AYANEO KUN User Manual

适用于 AYANEO KUN 机型说明

For model of AYANFO KUN

AYANEO KUN



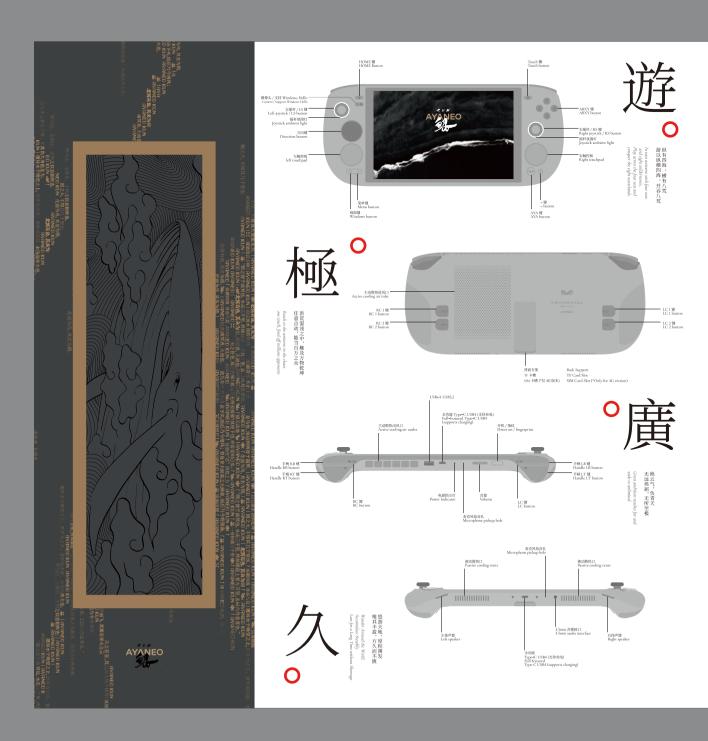
产品说明书

User Manual

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开机/关机/指纹/面部 关机状态下, 按开机校阻 ◎ 约1秒将 AYANEO 开机、指示灯以较高英度亮白色灯, 正进入系统 界面后指示式恢复正常客僚。

THEFAT SARRENG . AND SAME BOTH YOU AVANCE

支持路纹识别 服务受费软件户或自行设置未物件户及库延行应用 Windows Hain 生物识别力能才可

(WHOOMS RED) 号。米へ日曜田KK ままま。 作り第二組入文学杯ペトド (RBK。 水内の部間別の、需要な熱電飲業产成技行投資本地悪戶及署列和PN 后日用 Windows Help 生物识別 が成不可圧保投資性用前部即即以Mondows II 電配程度下、程度 量 - 投資 〇 - 投戸 急 - 住来途 項 ご 三: 、 川高部周朝 (Windows Help) ご 、収置日用人独文全登永。

簡單状态下点接开机接值 □ 将 AYANEO 晚醒。Windows Hello 已配置前部识别安全登录的,点接 开机接链吸磨屏幕设造行届部即则进入 CS 界面,无索输入 PN 及密码登录,指示式恢复常亮 白色,数据风油正路转动,不同界面下需要等待 1-3 秒才可以高原完的硬化。

音聲 点按音量 《三 音量逐级增加,长按制连续增加音量。点按音量 。 音量減小,皮者系统泵運界 面下点击右下角音量短标 《 在弹簧架单滑动周节音量大小 《 ······· 。



触視控制板 AYANEO 左右軸模控制对应值标控制及键键 Up, Down, Left, Nght, 配合 AYASpace 可对軸模板配置 相应操作功能, 具体功能以 AYASpace 版本更新为准。

文本输入 需要输入文本时,点击右下角 🌃 图标呼出帕揆键盘,使用触控输入文本。

电脑板电阻 AMAKO 通行形电时,指示打物红色宏观,当电池宏观时台灯景观,开机成立下电景成于18% 样。 对式特别红灯开有规则内围。她使用帮助当起强身 AMANO 进行死电,即物使用光安全从延迟能 跟对 AMANO 充电,可能会指统计路元作物体和不同物致的态度。

当 Type-C 插入电源时应当避免皮肤与插头长时间接触。否则可能会引起不适或受伤。请勿尝试自行更换 AYANEO 电池。您可能会默坏电池,从而导致过热可能引发火灾和人身伤害。



清洁 请使用不起她的布米清洁 AYANEO, 切勿使任何一个开口处受潮或使用气寒喷剂,溶剂或研磨剂。

桌面模式下三指同时点接住屏幕1秒后向上滑动,调出任务视图可快速切换应用及新建桌面,向下 循动阴极小化所有应用。

应用程序出现无响应。无法正常关闭的情况下,长按视窗 ## 在弹出菜单选择任务管理器,在任务管理器中选中无响应的选程进行结束任务"操作。

形式沒會干算 ANMO 内部部分元号包含组体及上线电发射电阻核,这些电阻等可能会干扰宽介容像。在耐起神 最,即需题或性能经行效像。通在15万分表带 ANMO 2 之间似于一世的女公路高,语言特型的压缩 市场对于最后的出现式控制技术设备信息。如何最 ANMO 干扰忽明心就起神像。其即编成者式他似 开发来,得他上面中面ANMO。

7 区域。中心正位用ANACO 经汇票的特许,从原先零售收入的目用是一年均、AYANCO 对正常情况不作量 优、对审论或德国语或证明经行不能信息,表现实现实现,用均匀 AYANCO 测电波表 AXANCO 授权 服务提供商。可用的服务总理设计于请求的服务所在的国家也提任,并且可能规则为特色的原始国 实际国工。可能完整支付撤货用新闻的联系统、发现计平型的推定。 当您根据保修服务政策提交有效的素物时,AVANEO 将为您的 AVANEO 附值进行维修,更换成退款, 您享有的保释权益是偿加在本地消费者法律所提供的权力以外的。当您根据本保修政策提出索翰时,可能需要提供购买凭证的详细信息。

支持 更多支持和故障排除信息、郵动软件、及最新的 AYA Space 下棘。诸访问 www.ayaneo.com.cn



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WANDERING **BOUNDLESS AND FREE**

ZHUANGZI

In the North Sea there is a kind of fish by the name of KUN whose size covers thousands of miles. The fish metamorphoses into a kind of bird by the name of Peng. whose back covers thousands of miles. When it rises in flight, its wings are like clouds that hang from the sky. When the wind blows over the sea, the Peng moves to the South Sea, the Celestial Pond.

According to Qi Xie, a collection of mysterious stories, "On its journey to the South Sea the Peng flaps sprays for 3,000 miles and soars to a height of 90,000 miles at the windy rime of June "The air the dusts and the microbes float in: the sky at the breath of the wind. Does the sky display the blueness as its true colour? Or does it reach an unattainable distance? When the Peng looks from above, it must have

float large ships. When you pour a cup of water into a hole on the floor, a straw can sail on it as a boat, but a cup will get stuck in it for the water is too shallow and the vessel is too large. If the wind is not strong enough, it will not be able to bear large wings. Therefor, the Peng must have a strong wind under it as its support so as to soar to a height of 90,000 miles. Only then can it brave the blue sky and clear all obstacles on its southward journey.

A cicada and a turtle-dove derided the Peng, saying, "We fly upward until we alight on an elm or a sandal tree. Sometimes when we cannot make it, we just fall back to the ground. What's the sense of soaring to a height of 90,000 miles on your journey to the south?" If you are going to the green suburbs, you only have to bring three meals and you will come back with a full stomach. If you are going 100 miles away, you have to grind enough grain for the overnight stay. If you are going 1,000 miles away, you have t bring enough grain to last you three months. How could these two little creatures know about all this?

It was on this very subject that the Emperor Tang spoke to Chi, as follows: "At the north of Qiongfa, there is a Dark Sea, the Celestial Pond. In it there is a fish several thousand miles in breadth, and I know not how many in length. It is called the KUN. There is also a bird, called the Peng, with a back like Mount Tai, and wings like clouds across the sky. It

Little learning does not come up to great learning; the

know that this is the case? The fungi that sprout in the

morning and die before evening do not know the alterna-

tion of night and day; cicadas do not know the alternation

of spring and autumn. Those are cases of the short-lived. In

the south of the state of Chu there is a miraculous tortoise,

for whom each spring or autumn lasts 500 years; in the

remote ages there was a huge toon tree, for which each

spring or autumn lasted 8,000 years. Those are cases of the

long-lived. But today, Pengzu, who is uniquely acknowl-

edged for his longevity. Is it not lamentable that he is an

object of envy to all!

short-lived does not come up to the long-lived. How do we

soars up upon a whirlwind to a height of ninety thousand miles, far above the region of the clouds, with only the clear sky above it. And then it directs its flight towards the Southern Ocean."

A lake sparrow laughed, and said: "Pray, what may that creature be going to do? I rise but a few yards in the air and settle down again, after flying around among the reeds. That is as much as any one would want to fly. Now, wherever can this creature be going to?" Such, indeed, is the difference between little and great.

Take, for instance, a man who creditably fills some small office, or whose influence spreads over a village, or whose character pleases a certain prince. His opinion of himself will be much the same as that lake sparrow's. The philosopher Rong of Song would laugh at such a one. If the whole world flattered him, he would not be affected thereby, nor if the whole world blamed him would he be dissuaded from what he was doing. For Rong can distinguish between essence and superficialities, and understand what is true honor and shame. Such men are rare in their generation. But even he has not established himself.

Now Liehtse could ride upon the wind. Sailing happily in the cool breeze, he would go on for fifteen days before his return. Among mortals who attain happiness, such a man is rare. Yet although Liehtse could dispense with walking, he would still have to depend upon something.

As for one who is charioted upon the eternal fitness of Heaven and Earth, driving before him the changing elements as his team to roam through the realms of the Infinite, upon what, then, would such a one have need to

Thus it is said, "The perfect man ignores self; the divine man ignores achievement; the true Sage ignores reputation."



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在线自助服务: www.ayaneo.com.cn 技术支持热线: 400-039-8088

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