

archie moore
kith and kin

australia pavilion at
venice biennale 2024

from 20 april
to 24 november 2024

commissioned
by creative australia

curated
by ellie buttrose

archie moore on kith and kin

the phrase 'kith and kin' now simply means 'friends and family'. however, an earlier old english definition that dates from the 1300s shows kith originally had the added meanings of 'countrymen' and also 'one's native land', with kin meaning 'family members'. many indigenous australians, especially those who grew up on country, know the land and other living things as part of their kinship systems — the land itself can be a mentor, teacher, parent to a child. this sense of belonging involves everyone and everything, and for first nations peoples of australia, like most indigenous cultures, is deeply rooted in our sacred landscapes from birth until death. i was interested in the phrase as it aptly describes the artwork in the pavilion, but i was also interested in the old english meaning of the words, as it feels more like a first nations understanding of attachment to place, people and time.

when i was younger, i had little interest in discovering my first nations roots and history — there was a shame and embarrassment in being known as aboriginal. i once had to attain a certificate of aboriginality for approval of a loan from a first nations organisation — they asked for the surnames of my family and where they were from, and that's all they needed to confirm my status. this proof may be required for employment in indigenous-identified positions, enrolling in schools, for government loans and assistance, and for land rights claims, where a continuous and unbroken connection to country since colonisation needs to be proven. now, it is with pride i identify as aboriginal, and i see those feelings of shame and embarrassment as a product of racism and the colonialist project.

i became interested in genealogy six years ago and started looking in the archives for information on my mother's kamilaroi and bigambul side, and my father's british and scottish side. when my mother had a stroke in 2016, i started to realise how much information would be lost if she died. she also became more open about discussing family history, and more lucid too. i have come across material in archives and museums, on the national library of australia's search engine trove, and i have 3484 people in the family tree on the genealogical website ancestry.

the family tree in kith and kin is limited by recorded information — how far back written records go, which is much sooner on my aboriginal side than my european side. i referenced the genealogical chart from anthropologist norman tindale's visit to boggabilla, when he interviewed my maternal great-grandmother, jane clevin, in 1938. what tindale recorded from my great-grandmother seems accurate and correlates with what my mother has said, but it reflects a western idea of how people are interconnected as a family. in indigenous kinship, there are several people that you call 'mother' or 'father', and cousins are called 'brothers'. many researchers have traced descent as a way to categorise and document aboriginal people, without necessarily understanding indigenous family structures.

my artwork also historicises terms now considered highly derogatory to mark a time in australia when these terms were more commonly used in the language of cultural conflict. the words 'black', 'full blood', 'half-caste', and 'quadroon' were common descriptions on government records, which seems to reaffirm the racist

myth of a 'dying race', as if first nations peoples could be bred out. 'gin' and 'lubra' are indigenous words for woman/wife but have come to be used as pejorative terms, often in connection with the sexual exploitation of aboriginal women by colonisers. this shows how language can become weaponised, and also the european settlers' need for classification. i found these racist words in archival documents about my family — often about members, like my grandparents, who couldn't read or write. i don't believe the inclusion of the words in kith and kin reinstates their usage, as indigenous peoples refuse to occupy and entertain the terms' denigrated meanings.

some of the names i've used in the family tree have anglo first and surnames. there are also joke nicknames from the 19th century, like 'one eyed jack' and just a singular first name that is a shortened version of the proper name, like 'bobby' instead of 'robert'. if a surname exists, sometimes it was assigned by the pastoralists who were putting their surname or the property's name on indigenous people. higher up on the family tree, i use singular traditional aboriginal names. i've tried to write as many kamilaroi names as i can.

over 550 first nations people have died in the state's care in the years since the royal commission into aboriginal deaths in custody 1987-1991. the redacted coroners' reports and archival material of my family members hover above a pool of water, facing their ancestors at the furthest reaches of the family tree — in and between the stars. with no one held accountable for any death in custody, and many of the 339 recommendations of the commission yet to be acted upon, the volume of cold administrative documents visualises the scale of inaction. the stillness and quiet of the space serve as a memorial or shrine — a place for reflection and remembrance of all of those who have come before us.

the family tree shows a 65,000+ year scope of time. i wanted to show how long aboriginal cultures have existed and — in spite of invasion, massacres, and systemic over-incarceration — continue to exist into the now. the drawing begins as a representation of genealogical descendance and time in a western linear sense, but as we go back a few hundred years it resembles more of a first nations notion of kinship and time, where the present, past and future share the same space in the here and now. the australian anthropologist william edward stanner conveyed the idea in his germinal 1956 essay the dreaming, in which he coined the term 'everywhen': 'one cannot "fix" the dreaming in time: it was, and is, everywhen'.

ellie buttrose on kith and kin

i historiography first nations peoples of australia are among the oldest continuous living cultures on earth. archie moore's kith and kin is both evidence and reminder of this fact, tracing the artist's aboriginal relations from the kamilaroi and bigambul nations over 65,000+ years up the walls and across the ceiling of the australia pavilion. it is a continuation of archie's ongoing assertion of the sovereignty (and reflections on the subjectivity) of indigenous australians in his artistic practice. in school, archie was taught that australia's history started with british colonisation in 1770, founded on the principle of

terra nullius (land belonging to no one), without reference to indigenous peoples who cared for the continent for millennia. the artist's choice of materials for this celestial map of names — fragile chalk on blackboard — invokes the transmission of knowledge and how what is taught within, and what is left out of, the prevailing education system reverberates into the future with consequence.

ii kinship

the vast drawing traces the artist's personal history from himself, close kin, distant relatives, segueing through racist slurs, and extending to countless generations of ancestors. anthropologist norman tindale's linear genealogical diagram that professed to document archie's aboriginal relations is exceeded by the greater complexity of first nations kinship systems. kinship is the organising principle for indigenous social relations and responsibilities, and incorporates all living things including plants, animals, land and waterways. archie's drawing reaches so far into time that it captures the common ancestors of all humans, a timely reminder that every person on the planet has kinship duties to one another.

iii archives

the words that appear in this linguistic taxonomy are taken from archives, newspapers and government documents, and include names, racist slurs, and gamilaraay (the kamilaroi nation's language) and bigambul kinship terms. the inclusion of archie's ancestors' languages enacts indigenous language maintenance. derogatory terms and diminutive names attest to how language has been used to classify and disempower first nations peoples. speculative names appear amongst the ancestors to redress omissions in the written records on oral indigenous cultures. holes occur throughout the family tree, these absences signal the severing of familial ties through colonial invasion, massacres, diseases, displacement and the deliberate destruction and suppression of archival records. while archie represents his lived experience and his family's history, these chronicles resonate worldwide.

iv memorialisation

another black void occupies the centre of the pavilion. this reflective pool is a memorial for the first nations individuals who have died in police custody since 1991. indigenous australians are one of the most incarcerated people globally; they comprise 3.8% of the australian population yet are 33% of prison inmates.¹ above the water hover stacks of coronial inquests that date back to the royal commission into aboriginal deaths in custody 1987–1991, appointed by the australian government, it found that self-determination and addressing health, schooling, employment, and housing inequality would contribute to a lower incarceration rate.² more than 30 years later, many of its recommendations have yet to be implemented, and deaths continue unabated. the volume of coronial inquests makes visible the vast scale of this preventable horror. by placing this publicly available information at arm's length archie articulates the gap between knowledge and action. names have been redacted out of respect for the deceased. reports that are not publicly accessible are represented with a blank ream of paper, with these white voids expressing

breaches in the record. the administrative reports are cradled by the reflection of the family tree in the water below, commemorating that each of the deceased belongs to this expansive web of relations.

v carceral legacies

australia's history is inextricably linked with the carceral system. british colonisation was established with penal colonies from 1788. archie's genealogy is illustrative of this, with his british and scottish great-great-grandfather arriving as a convict in 1820; while his kamilaroi and bigambul great uncle was imprisoned in the notorious boggo road gaol after accidentally killing his father during a fight over their paltry wages. within the sea of coronial inquests, archie incorporates archival records referencing his kin that evidence how punitive laws and government policies have long been imposed upon first nations peoples. these include reports by the protector of aboriginals denying his grandparents exemption from the queensland government's aboriginal protection and restriction of the sale of opium act 1897, and subsequent amendments that would have enabled them to access rights that non-indigenous citizens enjoyed — such as freedom of movement, the ability to control their money and the right to marry without approval. archie uses his family history to make the systemic issues imposed upon first nations peoples uncomfortably tangible.

vi time

kith and kin is an extensive account of history — a vast abyss of time — yet it is a statement told from one point of view. the fragility of archie's perspective is reflected in the impermanence of chalk that could seemingly be wiped away without a trace. while his voice is singular, the vertiginous volume of names is confirmation that archie's position draws upon the knowledge of hundreds of thousands of his forebears. in kamilaroi astronomy the ancestors reside in the sky, including the dark patches between stars, and archie's white drawing on a black background resembles an astronomical chart. the artwork reaches into the deep time of space and simultaneously into the future through the suggestion of endlessly reproduced kinship connections. in the kamilaroi understanding of time, the past, present and future co-present (a view shared by other first nations in australia). by placing 65,000+ years of family on a single continuum, kith and kin immerses audiences in the co-presence of ancestors and the co-existence of time, and by doing so archie enfolds each of us into the everywhen.

1. thalia anthony, 'factcheck: are first australians the most imprisoned people on earth?', the conversation, 6 june 2017, <<https://theconversation.com/factcheck-are-first-australians-the-most-imprisoned-people-on-earth-78528>>, viewed 1 february 2024. australian bureau of statistics. 'estimates of aboriginal and torres strait islander australians,' abs, 30 june 2021, <<https://www.abs.gov.au/statistics/people/aboriginal-and-torres-strait-islander-peoples/estimates-aboriginal-and-torres-strait-islander-australians/30-june-2021>>, viewed 1 february 2024. australian bureau of statistics. 'prisoners in australia', abs, 2023, <<https://www.abs.gov.au/statistics/people/crime-and-justice/prisoners-australia/latest-release>>, viewed 1 february 2024.
2. 'recommendations', national report volume 5, royal commission into aboriginal deaths in custody, australasian legal information institute: indigenous law resources, <<http://www.austlii.edu.au/au/other/indigres/rciadic/national/vol5/5.html#heading5>>, viewed 1 february 2024.

alin	tarerenorer	gaayili	donnie	bormee	tjaradu
meegan	doori	josephine douglas	gurroobah	marie	joyce may
helen crofter	jumpinpin	umingu	tipin	ukoo	platford
john william	kollabita	rose irene	dommini	yaarni	lumbirra
mundy	yuminarodil	whitton	alu	gannil	blunka
para	henrietta	goobarragandra	narni	burani	kuko
one-eyed jack	elizabeth	frederick	galamaay	jean eileen burns	william 'little
merinda	brittliff	wilkinson	granny	garmeen	breeches'
warrabar	toopoolu	baldi	bobbi	dumidi	kul-ti-run bird
tarni	isabel moore	stephen ridge	katin	ambrose	bubaa-thi
yummar	dinbin	garraay	indian	kunki	gnome fitz
beenoon	marni marni	alma joyce clevin	goondil	lanana	joyce ann
pin	freddy tommy	tianna	diditnu	matilda mary	brennan
pullwollah	tommy	lingi	goobing	florence	yelling
bludja	gundawinda	nungarn	bibal	brittliff	dia jin
boonaba	buwa-thi	pum pum	richard edward	tom	bruce james
tindarni	yimbin	nuridar	moore	yunsun	sutton
ajinda	robert alexander	black girl	kylie	munna	bunga
willy	clevin	murinda	tunulin	new maria	harry lang
umana	nymboy	tikatolt	warraba	ruby mary noble	tjon
boomi	full-blooded	meeghan	yarrapinda	mister	ginninderra
thulimba	gipiku	kul	gooloo	arbut	quadroon
marku	son of old johnny	guro	yumma	tarbi	tubbulin
gubba	billy goat	neeboon	lorna olive hooper	yembin	emily ada small
nejbal	goobah	cecil james	tunna	blonga	h.c.
gon-min	nerrida	o'brien	thaathaa	kate garde	binkini
robert clubbin	william fitz	biljimi	george richard	pearl	gloria joyce ethel
tinbun	half caste	jacob	clevens	beeta	moore
black fellow	jemmy hippy	mary kathleen	queeny	joseph john flick	beegung
eddie	koobla	greaves	happy law	eebee	innun
david william law	bob boland	oollee	wadjiin	stillborn	tilldi
mangana	numba	garry james	ada adele nolan	meeandari	jerry
cecil william small	kulimin	clevens	piccininni	dhundarli	mawukura
gehrr	yumarndinali	bigarmbaoola	meendu	tjoali	mujan
maydup	meriwa	barlow	mundi	womina	quarter caste
kulkul	jacqueline whitton	windwoon	maud moore	bunal	jumpin
william henry	mundoo	kenneth charles	joseph edward	old abo	oomi
ferris	archer boland	small	moore	tarlo	lucy
bloni	gunka	half caste	charley	nellie small	kwopti
kulun	kubba	robert chadwick	bubbi	tjarla	garandju
phyllis clevin	yelindah	bungeye	hanma legg	dipul	rosemary anne
king	gabingar	teebee	yullar	lona	clevens
bollo	bluda	kennida	linpindun	george	gamin
walcott or	muni	arthur ernest	lindsay flick	dimbi	yinahr
woolcott	jerry jerome	austin	crabby chapman	lenah	wawkoo
kumminanali	queenie	mannalargenna	milla	carli	wadjini
australia ada witt	inka	gurrandjin	robert peter	nardee	abingo
jamarara	goodar	wullnar	brittliff	colin gordon	ronald lance
perri	bard	nganaeara	old bill	hodges	moore
john alfred moore	sydney peter	jooni	goppa	yougurrup	ngunnawonna
eegar	campbell	willie	tottie	karbilinarni	munta
black stephen	dillunah	half caste ab.	ungaar	aborigine	aborigine m.
munjerah	bitte	miidji	booni	timpinway	karling
gingingur	one eye timmy	calladoon jimmy	boondil	morinda	margaret jane
wildo	ann jane hayes	john clevin	gammo	john nolan	doyle
ngobil	ngoorunna	kurdil	sylvania fernando	tabouli	arika
gurramunmindjin	tommy	mudik	jon	yungal	koonoo
nhaadu	umbur	old johnny	jackie	tinto	jimmie
gunna	kurri	yellin	brindabella	muun	thaya-di
matilda jane small	james richard	black male	james thomas	ula	gaygagii
djarni	brennan	garindi	moore	rosemary frances	bundurgi
ungulah	kingki	tunaa	female	moore	lucelle
yuminarndi	manuka	merindi	waaka	jinny	oswald eric
kaa	bimbo	pooni	darbi	kikdi	moore
wyangara	koba	narlin	oorun	war war	narnini
joseph boland	merida	yarranky	jerome	john small	kungarn
bunilla	bunyin	florence boland	isabella moore	tarbin	garda

josephine patricia	dippi	kinki	moore	kummin	indji
ryan	winnaba	old gran	marpu	tuppil	timil
mingi	tjekke	geera	bunguny	blunj	notmanni
martah	pintya	kimbin	minidji	dipikul	elizabeth gobbin
doomi	polly wombat	helen lorraine	krinki	gin	bindo
dekkin	isabella nolan	olsen	bubaar	kullin	pulun alu
john young moore	gūn	neebur	lily moore	mary theresa	gloria joan
munji	munda	karinj	winnan	moore	mcmamus
tjikooloonarri	miral	goobeah	gurrooda	gamma	gwallani
garr	darti	bloon	ab	edward robertson	djinka
susan adell	alice clevin	dundi	jeremy	freddy	kandee
brittliff	moya	ann mcpherson	narara	kevin john moore	tilden
mangar	minnie	gerar	minnapin	ledda	yongee
toeti	victor enos legg	noboy	old jack's gin	gowarlah	george william
nerrang	neri neri	william george	gilli	adeena	cook
unkil	tragannini	watson	dieedje	mehla	geerly
native	james moore	gurumana	douglas lawrence	deeday	mah
aborigine	susan jane	kindum	campbell	ngarri	kalyi
kallimadi	trundle	karri	iki	marilla	topsy
loni	julij	aboriginal child	karinglji	korindi	arnni
dooni	margaret ellen	kobbadamana	dinda	darby	dindi
tjanndalen	brennan	tuttomareena	rae cobbo	tjekku	minigwal
joe boland	wirrpanda	illuka	aldyth margaret	godina	gwnna
barbu	ethel	elizabeth ada fitz	small	barney	lumbanallamin
tin	elubin	felicity	kondi	tingaron	joseph william
breenie	kyalla	mary boland	ngindji	woolaytoo	bridge
bobby	mabel	talladar	jack	ogani	balanko
old dave	bindjun	punka	bindi	bulli	emmil
tarden	susanne clevin	mister billy	yunni	garnji	marngril
manram	ungulla	jack noble mundy	gunnadarra	tjellarti	tudalay
doodi	dilhar	kumba	bamali	garum	omanna
nagar	herbert william	wara	tamah	sally	pikambul
gundja	whitton	boongi	ningana	pantaloon	wirmanee
tumbar	gumbo	djillin	james witt	uttani	garbarrgo
yarndi	bubaa	aboriginal	yarrowanna	tummarrinarra	merindah
toobeah	balowin	grunna	yarran	dobinil	little jimmy
djinkar	johnny whalan	merin	gerah	ullumbar	joanie
ngarndjin	matilba	yerrii	derida	djunkee	wingala
oobingi	male	gunamatta	bella moore	innobaragoal	william thomas
gooray	marjorie joan	marni	nulla	tungarin	platford
ngandullaa	clevins	old granny	full blood	numboo	nikon
billy	arnkulboonmee	vincent fredrick	kinkin	billie	munka
undoorarni	ngumbur	law	claire viner	tjakaya	elinta
tjin	ellen macgillivray	blardin	whitton	cally	dorri
walter marley	peter small	garah	yinar	luce	mick
lyla	henrietta small	yarti	tandawanna	kit	william clevins
charlotte weir	garbidj	thaya	duggan	jonathon	kade
naoroa	arno	meely	wugsin	elsie irene small	weeri
balinda	isabel ann flick	josephine vera	nungarli	puta	geerah
old billy bob	kumminannali	cleven	gamarla	hinch	yinji
maya	julenin	barti	junda	yulloon	dunnii
garunji	kowalla	tillmil	aborigine	jibbil	wungwan
raby eva moore	narga	dennimundanno	margaret moore	maroodji	bambam
goorooda	bungunyah	vivian mcgrady	karrah	nurida	dinjin
richard james fitz	jenni	djeemi	cubby	robert trevor law	helen emma
janali	paeen	alankarr	kennidu	kadetta	agnes small
h/c	f/b	lorna law	sally no.2	looloo	gurrog
dantee	delah khan	kakalu	butu	bob	mary ann
robbie	gooli	billy waites	richard coleman	gama	gambil
nellie may	barbi	mary ann ware	gon-minit	munjin	dorothy margaret
campbell	yanna	ngoorunne	ethel law	lungga	moore
bawa	karma	garloo	cranny	woord	ngambaa-thi
nunji	george moore	uppiti	gardi	tilda	dink
henry roy holland	darbou	minmin	munjerra	ubburil	torarah
wunjin	gipikul	kumun	dumpi	māal	agunna
bullun	jayn	jack jack	torara	charles nolan	james kenneth
neebeen	lumbara	william john	yarbelli	onee	witt

lizzie	darwin	their child	burra	patricia anne law	sally murray
peter frances	lloyd thomas	isobel walford	full blood	adelonga	dotti
edward brittliff	clevens	pinto	tukte	oliver charles	lowanna
kwindi	winji	bunddah	kim	schutz	balingo
tintun	marta	tjinna	eunice	dogo	elena may
mundjarni	yundan	bardi	mcperson	ajana	carolyn
beng	tjeri	minna	duni	henry clarence	mcgregor
william moore	pelham bolton	kimbi	winbar	bray	gunbun
allambee	allen	tonbun	john	tildar	bludja
h/c	abing	tandamarra	margaret inu	macky	edward daniels
yuminarodilanulla	nerridan	hervina matilda	dundaed	toobalumma	hippi jack
wiley	innil	mcnulty	yoolarbindee	jennie	gerrina
kuaki	tiger	barraba	minnamurra	dubra	mary fogerty
robert clibbon	dolly	bungu	gyardan	barkinnwindja	ubbori
barun	tinki	meela	robert aubrey	yuni	dindedun
gumin	galamaay-dji	ethel bird	weatherall	mundamintjerra	gellos
biddbadda	albert gordon	mana	king billy	tjimbin	barbara beatrice
mary bucket	moore	yileen	old john	william trundle	clarence
umbaah	djanay	deedin	parli	lumbar	kinhi
wukar	jumpin	tudaii	bitta	annie	josephine
tilbar	butta	dudiboy	garmibari	kagurrin	raveneau
ngambaar	meriwah	catherine bridget	dumai	minig	tidam
wung	walt	pallett	telli	pintin	barni
tanami	tjaki	punjin	eric clifton moy	bundi	chow
yalinda	judith ann mundy	widoolah	abbalu	gwydir amos	pooloobil
konti	tambo	margaret	minnarga	honnery	narri
robert noel	darli	josephine smith	areena	yemeni	vera bartman
mundy	hedwig amalia	wallaby	widdula	doobi	pimpi
gurit	dorothea bange	ujindo	kombarngo	tarri	william henry
nungarna	kundja	dumbina	dartil	gadina	brittliff
kanool	tomba	kuldja	paleeda	kullamundjarni	minon
tingah	tianamary	plunti	pinpin	ajind	boongeroo
jilly	merinti	gingun	alandra	zulu charles	bingi
buna	harry small	baradin	darbeen	schuter lord	arnee
molly	bulla	ngunna	gimeneeh	ngarra	ginga
isyphena anne	karijini	lavinia flick	koone	ko	mundanjarru
taylor	tingha	thomas william	tjaraduli	stillborn boland	charles
moobal	bollon	smith	margin	jillaroo	mary jane simms
meekayla	toobalummah	alice	nungabalda	white	gallup
tabra	karrlii	nebbilbonna	djodee	mary wightman	ambrose william
djandan	wallangarra	lowinna	kundali	kubbar	cleavens
henry mcgrady	daarti	conrad	bini	tarbii	bulini
gwapil	tooloonabbin	aboriginal male	dila	dindee	punta
patricia mary	gooleegalee	duali	jane annie moore	mutta	tullarni
o'meara	nargrar	tinjanin	barron	susanna	peter charles
mackie	mungoo	bilin	kalli	elizabeth small	clevens
lardo	yungun	umbun	dieedjee	mulli	torkos
anamaria	duj	bumaroo	manii	yappin	florence emily
mandaway	djunee	garrum	besta	black mary	irene witt
evelyn jane may	mullandi	dimbil	dimpu	arul	blunga
burgin	pebbi	boonangar	victor bond	john henry porter	garlabil
munibin	william norman	dindo	minni	mindjirri	tinkah
djunarangdiji	fitz	pinya	kurrunala	ken	muriel katherine
pinta	rianna	tinji	minda	charles william	verleah kellett
ted edwards	karumbabint	garri	tunnerminnerwait	bird	buldin
tippi	tumbero	gooreedee	tinger	karcela	kitti
varri	karranji	little johnny	norma edith may	percy moore	narrei
munjeeri	bondan-di	karrli	elliott	jarbo	duncan daniels
bunta	tintuu	tjekdit	me	his daughter	oon
wudja	dembday	tippil tippil	elli	palanka	mingah
danteen	miyay	jim	ngandoilgoo	william walter	dillun
aboriginal female	gumbinna	danderoo	donegal	clevens	ng-bomberra
kolla	sarah sophia	wandalina	margaret lily	garbiil	heleen ruby
dick	moore	barri	small	kauunga	castles
jacqueline yvonne	yarbul	tjinnar	ukin	tibin	tinton
mundy	yumnni	bob newman	tombah	djumpi	full-blooded
garrlah	warrni	goranj	deetee	tjund	boombil

waraloo	balonga	lapdo	reginald moore	gume	turri
marla	sandy corrigan	toobalummar	lumbo	mary jane	topto
mundam	lizzy	olive	half caste	lunj	jimmy
darboo	lucy long	annamul	aborigine	dubbillin	kobo
gaayinggal	stillborn	karbucky	krindj	toobea	karta
tippil	mcgregor	varree	ab. female	kroojingooloong	wanna
gimbo	merindin	mari	beryl esmay	emma margaret	kate clevin
kullini	yinmin	tjandjianni	cooper	durie	nellie yumbeina
boodoo	arnendi	dollie	goroo	yulumbar	dolli
wunkkal	wyangala	bartoo	tingor	ekbutla	balinda
diabit	tjeriko	tillyo	kinee	baro	yunnabi
bindara	harold armstrong	yunggul	quarter caste	mungarli	tardin
tabooli	kundal	midjii	william clevin	tonda	kumbarri
percy john	tjakayah	kuki	james dong	midji	butibal
mcgrady	bullillin	puntjian	armoo	leslie moore	thomas michael
gon	mary	mino	undundi	geer	brennan
tillin	garno	rosaline	barko	pulun	taliba
beegun	nellie	weatherall	winum	bob	kadabra
sarah catherine	yannathan	jimmy bundoon	wiyarra	gugi	micki
bridge	louisa annabel	wukka	moolu	william joseph	yulli
gumadi	hine	bular	ettie nolan	clevins	his wife
mani	gunn	marain	octoroon	imim	josey
amarni	wigton davey	telliboo	bundcardi	binkin	gertorkoo
gayna	djunki	barrdi	murindani	youwanna	ann herd
binj	kinkilooni	tintin	nguma	putani	berinba
turrin	kingi	johnny	kamarlee	kedda	timba
djuimpo	mary ann moore	dungin	gurgin	sullivan	kgoona
birrani	garni	tinka	wondulla	nurrigar	ereerdun
tanna	darbeen	darlii	violet lily moore	dindoo	athol george
tjageri	oman	wurraba	h.c.	marjorie clevin	small
kungari	kamala	daranal kalina	thaar	qld native	bye
queen susan	nargra	mahree	jink	mela	gooroo
toolay	nattai	timbin	widdil	kobbi	mulland
gan	topti	robert clepbbon	tarin	mundamin	bloom
black boy	joyce melvina	yunbin	william henry	comah	djarrngi
tippii	wells	fanny	moore	angoona	allen brittliff
karumba	bineel	dunbung	danti	winifred may	gerooda
narminarmi	yellana	tarloo	margorie joan	whiting	joey
master sam	neridan	doeey	whitton	geegee	balimba
balak	timunee	ullumba	pentin	bagaan-di	nungar
violet maggie witt	kerdilburr	jean horn	ginn	tamtam	mikkimin
lumbola	florence eva	kullan	djunarang	djolli	malanda
gaay	moore	yapin	areena	lumbin	tilli
yoo	gumpi	djudja	tudala	native	bessie moore
maggie mcgregor	tooni	wuorta	barranky	jumboona	old davey
wydon	baoola	george noble	eliza	bulloo	narli
yongi	tingi	doombin	ullun	gulla	boobera
kulin	ada parker	yardi	argoo	yama yama	koonoowrin
galetti	waites	teegan	micky	kooli	kathleen
joyce gunter	dimindunn	gaalamaay-dji	donni	jinko	margaret clevin
tjimboo	kyli	upiti	menjerraa	tumba	manoo
marmi	old jack	muntar	botta	kullun	william francis
robert clevin	djon	william dowd	trophina ada	kāgūl	nolan
blungi	baybee	campbell	brittliff	gooni	garrindi
tjundjo	jiimbar	wubba	gurrinin	burnin	turrin
dharki	amaarnii	minnarmi	tingaranna	dirra	goongarri
mullin	california	warni	marki	djarrrtjuntun	robert henry
lue bunji	onofrio loschiavo	tee	victor charles	dhawalli	small
yagan	katina	goleg	schutz	yangan	tendjin
timba	thomas daggy	yelarbon	jiemba	kaeri	baaman-di
koolla	ngari	nejba	tullaminka	jane newman	mary murray
marga	james bridge	henry	ootaduta	boland	nyooday
kinka	tjimbu	boona	f.b.	domni	millo
pumpum	munjinar	munramunna	goorarooman	ondindarlinni	tjulib
george law	david pail	eka	tabii	tina	mananan
thomas young	peeta	umbar	mullambamba	male	kumji
dinka	dolly hinch	karjin	tinjin	ngarra	bagaan

archie moore
kith and kin
australia pavilion
at venice biennale 2024
from 20 april to 24 november 2024
commissioned by creative australia
curated by ellie buttrose

readers are advised this room sheet contains names of deceased persons. language that is offensive to today's standards is presented within its historical context.

i acknowledgement
of country

i, archie moore, would like to acknowledge the people of the lagoon of venice. like me, they are 'others'. outsiders — like most artists — speak another language. my project was conceived on other small islands; those of the quendamooka people, in another inter-tidal zone on the other side of the world. for my aboriginal people, the inter-tidal zones where saltwater meets freshwater are sites of the creation of life in the world encountered. creation, imagination, memory, family and fraternity-sorority, in the minds of kith and kin.

ii artwork

kith and kin 2024
ink on polyester, water, composite board, paint, aluminium, steel, pigment and clay crayon, methyl acetate
499.8 × 1588 × 1498cm
artwork courtesy of the artist and the commercial

iii archie moore

kamilaroi/bigambul artist archie moore works across media in conceptual, research-based portrayals of self and national histories. his ongoing interests include key signifiers of identity (skin, language, smell, home, genealogy, flags), the borders of intercultural understanding and misunderstanding, and the wider concerns of racism. archie moore is represented by the commercial

iv ellie buttrose

how aesthetic debates inform the political imaginary is the subject of ellie buttrose's curatorial projects and critical writing. ellie is a curator at the queensland art gallery | gallery

of modern art, brisbane, australia. she has curated projects and served on curatoriums for: the asia pacific triennial of contemporary art, brisbane; brisbane international film festival; centre pompidou, paris; and university of new south wales galleries, sydney.

v creative australia

creative australia is the australian government's principal arts investment, development, funding, and advisory body.

vi project credits

artist
archie moore

curator
ellie buttrose

commissioner
creative australia

creative australia project team
adrian collette am, diego carpentiero, gillian mercer, mikala tai, niwa mburuja, tahjee moar, tahmina maskinyar

correspondents
djon mundine oam, larissa behrendt oa

graphic design work
stuart geddes, žiga testen

editor
grace lucas-pennington

exhibition design consultant
kevin o'brien

exhibition digital design
sebastian adams

drawing technicians
erika scott, luke o'donohoe, sam bloor

researcher
lucille paterson

fabricators
clony di vistosi carlotta & c. sas, coxs consorzio, know how production

zia
franca tamisari

exhibition mediators
gillian jones, jayden gonsalves, joy angelo santos, laura lewis-jones, leah pirone, luisa randall, max boland, sanja zeljko

mediation partner
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publication contributors
archie moore, diane bell, djon mundine, ellie buttrose, felicity meakins, grace lucas-pennington, larissa behrendt, macarena gómez-barris, melissa lucashenko, raymond kelly, stuart geddes, žiga testen

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archie moore, djon mundine, donna mclaren, ellie buttrose, emma hicks, francesca cubillo, jake bonin, jeremy virag, larissa behrendt, merindah funnell, stephanie rosenthal, stuart geddes, tina baum, žiga testen

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archie moore, arissana pataxó, daniel browning, denilson baniwa, ellie buttrose, fi churchman, gülsün karamustafa, gustavo caboco wapichana, hank willis thomas, heather ahtone, lorena allam

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vii project supporters

ambassadors
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