

Rotary
District 3490



扶輪連結世界
ROTARY CONNECTS
THE WORLD

成年

Bridging future,
to the voyage



國際扶輪參肆玖零地區
◆ 成年禮儀式 ◆

2019-20年度
成年禮手冊





玉照
Photo

姓名
Name

國籍
Nationality

2019 11.09

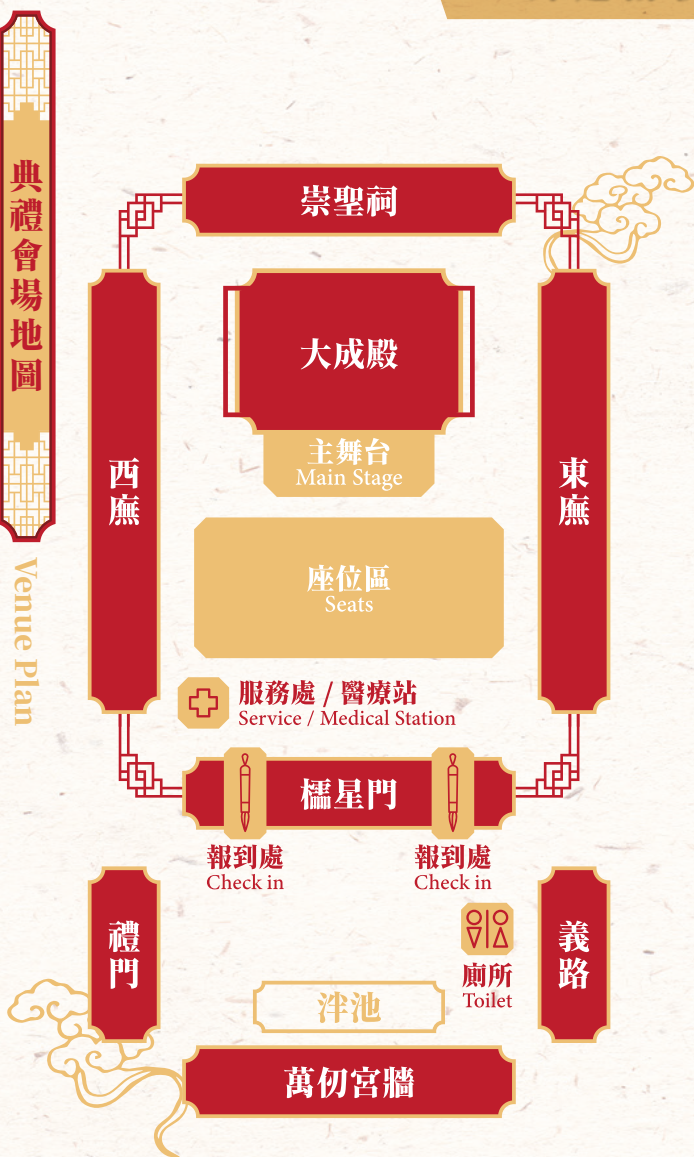
發照日期
Date of Issue



發照機關
Issue Authority

典禮會場地圖

Venue Plan



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典禮流程

12:00 註冊 / 報到

成年禮生換上代表台灣文化之服飾

12:30 文化體驗闖關活動

13:30 貴賓、家長、各組禮生就位

13:35 典禮開始

鼓震雲霄迎賓客 - 凱旋國中獅鼓隊

13:40 祈福儀式 - 總監帶領全體人員主祭

大合照

13:55 迎賓表演

原民舞 - 氣勢磅礴禮成年 - 羅東高商

14:05 典禮介紹

成年禮流程

貴賓、主辦 / 協辦 / 贊助單位

14:10 成年禮主委致詞

黃少宏 P.P. Banana

14:15 地區總監致詞

張秋海 D.G. Audio

14:20 地區青少年服務委員會主委致詞

曾維祥 P.P. Lobster

14:25 來賓致詞

14:30 大合照

14:35 節目表演

New 泰雅 - 宜蘭泰雅妹妹 - 南澳高中街頭文化社
旗海飄揚舞青春 - RYE inbound

14:50 成年禮儀式

儀式說明與行禮

禮生致感恩詞 (本國 / 外國籍禮生各一位代表)

家長致期勉詞 (家長 / 接待家庭家長各一位代表)

挑擔登高 - 任重道遠

禮生冠禮

16:05 頒發感謝狀

16:20 地區成年禮主委交接

總監當選人 - 陳向緯 D.G.E. Brian 致謝詞

地區成年禮副主委 - 張祈祿 P.P. Tile 致謝詞

16:30 禮成、奏樂



Rundown

12:00 ■ Registration

Participants of Coming-of-age Ceremony get changed to the costumers representing Taiwanese culture.

12:30 ■ Activities of Cultural Experience Games

13:25 ■ In Place

Distinguished Guests, parents, and each group of participant in place.

13:30 ■ Call to Order

The Band plays in the guests by Kai-Syuan Junior High School

13:40 ■ Praying Ceremony

All people led by District Governor to perform the rituals.
Group Photo.

13:55 ■ Welcome Dance

"Aboriginal dance-Imposing Ceremony" by National Lo-Tung Commercial Vocational High School

14:05 ■ Introducing

Introduction of the process for Ceremony, organizers, co-organizers, and sponsors.

14:10 ■ Welcome Remarks

by P.P. Banana, Chairperson of Coming-of-Age Ceremony Committee

14:15 ■ Welcome Remarks

by D.G. Audio, District Governor

14:20 ■ Welcome Remarks

by P.P. Lobster, Chairperson of District Youth Service Committee

14:25 ■ Welcome Remarks by Guests

14:30 ■ Group Photo

14:35 ■ Performance

"New Tayal "by YILAN TAYAL SIS -Street Dance Club of Nanao-oau Senior High School.
"Flag dance performance" by RYE Inbound.

14:50 ■ Explanation for the Rituals

Salutation.
Appreciation Speech by the participants.(Taiwanese and foreign student representative each)
Encouragement Speech by parents.(Taiwanese parent and host family parent representative each)
Ritual of taking the burden.
Guan and Ji Ceremonies.

16:05 ■ Giving of Certificates of Appreciation

16:20 ■ Handover of Chairperson of Ceremony

Appreciation Speech by District Governor-Elect.
Appreciation Speech by Vice Chairperson of Coming-of-Age Committee.

16:30 ■ End of Ceremony



緣起

成年禮又稱「冠禮」，表示一個人從孩童、少年進入了成年自我成熟的新階段，這是一個重要的生命階段，也是一個值得慶祝的成長過程，因此我們希望藉由成年禮，讓青少年體認到成年的真正意義，進而肩負起對自己、家庭、社會的責任，引發出承先啟後的使命感。

扶輪是一個各行各業專業領導人士所組織而成的世界性組織，自創立以來持續不斷地對社區提供各項服務，更在世界中去協助增進親善與和平。扶輪一直在從事「社會服務」、「職業服務」、「國際服務」及「青少年服務」，扶輪社友一直默默獻出自己的愛心與善心，幫助需要幫助的人，同時也一直深入基層、關心社會。

因此由扶輪社來舉辦成年禮活動，擴大扶輪的社會、文化、教育、外交功能，邀請社區青少年朋友、從世界各國來台的國際扶輪青少年交換學生、社會弱勢團體人士等共同參與盛會，將我們國家的禮俗文化及成就，散播至社會各角落及帶到更寬廣的國際世界各國。

宗旨

1. 由扶輪辦理社會服務，喚起新世代青少年重視禮俗，導引國際青少年認知台灣文化意涵，認真面對成年，感恩父母，並負起社會責任。
2. 邀請地區青少年、國際扶輪交換學生 (RYE)、社會弱勢團體參加，擴大扶輪之社會、文化、教育、外交功能。

About the Ceremony

Introduction

Coming-of-age ceremony is also called "Corona Ceremony", which represents that a person is coming from childhood into adulthood, stepping into a new stage of maturity. This is an important stage in one's life. It is also a growth procedure which is worthwhile celebration. Therefore, we hope, by virtue of this ceremony, to let teenagers recognize the true meaning of coming of age so that they can assume responsibility for themselves, families, and society, as can inspire a sense of duty in connecting the past and the future.





Rotary is an international organization organized by excellent leaders from all walks of life. It has been continuously providing various services to districts in the society since it was founded. It also helps improve the friendliness and peace in the world. The Rotary International (RI) has been engaging in "social service", "vocational service", "international service" and "youth service". In other words, the RI has been incessantly and silently dedicating its love and good will to helping those who need help and in the mean time continuously come into contact with the general public to care for the society. Therefore, the Rotary clubs in Taiwan once again sponsor the Coming-of-Age activity to expand the Rotary social, cultural, educational and diplomatic functions. The sponsors invite the teenagers in the social community, the inbound students from all over the world, and the social disadvantaged groups to jointly take part in this magni cent event so as to propagate Taiwan' s ritual culture and achievement to all the corners of this society and to the countries in the world at the same time.

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Purpose

1. The RI will provide social service to summon the new generation youths to think highly of rituals and to let the inbound students understand the meaning of Taiwan's Culture, as makes them face adulthood seriously and can express gratitude to their parents and assume their responsibilities for this society.
2. Invite this district youths, RYE students, social disadvantaged groups to join so as to expand the Rotary Social, cultural, educational and democratic functions.





國際扶輪 3490 地區 2019-20 年度
成年禮委員會 主委
黃少宏 P.P. Banana
新北卓越扶輪社

「男子二十弱冠，女子十五及笄」，表示一個人從孩童、少年進入了成年自我成熟的新階段，這是一個重要的生命階段，也是一個值得慶祝的成長過程，因此由國際扶輪 3490 地區主辦隆重成年儀禮來幫助年青人確認自己未來的角色。

這是一個美好而吉祥的日子，為你們的成年而慶賀，期望你們從此收拾起貪玩的童心，表現出成年人應有的品德涵養，今後注意自己的儀表容態，珍惜自己的生命，為未來的人生開創最大的幸福，期勉每位即將成年的青少年們，要時時抱持著一顆感恩的心，感謝父母的養育之恩，更要以此份心意回饋家庭及社會！

感謝辛苦籌劃這場國際成年禮活動的所有社友，也感謝在場所有人的熱情參與，讓本次的國際成年禮順利圓滿成功！祝福大家！

Welcome Remarks

The Guan ceremony for a young male takes place when he reached the age of twenty while the Ji Ceremony is for a young female who reaches the age of fifteen symbolize a human has entered a new stage from childhood into adulthood, an important stage of attaining maturity. This is not only an important stage in life but also a growing process which is worthy of celebration. Therefore, this grand Coming-of-Age Ceremony hosted by Rotary International D3490 is a view to helping young people recognizing their future role.

This is a beautiful and auspicious day to celebrate your come of age. I hope that after this ceremony, you will pick up the playful childlike innocence and show the moral character that adults should possess, pay more attention to your own appearance, cherish your life, and create the greatest happiness for your future life. Hope every young person who is about to become an adult own the heart of appreciation, be grateful for the support and raising from your parents, and reciprocate for the family as well as the society with this kindness.

I am grateful to those who have prepared this international Coming-of-Age Ceremony and I also want to say “thank you” to all the participants for your active and passionate involvement. Because of you, this activity can thus proceed smoothly and successfully. I wish you well.

P.P. Banana
2019-20 Vice Chairperson
of R.I.D. 3490 Coming-of-age Ceremony





國際扶輪 3490 地區 2019-20 年度
地區總監
張秋海 D.G. Audio
五工扶輪社

成年禮是一場莊嚴而隆重的儀式，更是一個人生重要的里程碑，「成年」對於人的一生是一個轉變的關鍵點，在這之前，我們似乎都被認定為一個未成熟的孩子，但成年以後，我們就是成熟的個體，跨過了分水嶺，我們似乎瞬間長大，許多的要求與限制都逐漸解禁，跟過去相較之下，我們更加自由了！但是加諸在我們身上的責任也相對性的增加，眼前無限廣寬的道路，我們要靠自己的努力去開創，我們必須承擔所有的責任，不再有人為我們擔當一切，我們必須為自己的人生負責。

國際扶輪近年來將青少年服務列入重點領域，3490 地區更是將成年禮列為年度重要活動之一，透過成年禮儀式的舉辦，蛻變沉澱，期望各位能夠自我醒悟，凡事肯擔當，每一個人都會有一段自己獨一無二的人生旅程，期望各位在成年之後，可以樂觀地面對每一件事物，學習每一個問題所帶來的不同收穫，迎接自己最精采的人生。也祝福各位人生道路一帆風順，盡其在我！

Welcome Remarks

The Coming-of-Age Ceremony is not only a solemn and grant ceremony but also an important milestone in life. "Adulthood" is a key transformation for human being's life. Before this stage, we are all considered as immature and innocent children but after this turning point, we are all mature individuals. We seem to grow up all in the sudden and lots of the requests and limitations are all lifted after this watershed. We gain more freedom than before. In contrast, we need to take more responsibilities and put more burdens on ourselves. With hard work and endeavor, a bright future awaits you. We need to have the sense of accountability and realize that no one is going undertake the responsibility for you anymore.

Rotary International has placed greater emphasis on youth service in recent years, District 3490 does it even much more so and considers Coming-of-Age Ceremony as one of the significant activities of the year. Through the rituals from the activity, I hope that every participant can become more self-aware and willing to take full responsibility for everything. Each person will have their own unique life journey, after reaching adulthood, we expecting you to face everything with an optimistic attitude, learn the lessons through life's challenge and enjoy the wonderful life. May you a very successful life and do what's best for your future.

D.G. Audio
2019-20 Dist. Governor-Elect
of R.I.D. 3490





國際扶輪 3490 地區 2019-20 年度
青少年服務委員會 主委
曾維祥 P.P. Lobster
花蓮美崙山扶輪社

3490 地區在青少年領域中這些年來投入大量資源，戮力青少年各項的發展，在此成功的完成了：扶青團、扶少團、RYE、RYLA、NGSE、成年禮六個委員會，這是 3490 的榮耀，今天的成年禮是串起扶少、RYE…等，始之成為明日的扶青、扶輪人，讓知識的青少年與扶輪接軌，成就明日的扶輪，在此，深深感謝！由扶青團一路走來成為扶輪人的 Banana 主委，承先啟後，相挺為成年禮的付出，在此，祝福 3490 地區成年禮，圓滿成功！

Welcome Remarks

It is the honor to Dist. 3490 for setting up Rotaract, Interact Club, RYE, RYLA, NGSE and Rite of Passage in the past few years. We have been devoting to developing teenagers' multitalented abilities with plenty of educational resources. For a teenager of Rotaract becomes a successful member in Rotary Club in the process of rite of passage and to make good connections with the world. I am here to appreciate Chairman, Banana, contributing the efforts to the rite of passage and carry on the past heritage and open up the future, serving as a link between past and future. I wish Dist. 3490 all the best.

P.P.Lobster
2019-20 Chairperson
of R.I.D. 3490 Youth Service Committee





國際扶輪 3490 地區 2019-20 年度
總監當選人
陳向緯 D.G.E. Brian
三重東區扶輪社

成年這兩個字蘊含著三個意義
即感恩、責任與夢想

我們必須感恩父母對你的養育栽培之恩，老師對你的諄諄教誨之恩，學習用感恩的心看世界。其次，我們要對自己負責，勇於承擔，因為如此才能被社會接受令人尊重。最後，我們要有夢想，並且努力奮鬥爭取，相信自己會成功。現在是人生最重要的挑戰關口，駕起青春的風帆，駛向燦爛的未來。

扶輪社從 1962 年針對 12-18 歲中學生啟動扶輪少年服務團計畫，每年 11 月 5 日這一週舉辦世界扶少週 (World Interact Week) 服務活動，而今天國際扶輪 3490 地區辦理成年禮活動就是期待青少年除了了解上述三個意義之外，同時鼓勵青少年學習做社區服務與促進國際了解，展開人生的一段全新旅途。

Appreciation Speech

It contains three significances for being grownup, Gratitude, Responsibility and Dream.

We should be grateful to our parents and teachers for raising us and teaching us how to keep a great mind to face the world. Next, we have to take the responsibility once we have decided something on our own. Last but not least, we believe in ourselves that we strive for our goals and reach the dreams successfully. Right now, it is your turn to face the music in reality. Remember to move on and never give up!

Since 1962, Rotary has been promoting Interact Event aiming to about 12 to 18 year-old middle school students. We conduct World Interact Week on fifth of November every year to encourage our teens to contribute themselves to the society and the world relation, realizing that the three significances are inseparable.

D.G.E. Brian
2019-20 Dist. Governor-Elect
of R.I.D. 3490





國際扶輪 3490 地區 2019-20 年度
成年禮委員會 副主委
張祈祿 P.P. Tile
蘇澳扶輪社

在我國傳統文化中，禮記有記載：「男子二十弱冠，女子十五及笄」，所以國際扶輪 3490 地區特舉辦「地區成年禮活動」，希望青年們經由參與成年禮這樣深具傳統意義之文化傳承儀式，能感受責任重大並認知生命價值中惜福與感恩的意義，也別忘了父母不求回報付出之恩。

而成年禮是我國固有文化，表示一個孩子成長到一個階段，父母給予的教育，不管是生活瑣碎雜事，亦或個人詩、書、射、藝的課程精進，都已告一段落，從現在開始也進入青年人必須面對自生涯規劃承擔完全責任的階段。

所以 3490 地區舉辦成年禮希望透過典禮完整的傳統流程，融合孔孟之道，遵循古禮之成年禮儀式，將古禮中的《淨儀》、《始加禮 - 加冠及笄禮》、《再加禮 - 授印》、《三加禮 - 授字》、《飲成年禮酒》、《挑擔》等成年古禮，透過趣味通關及正式配戴儀式，除讓孩子能瞭解這些儀式代表之意義，更希望孩子能將這些意義表現在日常生活中，這才是我們辦成年禮最大的期望。

這次成年禮在宜蘭孔廟進行，希望能讓來自新北市、基隆、宜蘭與花蓮地區的青少年們，和來自世界各地的 RYE Inbound 學生，一起充分體驗一個難忘的中華文化經驗。

也預祝大會圓滿成功。

Appreciation Speech

The Ji li ceremony is very similar to the Guan li ceremony. Girls, however have their ceremonies 5 years earlier than boys, at 15 years old. In this ceremony, a girl's hair was washed, combed into a knot, and then kept in place with a hair pin made of wood, jade, or gold depending on their social status. This signified their womanhood and ability to get married.

The Guan/Ji li ceremony was started in the Zhou Dynasty (in 1066 BC) by followers of Confucious meant to honor young men and women. This ceremony meant that those who go through it were now expected to act and be respected like adults, and could get married. Younger kids could not be married or gain a courtesy name.

Rite of Passage represents the process of childhood becoming to adulthood. Taking the responsibility for your own decisions and making a goal to reach are critical to do after the Rite of Passage.

For women, the ceremony was called ji li, or hair-pinning ceremony. In the ancient times, only girls from noble families could hold this ceremony. Often the ceremony was held when a girl turned 15 and was engaged, but sometime the function was postponed to her wedding day.

The character "ji" refers to a kind of bamboo-made hair pin. Before the ceremony, a girl would tie her hair in a bun on the top of her head. During the rite, the master of the ceremony would put a hair pin on a girl's beautifully decorated bun, that signaled she was now an adult. The master was often a highly respected married woman and a girl's relative.



These noble women also needed to learn how to be wives after the ceremony. The learning included the proper way to speak and dress and also needlework.

Before the rite, a boy's family often chose a lucky day and invited many guests. The parents of the male, a master of the ceremony, and an assistant all attended the event. The boy took a bath, had his hair done and then waited in a room.

At the start of the ceremony, the boy's father would give a brief speech first and the boy would come out to meet the guests. Then master would wash hands and put fu tou, a kind of head cap wore by ancient Chinese men, on the boy's head. Then the boy would go back to the room to change into another costume to match the color of the head cap. After that, he would come out and the master would give him a hat. The boy would again go back to the room and change into a dark colored costume for adult men to match the hat. After giving a salute to all the guests, the boy would officially become a "man".

The purpose of celebrating Rite of Passage in Yilan Confucius Temple is to attract teenagers from New Taipei City, Keelung, Yilan and Hualien to have a wonderful memory with our RYE Inbound International exchange students from worldwide.

Wish the ceremony all the best!

P.P. Tile
2019-20 Vice Chairperson
of R.I.D. 3490 Coming-of-age Ceremony

成年禮委員會 · 前主委採訪一



2014-15 年度 成年禮委員會 主委

周信利

PP. ISO
三重社

地區成年禮自二零一四~二零一五年度首次舉辦以來已至第六屆，ISO 忝為首屆主委，開辦之初雖有多年與三五二零地區合辦經驗，但自辦地區成年禮仍歷經許多困難與挑戰，所幸在當屆地區總監 Ortho 及地區團隊的全力支持、RYE 委員會、扶青團、扶少團以及 ROTEX 的全力相挺，以及二百位禮生、三百五十位觀禮家長、貴賓的熱心參與下，首屆地區成年禮在板橋大觀書院及林家花園圓滿落幕。

籌備期間因首次舉辦之故，青少年服務委員會也卯足全勁，總共開了十次籌備會，從定調地區成年禮走台灣民俗風，戴冠以帶斗笠為之，並以彩帶由家長為禮生繫上以示祝賀成年，挑擔登高則譬喻孩子即將在成年之後，會面臨諸多社會責任及重擔等諸多發想，就是在十次籌備會中經過委員們熱烈討論逐漸成形，委員會並善加利用林家花園的場地，在那裏舉辦林家花園典故通關遊戲，在 ROTEX 及扶青團的夥伴協助下，讓中外禮生透過通關遊戲更加瞭解台灣文化，領略台灣文化之美。

本屆主委 PP Banana 及委員們認真熱情籌辦，除各屆成年禮的歷史傳承外，也力求創新，在典禮流程及活動上做了許多新的改變，值得禮生及家長細細體會與參與。地方成年禮自第三屆移至宜蘭孔廟舉辦以來，獲得宜蘭縣政府文化局、社會局及教育局的鼓勵與支持，讓地區成年禮從此固定在宜蘭舉行，除了孔廟有著鮮明的教育定位，孔廟的建築莊嚴肅穆，讓參與成年禮的禮生及家長一進孔廟就感受到濃濃的文化及歷史氛圍，實在是舉辦地區成年禮最佳場地。

最後 ISO 祝福本屆地區成年禮圓滿順利成功，所有禮生、家長、貴賓都能有美好回憶，尤其是禮生在即將成年之際，透過參與地區成年禮瞭解本身未來所面臨的責任與挑戰，並帶著家長的期許與鼓勵，連接未來、舟起揚帆。

文宣組 / 八里社 Jane 採訪



Appreciation Speech

It's been six years since we held the Rite of Passage yearly from 2014~2015. Although our first chairman, ISO, having many years of collaborative experience, still encountered lots of difficulties and challenges. Fortunately, the year of district COO, Ortho, district team members, RYE committee, Rotaract, Interact, ROTEX, 200 students, 350 parents and guest support the ceremony. We have successfully held the event in Banqiao DaGuan Academy and The Lin Family Mansion and Garden.

Since this is our first time to hold the Rite of Passage, we have prepared ten times of meetings to discuss the details of the Rite of Passage. We present the elements of Taiwanese local culture, using conical bamboo hats as a coronation and students are tied by their parents with colored ribbons as blessings. Carrying a load shows that these grownup people have to start to take their own responsibilities on their decisions. The committee make the best use of The Lin Family Mansion and Garden to create interesting and meaningful games. With the assist of ROTEX and Rotaract, students from local and foreign are all getting to understand the culture and the beauty of Taiwan.

The year of Chairman, PP Banana and other councils prepare for the Rite of Passage very hard. It's not only just about the history but the innovation of the procedure of the ceremony and activities. The local Rite of Passage has been moved to Yilan Confucius Temple since the third coronation. We got admired by Department of Cultural Affairs, Department of Social Welfare, and Department of Education from Yilan County Government. The reason why we hold the Rite of Passage in Yilan Confucius Temple is because that the Chinese culture

history of education and the atmosphere of solemn there.

At last, all the best wishes to the local Rite of Passage, students, parents and guests from ISO. We hope that all the participants would be succeeded in the future career and challenges.

2019.10.23

Thanks to CP. Wedding for providing pictures.





2015-16 年度 成年禮委員會 主委

李昇穎

PP. Sign Lee

大漢溪社

2019.7月，時隔兩年，沈澱消化了前10年扶輪生涯，充電後再回到扶輪家庭，感覺熟悉卻也陌生，熟悉的是以前接觸過學習過的種種，陌生的是一年一年快速的輪轉變化，少走的時光得用跑的追上。

以前侷限在「自社」的時候，世界就是那麼大，經過一年一年的培訓學習，進入「地區」，世界究竟有多大，永遠沒法兒說得肯定了，每一個領域要多寬廣就能有多寬廣。

每一位地區主委的毅然承擔，秉持「良善心念」推動「願力」後的一切，心路歷程與喜悅往往不是三言兩語所能道盡！踏進不同的地區委員會，就又是一個歸零開始全新學習，沒有自以為是，不累積能力，便沒有辦法心想事成，敬扶輪的每一個一步一腳印。

國際扶輪3490地區成年禮委員會的成立，目的發揚逐漸遺失的中華文化，那年在「板橋大觀書社院」舉辦！

舉辦成年禮活動之意義——「男子二十弱冠，女子十五及笄」表示一個人從襁褓、孩童進入了成人自我成熟新階段，在古代社會中通過這個儀式戴冠後，才會被認定為成年人。成年之後應更會懂得感恩天地父母養育之恩，懂得未來在於家庭社會的責任承擔，逐漸轉變成熟的心態，做自己的主人，不再凡事依賴，要為自己負責，累積成就造福自己與他人，創造出奉獻大家社會的能力！

再則若能藉由地區成年禮的舉辦，結合 RYE 青少年、扶少團、3490 各社報名禮生與扶青團的共同參與進而認識扶輪，了解扶輪的真善美最後加入扶輪成為一員，那便是活動感動的價值所在！

扶輪本身就是一個讓扶輪人不斷學習與成長的環境，2015-16 奉總監之命令完成主委的任務，也累積了更多的經驗及美好回憶，做為獻給世界的一份禮物！

文宣組 / 八里社 Jane 採訪

Appreciation Speech

With the past ten years of Rotary participation, I have come back again after two years. It is familiar and unfamiliar to me at the same time. What I know is that I have learned different aspects of multifield knowledge, however what I do not know is that the missing part during these two years. So, I have to make more efforts to reach it. I thought the world was just that big when I was only a member of the club, but when I was being trained years by years and got into the big district. I have realized that it is unsure for a person to say how big the world is because it is unlimited. Every chairman from the district keeps their passion and promotes the spirit of kindness and friendliness to folks. The excitement is beyond description. A new start begins when you are a part of the district commitment, and things will not be done without good ability. Cheers to every Rotarian! The purpose of the Rite of Passage in Dist. 3490 is to carry forward our Chinese culture. We held a ceremony that year in Banqiao Dagan Academy. The meaning of the Rite of Passage.

The Ji li ceremony is very similar to the Guan li ceremony. Girls, however have their ceremonies 5 years earlier than boys, at 15 years old. In this ceremony, a girl's hair was washed, combed into a knot, and then kept in place with a hair pin made of wood, jade, or gold depending on their social status. This signified their womanhood and ability to get married.

The Guan/Ji li ceremony was started in the Zhou Dynasty (in 1066 BC) by followers of Confucious meant to honor young men and women. This ceremony meant that those who go through it were now expected to act and be respected like adults, and could get married. Younger kids could not be married or gain a courtesy name.

With the combination of the Rite of Passage and RYE, Interact, Rotaract and Dist. 3490 Clubs, we believe that it helps people to understand more about Rotary and then become a member of Rotary Club in the future. This is the main goal of the event! Rotary Club is there to assist every Rotarian with their everlasting learning and growth environment. On behalf of COO of the district for being a chairman in 2015-16, I have increased my experiences and having wonderful memories. Make the best of myself for the world. Dist





2018-19 年度 成年禮委員會 主委

黃昌輝
PP.Cutter
大漢溪社

人生就是該經歷的都會讓你經歷過，然後藉由經歷一直調整心態，讓「盡善」可以再加上「盡美」

世界不會因為少了誰而停止自然規律的轉動，但如果每個人都能多盡一份心力為世界創造美好，那麼世界便可以多增加一點幸福！

有一張面孔在我心裡「也」很深刻，把「也」框起來是因為深入扶輪，每一個人都會因為被感動而在不知不覺中成為讓人感動的人！

雖然 Jane 不熟悉，但在許多地區場合總有 PP.Cutter 的身影和因為專注看起來有些嚴肅的面容！

扶輪緣分因為共同為了扶輪任務而開啟，PP.Cutter 珍惜那一年「各路英雄好漢」的齊心協力，一心朝著如何能讓成年禮活動，兼顧歷屆的「智慧傳承」又能合乎趨勢的增添「亮點創新」，呈現什麼給「一生只有一次」成年禮的參加者？留下心中期望的畫面？

真摯虔誠的日日夜夜反覆用心
辦活動最怕天公不作美
幾個月下來的心血就在一天
11 月份宜蘭難以預料的天氣
PP.Cutter 帶頭茹素
祈願上天成全順利舉行
老天在活動前一天還是給了考驗
傾盆大雨的繼續磨練你的應變
而在開始的當天恩賜了大晴天
充滿不可思議的感觸與喜悅
感恩留下許多美麗的畫面
敬 無私奉獻

文宣組 / 八里社 Jane 採訪

Appreciation Speech

Life entails enormous twists and turns. By accumulating these difficulties, you would figure out how to adjust yourself properly into the society and make yourself pursue the continuous improvement to reach perfection.

The world does not stop for losing somebody, but what if everyone could do his best to create a better world, then I believe that it would make us a greater life. I could not erase a face from the bottom of my heart, because PP. Cutter is always there to support us. Once you get touched by somebody, somehow you become a person to move other people's hearts! PP.Cutter has been planning how to hold the great event of the rite of passage to make every teenager understand you only have one chance to be a part of it once in a lifetime. The wisdom will be passed on from generation to generation with highlights of creation, and would be kept in our mind deeply. With the plenty of endeavors to make the events go well.

It is hard to predict the weather condition in Yilan county in November. With the commitment of PP. Cutter, he was able to hold the unexpected situation before the day of the event. Eventually, the event went very well, and we leave behind wonderful memories.



大成殿

孔子廟建築組群中層級最高的建築為「大成殿」，取名大成，與大成坊與大成門之意義是一致的。全台首學台南市孔子廟在創建之初就設有大成殿，不過當時極為簡陋，歷代均會加以整建，現在所見之大成殿則是民國六十六年（一九七七年）整建之結果。就空間而言，大成殿是位於由大成門、名宦與鄉賢祠、孝子與節孝祠、東廡與禮器庫、西廡與樂器庫、崇聖祠及以成書院與典籍庫所包被之合院中，其重要性十分明顯。另一方面，整個大成殿位於一個高起之台基上，因此在高度上也凌駕於其他建築之上，也呈現另一種崇高的意涵。大成殿前有露臺，是釋奠禮祭孔時，表演佾舞之場所。露臺正面有「禦路」，在《大清會典圖卷》中則稱之為「螭陛」。

Ta Cheng Palace

Ta Cheng Palace is the tallest of the group of buildings in the middle level and it is named as Ta Cheng on the same ground as that of Ta Cheng Arch and the Ta Cheng Gate. The Tainan Confucius Temple, the first school in Taiwan had Ta Cheng Palace when built, though a simple structure, it underwent repairs ordered by all emperors. Ta Cheng Palace we know today was built in 1977. In terms of layout, Ta Cheng Palace is right in the complex formed by the Ta Cheng Gate, Shrines of Distinguished Official and Respected Village Scholars, Shrine of Fidelity and Piety and Shrine of Bereaved Son, the East Corridor and the Deposit of Ritual Artifacts, the Tsungsheng Shrine, the Yi Cheng School and the Library as a very important building.



崇聖祠

孔子廟大成殿後的祠堂稱為「崇聖」祠，其原名「啟聖」祠。啟聖為孔子之父叔梁紇公之封號，而中國建築廟宇中一般會在主殿之後祭祀主祀之之父，故台南市孔子廟在創建之初，就應設有此祠，並且以孔子之父的封號「啟聖公」為祠名。清雍正元年（一七二三年），清廷頒詔孔子五代祖先，追封孔子五代祖父金父公為「肇聖王」、高祖父祈父公為「裕聖王」、曾祖父防叔公為「詒聖王」、祖父伯夏公為「昌聖王」，並且諭令啟聖祠改名為崇聖祠。崇聖祠不斷修建，目前之建築乃是於國七十四年（一九八五年）至民國七十五年（一九八六年）整建之貌。在空間上，崇聖祠為三開間建築，整棟建築是一個敞廳，不設門扇。

Chung Sheng Shrine

Qisheng was the title granted to Shulianghe, Confucius' father. In a Chinese temple, father of one would be offered behind the main building as honor. In the Tainan Confucius, this must be one of the early buildings after Confucius' father. In the year of 1 of Yongzheng (1723), the Qing administration granted titles to 5 generations of Confucius', and changed the Qisheng Shrine as Chung Sheng Shrine.

東西廡

孔子廟大成殿兩側廟房之南段分別有為「東廡」與「西廡」，是孔子廟中供奉先賢先儒之處。在孔子廟中祭祀孔子之門徒弟子與宣揚儒學之知識份子乃始自唐朝貞觀年代，其後歷代均有所變動。先賢與先儒之中，一般人所認識者以先儒較多。就建築而言，「東廡」與「西廡」幾乎是兩座一樣的建築，空間為一字型，面寬五開間，前有簷廊，室內為單一長廊式空間，沿著牆壁設置長條型台座，宛若長桌，上置先賢先儒神位，前有三隻供桌，正中者之香爐為昔日朱文公祠所有，廡門設於明間（正中央）、由三組格扇門所構成，門楣上懸有廡名匾。兩側之窗戶則類似檻窗，下半段為實牆、上半段為方格窗櫺，每當清晨或黃昏，陽光會透過櫺子於室內形成美麗的光影。

Corridors

In the south of the 2 sides of Ta Cheng Palace in the Tainan Confucius Temple, the first school in Taiwan, there are the east and West Corridor, where the virtuous and Confucians are kept. This act of honoring the outstanding disciples of Confucius began in the Jenguan Years of the Tang Dynasty, followed by changes. The virtuous and Confucians are the renowned ones. In terms of architecture, the east and West Corridors are 2 identical buildings that come in the form of a strip with a facade of 5 rooms and a porch on the front. On the inside, there is a corridor with a long table that extends along the wall. On the table, there are the tablets in honor of the virtuous and Confucians.





禮門義路

孔子廟在位於大成門與已經不存在之樞星門間的圍牆上，有兩個小門作為平常通行之用，朝東的稱為「禮門」，朝西的稱為「義路」；其以禮義為名，表示請求孔子之道，必須遵循禮義。孔子廟並以「大成」殿為中心，學生必須經過「禮」門，「義」路兩個路徑，才能進入孔子廟的殿堂。此兩座小門，始建於清康熙五十四年（一七一五年），歷代曾有整建，目前之建築乃是於民國七十五年（一九八六年）至民國七十六年（一九八七年）整建之貌。在大成門與樞星門間有圍牆時，此兩門亦有鑰匙控制出入，圍牆廢後，成為兩個門洞，以鋪面相連於大成門前之廟埕。在造型上，義門義路為硬山燕尾，脊上各有一對鴟尾，門洞上有橫額分別書有「禮門」及「義路」，兩側牆及山牆上則有小花格窗。

Gate and Path

On the fence linking Ta Cheng Palace and the non-existing Ling Hsing Gate in the Tainan Confucius Temple, there are 2 access gates. The one in the east is called the Li Gate and the one in the west the Yi Path. They are named so to suggest that all those who pursue Confucianism must follow discipline and just. As Ta Cheng Palace centers the Confucius Temple, all students must go through the Li Gate and the Yi Path before entering into the halls. The 2 gates were first built in 1715, followed by more repairs. The ones we see today were rebuilt between 1986 and 1987.

When there was a fence linking the Ta Cheng Gate and the Ling Hsing Gate, these 2 gates were only accessible with a key.



泮宮坊與泮池

孔子廟中有兩個空間，以「泮」為名，分別是東面的泮宮坊與南面的泮池。「泮宮」則是諸侯的學校，「辟雍」是周時設在天子國都的大學。「辟雍」格局包括中央的主體建築及外環之圓形水池，而中央的主體分為東、西、南、北、中等五室，可能是因為不同學習科目而分成不同空間；諸侯的學校，規模較辟雍小，其建築外圍只圍繞一個半圓形的水池。當時在學校中定時會舉行相飲酒、釋奠先師先聖等敬老、祭祀的禮儀，學生山實際儀禮的操作學習禮儀，面從中國開始有教育，這種藉由演禮以達到習禮的方式，就一直是中國教育場所的設計概念。



Pan Gao stone & Pan Pond

2 spaces in the Tainan Confucius Temple are named with the word Pan, 'Pan Gao' Stone of Arch (Stone Arch of Higher Learning Institution Arch) in the east and 'Pan Pond' in the south. Stone Arch of Higher Learning Institution is the school for princes and Piyun the university available in the capital city in the Zhou Dynasty. Piyun consists of the main building and the circular pool in the perimeter. The main body comes in east, west, north and south as well as central rooms. The different spaces may be offered for the learning of different sciences. The school for princes is smaller than Piyun and there is a semi-circular water pool on the outside. It used to be a common practice that regular gatherings are held on campus to honor Confucius and other seniors while conducting ceremonial rituals.



扶輪青少年領袖獎委員會



「扶輪青少年領袖獎活動」，是 1959 年在澳洲開始的，當時是澳洲昆士蘭州所有青年被選出來謁見女王伊利莎白二世的年輕堂妹亞歷山德拉公主。昆士蘭州首府布里斯賓市的扶輪社員接待這些參加的青年們，因而對於這些青年領導人的優秀素養印象極為深刻，於是決定每集合青少年領導人，為期一週以舉辦社會、文化及教育方面的活動。「扶輪青少年領袖獎活動」，逐漸成長並擴大到澳洲及紐西蘭所有扶輪地區。1971 年，國際扶輪理事會通過正式採用「扶輪青少年領袖獎活動」為國際扶輪一個公式活動節目。

About RYLA

The RYLA program began in Australia in 1959, when young people throughout the state of Queensland were selected to meet with Princess Alexandra, the young cousin of Queen Elizabeth II. The Rotarians of Brisbane, who hosted the participants, were impressed with the quality of the young leaders. It was decided to bring youth leaders together each year for a week of social, cultural and educational activities. The RYLA program gradually grew throughout all the Rotary districts of Australia and New Zealand. In 1971, the RI Board of Directors adopted RYLA as an official program of Rotary International.

扶輪青年服務團



扶輪青年服務團英文名稱的由來是扶輪【ROTARY】加上行動【ACTION】即扶輪青年服務團【ROTARACT】，標誌乃是以其第一個英文字母【R】與地球的曲線結合而成為正好代表其國際性。

扶輪青年服務團之宗旨在於提供機會給青年男女，增進可協助他們個人發展的知識及技能，解決他們社區的物質及社會需求，以及透過友誼及服務的架構，促進全世界全人類之間更美好的關係。

扶輪青年服務團目標

1. 培養專業技能與領導技巧。
2. 強調尊重他人的權利，及提升道德標準及一切有用職業的尊嚴。
3. 提供機會給青年解決社區及全世界各種需求與相關問題。
4. 提供與輔導扶輪社合作的機會。
5. 鼓勵青年最終成為扶輪社員。

目前 3490 地區現有 14 團，依創團時間分別為：

三重團、土城團、基隆東南團、宜蘭團、板橋東區團、新莊中央團、板橋團、漢林團、五工團、花蓮團、福爾摩莎團、三東湧蓮團、基隆團、三角湧團。



About Rotaract



"Rotaract" stands for "Rotary in Action". although the name originally comes from a combination of "Rotary" and "Interact" (International+Action)

The purpose of Rotaract is to provide an opportunity for young men and women to enhance the knowledge and skills that will assist them in personal development, to address the physical and social needs of their communities, and to promote better relations between all people worldwide through a framework of friendship and service.

1. To develop professional and leadership skills;
2. To emphasize respect for the rights of others, and to promote ethical standards and the dignity of all useful occupations;
3. To provide opportunities for young people to address the needs and concerns of the community and our world;
4. To provide opportunities for working in cooperation with sponsoring Rotary clubs;
5. To motivate young people for eventual membership in Rotary.

D3490 currently has 14 clubs, create groups according to the time were:

Sanchung club, Tucheng club, Keelung Eastsouth club, Ilan club, Panchiao East club, Hsin Chuang Central club, Panchiao club, Hand-Link club, Wukung club, Hualien club, Formosa club, Sanchung East Yonglian club, Keelung club and Sanjiaoyungclub.

歸國學生聯誼會

Rotex 是由已完成扶輪青少年交換任務的歸國學生所組成，我們帶領新的一屆 outbounds(扶輪派遣生)為他們的交換生涯提前做好準備，另一方面也負責舉辦住在台灣 inbounds(外籍交換生)的一系列接待活動。



提供派遣生在離國前的第一手最新資訊和進行交換中持續不間斷的支援，最後則是引領他們能在歸國後順利的習慣原本在台灣的生活模式。

About ROTEX

Rotex is a group run by returned exchange students from the Rotary Youth Exchange program. We act as mentors and prepare the next generation of Outbounds(Futurn Rotary Youth Exchange students) for their year abroad, whilst also hosting events for Inbounds(students from other countries) living in taiwan.

To provide res-hand knowlesge to prospective Outbound students before departure, on going support during their year,and to guide them smoothly after the transition back into Taiwanese life style on return.





扶輪青少年交換計畫提供 15-25 歲的青少年 (含長期與短期交換) 難能可貴的機會, 他們在世界各地扶輪社員的強力支持、贊助之下, 體驗著各式各樣的文化, 以及接觸各種充滿活力的家庭。

在現今的地球村, 讓年輕人學習如何成為世界的一員、學習如何與前輩及同儕溝通, 是個十分重要的課題。扶輪青少年交換計畫旨在培養友愛的精神, 全球每年有來自超過 80 個國家的 8000 多名年輕人跨越國界, 躍進世界各個角落尋求知識並理解彼此, 這也是扶輪所樂見的寬容與接納。

不論是一場冒險、一個成長的過程、一年的華麗之旅、一輩子受用的增廣見聞... 在在都描述著這刺激的體驗, 這就是所謂的扶輪青少年交換。

About RYE

The Rotary Youth Exchange is a rare opportunity given to young people ages 15-25 (LTEP and STEP) to experience diverse cultures and dynamic family synergies under the auspices of a strong support system provided by Rotarians around the world. In today's global village, it is paramount that young people of this generation learn to be part of the world, interacting seamlessly with their elders and peers in various settings. the youth exchange program aims to nurture the spirit of brotherhood as more than 8000 young people from more than eighty countries traverse national boundaries in search of knowledge and understanding which Rotary hopes can be translated to tolerance and acceptance. An adventure, a growing up process, a joyride, a broadening of horizons...all describes the exciting experience that is called the Rotary Youth Exchange.



在時代的巨輪滾動中, 扶輪社一直努力於社會服務、職業服務、國際服務及青少年服務推動者的角色, 在青少年服務的這個領域中, 3490 地區特於今年為我區扶少團成員、國際交換學生遵循古禮舉辦成年禮讚這個別具意義的活動, 宣示我已成年。

事實上, 在世界各個民族自古以來, 幾乎都有專為青少年舉行成年禮的儀式, 但在現在文明不斷演進衝擊下, 此文化已趨式微, 世界皆然。我們希望藉由舉辦此禮讚的活動往下紮根, 讓扶少團的成員們再次認識自我、成長自我、審視自我, 提升正向的人生觀並發揮扶輪的真諦, 克盡對父母、對社會、對國家所應善盡的責任。

About Interact

As time marches forward, the Rotary Club has been dedicated to a role of promoting social services, career services, international services, and youth services. For youth services, in District 3490, for the first time, a traditional rite of passage to adulthood will be held for members of the Rotary Youth Exchange. In fact, there is a rite to adulthood for teenagers in almost every nation in the world. However, such a ritual has tended to occur less than ever due to impact of modern civilization. By holding this ritual, we sincerely hope that members of the Rotary Youth tango through a process of self-understanding, self-growth, and self-examination once more, and display the Rotary spirit with positive outlook on life to become responsible for what they are supposed to do their own parents, society, and country.



ngse

根據 RI 理事會議 2012 年決議，青少年交換中的 New Generation Exchange 新世代交換 (18~25 歲) 自 2013 年 7 月 1 日開始脫離 RYE 青少年交換委員會，另成立 New Generation Service Exchange(NGSE) 新世代服務交換委員會。

年齡層自 18 到 30 歲，希望藉由此服務使青年增廣國際見聞，擴充視野，進而成為扶輪社之永久社員，繼續為社會服務。

About NGSE

New Generation Exchange(NGE) is a type of short term exchange program for young people ages 18~25.

On 2012, the RI Board approved a plan to transition these exchanges to a new service model, beginning 1 July 2013 open to young adults ages 18-30 called New Generation Service Exchange(NGSE). By this program, we hope to provide the youths to broaden their horizons and to know about Rotary. Then, to be a member of Rotary gives back to the society.



宜蘭中山公園

宜蘭中山公園，是宜蘭市早期唯一休閒場所，歷經整頓美化，公園內分別設置老人、兒童及一般民眾活動區，是一座具有健康概念的市民公園；在其東南側角落，有「獻馘碑」、「忠靈塔」、「舊日軍通信中心」等三座歷史古蹟。

Yilan Zhongshan Park was the only recreational place in early time. Now it becomes the activity area for elderly, children, and general public. It is a health-oriented citizen park. "Xian Yu Monument," "Chong Lin Tower," and "Former Japanese Army Communication Center" are three historical monuments located at the Southeastern Corner to the park.



宜蘭中山公園 Yilan Zhongshan Park

地址 / 宜蘭市舊城南路與崇聖街交叉口

電話 / 03-932-5164

開放時間 / 24H 門票 / 免費

Add. The intersection of Jiucheng S. Rd
and Chongsheng St. Yilan City

Tel. 03-932-5164

Open hour. 24h Ticket. Free



舊宜蘭監獄門廳

日治時期，日本政府進入蘭陽平原時，其為展現權威，於 1896 年設宜蘭監獄署，是日本殖民政府真正在蘭陽平原興建的第一棟建築，十分具威權宰製色彩的宜蘭監獄。

In the beginning of Colonial period, when the Japanese government entered Lanyang Plain, they set up the Yilan Jail Department in 1896 in order to express their authority. It was the first building the Japanese government built in Lanyang Plain.



舊宜蘭監獄門廳 Former Yilan Jail Hall

地址 / 宜蘭市神農路二段 117 號

電話 / 03-932-8811

開放時間 / 每日 12:00 至 20:00 門票 / 免費

Add. No.117, Sec.2, Shennong Rd., Yilan City

Tel. 03-932-8811

Open hour. Everyday 12:00 to 20:00

Ticket. Free



宜蘭酒廠

擁有百年歷史的宜蘭酒廠，園內有不少日據時代的老建築，「甲子蘭酒文物館」為建造於昭和 10 年 (西元 1935 年) 的一棟鋼骨西式建築，原為酒廠倉庫，整修成為展示館。

The hundred-year-old Yilan Distillery has many old buildings built during the Japanese Colonial period. "Chiazilan Wine Pavilion" Was built in Showa 10 (1935) as a steel structured architecture of Western style. It was originally the wine Warehouse and now has been renovated as the exhibit hall.



宜蘭酒廠 Yilan Distillery

地址 / 宜蘭市舊城西路 3 號

電話 / 03-935-5526

開放時間 / 每日 08:00 至 17:00 門票 / 免費

Add. No.3, Jiucheng W. Rd., Yilan City

Tel. 03-935-5526

Open hour. Everyday 08:00 to 17:00

Ticket. Free



幾米公園



繪本世界真實呈現，由宜蘭縣政府重新規畫鐵路舊宿舍區，設置成為轉運中心，規畫主題公園結合裝置藝術，打破一般死板板的轉運站印象，讓等車也可以變得很有趣，並特意保留歷史建築與老樹綠蔭，將原本廢棄不用的空地，變成了繽紛的藝術公園，就像走入繪本中，探索幾米的繪本世界。

The first Jimmy Theme Park in Taiwan, it is a faithful demonstration from the picture books of renowned artist Jimmy. The Yilan County Government sets up a transportation center by remodelling the old railway dormitory. Combining installation art, historical buildings and tree-shaded streets, the deserted place has been changed to a colorful art them park. The Park impressed the public, as it is just like you walking into the pictorial books of Jimmy's imagination.

幾米公園 Jimmy Theme Park

地址 / 宜蘭市宜興路一段

電話 / 03-932-8811

開放時間 / 24H

Add. Sec. 1, yixing Rd., Yilan City, Yilan County

Tel. 03-932-8811

Open hour. 24H



東岳湧泉



東岳湧泉公園位於東澳國小的後方，一大片草地與三大塊戲水區，是親子共遊的絕佳地點，也是宜蘭地區溽暑時節最天然、最透心涼的消暑勝地。湧泉戲水池全年溫度約在 16-20 度左右，水深僅有 50 公分，水質清澈見底，裡頭還有小魚兒游來游去，自在舒適，在戲水區抬頭還可看到火車在鐵道上來回穿梭，十分有趣。

東岳湧泉公園

宜蘭縣南澳鄉東岳村蘇花路 3 段 209 號

神秘湖



神秘湖位在宜蘭縣南澳鄉，地處深山之間，路途崎嶇難行，至今仍保有原始的森林風貌及珍貴的生態資源，因其湖神秘莫測，當地的居民又稱之為「鬼湖」。神秘湖海拔高度約在一千公尺，是一座高山的封閉湖泊，湖面長度約兩百公尺，寬度則約有一百公尺，湖中有田螺、泥鰍及螃蟹等多種水生動物，還有松鼠、山羌及山鼠等野生動物出沒，生長有細葉眼子菜、水社柳及東亞黑三稜等較為稀有的植物，及六十餘種的鳥類及兩百多種的蝶類，動植物生態豐富，相當值得推廣及保育。

神秘湖

宜蘭縣南澳鄉

南澳古道



南澳古道，又稱「比亞毫古道」、「舊武塔古道」。比亞毫、武塔，都是這條古道途中的泰雅族部落名稱。這條古道原是南澳山區泰雅族社路，道路沿途共有十幾個部落。

數百年前，部份泰雅族人從台灣中部向北遷徙，分散定居於北台灣山區，其中一群翻越南湖大山，進入宜蘭定居。如今宜蘭的大同鄉與南澳鄉成為泰雅族部落最密集的区域。

雖然不知泰雅族在南澳的歷史，確切起於何時，而其躍上歷史的舞台，則是在清朝同治 13 年 (1874)。這一年，清廷開始執行「開山撫番」政策，開闢通往台灣後山。

其中的北路，闖入南澳泰雅族的生活領域，衝突難以避免。清軍以優勢的火力，暫時獲得成功，半年之間，即打通了蘇澳通往奇萊（花蓮）的北路。後來卻時常遭到泰雅族的襲擊，清兵時有傷亡，蘇澳的郊外，豎立了無數清軍殉職的官兵墓碑。北路道路難以維繫，也就漸漸荒廢了。

日治初期，日本人的山地政策，威赫與懷柔並用。明治 39 年 (1906)，佐久間佐馬太總督上任，採取強硬政策。明治 41 年 (1908)，日本人以武力迫使大南澳地區的泰雅族部落歸順，此後，日本人將南澳山區泰雅族的社路修築為警備道路，並設置警官駐在所，以強化對台灣原住民的控制。

日本人對南澳地區的泰雅族部落，統稱為「南澳蕃」。南澳古道即是日治時代修築的警備道路，起自今日南澳的金洋村，迄至大同鄉的四季村，全長約 27.5 公里。

歷經日治及民國時期，南澳山區的泰雅族各部落陸續遷往山下定居，舊路少人行走，或年久失修，或毀於天災，或隨歲月而漸漸掩沒蔓草之中。



澳花瀑布



澳花瀑布位在宜蘭縣南澳鄉的澳花村，約西北方六公里處的山谷之間，步行時間約半個小時。澳花瀑布目前尚未完全開發，天然景致盡收眼底，瀑布三面環山、石壁陡峭，豐沛的水瀑自高往下落，水花四濺、聲勢浩大，夏季時相當涼爽，瀑布底下有座長約八十公尺、寬約六十公尺的深潭，清澈的潭中不僅有魚蝦還有鱸鰻，許多釣客經常前往垂釣，假日時也吸引眾多遊客前往休閒遊憩。

澳花瀑布

宜蘭縣南澳鄉



泰雅文化館



泰雅文化館座落於南澳鄉公所後方，於2008年開館，是以原住民泰雅族文化為主題打造的展覽館，館內分為展示區（一、二樓）、視聽教室、文物典藏室及活動研習教室（三樓）等空間。建築主體共有三層樓，外部與內部皆採用泰雅族特有的圖騰裝飾，展示出濃濃的泰雅風味，收藏約有100件的傳統文物，並以南澳泰雅文化為軸心，介紹泰雅族的遷徙史、南澳大記事、籐編區、世界口簧琴與生態觀光，還可購買以傳統手工藝編織而成的藝品，將美麗的文化藝術融入生活。

泰雅文化館

宜蘭縣南澳鄉蘇花路二段379巷2號

電話 / 03 998 4601

開放時間 / 09:00 至 17:00 週一休館

門票 / 免費



金岳瀑布



金岳瀑布位於南澳北溪的支流鹿皮溪的上游，是金岳部落族人的後花園，地處深山僻壤，原本默默無聞，但優美的瀑布、碧綠的深潭，以及被群山翠嶺環抱的溪谷地形，曾被攝影師喻為「全台最美麗的溪谷」，也是電影「不一樣的月光」的場景之一，美麗景點曝光後迅速傳播開來，成為溯溪的熱門路線。

金岳瀑布從 30 公尺高的懸崖傾瀉而下，水花四濺，水潭像顆碧綠寶石，清澈見底，溪水冰涼入心，巨石環繞著潭水，美不勝收。瀑布共有七層，第一層清澈淺潭，可見魚、蝦水中悠遊，在此戲水、野餐，適合一般遊客。第二層有天然的石壁滑水道，是溯溪者的天然溜滑梯。再往上層需溯溪攀巨石而上難度較高，需有溯溪裝備及教練帶領下才能前往。

金岳瀑布

宜蘭縣南澳鄉



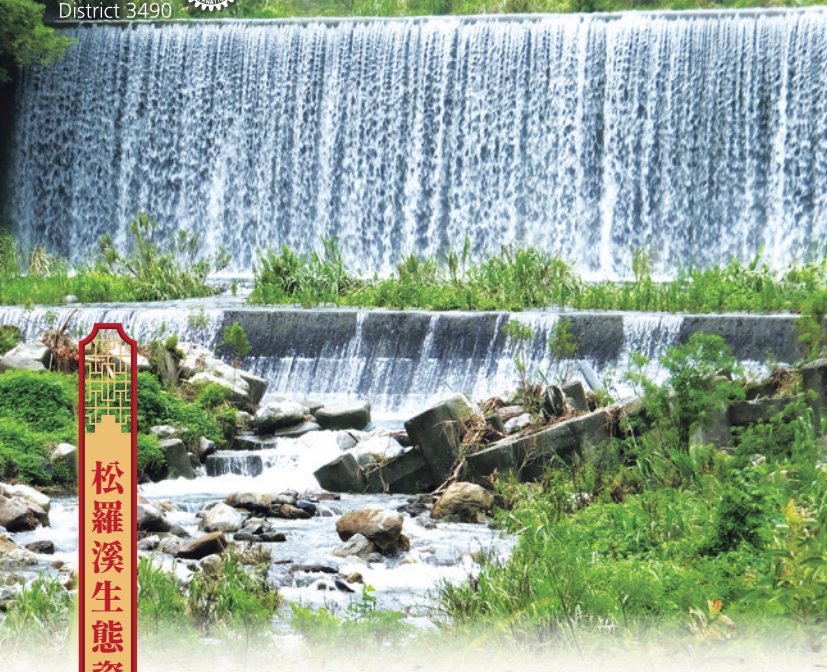
九寮溪生態園區



九寮溪位於台七省道、崙埤村林家巷內，是本鄉致力推動產業、觀光、人文三合一政策及週休二日之實施而新闢設遊山玩水的新景點。九寮溪上游是一未經破壞的原始溪，上游有兩個處女瀑布，水量充沛、氣勢磅礴，溪水清澈、水溫近乎冷泉，天然的大石頭加上水流湍急落差大，是苦花魚、蝦群成長最佳住所，頗受遊客喜愛，為全家溯溪健身、戶外教學最佳處所。溪岸為自然原始林，各種珍貴鳥類繁多、螢火蟲、蝴蝶、台灣獼猴處處可見，故為生態動植物最豐富的遊憩區。

九寮溪生態園區

宜蘭縣大同鄉崙埤村林家巷



松羅溪生態資源區

松羅村位於蘭陽溪支流松羅溪左岸，拳頭母山東南走之支脈山麓，東起玉蘭，西止牛鬥，東西約七公里，以松羅、玉蘭兩聚落為最大，其中松羅居東，為泰雅族所居，玉蘭居西，為漢族所住。

松羅國家步道

宜蘭縣大同鄉松羅村
電話 / 03-954-5114
開放時間 / 24H



寒溪神社

日本政府控制原住原民地區後，警察取代頭目成為領袖，為進一步「教化」原住民，而普設神社，但因社格較低，以「祠」為名，寒澳祠的建設，是將日本的神社輔化為原住民部落「自己的神社」，甚具指標作用，該祠將泰雅族的祖靈崇拜編入日本神道信仰中，並於每年 8 月 11 日舉行日本傳統的收穫報告祭；以五社的原住民為此神社的「氏子」-- 即信徒，五社的头目為管理人，警察為顧問。

今寒溪祠本殿已毀，但是台階、石燈及平台在鄉公所及當地居民細心整理後，大致恢復原神社面貌，而雖因時代變遷，神社之作用已非如往昔，但卻成為族人懷思之所，值得有心之士前去一遊。

寒溪神社

宜蘭縣大同鄉寒溪巷 30 號
開放時間 / 24H





寒溪吊橋

寒溪 -- 原名「寒(凍)死人溪」，境內有古道、吊橋、神社及溪流等，是戲水、賞景的樂園。

走在寒溪村的地標—「寒溪大吊橋」，位在寒溪上之吊橋，下望可見溪水清澈綿延，溪中有苦花魚、蝦、蟹等水中生物，而於橋上亦可眺望遠山之綠林，令人有古時退隱山林，享受翠山幽靜之感，享受那搖搖晃晃、刺激驚險的樂趣，別有一番風味，遠望溪旁一望無際的果園，開遍了各種的花，把果園添滿了無限芳香，也使得寒溪這個小山村的景色，更顯得格外秀麗。



寒溪吊橋

宜蘭縣大同鄉



崙埤池、中嶺池

崙埤池、中嶺池內佈有水生植物，例如：蓴菜，東亞黑三稜等。崙埤池為年輕的湖沼演替末期池澤，四周草澤平坦，是濕生植物的天下，池中佈滿稀有植物——蓴菜，整體景觀呈現出綠意盎然、生氣蓬勃的湖沼景觀，讓人驚訝於中海拔湖沼的豐富植被與水生植物所展現出來的強韌生命力。



崙埤池

宜蘭縣大同鄉



梵梵溫泉

每當黃昏時刻，梵梵溪上源的溪谷湧上人潮，機車吃力的引擎聲，孩童戲水的嬉笑聲，交互著響徹溪谷。大同鄉還有一處極具休憩價值的熱門觀光景點—「梵梵溫泉」，原始與自然，以本身所擁有的條件，將成為本鄉另一觀光遊憩勝地。

梵梵溫泉 位於梵梵溪旁，水溫攝氏 60 度間，屬鈣泉，水質無色無臭，浴後舒暢，且可治癒皮膚病，梵梵溪中浮游的魚蝦，種類繁多，彌足珍貴。

行政區域屬英士村，泉源在梵梵溪上源的溪旁，距離村落約 2 公里，是一處尚待開發的觀光處女地，泉屬弱鹼性碳酸質，溫度約 52°C，ph 值約 7，水量不豐，每遇颱風過境溪水氾濫，泉源易遭崩石埋沒，源頭不易尋獲，在泉水出口處，村民用溪石圍堵成一天然露天水池，讓村民隨時前往泡浴。

梵梵溫泉

宜蘭縣大同鄉梵梵溪



泰雅族傳說

宜蘭縣泰雅族
Mnibu' 群遷徙傳說

關於 Mnibu' (溪頭群) 的遷徙，耆老的說法是這樣的：「居住在 Quri Sqabu (思源埡口) 的這三個族係由大哥 Kbuta、二哥 Kyaboh 及三弟 Kmomaw 等三人所分別領導，長兄 Kbuta 選定往西的方向遷徙，係現在居住在桃園、新竹、苗栗、台北等地區泰雅族人的祖先；二哥 Kyaboh 的選擇是往東的方向，係現在宜蘭南澳鄉泰雅族人的祖先；由於大哥 Kbuta 體念三弟 Kmomaw 自幼體弱多病，不適合長途跋涉，讓他直接取道蘭陽溪，又近又平緩之地，就是現在分散在蘭陽溪流域各部落泰雅族人的祖先。」

三弟 Kmomaw 則率其族眾直接從 Quri Sqabu (思源埡口) 下的 Truyan Kacing (牛摔落之處) 山背而下，經 Hbun Gyus、Gong Matang (馬當溪) 到 Hbun Talah (又稱 Sgmi)，三弟 Kmomaw 帶著不太健康的身體辛苦地將其族眾安頓於 Hbun Talah 這塊小腹地。當眾眷族一踏進 Hbun Talah 這塊小腹地，為首的 Kmomaw 就用拄杖的矛插立在地上叫 Byaqan Lawi (得到此地之意)，就在這裡建部定居。



當時溪頭群從 Pinsbkan 越過中央山脈後，在 Hbun Talah (Pyanan 之北方) 炊飯而食。此地為何叫 Hbun Talah？Talah 泰雅語是紅色的意思，馬當溪上游有金屬礦露出溪床使溪流看起來是紅色的。Hbun 泰雅語是兩溪會合之處，這裡就是南湖溪與馬當溪的合流處，此地長滿 Sgmi (合歡科植物)，所以也稱此地為 Sgmi。族人在 Sgmi 居住時，常到 Mnibu' 這裡來狩獵，他們發現這裡比他們居住的地方還寬闊、平坦，而且野生動物很多，後來族人要遷徙時很自然的就選擇了 Mnibu' 這個地方。Mnibu' 其意為 Mnwan wagi (陽光照射過的意思)。

三弟 Kmomaw 族眾居住在 Sgmi，據部落耆老 Masing Koyaw 的記憶，他們一共住了兩個世代，估計約有六十餘年，後來因族群人口眾多，土地不敷使用，於是 Kmomaw 便囑咐 Temu Nokan 帶領一部份人到馬諾源 (今四季平台) 居住，叫 Lamang 帶一部份人到 Tayax，就是現在的四季上部落附近居住。

但也有一說是 Me Bako 依照 Meya Box 的領導與命令單獨前往埤亞南建社，形成今日泰雅的溪頭群。Me Bako 之子 Temaron 時，建立了四季、留茂安、Paikutsu (擺骨)、Banun (瑪崙) 等社。不論如何，部落耆老認為 Mnibu' 係指埤亞南、馬諾源 (四季平台)、四季與 Kinuran (嘉蘭)、留茂安等，住在蘭陽溪中上游各部落的總稱，而蘭陽溪則稱為 Llyung Mnibu'。下表為溪頭群在 1912 年之前舊部落建社的情形。

今昔部落譯名

大同鄉南山村	埤亞南 / ピヤナン / Piyanan
大同鄉四季村	馬諾源 / マノウヤン / Manauyan
大同鄉四季村	四季 / シキクン / Shikikun
大同鄉茂安村	留茂安 / ルモアン / Rumooan
大同鄉茂安村	嘉蘭 / キヌラン / Kinuran
大同鄉茂安村	比優干 / ビユガン / Bitugan
大同鄉太平村土場	塔波 / タポー / Taboo
大同鄉樂水村馬崙	萬奴 / バヌン / Banun
大同鄉英士村附近	巴貢 / バゴン / Bakun
大同鄉英士村附近	打打罕 / タタハン / Tatahan
大同鄉英士村附近	擺骨 / バイクツ / Paikutsu
大同鄉英士村	瓦瓦 / ボンボン / Bonbon



南洋聚 南方澳「東南亞文化中心」開幕日的所見所聞

展開奇幻的旅程

5月1日一早，我來到位於宜蘭縣蘇澳鎮華山路上的「東南亞文化中心」，就被撲鼻而來的飯菜香吸引進廚房，驚訝發現小小的空間裡擠著7、8位新住民姊妹在為今天的活動準備美味佳餚。她們熱情的問候我，並介紹每道菜的名稱與食譜。聽完不禁讓我佩服，她們是如此擅長就地取材與巧妙運用簡單食材做成不簡單的印尼料理，令人食指大動，在一旁看著她們彼此有說有笑，臉上開心的模樣，歡樂的氣氛也感染了我，整個人都愉悅起來。

活動即將開始前，我與一位新住民姊妹協助將一些要販售的印尼服飾擺放到架上，聽姊妹說，在印尼，因著年齡、天氣、場合會有不同的服裝搭配與穿法。她邊說邊示範不同款式衣服可以有許多樣的穿法，讓我大開眼界，如同經歷了一趟奇幻的文化小旅行。

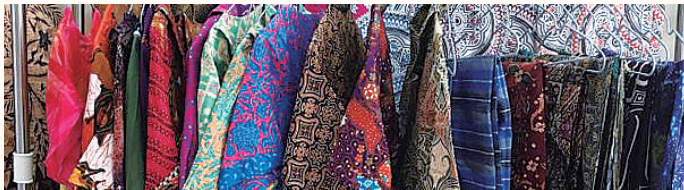
走進熱情的國度

整場活動由台灣琵琶家鍾玉鳳演奏的東南亞風情琵琶歌曲揭開序幕，跟隨著音樂節奏，我彷彿置身熱情的南洋國度，腦海中閃過豔陽、沙灘與熱情的人兒，整个人沉醉在那舒服又迷人的國境中。一陣陶醉後，突然宜蘭縣漁工職業工會秘書長李麗華的聲音透過麥克風傳到我耳裡，才將我從這美麗的夢境中喚醒，雖然我還意猶未盡。麗華姊表示，未來期待能看見更多以移工為主題的音樂歌曲，讓這群遠從海外來的移工在台灣也能聽見家鄉熟悉的聲音，也藉由音樂與文化的交流讓台灣人更認識這群移工朋友。





在美妙樂曲洗禮後，緊接著，幾位身穿雅致服飾的新住民姊妹們優雅得走上舞台，旋即伴隨著抒情與輕快的樂聲婆娑起舞，讓人看得如癡如醉。精采表演結束後，姊妹們向我們介紹她們身上穿得服裝是為「現代版」的印尼傳統服飾，與古代版印尼傳統服飾不同的是，過去女性傳統服飾為長裙，如今，隨著時代與觀念改變，多改為及膝短裙。然而，不管是長裙或短裙，穿起來都好典雅。姊妹們不僅介紹服裝，甚至邀請台下朋友上台一起試穿印尼男女傳統服飾，不得不驚呼：「穿著也是一門學問啊。」



最後，坐下來聽聽他／她們怎麼說？

正當嘴裡咀嚼著美味的東南亞料理，眼前播放著一部外籍漁工紀錄片《觀漁》，看著看著我慢慢停下手中的筷子，接著一陣鼻酸。

影片一開始為宜蘭縣漁工職業工會的印尼漁工們，正為一位已故同胞 Supriyanto 舉辦死亡祈禱會，Supriyanto 疑似於前年在高雄籍漁船「福賜群號」上被凌虐致死，事件曝光後引發社會對外籍漁工關注，導演有感於移工勞動議題的小眾，決定拍成紀錄片，讓更多人知道這個事件。本片透過實際個別訪談移工、雇主、仲介與宜蘭縣漁工職業工會秘書長李麗華，希望呈現不同角度與立場的資訊提供給觀眾一個自我批判、思考空間。（以下僅為影片中訪談人物立場，不代表各方所有人立場）

對外籍漁工來說，工作時間經常長達 24 小時，天未亮就要出船工作，回港後仍有做不完的工作如捕破網等，尤其漁工最不喜歡颱風天，即便不用出船工作，依舊要守候在船中，有時颱風浪搖晃的令人相當不舒服，就這樣在漁船辛苦的工作日復一日，永無止盡。

站在雇主立場，漁船常常一出海 20 幾天都在航行，漁工每天只需值勤 2 小時，工作也只是把顧船好，不要被撞到就好，這樣也要算一整天薪水給他們嗎？

甚至，雇主表示：「自己也這樣在船上睡了 40 幾年，政府怎麼都不管，等到外籍漁工來了，就說我們虐待他們，這樣看每艘都違法。」另一方面，雇主也談到不能什麼費用（像是護照費、膳宿費）都要求雇主付，這樣負擔太重。

然而，李麗華認為不應向移工收取仲介費，但也發現有些仲介會變相收取費用，在母國建一個融資銀行，強迫移工貸款，移工卻沒拿到錢，因為這些錢由仲介、雇主、銀行瓜分掉了，留下這些尚未到台灣卻已欠下大筆債務的移工。想想這些移工之所以遠渡重洋來台工作，多數為的都是希望讓家人能有更好的生活，甚至為了籌措親人治病的費用，然而來台灣面臨的卻是日夜被龐大債務追討的日子，更遑論有多少錢能寄回家鄉。





客家先民故事

三星天送埤車站運送林木 客先民打拚足跡

甚至有移工表示，當時他們來台灣時，仲介要他們簽的合約都是中文，根本看不懂就要他們趕快簽，還有的仲介拿白紙給他們簽，若不簽就要把他們送回去，移工為了工作賺錢，不得已簽下了自己也不知道內容是什麼的合約。

但南方澳當地的仲介蔡先生則反駁說，在簽合約過程中，白紙黑字清清楚楚都讓移工看過，他們才簽。對此紛爭，雇主認為那是仲介與移工之間的事，他們不會管，也不過問，並表示仲介不可能讓移工簽白紙。最後，雇主認為若要解決此爭議，應同時將仲介與漁工找來當面談，才能做交叉比對，也指出政府始終漠視、否認這些事實的存在，才是造成這些問題的原因。

影片結束，場面瀰漫著沉重的氣息，當天來了一些外籍漁工，看完影片表示片中雇主與仲介的回應，讓他們相當難過。本片明顯呈現各說各話的局面，然而，當各方都有話要說時，我們那親愛的國家政府在哪裡？

摘自：移人 MPark.news

宜蘭縣政府統計，宜蘭客家人口數約7萬人，主要分布於冬山、三星、大同等鄉，許多是不會講客語的詔安客，客家族群移墾宜蘭歷史長久，日治時期，許多桃竹苗客家族群遷移至此伐木，三星地區已停駛的天送埤車站早期為太平山森林鐵道車站之一，如今小火車停駛40多年，車站周邊雖已不復見昔熱鬧光景，但最近地方上打造復古五分仔小火車，盼未來營運後，用觀光再現當年榮景。

快手將里肌肉切成條狀，加入麵粉、太白粉跟雞蛋快速攪拌。

業者 黃師民：「日本人教我外曾祖父的，然後這樣就可以下鍋油炸了。」

下鍋油炸，等到肉條變得白白胖胖，呈黃色後即可起鍋，上桌大快朵頤，咬下一口酥中帶軟，口感有點像鹹酥雞，這是流傳80年的好味道。





宜蘭縣客家文化促進會理事長王金龍：「製作這個的阿婆，就是我們客家人，當地的河洛人問她說，阿婆，妳做這個是什麼東西，她用客家話講『炸』，『肉』她不會用河洛話敘述，就『肉』，因此『卜肉』，我們這邊天送埤火車站，火車站喔！專門這裡的人要坐火車，前往太平山伐木，需具備許多體力，要吃肉等等，才會發明這個『卜肉』。」

從香噴噴的卜肉，可一窺昔日三星天送埤地區的發展史，太平山因林業開發，日治時期有大量人力進駐，許多客家人從桃竹苗地區移居而來，開採林木，木材就靠著小火車運送出去。

三星鄉公所建設課課員王凱立：「因為它已經停駛 40 幾年了，那公所這邊是希望，再把那個回憶以及人文的地方，找回來這樣，所以今年的 3 月多把它建置完成，那目前園區這裡軌道，大概 300 多公尺，以後會接到我們的九芎湖那邊，往古一隧道。」

天送埤是當時林業鐵道必經之處，停駛後多年，如今三星鄉公所重新打造復刻版小火車，嘟嘟火車聲勾起許多鄉民回憶，地方也盼藉此帶動觀光。

摘自：客家電視台
- 許儷齡、王琬儒、徐榮駿



成年古禮知多少？

融合孔孟之道，遵循古禮之成年禮儀式



【淨儀】 【始加禮】 【再加禮】 【三加禮】 【飲禮酒】 【挑擔】
加冠及笄禮 授印 授字

1. Ablution



在古代祭祀儀式中，祭祀者在祭祀前祭祀者應施行淨身儀式，以表尊敬。此次成年禮，為表對孔子之尊敬，入場時亦要求參加青年淨身整理儀容，代替古禮的沐浴淨身。

In the ancient ritual, participant needs to wash or clean of the body before the sacrifice starts for indicating your respect. In order to respect Confucius, needs to participate in the youth abluion and clean yourself instead of the ancient ritual for this adult ritual.

壹
《淨儀》

成年禮





2. First Ritual The Guan and Ji Ceremonies

中華傳統文化傳承中，男子二十歲行冠禮，女子十五歲行笄禮。冠（笄）之禮是我國漢民族傳統的成人儀禮，是漢民族重要的文化遺產，同時可以彰顯中華傳統文化魅力。男子二十歲行冠禮古人非常重視冠禮，未成年前需要束髮不戴帽，到了二十歲便要舉行冠禮，從此並戴上新帽，表示已經成年了。

受笄即在行笄禮時改變幼年的髮式，將頭髮縮成一個髻，然後用一塊黑布將髮髻包住，隨即以簪插定髮髻。主行笄禮者為女性家長，由約請的女賓為少女的加笄，表示女子成年可以結婚。貴族女子受笄後，一般要在公宮或宗室接受成人教育，授以「婦德、婦容、婦功、婦言」等，作為媳婦必須具備的待人接物及侍奉舅姑的品德禮貌與女紅勞作等技巧本領。

Chinese people held the Guan and Ji Ceremonies to signify coming-of-age. The Guan ceremony for a young man took place when he reached the age of twenty. The Ji Ceremony is for young woman who reached the age of fifteen. These two ceremonies are important cultural assets of The Han people. A venerable senior member of the clan organized the event in the ancestral temple on a suitably auspicious day. After coiling the young man's hair into a bun or coil, the elder would place three caps on his head and give him an adult name with a significant connotation. The female equivalent ritual, also held in the ancestral temple. On that day her hair would be gathered up and fastened with the ji, or hairpin and she would also be given a grown-up name.

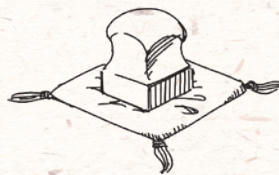
貳
《始加禮》
加冠及笄禮

參
《再加禮》
授印

3. Second Ritual Award the Seal

由主禮官及執禮者授予參禮者印章成年即是責任的開始，而「印章」即代表著責任的開始，除了簽訂合約始有效力外，亦是一種承諾。因此於再加禮中，將由主禮官及執禮者授予參禮者印章，勉勵學子要對自己負責任，並能主動面對問題及獨當一面。

Participants would be awarded the seals from the Principal Consecration Officer. Turning into an adult is the beginning of a responsibility, and "the seal" is symbolic of reaching an adulthood. Having the personal seal not only means that the signed contract are effective but also means a commitment. As a result, at the second ritual, the Principal Consecration awards the seal to participants to encourage them to be responsible to themselves, and also wish them to face every obstacles positively and take charge of everything by themselves.



4. Third Ritual Ceremony of giving the style name

《禮記·曲禮》寫道：「男子二十冠而字」。字是一項非常特殊而又重要的儀節，根據《禮記·檀弓》說法，人成年後，需受到社會的尊重，同輩人直呼其名顯得不恭，於是需為自己取一字，用於社會上與別人交往使用，以示相互尊重。因此，古人於二十歲冠禮時，會於成年禮上，由主祭官為其取一字，以供未來社會上的人稱呼。本次活動邀請大師現場揮毫，統一為參與成年禮之青年取字，該字代表著對本屆參禮者的期許與祝福，亦給參禮者做為生活借鑑。

Written in Chinese ancient book, Liji (Book of Rites), "A son at twenty is capped, and receives his style name." Giving a person a style name is a special and important ritual. According to Liji, in order to gain the reputation in the society, it's not respectful to call someone's name directly, so they need a style name in use of socializing with others. For this reason, people would gain a style name from the Principal Consecration Officer at the coming-of-age ceremony, and would use it in the society through their whole life. In this event, we invited a great master to give every participant a style name to deliver our expectations and blessings.



5. Drinking of the Rite of Passage

以古時飲酒酒碟，以示循古之意 古時未成年者是不能有酬酢飲宴的行為，飲酒是成年人獨享的權利。因此透過這項儀式，表示行成年禮者已擁有成年人所具有的權利了。因此，成年禮之最後一項儀式，即是飲成年禮酒，飲成年禮酒要以啣飲方式行之，不可以一乾而盡，以表現成年人之舉止應成熟穩重，並作為告知青年人應建立社會責任感的一種宣告儀式。

In the past, a minor under 18 was not allowed to drink alcohol. Drinking is the exclusive right for adults. Therefore, minors are granted the full rights of adults through this ceremony. The last procedure of this ritual is to sip the alcohol slowly rather than chug it fast in order to act independently and mature as adults.

The ritual also represents declaration which reminds young people to establish a sense of social responsibility.



6. Symbol of taking the burden



儀式象徵成年人的社會責任，學子完成成年禮傳統儀式後，一起挑起放入蔥與芹菜的擔子，象徵青年以聰慧（蔥）、勤快（芹）挑起成年後應負的責任。

This ritual is symbolic of becoming an adult and can take the social responsibility. To finish this ritual, the participant needs to carry a carrying pole with scallion and celery in the basket because in Chinese pronunciation, scallion and wisdom harmonics, and celery and diligent harmonics.

孟子 Mencius

西元前 372 - 289

孟子，名軻，字子輿（待考，一說字子車或子居）。戰國時期魯國人，魯國慶父後裔。中國古代著名思想家、教育家，戰國時期儒家代表人物。著有《孟子》一書。孟子繼承並發揚了孔子的思想，成為僅次於孔子的一代儒家宗師，有“亞聖”之稱，與孔子合稱為“孔孟”。》

Mencius, original name Meng K'o was born c. 371, ancient state of Zou, China. Mencius was an early Chinese philosopher whose development of orthodox Confucianism earned him the title "second sage." The book Mencius records his doings and sayings and contains statements on the goodness of human nature, a topic warmly debated by Confucianists up to modern times.



Confucius

西元前 551 - 479

孔子，名丘，字仲尼，春秋末期魯國陬邑（今山東曲阜市東南）人。

孔子是我國古代著名的思想家、教育家、儒家學派創始人。相傳孔子有弟子三千，賢弟子七十二人，曾帶領弟子周遊列國 14 年。

孔子還是一位古文獻整理家，曾修《詩》、《書》，定《禮》、《樂》，序《周易》，

作《春秋》。回首一生，孔子說：「吾十有五而志於學，三十而立，四十而不惑，五十而知天命，六十而耳順，七十而從心所欲，不踰矩。」

孔子的思想及學說對後世產生了極其深遠的影響。

Confucius is commonly known as Kong Qiu— Kong being his surname and Qiu his given name. He was also given the courtesy name of Zhong Ni. Confucius was born in 551 B.C. in the Lu state of China (near present-day QuFu). Confucius was an influential Chinese philosopher, teacher and political figure known for his popular aphorisms and for his models of social interaction. Confucius is credited with writing and editing some of the most influential traditional Chinese classics. To look back Confucius's life time, the Master said, "At fifteen my heart was set on learning; at thirty I stood firm; at forty I had no more doubts; at fifty I knew the mandate of heaven; at sixty my ear was obedient; at seventy I could follow my heart's desire without transgressing the norm." Throughout mankind's history, Confucius is widely considered as one of the most important and influential individuals in affecting the lives of humanity.



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Award the Seal

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The Guan & Ji Ceremonies

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Confucius

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成年禮酒



Drinking of the Rite of Passage

通關◆三加禮



授字

Third Ritual
Ceremony of Giving
the Style Name

Handwriting practice area with horizontal lines.



Two columns of horizontal dotted lines for writing, set against a background of recycled paper.



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