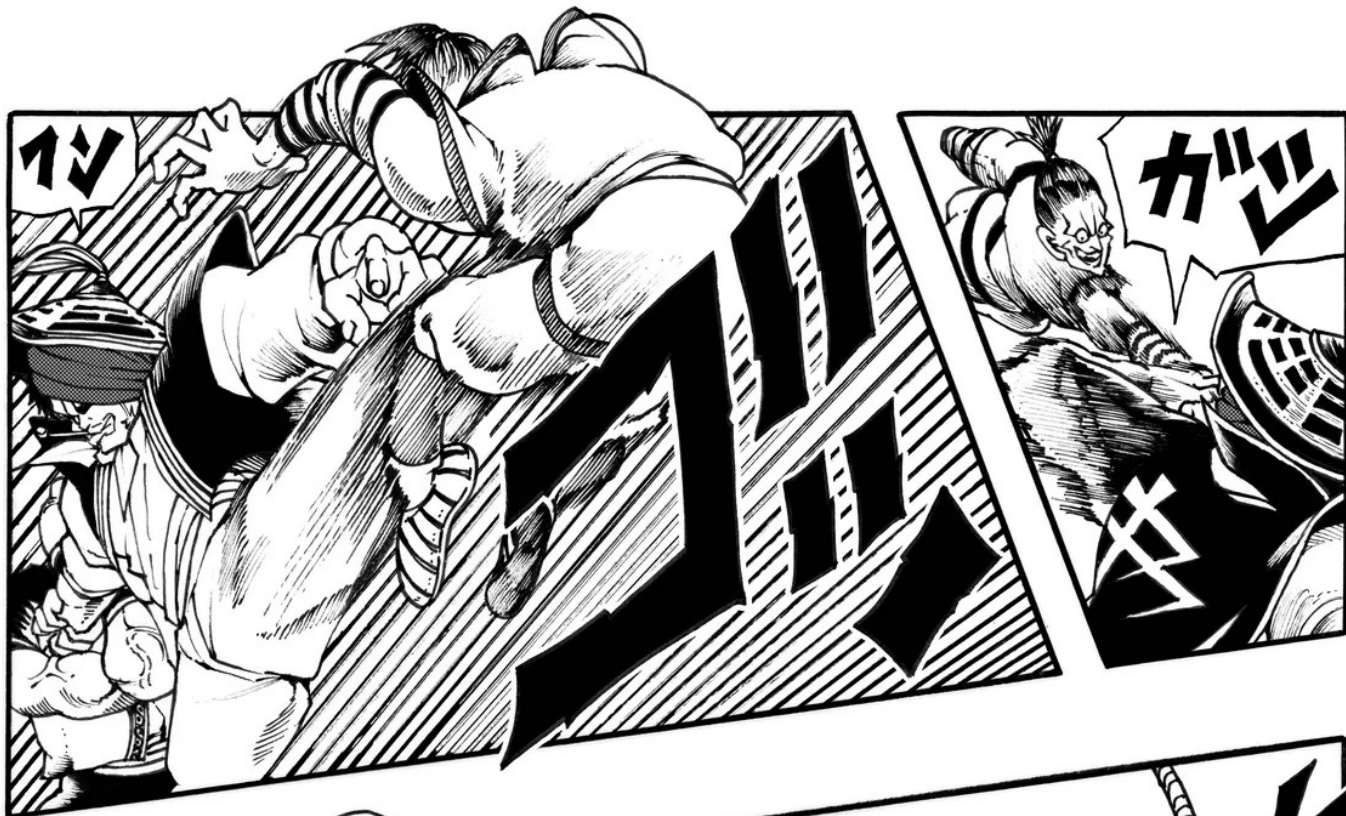


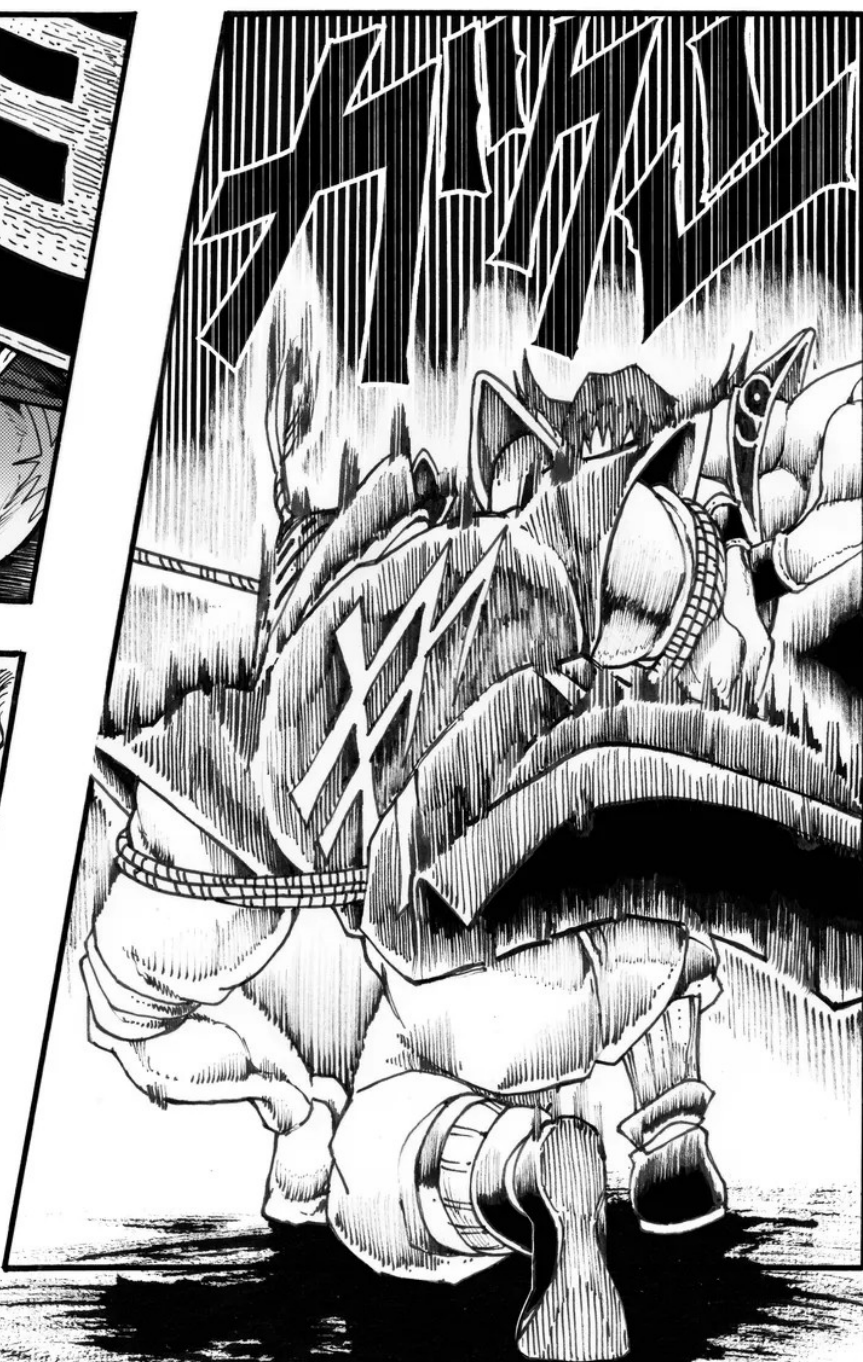
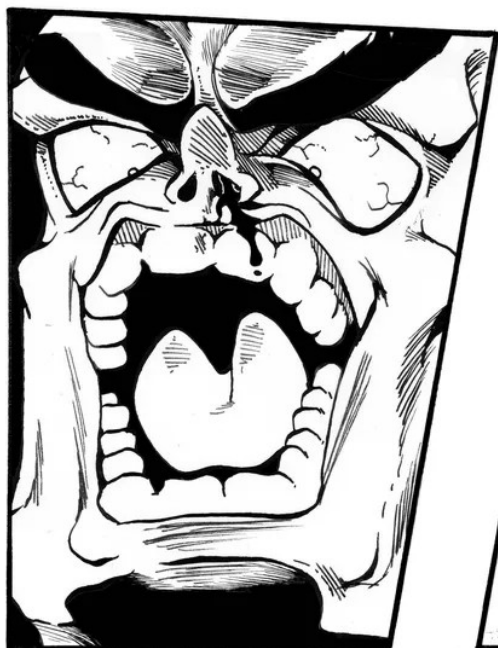


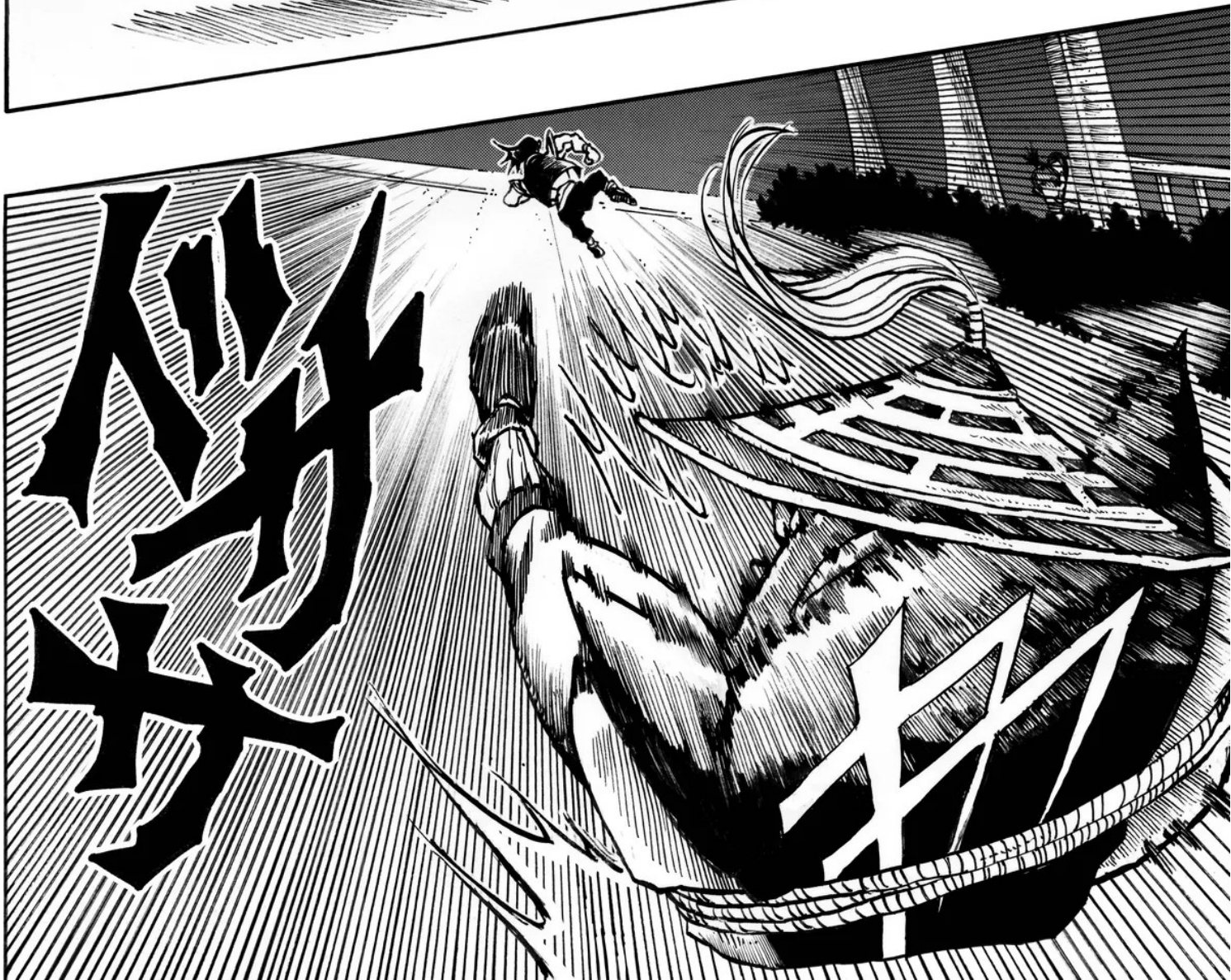






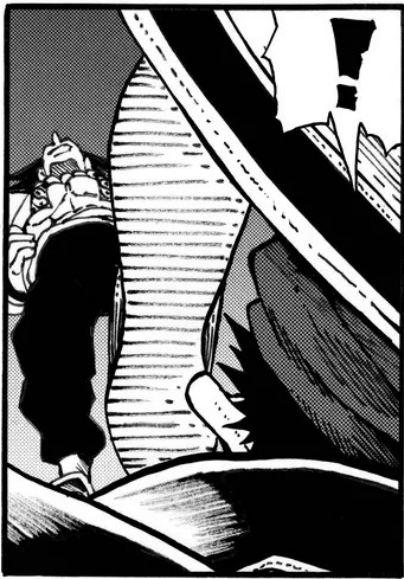








オドレら
ああああ……!!!



カッ カッ カッ カッ



おとなしく
林下に……

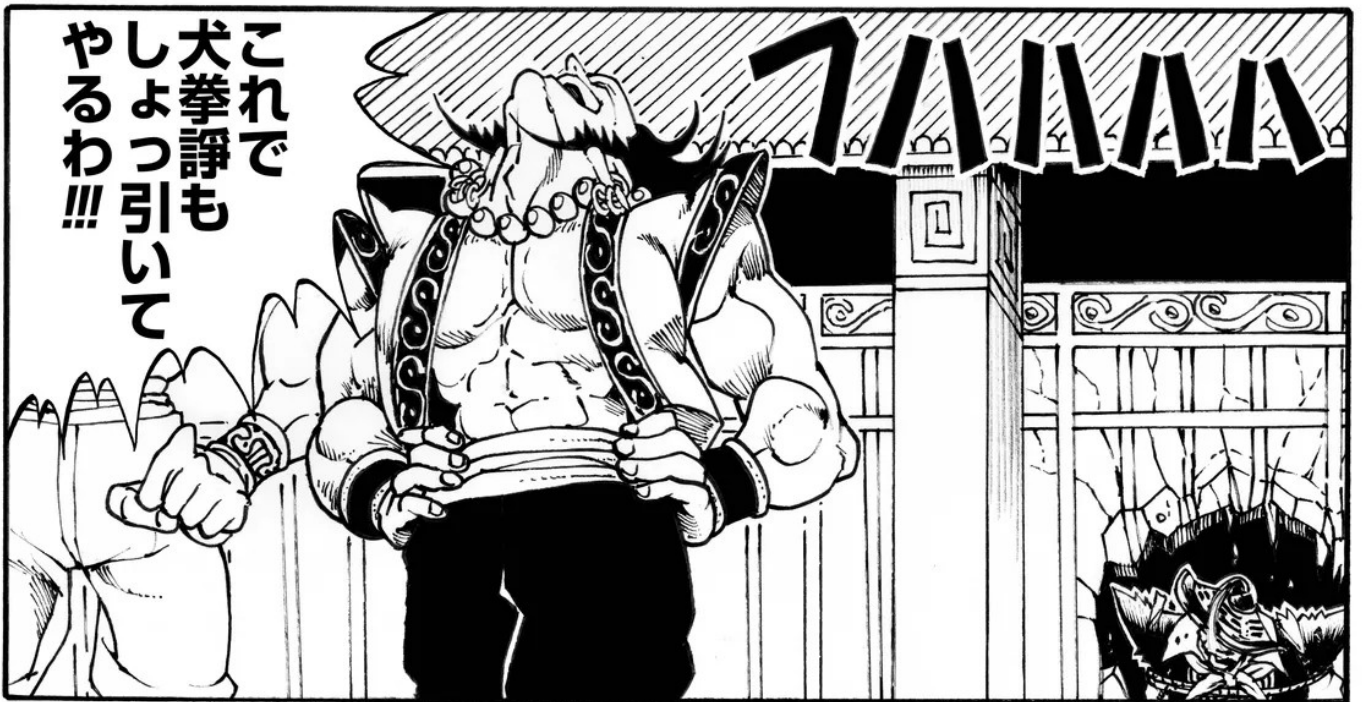


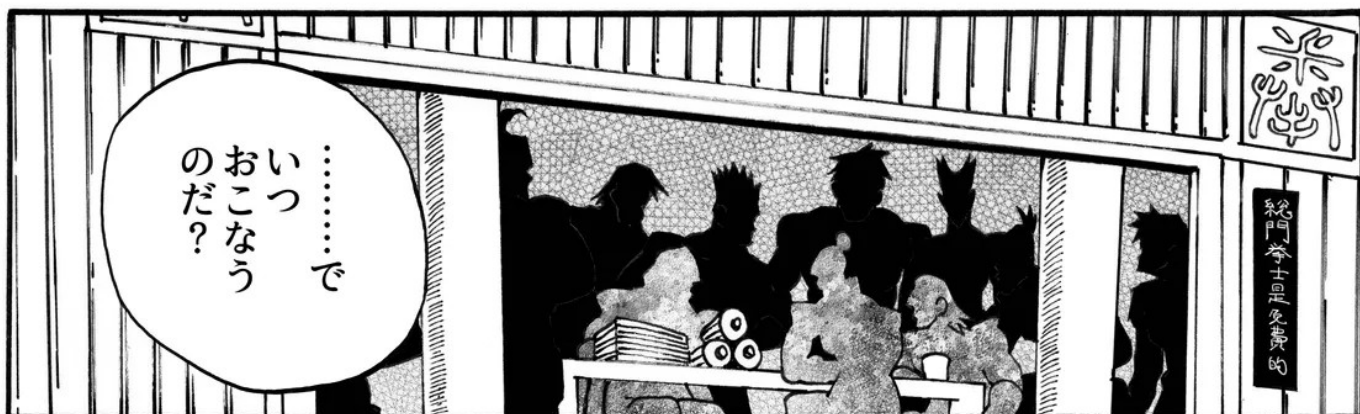
こりや
小阿魔に
おくれを
とるのも
ふしぎじゃ
ねえな!!

なんぼう
南方
いか
困果の
きようし
兇士めが!!

いい気に
なりやがって!!











剛強の力を抑制する拘束具。
きほん効力は一度きり。
時間経過とともに薄れるが、
羈束を練った術者によっては長くもつ。
あえての修行用や

捕縛用(「桎梏」)などあったり、
また強さによっても
「羈綸」(「綸」は10すじの糸)や
「羈絡」(「絡」は10すじの綸)などある。

拳士の子だねは
母体に負担がかかり、
母子とも
死んじゃうこともおおい。
うめたとしても
二人目はふつううめない。
(生きのこった母親が
「立士絶母」
(立子殺母みたいな)で
殺されることもある)
ゆえ拳士は兄弟でも腹違いがおおい。
ただ剛強の女となれば別。
ゆえ剛強の女は珍重視され
「桃夭」などとよばれる。
ただ逆にふつうの男相手では
はらみにくいとされる。



童養媳のように
子供のころから
一緒に育て、
それを人質にとる
剛強の掌握術。
天京に多く、
それは童宮に住む。

童養質

どうようせき

8で割った
残数

1 乾 ☰
2 兌 ☱
3 離 ☲
4 震 ☳
5 坎 ☵
6 艮 ☶
7 坤 ☷
8 乾 ☰

外乾 (1)



天地否



応

不比
不比

二

内坤 (8)



Let's
えききょう
易经!!

