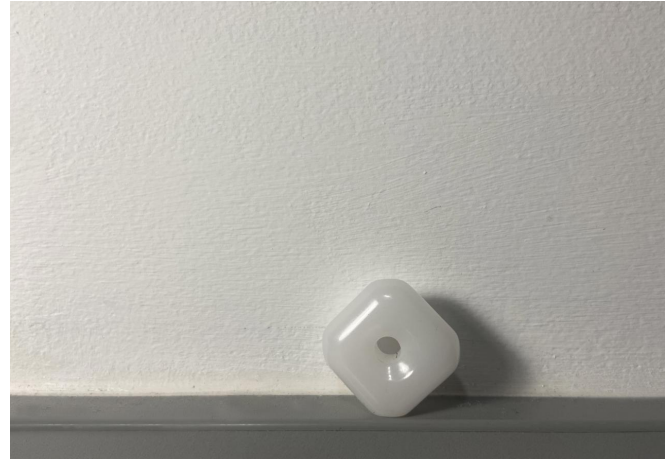


Between Squirecle

Yuwei Chen

The Between Squirecle is a jade object made by YuweiChen, the prototype of this work is a jade peace buckle, who created this work in 2017 out of reflection on the way of life.

There are various kinds of jade articles, such as sacrifice (five rituals), funerals, decorative jade, jade coins, and so on. Peace buckle is a traditional jade ornament in China.[1] (Ying Guo, 2001) Older generation believe those jade could ward off their owner from demons and future disasters. When the jade is fending off a relatively big disaster for its owner, it will be suddenly broken, which, as the saying goes, means one sacrifice oneself to save another life.



Between Squirecle

Yuwei Chen 2017

Lighter imperial jade, MiH2200 cutting machine,
87-700 Hand Carving Machine, 200#-1200# sand paper

People and objects choose from each other. People like objects with their shadows, from which we can catch a glimpse of the relationship between people and things. If you look at things from your point of view, everything has its colour. And the object itself, each piece of jade itself, also has its breath, when the right person comes, the jade releases its breath to change the magnetic field, drawing people's attention to him or her in a pile of objects, perhaps among thousands of passers-by, this piece of jade may be the most unique one in his eyes.

The object uses white jade in the five-colour jade type, which is a kind of nephrite (tremolite composition jade). Jade has a narrow sense and a broad sense. According to the definition of GIG (2004)[2], there are two types of jade: jadeite and nephrite. Jadeite is mainly jadeite and nephrite is Hetian jade. In a broad sense, jade includes not only nephrite and jadeite but also Duyushan, Jade, crystal, agate, turquoise, lapis lazuli and so on. (CaiQing Shen, 2007) [3] There are many kinds of jade characters, emerald green is confident and flamboyant; violets are romantic and delicate; ruby is warm and openminded; Hetian jade is kind and innocent; five-colour jade is tough and self-restrained; lapis lazuli is independent and cheerful. Trying to find the matched one for themselves is not easy, sometimes they need to wait for several years.

The Between Squirecle has its way of life. The traditional peace buckle looks round in the front and round in the outer circle, which is explained in Shuowen: "Ruiyu, round ware." [4] But what The Between Squirecle believe is Square is the superego.

It is the gentleman's requirements for itself, keeping its word, keeping its heart, self-examination, helping others, and so on. Otherwise, the villain attaches great importance to self-interest, and it is easy to go the wrong way driven by its self-interest. Shengtao Ye advocates that there is love, evil, action and omission. Among them, there is evil, and what not to do is the foundation of a gentleman. There is also a description

of the good behaviour in the Analects of Confucius: "the gentleman is metaphorical to righteousness, and the villain is metaphorical to profit." ("Li Ren in the Analects of Confucius") [5]
"righteousness" is "appropriate", that is to say, the path taken by a gentleman is always an appropriate right path.

However, the between square also find that its sharp edges also hurt others by accident. It heard to living is the way to deal with the world, but it feels lost sometimes. because objects and people around them are all different, keeping staying around them make it lose its edges. 'But at least I won't hurt other ones too much' it thought.

Till now, it still shapes like a square but it got smooth edges, also got a flat corner, from shuttling between objects and people, could help it standstill even with the other round sides. It stands there, wait until someone came, then it would go with and protect.

[1] Ying Guo, et al. 2001, Journal of Southwest China Institute of Technology, 2001(1), 49—53.

[2] Asian Gemmological Association Identification and evaluation committee Gem experts honorary title, GIG, 2004, Nephrite academic symposium.

[3] CaiQing Shen, 2007, JOURNAL OF GEMS & GEMMOLOGY, 2007.9(2), China University of Geosciences.

[4] Shen Xu, (202 BC – 220 AD), an ancient Chinese dictionary from the Han dynasty, Shuowen Jiezi.

[5] Confucius, (770–476 bce), The Analects Li Ren in the Analects of Confucius.