‘Body’ is the common collective noun for a group of artworks made together, shown together. Employed in this way, it refers to a group of discrete if related entities. It corresponds to Western medical conceptions of the body as a collection of organs that co-operate, yet remain distinct from one another. This way of understanding a body is a means towards order and control. It does not account for the body as such, as something multitudinous, swirling, ineffable. Full of exchanges and changes, and porous, the body is not really a whole at all, and far from a neat collection of labelled parts.

Donna Haraway (2008, 3) uses the term ‘messmates’ to refer to the 90 percent of cell matter in the human body that is ‘filled with the genomes of bacteria, fungi, protists, and such,’ as distinct from the other 10 percent that actually contains a person’s genome, the part we seem most invested in as an idea of what we are constituted of. Messmate has other meanings too: in a naval context, it refers to the fellow sailors with whom one shares accommodation; in south-eastern Australia it is another name for *Eucalyptus obliqua*, a stringybark common to the region, in reference to its tendency to grow among other species. At the centre of all these meanings are ideas of community and exchange, or as Haraway puts it, *becoming with*. This idea seeks to do away with hierarchies as givens, embracing an ethic of symbiosis.

Jahnne Pasco-White has chosen *messmates* as the title for this exhibition. It constitutes a body of work, but one that doesn’t engage with the aforementioned idea of discrete entities. There is painting here rather than paintings, swathes and skins that overlap and connect, give and take. Like a complex body, the painting here is not strictly constituted: there is an intermingling of fabrics both natural and synthetic, of drawing, dry and wet application of pigment, of language and cuts, as well as the fog of Pasco-White’s breath, and her skin cells, oils and sweat no doubt, from working in an uninsulated summer studio.

Yasuo Yamamoto (2019), a maker of traditional Japanese soy sauce, has said of his craft ‘I don’t make the soy sauce. The microorganisms make it. I just create an environment where they can thrive.’ This process of production is a process of digestion. The waste of one organism is the treasure of another. This sort of give-and-take has become an ethos for Pasco-White’s processes—the creation of a condition under which the work emerges, the artist facilitating the exchange. Just as Yamamoto removes the sauce and adds fresh soybeans, water and salt to his barrels, occasionally Pasco-White, when she feels a work becoming too full, will cut a large section out and in that space, introduce fresh canvas to feed the painting. The excised parts sometimes become works in
their own right, or reappear in another part of the work. This feeding and proliferation mirrors the fermentation process; the painting has a sort of mother, like vinegar. The paintings are fed, they digest and excrete.

This connection to an idea of mother is not incidental; the first time I visited Pasco-White in the studio to see this work, we had both quite recently become mothers. As such I cannot help but read Pasco-White’s language of abstraction through this lens. I question the fact that my mind leapt to the phrase ‘I cannot help’, as though I wish I could; I think I have embodied an idea that mothers and art don’t mix, that art about motherhood is boring. This idea is entrenched in the artistic canon, though there are occasional points of rupture. It ought to be dismissed, not simply on principle, but because the way a mother connects to her creativity is particular and interesting; in Pasco-White’s case, working in the realm of large-scale painterly abstraction as a mother refreshes the possibilities of that field. Abstract painting has long claimed to scud along before the forces of nature, manifesting in the ejaculations of a Pollock or the mystical reverie of a Rothko. Here the associations are not heroic or grandiose, but intimate and generous. The idea of ‘all-overness’ that has enjoyed a place in the vernacular of abstract painting since Greenberg meets a different idea of the body here, one that is echoed in Rachel Cusk’s (2008, 144) account of her living space during her daughter’s toddlerhood:

Unidentifiable matter describes paths, like the trail of a snail, over walls and surfaces. The room has acquired a skin, a crust of dried milk upon which old food sits like a sort of eczema. The kitchen is pollinated with every substance with which my daughter comes into contact: mess spreads like a force of nature, unstoppable.

Pasco-White’s palette is fleshy, venous, digestive. There is no focal point, no centerpiece, but there are heteronomous qualities, moments of density and lightness. The limited wall space in the studio means that as this body of work has come into being the sections have hung in layers, the whole system never able to be beheld at once, only wandered around inside of.

I have observed and admired for years the way that Pasco-White puts paintings together. Sometimes the marks she makes seem simple, offhand, each with its own character. A surface can seem like a material analogue for the energy of an animated argument with an old friend. When I think back to the first exhibition I saw of Pasco-White’s in 2015, the works were close together in the space, conversing and wanting to touch. I think they have always been trying to connect, seeking one another the way trees seek one another’s roots to form a network and exchange nutrients. The messmates paintings revel in their togetherness, finishing one another’s sentences and producing a sense of wholeness between them that is greater than the sum of its parts.

References
Jahnne Pasco-White: Kin
Published by Art Ink and Unlikely Publishing, in Melbourne, Australia
artink.com.au
unlikely.net.au

Unlikely Publishing is supported by The Centre of Visual Art (CoVA) at The University of Melbourne

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Editor: N.A.J. Taylor
Design: Hayman Design
Copyeditor: J.M.L. Taylor

Jahnne Pasco-White is represented by STATION, Australia

Jahnne Pasco-White acknowledges the following organisations for sponsoring the project at various junctures: Australian Council for the Arts, Martin Bequest for Painting, Gertrude Contemporary, Art Gallery of New South Wales’ Mora Dyring Memorial Studio Fellowship, Bendigo Art Gallery’s Arthur Guy Memorial Painting Prize, Yarra City Council, Moreland City Council, Regional Arts Victoria, Monash University and the Australian Federal Government’s Department of Education, Skills and Employment. Several individuals, identified by the tremendously supportive staff at my gallery STATION, acquired works that enabled printing the book in hardcopy. Jahnne is especially grateful to her partner Nico for his unwavering commitment to her practice and to this book, and their daughter, Oslo, whose entry into their lives gave rise to this body of work in the first place. The project’s ultimate shape and form benefited from being intimately nurtured by family, peers and friends, as well as intellectually nourished by the dozen authors who dedicated time and energy to write such thoughtful chapters.

N.A.J. Taylor is greatly indebted to each of the contributors to this volume—and the peer reviewers—for meeting every editorial demand made of them during an extraordinarily difficult 18-month period, both individually and collectively. One of the joys of editing this book has been to document the grace and grit of his partner Jahnne as an artist, whilst observing these same qualities being developed in her mothering of Oslo. His own mother, Jan, deserves special praise for her editorial assistance. He would also like to acknowledge Simon Hayman and Samantha Lynch at Hayman Design and the team at Art Ink as well as Norie Neumark and Jan Hendrik Bruggemeier at Unlikely: Journal for Creative Arts, for agreeing to co-publish this volume.

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Distribution: Art Ink, Australia
First Edition of 750
ISBN: 978-0-6450166-0-4
Printed by Gunn & Taylor, Australia
Paper: Ecostar+ 100% Recycled Uncoated, 120gsm, 250gsm
Stephen Clay, 120gsm, 250 gsm