

tearoahi



LET YOUR LETTERS LOOSE AT US

LETTER OF THE WEEK WINS A \$30 VOUCHER FROM UNIVERSITY BOOKSHOP EMAIL CRITIC@CRITIC.CO.NZ

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Acknowledgment: Te Arohi is brought to you by Critic Te Arohi in collaboration with Te Roopū Māori. The help, guidance, and wisdom of Karamea Pēwhairangi and the rest of Te Roopū Māori made this magazine possible. Thank you all so much for your help, ngā mihi ki a koutou.

LETTER OF THE WEEK

Dear Critic

Level 2. Level 2 huh? Well I'm glad you're happy to be out of lockdown. That's really great. That's awesome, like seriously. It's so cool.

I am so very very happy for you. But. Have you thought of the cars on the road?

Did you think about that?

You know, the things that people drive. The steel death-traps that are just rollin' around the city at 50 kilometers an hour constantly. Yeah, those ones.

The ones make the fumes which kill babies, and old people. You know, all that fun stuff. The planet too, while we're on the subject.

Now, I don't want to be a killjoy but do you reckon we could maybe go back to Level 4 just on the car thing? We can still have, like, takeaways and flat parties, and all that fun stuff, but we could just do like 90% less cars on the road.

Wouldn't that be kind of cool? By the way, did you know that research has shown that driving a car for more than 15 minutes is scientifically proven to make you objectively more unhappy? I think deep down, we all know that when we put that seatbelt around our chest, we're not only killing the planet, but our capacity for joy and connection with our fellow humans.

Just think. All that time that you spend in traffic you could be doing other fun things that you love doing instead, like having sex, eating food, and horfing VBs.

Wouldn't that be better? Wouldn't that make all of us more happy and more satisfied with our lot in life? A better society is not very far away. We could do this. Together, we beat Covid the first time. We'll beat it a second time. And we can beat the cars as well.

Or you can go sit in traffic, asshole.

Kind regards,

Lightning "lighten the fuck up" McQueen

Hi there Critic,
I wrote you a poem:

New, I think drop still a
and our area with these lakes can
dramatically for the 0.2171
even timing for 0.2103 saved at this
stop in
costs have been tight to all our loyal wholesalers
much, we are the hour
we are the minister kiwis
an increased power current
(to kiwis also bills proud to be more of)
we have, since your overall to be,
our want is from you to the futures way pressure
up your engagements the most sincerely we really could
electric most on maximising expense questions
we slowed resulting news
with your help growth is slowing us
well, that's everything we need from our customers

Cheers,
Millicent 'bystander' Mike

Hey Critic,

I don't know who needs to hear this but Shrek is a bad film with really regressive portrayals of gender. I guess the animation is cool though? No, I will not be elaborating any further, if you got this far you can ketu.

Thanks,

Judith Butler



Mauri ora ki a tātau katoa.

Nau mai haere mai ki tēnei perehitanga mo Te Arohi! Kaore he kore e mōhiotia whānuitia koutou ko te kaupapa mo tēnei wiki, ko te reo Māori. Ko ōna pikinga, me ōna hekenga i roto i ngā tau kua hōri. Hei kupu timatanga māku e tika ana kia mīhia koutou ngā kaimahi o Te Arohi, nā koutou tonu tēnei wiki i whakawātea mai kia taea tātau te hunga pikoko, te hunga hīkaka ki tēnei ārero tūpuna te hāpai i te whānau whānui o te whare wānanga ki te kōrero, ki te ako hoki i te reo. Tēnā rawa atu koutou.

Kia ora e te whānau. My name's Karamea and welcome to Te Arohi. If it isn't obvious enough, the focus of this issue is Mahuru Māori — Mahuru meaning the month of September, and Māori, well, that's pretty self explanatory.

There are a few differences with Mahuru Māori this year. The first being that this year Mahuru Māori is following the maramataka Māori, the Māori lunar calendar, instead of the Gregorian solar calendar that we follow most days. When the Whiro (first moon phase) rises with the sun on 7 September, that is when the month properly began. And when the Mutuwhenua (last moon phase) sets on 5 October is when Mahuru Māori will finish.

The other cool thing about Mahuru Māori is that they have challenges that you can do for the month. They're all different levels of difficulty depending on how good your reo is.

1. Do all greetings and farewells in te reo Māori

This is good for those of us who have absolutely no knowledge of Te Reo at all. I also encourage you to continue this into your everyday life. I've done it for almost two years now and you get to a point where it becomes second nature.

2. Speak te reo for one or two hours per day every day of the month.

These are good challenges to do with a friend, flatmates or your whānau. Jump on Zoom, grab a coffee or kai, and chat in te reo. If you're a bit of a gamer you can talk to other gamers in te reo. There are so many resources out there to help you with your vocab.

3. Speak te reo half a day every day for the month.

Whether you've been learning te reo for a while or you're a bit rusty, this one's for you. Make sure you surround yourself with people who can speak or understand you in order to make it easier. Set up an alarm or notifications on your phone to remind you. You may forget and accidentally speak English but, kei te pai tēnā. The main thing is to pick it up where you left off and haere tonu.

4. Speak te reo the whole month of September

Now this is huge. If you're a student and you crack this, I will literally buy you a feed. Heoi anō ko tēnei wero, he wero mo te hunga ngākau nui ana ki te reo me tōnā katoa, ā, mēnā e taea ana koe ki te kōrero ki ngā wāhi katoa, ahakoa te aha. Tēnā, karawhiua!!

Anyway, if your goal is to learn more kupu, challenge yourself and get out of your comfort zone, become more fluent, support your whānau or community, support the kaupapa or all of the above. I highly encourage you to do so!

Nō reira hei whakakapinga ake i tēnei wāhanga āku nei rā te kaupapa-āpiti mo tēnei marama.

Me kite, me rongu, me kōrero!

ISSUE 22 / TE AROHI / 13 SEPTEMBER 2021

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Association (ASPA)

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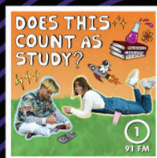
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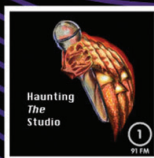
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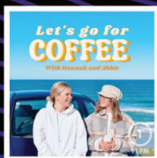
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How Otago Will Function at Delta 2

A summary of all those emails clogging up your inbox. If you can't be fucked reading this, please just socially distance, sign in, and wear a mask absolutely everywhere

By Erin Gourley
Critic Editor // critic@critic.co.nz

All updates in this article are accurate as of Thursday 9 September.

Since Level 2 (Delta Edition) was announced, students have been wondering how the University would function under the new guidelines. There were a few chains of communication that operated slowly, with the Ministry of Education not providing guidelines for universities until Wednesday. After that, guidance was released in a riveting series of "COVID-19 student update" emails.

Generally, classes and studying at Uni involve a lot of people in a room together, which is exactly what the Government has told us to avoid. So understandably it's been a bit tough to work out.

For classes, there will be one metre social distancing, which means some rooms will have changed. There can be a maximum of 100 people per class. Some programmes will continue online only. You should have been told on Friday whether or not your programme was continuing online or going back in person. It might even vary paper-to-paper depending on numbers and availability of rooms.

In terms of masks, the Uni has not said "you must wear a mask all the time", but reading between the lines, you should. Their guidelines say you should always bring a mask with you to campus. You have to wear one at Student Health, Unipol, and any shops or cafes on campus. They are "strongly recommended" everywhere else. "In particular, they should be worn indoors where 1m physical distancing is difficult or not possible (such as entering and exiting lecture theatres and in lifts)," the 8 September update says.

The University will be contact tracing like mad. Snapchats to Critic Te Arohi show giant (almost the size of a person) QR codes outside the doors to Central Library. They're also tracing people through the wifi, so make sure your phone is connected.

Central, Science, Health Science, and Robertson Libraries opened on Friday. The Law Library, depending on when you're reading this, should be open (it opens on Monday 13 September). More study centres may open in the future. But, if you're only after books, you don't need to hang

around and peruse the shelves. They're running a click and collect service, just like the supermarket.

Staff and postgraduate students get Premium Access Library Subscriptions, complete with click and deliver borrowing, where a flock of semi-literate trained pigeons will deliver books to you anywhere on campus.

You can now get vaccinated on campus if you haven't already got the jab. The centre is open in the Faculty of Denistry's Walsh Building, Tuesday and Friday 9am to 4pm.

Exams will all be online, save for a few clinical practicals. Everything else, from theatre to botany, will be handled using the same exam format as last year. Alex, a second-year, lamented that "even if there's a few stuck in Auckland, I reckon it's their problem to handle online. I don't see why I can't do mine in person." Alex is in the humanities, and said that "doing my exam online defeats half the point. I can't even cheat."

Flat Parties May Require Sign-Ins

Every party now technically a Sign Up Club party

By Fox Meyer
News Editor // news@critic.co.nz

New Level 2 guidelines mean you'll have to take attendance at flat parties. Hon Chris Hipkins said last week that any places where "people gather consistently and in large numbers" must abide by attendance-keeping rules. This means scanning in, signing in, or whatever other method you may use.

Indoor venues like bars or nightclubs are capped at 50 people, while outdoor venues can accommodate twice that. Dancefloors are prohibited. Your flat parties, so long as they remain under 50 people, do not fall into this category. And if they did, your yards may classify you as an "outdoor venue", pushing your limit up to 100.

On the other hand, if you're not popular enough to have "consistent" gatherings of people, you may be exempt from this rule. Nice one, losers.

Critic reached out to Sign Up Club, who were keeping party attendance way before it was cool. Reid, the Club's founder, said that "it feels good to be a pioneer. I knew the Government was gonna come around eventually, once they saw things my way." Sign Up Club quickly attracted over 6,000 members before imploding earlier this year. "It's just in the ether now," said Reid.

But the Club's legacy lives on, in a way, under these new Level 2 guidelines. Convincing students to follow protocol may be a challenge, but Reid had some tips for encouraging students to sign in. After all, he managed to get 6,000 people to do exactly that.

"You have to create a sense of urgency. You need to tell them that they need to sign this paper, right now, that it's very important. They don't need to know anything else."

Reid wasn't a big proponent of QR codes. While they may be effective at official venues, at a flat party, he didn't find them to be much use. "Nothing beats a good ol' pen and paper. I think QR codes kinda destroy the novelty of signing up, because with paper, you get to see all the names, all your friend's names. You feel like you're a part of it. QR codes just feel like you're another cog in the machine." It was this physicality that made the sign up process so exciting.

Reid laughed at the idea of mandatory sign-ins at all parties. "Oh look, the Government comes crawling back to us. Imitation is the sincerest form of flattery, aye?" He said that the joke was on them, though: "They just played right into our hands. We just signed up the whole of New Zealand."

Office Plants Sentenced to Death By University

Saving Private Ryegrass

By Asia Martusia King
Staff Writer // asia@critic.co.nz

On Friday 2 September, postgraduate students and staff across Otago campuses were allocated 15-minute slots to re-enter campus and retrieve essential research material. Office plants were explicitly forbidden to be rescued.

Some postgraduate students are reportedly "devastated" by this. "I get that plants aren't 'essential', but if I'm already in the office, why can't I grab them anyway?" said postgraduate student Tabitha. "My peace lily is perishing. Otago, you have blood/chlorophyll on your hands."

Alongside plants, students were unauthorised to remove desks, shared stationery, large or dangerous items that required assistance, and anything that would require more than one trip to move. The University did not respond to a request for comment on why plant removal was prohibited.

CCTV was monitored, and building access was audited, to ensure compliance. The University's email stated that "If arrangements are abused by staff, it will compromise our ability to continue this access arrangement or any other future dispensations that may be offered and the buildings will be fully locked down again."

Students and staff were required to follow Chernobyl-esque guidelines, such as "DO NOT STOP AND TALK TO ANYONE" and "GET IN AND OUT AS QUICKLY AS POSSIBLE". Scheduled times were allocated based on the initial of your surname, e.g 'P' for 'Tabitha Pläntmurderer'.

Otago students on Wellington campus were unable to collect essential items due to ongoing seismic issues. Auckland-based students were likewise unable to retrieve items due to Level 4.

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Some Gymmers Still Ignoring Unipol's Level 2 Rules

Athletes bending the rules to improve their performance, where have we heard this before?

By Denzel Chung
Chief Reporter // denzel@critic.co.nz

With the drop to Alert Level 2 comes the long awaited re-opening of Unipol. However, it seems gym deprived students have not been obeying the new Level 2 restrictions.

Unipol announced their re-opening in a Facebook post last Wednesday evening, saying that their doors would open for the first time in over three weeks at 6am sharp on Thursday. Along with this re-opening came new rules: mandatory QR code scanning, masks for staff, keeping a 2m distancing for staff, gym-goers and equipment, and cleaning of all equipment after use.

It seems the rules did not sink in for some students. Hema, who visited Unipol on opening

day, told Critic Te Arohi that: "There wasn't much social distancing going on, it just felt like a normal level 1 day at the gym." Despite the explicit ban on spotting in the weights room, Hema said that "people definitely did not obey that rule. There were so many guys spotting each other."

Expecting to see activewear-clad students bashing down the doors to restore their gains, Critic Te Arohi's chief news reporter found Unipol seemed surprisingly dead when visiting around 3pm, a fact which seemed to take only him by surprise. Staff at the counter told us that "it's pretty chill, it's not been too busy today," but said that the start of group fitness classes from around 4pm would mean the place was busier.

They didn't have major concerns with people breaking the rules. "People have been pretty good," they said, with their only concern that the weights rooms could get quite crowded at times. Most students seemed to be pretty sensible on our visit, generally wearing masks when not exercising, and keeping their distance from each other, with only a few people having unmasked conversations.

In the weights room, though, compliance with social distancing rules seemed much looser, with the few gym bros around still chatting together and spotting each other, and mostly staying unmasked.

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OUSA Supports Ban on Conversion Therapy

Critic supports ban on OUSA submissions being over 3000 words long

By Erin Gourley
Critic Editor // critic@critic.co.nz

OUSA made a lengthy submission in favour of the Conversion Practices Prohibition Legislation Bill, which proposes to ban conversion practices (including conversion therapy) in Aotearoa. They were one of over 100,000 submissions on the Bill.

The OUSA submission, written by Political Representative Mhairi Mackenzie Everitt, clocked in at 3594 words long. Submissions on the Bill closed on 8 September, and the Exec held a meeting that same morning to go over the final copy and make some last changes.

The submission wasn't uncritically supportive. OUSA found problems with the Bill and suggested changes. The major changes to the Bill that OUSA proposed were that non-consensual surgeries on intersex children should be included as a conversion practice in the Bill, and that the requirements for both of the offences of conversion practices should be lowered.

On adding in non-consensual surgeries on intersex children, OUSA wrote that they "believe now as the time to set this in the law: all people must have the right to bodily autonomy." They

recommended that the Justice Committee (the group who consider submissions) should look into how the definition of conversion practice could be expanded to include these surgeries.

On lowering the threshold for the offences, OUSA noted that the offences as set out in the Bill require the victim to be under 18, lack decision-making capacity, or have suffered serious harm. "We believe that such requirements of the victim's circumstances are unnecessary," they wrote. They recommended that there should only be one offence which would apply to everyone regardless of the victim's age, decision-making capacity, and the degree of harm they suffered.

OUSA also mentioned that a lot of submissions on the Bill were borne out of homophobia or misguided beliefs. "Many of these submissions have been made in light of waves of misinformation spreading fear and hatred towards any communities that may be "different," and that many of the individuals writing submissions along these lines are doing so out of hate for the LGBTQ+ community," they wrote.

"We believe this Bill is not just necessary for the protection of the LGBTQ+ community: but also

leads the way for a more tolerant future that respects individuals innately, regardless of who they are, where they are from or who they love," OUSA said in conclusion.

The submission also included a lot of quotes showing students' views on the Bill, which are impossible to do justice in a half-page news article, but these are some of them:

- "It is at best morally wrong; at worst, an unregulated medical practice."
- "It does a great amount of harm and has no benefit. All New Zealanders should be safe from these practices."
- "It doesn't work. It's abuse. It's inhumane. People are people: let them be themselves."
- "It's an unethical, pseudoscientific and harmful practice that damages the queer community."
- "Conversion therapy hurts vulnerable people at a time they need support and love."
- "It's inhumane. Also, why can a religion be allowed to dictate how others live?"
- "Conversion therapy hurts vulnerable people at a time they need support and love."

NZUSA Statement Changed After Student Backlash

Comment section unhappy with praise, insisted on criticism

By Denzel Chung
Chief Reporter // denzel@critic.co.nz

The New Zealand Union of Students Associations (NZUSA) put up a Facebook post praising the Government's support for students. After just 24 minutes, and comments from students, the post was extensively revised to take a more critical stance. I believe this is what they call a "flip-flop".

Last Wednesday, the Government announced details of their support package for tertiary students: a \$20 million top-up of the Hardship Fund for Learners, which will be distributed to tertiary providers to use how they see fit.

At 11.54am, NZUSA released a media statement with National President Andrew Lessels praising the funding boost, saying: "It will go a long way towards alleviating some of the more critical hardship currently experienced by students."

Andrew expressed disappointment that this only fulfilled one of "three key asks" from their

National Student Action Plan on Covid-19. Andrew pointed out NZUSA's request for a "temporary Universal Education Income/UEI," effectively an expansion of Student Allowance, was ignored, saying "a revolutionary moment in the world's history is a time for revolutions, not for patching." However, he left the third request (for increased mental health support for students) unsaid.

An hour later, at 12.54pm, the NZUSA Facebook page released a post celebrating the announcement. "We asked and they heard," said the statement. "This is a massive win for learners, and one that will ease some of the stress caused by lockdown restrictions," it continued, with no mention of NZUSA's other ignored requests.

Just 24 minutes later at 1.18pm, the statement was extensively edited to take a much more critical stance. "One out of three asks is good, but we need more," begins the current statement. It

then went on to highlight the need for a UEI, but again, did not mention NZUSA's other (ignored) request for increased mental health support.

NZUSA did not respond to Critic Te Arohi's initial Facebook post pointing out the change, and left our later request for comment 'on read'. This piece will be edited online if any further comment from them is received.

Chlöe Swarbrick, the Green Party's Tertiary Education Spokesperson, was scathing about the Government's proposals. "Many students report that access to these funds requires a substantial amount of time and energy, and that it can feel deeply embarrassing to have to prove just how poor they are to access them."

The Green Party have since launched an online petition requesting that the Government make "immediate, direct financial support available for all students."

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Students Stranded on Placements in Lockdown

Wilson! WWWIIIIIIIISSSSOOONNNNNNNN!

By Runze Liu
Contributor // critic@critic.co.nz

Around 530 students studying health professional programmes were out on placement across the country when the snap Level 4 lockdown was announced, according to the Pro-Vice-Chancellor of Health Sciences Paul Brunton.

For some, like Owen, a third-year pharmacy student who was placed in Whanganui Hospital, it was as simple as going back home within Whanganui.

For others, like Michaela, another third-year pharmacy student who was also in Whanganui Hospital, it was the start of a 48-hour journey from hell. She recalls, right after a hard day's hospital work, she was kicked out of her accommodation.

"You see I was staying in a motel, and I suspected they wouldn't allow me to stay after the alert level change at midnight," she said. "So, when the announcement was finished the motel owners came to the door and asked if I was planning to leave, implying I had to be out before the level change."

Despite being in the unknown territory of the lower North Island, she was able to escape to safety, albeit temporarily. "Luckily I had borrowed a friend's car from Palmerston North. I have two close friends there, and ended up staying with the non-car owner friend who lived by herself," to avoid bursting the car owner's larger bubble. Both her preceptor at the hospital and School of Pharmacy Placement Coordinator got in touch very rapidly.

"They were obviously under a lot of stress." Michaela observed. "The preceptor was so nice she called to make sure we were okay and had somewhere safe to go and stay." But unfortunately, the DHB concluded that students aren't essential workers. Her and Owen's placements were cut short.

At last, two days later, she braved the dangerous trek back to Dunedin. It was arduous, and involved blind luck, randomly enforced Level 4 restrictions, and Mosgiel.

"I stayed [in Palmerston North] for a couple of days before getting a plane back to Dunedin on Thursday. The friend I was staying with also went to her parents' right after I left. If I couldn't

leave, I would've been out of luck. I flew through Christchurch and the flight was packed without social distancing, but then the one to Dunedin was very empty," reflecting the mass exodus of scarfies. "My boyfriend then took me back to his parents' place in Mosgiel where I've been staying since. Bit of a nuisance without proper clothing and things to stay this long," Michaela concluded with a sigh.

Pro-Vice-Chancellor Brunton stated that they "communicated regularly with students" once lockdown was announced.

"We provided online learning for the theoretical components of our programmes. Schools within the Health Sciences Division also communicated directly with their students, including those on placement. We also have placement convenors within our health professional programmes to provide pastoral and other support as required, who were also in regular contact with students on placement about accommodation and other arrangements."

"It was a very, very stressful couple of days," Michaela said.

Afghan Students Face Uncertainty and Distress

By Oscar Francis, with additional reporting by Aiman Amerul Muner

Following the defeat of the American-lead coalition by the Taliban in mid-August, a humanitarian crisis has ensued. Seeing the Taliban retake the capital, the ensuing refugee crisis, and the failure of our institutions to respond adequately has been tough on Otago's Afghan students.

"Kabul fell so quickly, it was shocking," said Shookria Rajali, Vice President of Otago's Afghan Students Association (ASA). "I remember the Taliban, the last time that they came around. They drove us out of our homes. They were literally the people that made my family flee to Pakistan. It felt like a repeat of this horrible regime that we had seen before. And we had seen the destruction. It was hard to comprehend that it's happening again."

Knowing that their loved ones are at risk, the University's Afghan community have a lot on their plates. They have been advocating for the New Zealand government to do more for refugees, as well as looking after each other and dealing with uni, too.

Hamid Zawari, ASA's President, highlighted that the University could have better processes in place for special considerations around tests and exams, ones that would lighten the strain and leave Afghan students better equipped to look after themselves and advocate for their communities overseas.

He says the University has been "quite sympathetic" when approached by the ASA. But "there's a lot of uncertainty that's going around," Hamid said. Complicated special consideration processes are hard to deal with when you know that your homeland is being overrun by fundamentalist militants, with your friends and family at risk of deadly violence.

"There shouldn't be so many steps in place," said Hamid. "At the end of the day, you can't really assess students that are emotionally exhausted, [and dealing with] with uncertainty and all the stuff out there and be like, 'okay, we're going to examine your test'. It's like, 'well, I lost my country.'"

"Today, it's Afghanistan, tomorrow it will be another country. A couple months ago that was Myanmar," said Hamid.

The ASA is happy with the University's response, once they were prodded into action, but they think it could have been more proactive. "Our role as the Afghan Student Association is to be able to advocate for our students, for people from the Afghan community, and they were pretty responsive once we did get in touch with them to try and, you know, offer support of special considerations," said Hamid. "My main hope is that they are responsive to students if they do need support."

The ASA has done a lot of work for its own members, aiming to push wellbeing in response to the crisis. Shookria said, "for a lot of us, it is just us. We don't have the support of family, or any others in the Afghan community [here at Otago]." Many of the Afghan students at Otago come from other centres, particularly Christchurch and Auckland.

The ASA has brought mental health initiatives forward. They held an urgent hui, aimed at working through the traumatic content appearing on social media. Hamid, who has worked assisting the refugee process, said: "I found that there was this massive void in terms of support for the youth." Although the process was derailed by lockdown, the ASA arranged a culturally competent counsellor "that had gone through the same journey as all these youth have gone through, they spoke the same language and understood the whole process, to come across and join us."

The crisis has left thousands of desperate refugees left in limbo. The New Zealand Government refuses to take action, and Afghan students at Otago wish they would. Shookria pointed out that New Zealand has done special intakes of refugees before, most recently in the Syrian crisis. "I know at the moment with Covid, it's trickier. But people in Afghanistan are desperate, and they are people that are very much in danger. Their lives are at risk," she said. "I think there needs to be more talk on increasing the refugee quota. There's lots of families that have pending sponsorship applications for their families, and they're trying to get immigration to fast track these applications, because obviously, everybody's worried."

Abbas Nazari, a former refugee, has called for the government to "fast track applications for spouse and family reunification visas," as well as commit to a one-off emergency intake. "I understand that the government's hands are tied, given the situation in Kabul, but there are other avenues for support," Abbas said. Such an intake could take place over a period of time, but "a simple commitment would go a long way in easing some of the fears of the Afghan-New Zealand community," he said.

America has announced places for up to 50,000 refugees, while the UK and Canada have committed to allowing 20,000 each. Even New Zealand's extra-racist older sibling Australia has shown enthusiasm by opening up spaces for 3000. Minister for Immigration Kris Faafoi has not responded to questions about how many refugees New Zealand will take.

"I definitely think that our attention has been diverted because of Delta," Green MP Golriz Ghahraman said. "Aotearoa's commitments are somewhere at the very lowest end of the Refugee Convention member states in terms of per capita resettlement — we actually, per capita, resettle fewer refugees than Australia."

According to Golriz, New Zealand's militarised response contributed to the current instability in Afghanistan. "New Zealand became actively involved in the militarisation of Afghanistan. We sent a military force, and became part of that military presence. We contributed mostly to military responses. The Afghan community was really clear — they were not asking for a military force to go there to fight the Taliban, that Afghanistan was done with having foreign military forces coming in."

Golriz said, "the government moved to using the excuse of, 'logistics are too hard to get people out of Kabul now'. Well, there's actually a lot of people stranded just outside of Afghanistan. And there are certainly airports that are free and operating in both Pakistan and Iran."

This is not unprecedented. In the 1930s New Zealand allowed around 1100 refugees from Nazi Germany. Many more times that number applied and were denied entry. Then, as now, the Government did almost the bare minimum.

People can help by keeping up the pressure on the Government. "Raise your voice about what's happening in Afghanistan if you can," is Shookria's message. "I urge people, students to just do a little bit of research, educate themselves about what's happening in Afghanistan and be an ally, be a voice for the people in Afghanistan. I think [students'] voices would help push policy change. If more people are aware of what's happening, there's more pressure on the government to make changes in terms of immigration and the refugee quota."

The Taliban are trying for legitimacy and are promising to be peaceful. Shookrai says it's crucial that media scrutiny is kept up on Afghanistan. "I think it's easy for the Taliban to say that they're peaceful, but their actions speak louder than words. Recently, they took responsibility for bombing a school in Afghanistan. These are the same people that bombed a maternity ward recently. How can you claim to be peaceful, three months or a few months on from the time when you bombed a school and you bombed a maternity clinic? It just makes no sense."

Ultimately though, Hamid said, "what we're looking for is just safety for the people. That's the main aspect I want to see as the outcome of all of this, and the less bloodshed, the better. It's the uncertainty that clouds everything."

"All we can do is hope, and pray that things go well. We also hope that the Government does its part in trying to help as many people as possible," Shookrai added.

Minister for Immigration Kris Faafoi did not respond to requests for comment.

Tutors and Demonstrators Miss Out On Extra Payment

Payment for low-paid employees excludes the lowest-paid employees

By Erin Gourley

Critic Editor // critic@critic.co.nz

The University announced a \$400 payment to help low-paid staff with the expense of working from home, but tutors and demonstrators were left out of the payment. This is despite the fact that they are some of the lowest-paid staff at the University.

The payment was \$400 made available to fixed-term, full-time, and part-time staff with salaries of \$66,647 or less. Tutors and demonstrators are employed as casual staff instead, so they missed out on the payment.

The email announcing the one-off payment said that the University "know that all our staff are affected by the changes in Alert Levels, in many ways including financially. The decision to give a financial payment to just some staff recognises that for those on lower pay bands, there is less flexibility in their fortnightly pay and they are likely to be disproportionately affected by the additional costs of lockdown."

The Tutors and Demonstrators Network described the decision to exclude casual staff as "awful".

"Tutors and demonstrators have been going above and beyond during the lockdowns, accruing expenses of their own. The Tutors and Demonstrators network asks that all casual staff also be eligible for a pro-rata (or universal, if pro-rata is too difficult) payment alongside our permanent and fixed-term colleagues," they said in a post on Facebook.

Tutors and demonstrators who worked from home were also critical of the decision. Many of them have been expected to continue giving tutorials and marking assignments from their own homes.

A law tutor who has been giving tutorials and marking at home, said: "It would have been nice to get some recognition. Especially given that a lot of tutors aren't even being paid for their time, to add that with the stress of lockdown, we deserved something." They said that the payment would have been "recognition that we also contribute, being included in the University staff".

The tutor noted that, like many students, their power bill has increased substantially thanks to lockdown. They said they normally complete marking at University, where they can access heating for free.

The University's HR Director, Kevin Seales, defended the decision to exclude tutors and demonstrators. "The University of Otago has considered different groups of staffing and put in strategies appropriate for each group to support them through this difficult time," he said. "In the case of tutors and demonstrators, our priority is to ensure they continue to be paid, even if they are unable to work, and ensure that those who are working additional hours are paid for that work," he said. It is not clear why that priority means that tutors and demonstrators could not also receive the one-off payment.

Seales also said that the University was "endeavouring to support our students as much as we can through this difficult time" through support services such as Pūtea Tautoko.



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Fonterra-funded Science Says “Our Byproducts Probably Won’t Give You Cancer”

Otago Scientists say “that data is problematic”

By Fox Meyer
News Editor // news@critic.co.nz

Two Otago scientists have criticised the optimistic results of a nitrates study co-funded by Fonterra and MBIE. The original study concluded that it is “highly unlikely” that the presence of nitrate contaminants could increase your risk of cancer.

Nitrates have been linked to cancer in humans, most notably to colon cancer, and the agricultural industry (Fonterra) is a major source of these suspected carcinogens. Fonterra and MBIE co-funded this investigation into nitrate contamination of New Zealand’s drinking water, which produced dubious results.

Two Otago staff members, Dr Tim Chambers and Professor Simon Hales, quickly pointed out several problems with the science. They claimed that the research aims and analysis, funded by those who stand to benefit from looser agricultural restrictions, “were never designed to justify the conclusions in their report or public statements”.

While the situation may be reminiscent of how the tobacco industry funded numerous studies to downplay the risks of smoking, Dr Chambers said that this was not a fair comparison. Unlike tobacco use, said Dr Chambers, “there is likely some level of sustainable agricultural land use [although it appears we are currently far beyond this point] as well as nitrate intake”. And while industry-funded research may cause concerns over potential conflicts of interest, in this specific situation, “industry-led or commissioned research could help advance our knowledge-base.” We just have to be clear about what role those industrial funders played in the

development of the research questions and methodology.

While the original article claimed that “it is highly unlikely that nitrates in drinking water or the diet present an increased risk of cancer,” Dr Chambers and Professor Hales said that the evidence provided by the dairy-industry funded research was “not sufficient” to make such a claim. The research examined how nitrates in drinking water affect the average Kiwi, however, drinking water only accounts for about 10% of your overall nitrate intake. This limited scope led Dr Chambers and Professor Hales to state that “the research cannot justify such a definitive conclusion.”

Nitrates engage in some pretty complicated chemistry when they get into your body, so it’s tricky to say exactly how dangerous they are and exactly what happens to them inside of you. However, one thing that we’re certain of is that antioxidants (like what you get from fruit and veg) can help mitigate the effects of nitrates. This is important, because the original study assumed that any nitrate that you may pick up from drinking water is completely nullified so long as you consume it alongside a meal or another antioxidant-laden beverage. I don’t know about you, but I do not exclusively drink water with meals. But even if I did, scientists still don’t actually know how much and how often you’d have to take in antioxidants to completely nullify any nitrates in your system.

A second decision criticised by Chambers and Hale was the assumption of an “average” New

Zealander getting water from a communal supply. The original report excluded all non-registered water supplies, which Chambers and Hale pointed out “are at the most risk of nitrate contamination.” Additionally, the original claim that “there is little reason to differentiate between drinking-water and food nitrate exposure” directly contradicts the conclusion made by the International Agency for Research on Cancer.

Dr Chambers told Critic Te Arohi that “we have completely and directly altered the natural levels of nitrate in some of our drinking water supplies.” He went on to describe that people in rural areas are the most at-risk, and that these are the people unrepresented by the Fonterra/MBIE study. “We are particularly concerned about those people,” said Dr Chambers. “We know that at a population-level there is currently little risk, [but] there are around 800,000 people on water supplies higher than the levels observed in international studies. Some of these people are on levels around ten times higher.”

In short, the original claim that it is “highly unlikely” that nitrates present an increased risk of cancer is made on the assumption that nitrates are completely nullified by your healthy diet and that you don’t get your water from an off-grid source. This may paint a reasonably accurate picture of the “Average New Zealander”, but this picture does not include the people who are most at-risk of nitrate contamination, and this is what these two Otago scientists are calling out.

ODT Watch: Tohutō Edition

The ODT refuses to use macrons (tohutō), apparently because they use Johannes Gutenberg’s original printing press from 1450 to print their newspaper or whatever. They don’t insert double-vowels as a replacement, but just misspell te reo all over the place. All of these screenshots are from their website, which does allow macrons. Pick up your game, ODT.

Ngai Tahu Holdings chief operating officer and former Ngai Tahu Seafood chairman Craig Ellison (Ngai Tahu) has been appointed chief executive of Ngai Tahu Holdings for a period of 10 months.

Example one. They used Ngāi Tahu four times in one sentence and never spelled it correctly.

"We poured a fair bit of money to allow iwi and hapu to send messages to their whanau to continue to promote it. For whatever reason, we find ourselves lagging behind."

Example two. This is in a whole-ass article about the “Maori” vaccination rate. And they spelled ‘hapū’ wrong as well as ‘Māori’.

A Wanaka environmental campaigner is gearing up to fight a billionaire’s plan to build a luxury lodge on the shores of Lake Wanaka.

This is an example of how the ODT would normally spell Wānaka.

A macron has officially been added to the name of the Wānaka township.
The decision to add the macron was supported by Ngāi Tahu and now both the lake and town are officially spelt using a macron above the first a.
The change was one of the name amendments notified in the New Zealand Gazette on August 26.
A macron is written above a vowel to denote a long vowel sound.
The new spelling will now be used in all official documents, road signs, maps, websites and databases.

But, when they decide to write about the tohutō in Wānaka, suddenly they know where the macron goes and how to use it. They suddenly start spelling Ngāi Tahu correctly as well.

In 2019, Kalisolaite 'Uhila spent 11 weeks in Otepoti Dunedin as part of the Dunedin Public Art Gallery's Aotearoa New Zealand Visiting Artist Programme.

Not even the name of our fair city Ōtepoti gets a tohutō.



FINANCE & STRATEGY OFFICER

Josh Meikle

What happens when you combine the Otago students and some multi-choice questions? The answer to this isn’t the punchline to a bad joke (partly because I’m not allowed to have a sense of humour as the finance rep) but instead things like drug-testing for Hyde and increasing of lecture recordings.

Every semester OUSA runs a referendum that has questions everyone can vote on to set our strategic direction. The outcomes of these votes have been why we have been able to push the uni for things and make big decisions like purchasing buildings and running new massive events. By voting one way or the other you give OUSA the mandate to make these big decisions and help prove to the uni what students actually want.

We have out referendum for this semester coming up with voting open from October 5th – 7th. We have sent out a call to everyone for questions while writing some of our own and these will be available to read and submit on from September 13th – 17th. With a fresh Executive having been voted in for 2022 this is a great chance to make sure that OUSA is lobbying, growing and spending its money in a way that you want it to.

To top this off, from just taking a few minutes out to vote from October 5th – 7th you will go in a draw to be winning some exciting prizes that we are teeing up. We are looking forward to seeing your votes soon!

Josh Meikle – Finance and Strategy Officer 2021





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Level 3 in Ōtepoti began on Wednesday 1 September. Dunedinites marked the drop in alert level with queues for drive throughs, queues for vaccinations, and slightly less at-home cooking.



WEEK 21 CROSSWORD ANSWERS

ACROSS: Across: 1. Sherlock 4. Costa 7. Rescue 9. Asleep 10. Ruins 11. Allows 12. Pitied 15. Pfizer 16. Piha 17. Oar 18. Nui 19. Iced 21. Choose 22. Layers 25. Tattoo 27. Aroma 28. Global 29. Bonsai 30. Rowan 31. Amethyst

DOWN: Down: 1. Spread your legs 2. Easel 3. Oversized 4. Clasp 5. Split 6. Epidemiologist 8. Distraction 13. Iti 14. Inane 15. Pricy 16. Pool table 20. Err 23. Elbow 24. Salon 26. Tasty

WORDWHEEL ANSWER: Infection

SUDOKU

sudokuoftheday.com

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		7		5				
	1	9	7				4	5
6	2			1				7
	9		5		4		1	
5				7			9	4
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				8		9		
	8	3	6	4		1		

	6		7		4			5
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		7	5					9
			1	9	8			
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	5		6			4		3
	3	2						1
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CROSSWORD

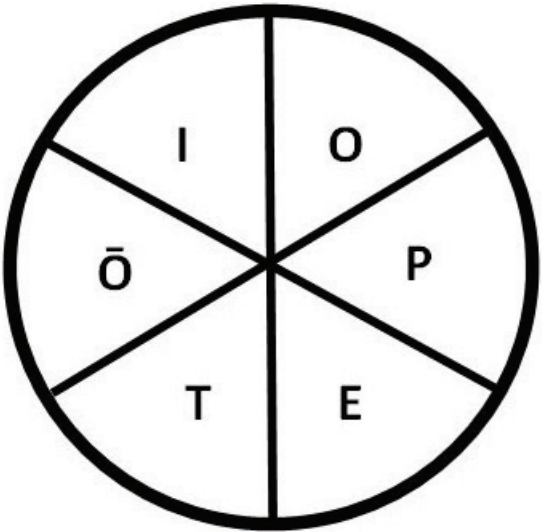
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- ACROSS:
2. 'South Island' i te reo Māori (2,10)
5. 'Mountain' i te reo Māori (6)
6. Brand of motukā (6)
9. United States of America (3)
10. 'Computer' i te reo Māori (8)
12. 'Toru' i te reo Pākehā
13. He aha te mea nui o te ao?
16. Native bird (3)
19. 'Heart' i te reo Māori (6)
20. 'Tuna' i te reo Pākehā (3)
22. Maunga nui found in Te Waipounamu (6)
23. 'Song' i te reo Māori (6)
24. '17' i te reo Māori (5,2,5)

- DOWN:
1. 'Children' i te reo Māori
2. 'Student' i te reo Māori
3. 'Head' i te reo Māori
4. 'Island' i te reo Māori
7. Requested (5)
8. 'Pō mārie' i te reo Pākehā (9)
11. Truthful (6)
12. He waiata: ____ mai ngā iwi
14. Nice, mild-mannered (8)
15. 'Fund' i te reo Māori (5)
17. Pākehā name for Te Oha-a-Maru
18. 'Tree' i te reo Māori
21. 'Aroha' i te reo Pākehā (4)



WORD WHEEL



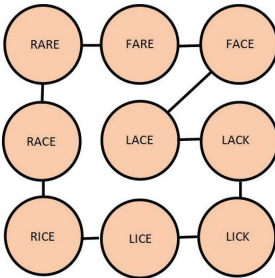
Insert the missing letter to find the word that runs either clockwise or anti-clockwise around the wheel.

SPOT THE DIFFERENCE

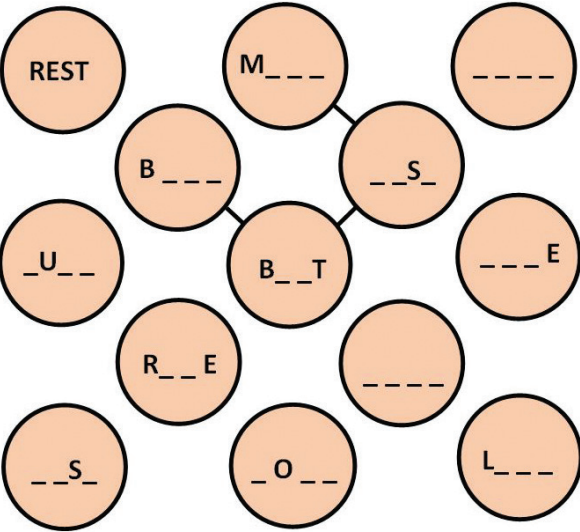


There are 10 differences between these images.

WEEK 21 'THE LINK' ANSWERS



THE LINK





Video games are a lovely form of escapism. You can forget about the worldwide pandemic and disappear into a virtual world for a few hours, before waking up pizza-stained and bleary-eyed in your mum's basement again.

It's an odd phenomenon, in that sense, to see how pandemic-themed video games have exploded in popularity since Covid-19 decided to piss in our collective cereal. Pandemic Inc., a game where players evolve a pathogen to wipe out humanity, became the bestselling app in China, South Korea, Japan, Italy and the USA within weeks of patient zero's diagnosis. Similarly, grim and apocalyptic games began to regain popularity. In a time where time doesn't exist, many of us have retreated to virtual worlds which mirror the terrifying one outside.

Why do we immerse ourselves in the very thing we seek to avoid? Critic donned its cat ear headsets and asked some gamers why.

Shannon, instead of making bread and doing yoga, spent both lockdowns playing the immensely depressing *The Last of Us* (TLOU) series. The Last of Us is set in post-apocalyptic America, plagued by zombie-like humans infected by a mutated strain of the cordyceps fungus.

While agreeing that video games are a form of escapism, Shannon explained that "the art in media that we most connect with are things that speak to our experiences. We hear about Covid in all of our news stories and there's a certain point at which we get tired of it. Pandemic games are close enough to our current experience for us to find meaning, whilst still being different enough to not exhaust us in the way direct mentions of Covid do."

One of Shannon's summer school assignments leading into 2020 involved following a news story over 24 hours. She picked a report about a man who'd contracted a curious new disease in Wuhan. By the end of those 24 hours, the world had changed forever.

"It completely exploded in the same way TLOU starts. Like, 'oh, it's fine, it's just the people in the city, we'll put them in hospital and figure this out.' I was like, oh

fuck. This is some relevant stuff. Obviously we're not living in a zombie outbreak, but there were certain ingame things that were so close to real life. In TLOU, a lot of the set design, newspaper clippings and everything, were ridiculously similar."

These parallels gave TLOU a whole new meaning to Shannon. "The [fictionalised] government reacted almost exactly how it did in [real life] America, minus the militarisation. They were fully unprepared, fully willing to leave a bunch of people to die, not providing the way that they should for their remaining citizens. The fact it's so predictable is kind of scary."

Regardless, pandemic games are "comforting" to Shannon, and help her cope. "Games are a lot more actionable. In real life, all we can really do is get vaccinated, wear a mask, and stay at home. We can't see the threat. It's not a tangible thing that's attacking us. It could be anywhere. In TLOU, it's a physical entity. It's a zombie that'll attack you, but you can fight back and kill it. The danger, at least for the moment, is over. [In games], you can keep going about surviving." And if you die in a video game, she added, you can simply try again.

“In real life, when I go to the supermarket, I feel like I'm gonna have a panic attack. I can't headshot a panic attack.”

Meanwhile: “in real life, when I go to the supermarket, I feel like I'm gonna have a panic attack. I can't headshot a panic attack. In game though, I can headshot the enemy from across the store. It turns an inactionable crisis situation into something I can defeat. Sitting inside having existential dread doesn't make me feel cool.”

Shannon finds that the similarities make gaming “so much more personable”. For her, “it's easy to see the characters reacting to situations and thinking: what would I do? That leap of imagination is so much smaller and easier to make. It's easier now, more than ever, to immerse yourself.”

As to why she decided to play a plague-themed game in the midst of a pandemic, Shannon thought it “seems like the right time. A little bit of gallows humour, I guess. I'm in a plague, might as well go all in. It seems appropriate. Or inappropriate, depending on how you look at it. I don't mean to be insensitive but there always seems to be a point in these world-changing events when you develop a sense of absurdity. It's the human psyche. It's how people carry on despite great tragedies. You build the tragedy into your culture, but also laugh about it, because what else are you gonna do?”

“Despite the characters being in this awful post-apocalyptic situation, the fact they are enduring and surviving, and not only doing that, but making fun jokes, having fun, is hopeful. Hopefully not me though, I wanna die. Like, yesterday.”

Cat, like Shannon, agreed that control is a major factor. Cat attempted Nine Hours Nine Persons Nine Doors (999) last lockdown, as it seemed thematically relevant.

“Fairly early on in the game, a big mystery that's presented is about this virus called Radical-6 that has spread across the globe, killed six million people, and has no cure,” Cat explained. “I first started playing when we went into lockdown last year — when we

had this brand new virus that had exploded across the globe, killed a bunch of people, and had no cure.”

“In the current global situation, so much is out of our hands. We have to rely on other people adhering to their lockdowns, getting their vaccines, and the governments that are administering and distributing these vaccines. To dive into a pandemic-based game where you have more control is a satisfying form of escapism. Ultimately things might get shit for a little bit, but it's often working towards a happy ending.”

She is planning on replaying 999 again now that we understand more about Covid, and she can more easily separate fiction from lived reality. Both Cat and Shannon, having played 999 and TLOU before, know how the games end, and find comfort in being able to predict their emotional responses. “That stability is nice when you have no idea what you're gonna be doing in a week,” Shannon concurred.

Shaun, another epic gamer, picked up a couple of similarly relevant games during lockdown. The first was Death Stranding. Death Stranding, set in a cataclysmic America infested by spectral creatures, requires you to deliver cargo to isolated colonies while the world is in lockdown.

“Suddenly, in the midst of our own kind of extinction event, the game really made sense,” Shaun said. “I remember getting sucked into it, playing it for hours and hours on end. I had plenty of time on my hands, after all. It's a cold, harsh space, but somehow comforting and gentle at the same time.”

“I remember when the flat would make quick stops to the supermarket, every single street was barren of any people. One had to keep their distance from any other folks around. On the face of it, [it was] an isolating experience, but after playing Death Stranding, I had hoped it would all change to a new normal. A united normal.”

To dive into a pandemic-based game where you have more control is a satisfying form of escapism.

On top of that, Death Stranding's multiplayer function also brought Shaun a sense of human connection during isolation. When he first started playing, the Playstation was having issues connecting to the router, and so for the first third of the game he had none of the multiplayer functions.

“It wasn't until we fixed it when my game world was flooded with signs, structures, roads, ladders, and ropes. I was taken aback. I didn't realise how much I was missing out on simply not seeing what others were doing around me — how much they could help, and how alone I was until I saw everything else.”

“I suddenly didn't feel alone, not in the slightest. I'd drive along the roads I helped construct, making delivery after delivery after delivery. Stray vehicles on the road gave me the sense that I wasn't the only person along the way. With my connection to others suddenly brought into the fold, I felt infinitely less 'stranded'.”

Shaun's noticed that Death Stranding has received overwhelming support on Steam as the pandemic progressed. “It would be strange to say the game was ahead of its time since it has only been a year between releases, and yet now, the novelty of connecting with others during a vast trek into the dangerous outside, discussions of isolation, masks, the disenfranchisement and division of once 'great' nations; they all hit just a little bit too close to home now.”

The second game Shaun played was Papers Please, in which you play as border security, eventually denying entrance to infected carriers during a polio outbreak. Some citizens have falsified vaccination cards. You must spot the discrepancies and detain any forgeries. “Considering border security is a pretty big part of

locking down, it made the whole 'threat of people coming inside with fraudulent details' really fucking spooky,” he said. “It's meant to be about the Berlin wall, but it has retroactively become Jacinda simulator.”

Other gamers agreed that they saw beloved video games in a new lens following the pandemic. The Fallout games, while not directly pandemic-related, are set in a post-apocalyptic world and affected Ceridwyn differently following covid.

“In Fallout, there's always something from the 'old world' that the people in the post-apocalypse elevate to a god level. So in Fallout New Vegas, they're like fuck yeah, Elvis, we're gonna make a gang about that. We did that with Ashley Bloomfield. We started a cult. If the world ended, people would think we venerated this science man as some sort of deity, and [they'd] better do that too.” Which, Ceridwyn added, she's fine with.

Likewise, walking down the street in Level 4, Ceridwyn discovered a newfound respect for Todd Howard's game direction. “In Bethesda games, when you see a skeleton and it's holding a teddy bear, you're like, ooh, dead baby, environmental storytelling. And it's heavy-handed and stupid. [But] that's like the crosses for lining up at the supermarket, and the stickers telling you where to sit in public, and the QR codes.”

It might appear morbid, on the surface, to play pandemic-themed video games amidst our own global outbreak. The reality is more nuanced than that. They have the power to tether us to control, stability, and human connection, in a time where we otherwise have none.

It's comforting, in a sense. And we could all do with a bit of comforting right now.

ĀKONGA



Te Reo Māori:

Tōku Hononga Ki Te Whāiaio, Ki Te Ao Marama

Nā Madison Chambers-Coll

Kei āku whetū, kei āku manu taki, kei āku hunga tiaki, ko koutou ngā pou, ngā kaitohutohu o tōku ao. Kei āku toka tū i te moana, tē mutu te aroha i a koutou rā.

Nei rā āku mihi.

Ko te reo Māori, koinei te reo e tāpiripiri mai i te rongo reka ki ōku taringa.

Mōku ake, ko te reo Māori me te reo Pākehā ōku reo tuatahi. Heoi, i tōku tau tuaono, ka mate tōku māmā, ka ngaro noa. I ngaro tōku tūhononga ki te ao Māori, ki te reo Māori me ōna tikanga. I te tau rua mano tekau mā toru, i rapua ahau e tōku whaea (mā puka mata), koirā te tīmatanga o tōku hokinga atu ki te ao Māori.

He reo nō te kāinga tō rātou reo, i taku kore mōhio ka patu ahau e te whakamā.

Ka hoki atu ana ahau ki te ūkaipō, taku rongo ana i te reo Māori, engari, tē mārama i a ahau. Ka kōrero paki ana aku whanaunga, ka kaitia e ahau. Heoi, kāore ahau i mōhio ki te nuinga o ā rātou kōrero. He reo nō te kāinga tō rātou reo, i taku kore mōhio ka patu ahau e te whakamā. Otirā, i tērā wā, ka pōhēhē, tē taea e ahau te reo Māori te ako.

Tae atu ana ahau ki Te Whare Wānanga, i takahia e ahau ngā ara o te mātauranga pūtaiao me te mātai hinengaro. I tērā wā, kāore ōku pīrangi ki te ako i te reo Māori ki Ōtepoti.

Ahakoā tērā, i whakamanawatia ahau e ētahi hoa ki te whai i te reo Māori, ki te hapai i te mahi kapa haka, ā, ki te ako hoki i ngā mahi a te ahurea Māori. Heoi, ka patua tonutia ahau e te whakamā.

Engari, i te wāhanga tuarua o te tau rua mano, tekau mā whitu, i uru ai ahau ki te karaehe o MAORI10, arā, koirā te tīmatanga o tōku hokinga ki te reo Māori.

Ināianei, koinei tāku tau tuarima e ako ana i te reo Māori, e nonoke tonu ana kia mārama ki te nuinga o te wetereo, ā, he uaua mōku te whakatinana i tēnei whakataukī “ko te reo kia tika, ko te reo kia rere, ko te reo kia Māori.”

Ahakoā tērā, hei ngā wā hoki anō ai ahau ki te ūkaipō, ngahoro noa taku reo.

Hei aha mā tōku whānau te āta wetewete i te reo. Mēnā, ka mārama rātou ki tāu i kōrero ai, ka pai tonu tōu reo. Kei ngā karaehe reo o Te Tumu, ko te wetereo o te reo Māori te aronga. He tino rerekē te reo i kōnei ki tērā o tōku marae. Kua nonoke rawa ahau ki te mārama ki te reo o tēnei Whare Wānanga. Heoi, ko tā te ūkaipō “he aha koe e kōrero pēnā ana? He reo whanokē tērā ki ōku taringa.”

He hiahia nōku kia noho tangata whenua māua ko te reo o tōku kāinga. Mā te hono atu me te noho ki ngā rekereke o te whānau o tōku marae e pērā ai.

Waihoki, ina hoki mai ahau ki kōnei, ka kōrero ētahi kaiako ki a mātou ko ōku hoa karaehe “kei te hē tō koutou reo, kāore i pērā te whakatakatoranga o te reo.” Koia anō, he mea ngāwari ki te ako i te reo, heoi, he mea anō kia tika te reo Māori. Ahakoā ēnei raru iti, kei te mārama ahau ki te hiringa o te wetereo; kia tika tōu reo kei hē rawe te kōrero.

Mēnā ka manaakitia atu te reo e ngā tāngata katoa o te motu, ka ora, ka puawai anō a Aotearoa.

Ki ōku whakaaro, e tino waimarie ana ahau ki te ako i tēnei reo. He reo ātaahua, he reo hōhonu hoki. Mēnā ka manaakitia atu te reo e ngā tāngata katoa o te motu, ka ora, ka puawai anō a Aotearoa.

He huhua noa atu ngā momo hononga ki te ao Māori, he ahurea, he haka, he reo, he aha atu, he aha atu.

I ēnei tau e noho ana ahau i kōnei, kua whakapūmautia ēnei momo hononga ki tōku ao.

Kōrero ana ahau i te reo, ka rongo anō ahau i te ihi rangaranga o ōku tūpuna.

Arā, “ko tōku reo tōku ohooho, ko tōku reo tōku māpihi maurea.”

Finding the Light Through Reconnecting to Te Reo Māori

By Madison Chambers-Coll

To my stars, my leaders of the flock, to my ancestors, to my guardians, you are the pillars, the instructors of my world. To my unwavering network of support, my love for you will never end. These are my acknowledgments.

Te reo Māori. This language brings sweet sounds to my ears.

For me, Māori and English are both my first languages. However, when I was six, my Mum passed away — and as a result, I was lost. I lost my connection to the Māori world, the Māori language, and tikanga.

In 2013, I was found by my aunty on Facebook, and that marked the beginning of my return to the Māori world. It wasn’t always easy.

In 2013, I was found by my aunty on Facebook, and that marked the beginning of my return to the Māori world. It wasn’t always easy.

When I returned home, I would hear my family members speaking Māori, although I didn’t understand it. When they joked in Māori, I would laugh but I didn’t understand most of what was being said. That was a source of my insecurities. Back then, I thought I wouldn’t be able to learn te reo Māori.

When I arrived at Uni, I was studying science and psychology. At that point in time, I had no desire to learn te reo Māori in Dunedin. But some of my friends encouraged me to learn te reo Māori, to take part in kapa haka, and to learn more about Māori culture. I was still struggling with anxiety about my Māoritanga.

In the second semester of 2017 I entered MAOR110, and that was the start of my return to te reo Māori. Now, in my fifth year learning te reo Māori, I still struggle with understanding large parts of the syntax and grammar. I struggle to embody the spirit of the environment and the Māori world into my reo.

Despite that, when I return home, the language flows easily. My family doesn’t care too much about grammar and syntax. If they can understand what you’re saying, then your reo is fine.

In Te Tumu reo classes, a lot of emphasis is placed on grammar and syntax of te reo Māori. The language here is different to that of my marae. I have struggled with understanding the language taught at the Uni. Whenever I return home, some of my relatives have asked, “why are you speaking like that? That sounds odd.”

I want to reaffirm the mana of my home tongue and the status it holds within me. This affirmation is achieved by connecting and sitting at the feet of those at my marae.

I want to reaffirm the mana of my home tongue and the status it holds within me. This affirmation is achieved by connecting and sitting at the feet of those at my marae. But when I return to Uni, some teachers have said to my classmates and I that our reo is incorrect and that it does not follow the proper grammar and syntax of our language. Maybe that’s why it is easy to learn the language, but hard to master.

Regardless of these minor issues, I understand the importance of correct grammar and syntax: be correct with your reo, lest you say something foolish.

I am lucky to be learning this language. It’s a beautiful language, but it’s deep, too. If all the people of this country nurtured and cared for te reo Māori, I believe Aotearoa would flourish again.

There are many kinds of connection to the Māori world: culture, performance, language, and more. Along my journey, I have established my relationship with these kinds of connections to my world.

Whenever I speak te reo Māori, I feel the presence of my ancestors. In other words, my language is my awakening, my language is the window to my soul.





KŪMARA:

HOW ONE WORD CROSSED THE PACIFIC

BY KARAMEA PĒWHAIRANGI, TE ĀWHINA POUNAMU WAIKARAMIHI,
AND FOX MEYER

About 1,000 years ago, a Polynesian navigator made a historic trade. Goods from the Pacific were exchanged for a stubby, brownish root vegetable from the foothills of Peru. There, on a presumably sunny day on the South American coast, kūmara was introduced to Polynesia.

It's called 'umala in Samoa. 'Uala in Hawaii. Kuma'a in Nuku Hiva. In te reo Māori, it's called kūmara. The word changed as navigators spread the plant around the Pacific, mutating a little bit each time it jumped islands. And if you trace the spread of kūmara back through time across its Pacific pathways, you end up with one original word: 'cuma', the Quechuan name for a sweet potato native to South America. Kūmara itself, its journey as a word and as a crop, is proof that Polynesian navigators crossed the Pacific.

For years, people debated if Polynesian navigators ever reached the west coast of South America. If they did, it would mean that they beat Europeans to the "New World" by about 400 years, which would really put a stain on their self-appointed title of "greatest navigators ever". After decades of paper-writing, story-telling, and DNA-sampling, the humble kūmara put that argument to rest.

Oral histories passed down in te reo and in the languages of many Polynesian islands include stories of kūmara, or 'umala, or however it was called in their native language. These histories were used as evidence of pre-colonial contact between Pacific navigators and South America long before anything like DNA testing was brought into the mix.

Kūmara was an important plant to anyone who could get their hands on it. It's rich in nutrients, it's climate-tolerable, and it's relatively easy to grow. In Rapa Nui, the arrival of cuma from coastal Peru may have even led to the development of moai, the island's iconic stone heads. One scholar argued that because kūmara was so much less labour-intensive than contemporary crops, would-be farmers were now free to contribute their time to building monuments like the great effigies that now dominate the island.

As the plant spread from South America towards Aotearoa, its name changed with every landfall. And each time it changed, it became less and less like 'cuma' and more and more like 'kūmara', although the linguistic path may not be that straightforward. Because the Polynesian 'L' and 'R' are often interchangeable, 'cuma' is closer to 'kūmara' than you might think. Over about 200 years, cuma voyaged across the Pacific in the waka of Pacific sea goers. It gradually hopped from island to island until it reached the shores of Aotearoa, and it's not the only word to do this, either.

THE LINGUISTIC PATH TRACED BY KŪMARA IS TRACED BY DOZENS OF OTHER WORDS IN PASIFIKA LANGUAGES.

The linguistic path traced by kūmara is traced by dozens of other words in Pasifika languages. Kūmara is the only example to provide evidence for South American contact, but even the boats that helped pick up that first kūmara tell a similar story. The very same canoes that carried the original trans-Pacific kūmara may have been called ‘waka’ if they set sail from Aotearoa, or they may be called ‘wa’a’ in Hawaii or ‘va’a’ in Samoa, because all of these languages are intimately connected. Linguistic similarities — and there are many — offer clues as to when certain groups of people split away from others, and to how long certain islands have been called home. The more similar a word, the more closely related, perhaps, are the people who use them.

Exactly who is credited with kūmara’s arrival in Aotearoa remains disputed. It may have been the Tūhoe ancestor Toi-kai-rākau, sailing aboard the Horouta waka. Folklore says that he brought dried kūmara (kao) to the local Māori, who loved it so much that they decided to board the Horouta back to central Polynesia to get more of it. Another oral history tells of Marama, who sailed on the Tainui waka. She sailed to Aotearoa with kūmara, but committed a sin and was punished when her kūmara turned into pōhue. Pōhue weed remains a bane of kūmara growers throughout Aotearoa.

Also debated is whose whakapapa includes the navigators who first brought kūmara to Polynesia, and here’s where linguistics steps in. Scholars argue that Polynesian languages whose word for sweet potato is closest to the original ‘cūmal’ probably were some of the first to receive it. Therefore, whichever island has the closest word probably also produced the original traders that first obtained the plant. These authors suggested that ‘kūmara’ from Aotearoa and ‘kuma’a’ in the Nuku Hiva are the closest matches. And while it’s tempting to suggest that this must mean that these islands got the first potatoes, these similarities could be superficial.

Nay-sayers argued that the sweet potato arrived in the Polynesian Triangle by accident, adrift at sea, randomly bobbing through the ocean, before finally washing up on the shores of islands near Rapa Nui. And that’s technically possible. Computer simulations proved it. But now, DNA sampling has confirmed what Polynesian stories have been teaching for generations: Pacific seafarers intentionally brought the plant back from South America.

What’s known for sure is that kūmara cultivation in Aotearoa really kicked off about 700 years ago. It spread quickly throughout both islands, becoming a staple food for nearly everyone. Just this year, in April, Associate Professor Ian Barber of Otago’s Archaeology Programme published a paper describing kūmara storage pits dug at Pūrākaunui — 200 kilometres below what was considered Aotearoa’s southern limit for kūmara cultivation. The pits, used in the mid 1400s, represent “secure” evidence of live kūmara root storage in pre-Columbian Polynesia, and Kāti Huirapa Rūnaka ki Puketeraki manager Suzanne Ellison said that this research is “very affirming about traditions and mātauraka relating to Huriawa Peninsula”.

Exactly when kūmara boarded a Polynesian waka, and exactly who was sailing that waka, remains debated. The lexical mutation of ‘cūmal’ to ‘kūmara’ gives some clues as to when it reached certain islands, and oral histories from those islands help complete the picture. But the picture is still not entirely clear. We may not know who was involved in that historic trade on the Peruvian beach, thousands of years ago, but we can all agree that kūmara is delicious and important, and also an anthropological champion of Polynesian navigation.

CW: Racism, colonisation, discussion of Pākehā dominance

The Pākehā Problem: How Pākehā can better honour Te Tiriti o Waitangi

Na Tessa Dalgety-Evans

DEFINITIONS:
Pākehā: English, foreign, European. Despite the claims of some non-Māori speakers, the term does not normally have negative connotations.

Tauiwi: foreigner, European, non-Māori, colonist.

Tāngata Tiriti: Treaty partners, Pākehā and tauiwi (all ethnicities).

It’s Saturday night. The stars are out, the music is pumping and the vibe is on. We’re all at Te Roopū Māori prepping our kapa haka bracket for Relay for Life. We go outside for a run-through: waiata-tira and a couple ā-ringa. As we’re singing, a group of drunk Pākehā boys saunter past. They start to mock, “ehhhh haka haka haka! Go on, show us a waiata, give us a haka graaahhll.” Everyone goes quiet. “Haere tonu, keep moving!” in other words, move the fuck on, call out a couple of people from our rūpū. Crap, should I do something? Say something? As the rūpū whakanoa with another waiata, I’m struck again by what has been confirmed before me — the Pākehā Problem is alive and kicking in dirty Duffers.

My name is Tess and I’m Pākehā. I love learning te reo, performing kapa haka, and am inspired by the holistic mātauranga (philosophies) of te ao Māori. Since taking Māori Studies at Te Tumu, my eyes have been opened to a different Aotearoa and my place in it.

That night, my mates were verbally targeted for being who they are, Māori. This was only a small example of what tauira Māori experience daily, whether it’s racist assumptions from non-Māori lecturers or Pākehā medical students whining about how Māori get “special treatment”. Because of my Pākehā-ness, and the undeserved privileges that our settler society/ systems uphold, I’ll never share the same experiences as Māori. Prior to University, I barely had any understanding of my place in relation to te ao Māori. If you had asked me four years ago what my thoughts on Pākehā were, I would have felt very defensive.

Growing up in suburban Wellington, te ao Pākehā was my world. Like most Pākehā, I only glimpsed te ao Māori through school waiata or learning about the Treaty of Waitangi (not Te Tiriti). However, as I grew up, my intuition sensed something really off. This ‘something’, I came to realise, is colonial violence in all its forms: white supremacy, Eurocentricity, racism, Pākehā privilege, white fragility, dispossession of Māori whenua. The list goes on.

I was 16 when I first experienced a pōwhiri. The hau kāinga (local people of a marae) were open and warm, but I felt nauseous. Our family was at Pipitea Marae “showcasing New Zealand” to my German host sister, but we’d never genuinely engaged with te ao Māori ourselves. It wasn’t right. As the day ended, a kuia took my hand and looked me straight in the eye. “E hine,” she said. “Our people have to work together.” My stomach flipped. In that moment, she personalised the Te Tiriti relationship with her manaaki into a single imperative that turned my intuition into action.

From then on, I was determined to start educating myself, which is a life-long journey e hoa mā. I make mistakes and by no means have I got it all figured out. I unlearn and relearn every day. I aspire to become a solid haumi, a Pākehā ancestor that my descendants and Aotearoa can be proud of. Although te reo Māori me ōna tikanga is part of this journey, there is a much bigger issue for Pākehā to address: the need for us to understand what it means to be Tāngata Tiriti.

Continues over the page >



PEOPLE
"OUR MUST WORK
TOGETHER"

As Ani Mikaere (Ngāti Raukawa, Ngāti Porou) points out, “there is nowhere else in the world that one can be Pākehā. Whether that term remains linked to the shameful role of the oppressor or whether it can become a positive source of identity and pride is up to Pākehā themselves.” Below are ten important kaupapa that we as Pākehā can do to help honour Te Tiriti. If you share any of my experiences, chances are you also weren’t taught this enough at home or school.

1. **To be tau (at peace/chill) with our position as Pākehā.**
We need to be able to speak frankly about the violent genocidal process that has, and continues to occur in Aotearoa: colonisation. Not ridden with guilt, and not trying to explain it or evade it, but ready to respond with honesty and integrity. Even when describing ourselves in terms of gender, sexuality, ability or class, awareness of colonisation, past and present, is critical.
2. **Respect boundaries laid down by te iwi Māori.**
So much space has been taken from Māori by Pākehā. It is not appropriate to argue when Māori insist on Māori-only spaces. It’s not about Pākehā “hurt feelings” or our need for inclusion, those responses need attention but therein lies the work. The crux of it is to know our tika (right) place as Pākehā. It’s not divisive, it’s honouring He Whakaputanga o te Rangatiratanga o Niu Tirenī (1835) and Te Tiriti o Waitangi (1840).
3. **Read the room. This requires Pākehā to self-regulate in Māori spaces.**
At times it may be appropriate to remove ourselves or remain silent and listen. This gives Māori the space to continue a conversation safely without Pākehā taking up air-time.
4. **Understand how privilege has shaped Aotearoa.**
Over the last 250 years, a mass transfer of power has occurred. Pākehā have and continue to withhold, abuse, and assume power. Without addressing these power imbalances, justice cannot be restored. Examples include: the return of whenua, prison abolition, and constitutional transformation e.g. Matike Mai Aotearoa (Iwi Chairs, Margaret Mutu, Moana Jackson mā).
5. **Understand that learning Māori content and experiencing what it is to be Māori are two completely different things.**
Learning te reo Māori or taking MAORI2 does not equate to permission to explain Māori culture to Māori. We cannot assume ourselves to be included in closed practises e.g. karanga (call of welcome to visitors onto a marae), tā moko (Māori tattooing for face or body done under kawa/tikanga/traditional protocols). These are tapu (restricted, set apart, sacred) and not for non-Māori to take.
6. **Learning te reo is NOT a get-out-of-Treaty free card.**
Te reo Māori is a right for Māori and a privilege for Pākehā. Be aware of tokenism. You should know: you never buy pounamu for yourself (it’s always gifted), never sit on tables, whētero (protruding of tongue e.g. in kapa haka) is only for tāne and Pākehā/tauiwi women shouldn’t karanga. (But note that the decision-making for these practices always lies with mana/tangata whenua).
7. **Don’t expect Māori to know everything about te ao Māori.**
Colonisation has made and continues to impact kiritanga Māori (identity). It’s difficult enough for Māori without having to explain everything to Pākehā. It’s okay not to know, it’s okay to be curious, it’s okay to have questions, but the most important thing is to go about it the right way. Can you talk to another knowledgeable tauiwi/Pākehā? Can you find Māori content online? There are so many excellent resources. Māori Dictionary is a great start for kupu Māori. Keep the tab saved on your electric brain/rorehiko e hika mā.
8. **Don’t expect praise for doing the right thing.**
Mahia te mahi. Period.
9. **Embrace the discomfort of doing the work.**
Pākehā mā, our work is critical but it is not much compared with what our fellow Tiriti partners are dealing with. There are countless injustices that are not taught in mainstream schooling. It’s on us to learn Aotearoa’s true hitori. Asking “what do Māori want?” is a rude and reductive question. A better question is “what does justice demand of us as Pākehā/tauiwi/tāngata Tiriti?”
10. **Stand with Māori for land rights, language rights, for health rights, for the rights of tamariki and wāhine Māori.**
We cannot continue perceiving Indigenous rights abuses as an Indigenous

problem. These issues are colonial inevitability and part of the Pākehā Problem.

It’s on us to actively engage in the process of decolonisation by working with each other on how to reckon with the historical injustices, their establishment, and, of course, what to do about it.

It’s on us to actively engage in the process of decolonisation by working with each other on how to reckon with the historical injustices, their establishment, and, of course, what to do about it. This means going beyond Treaty/Tiriti articles, or provisions, or principles. Privilege. Power. Bias. Racism.

So, this Te Wiki o te reo Māori, move beyond the tokenism of “kia ora”, “kōrero”, and “mahi”. Lean in to what it means to be Pākehā. By the way, e hoa mā, mahi has two short vowels — a and i not maaahiii. Don’t elongate where there isn’t a tohutō/macron. Te reo Māori isn’t just “another language”, it isn’t something to “tick a box”. Te reo Māori is a taonga tuku iho that deserves the utmost respect. It’s the first and official language of this whenua, handed down by tūpuna Māori for te iwi Māori.

Pākehā mā, our priority is to start understanding our role as Tāngata Tiriti before we enter into Māori spaces. We all know those Pākehā who deliberately or mockingly butcher place-name pronunciation. This demonstrates you don’t care enough to uphold the mana of the place name and the whenua it comes from. E te whānau, this behaviour is not acceptable, nā reira, check yourself. Whether it’s at your flat, home or hall, call out your fellow non-Māori. Make the effort, e hoa mā. This work is too important, too serious, too urgent to ignore.

If Aotearoa is your home, you have to know who you are in relation to this whenua. We can turn this Pākehā problem into a Tāngata Tiriti solution. All it takes is a leap of faith: commit to our own unlearning, and above all, commit to Te Tiriti.

Koia nei he mihi aroha ki a Te Roopū Māori rātou ko Te Tumu, ko Ngāi Tahu mā

Kai ngā kaitātaki, kai ngā poutoko o tēnei hunga tauira, ko Te Roopū Māori! Ko koutou ngā tuākana e whakatauria ai te ara whakatika o te pae tāwhiti ki a mātou, te hunga tauira Pākehā mai, tauiwi mai. Ia tau, ia tau tipu haere ai au nā ō koutou manaaki, nā ō koutou aroha e rangatira ai te noho o te ākonga ki te Whare Wānanga. Ka whakatinana ki tēnei whakatauki, Mā te tēina e tōtika te tuākana, Mā te tuākana e tōtika te tēina. Aroha mutunga kore ki a koutou e te whānau.

Kai ngā pouako, mōu i pungatia te tumu herenga waka, te tumu herenga tāngata kia kotahi te hoe kia kotahi te karawhiu i tā tātou wānanga i ngā kai a te mātauranga Māori. Waihoki, ehara au i te tangata mātau ki te reo Māori, he kākano noa iho, engari mei kore ake ko koutou rā kua pai taku tirikohu atu ki te reo Māori. Mai i taku akoranga tuatahi ki Te Tumu o taku tohu paetai, e kore rawa i whakaaro ka tae atu au ki te karaehe o Te Māhuri, ngā pepa ‘o8 rānei, ki te haka i te taha o ōku hoa. Nā reira he nui āku mihi ki a koutou e āku rahi.

Kai ngā rūnaka katoa o Kāi Tahu whānui, e korowaitia ana te manaakitanga ki te hapori o Ōtepoti, e mihi ana, e mihi ana. Nōku te hōnore nui kia whakapakari i te hononga i waenganui i a tātou ki te ara ako; ko te reo Māori, ko ngā tikanga Māori me te hitori Māori. Ko tēnei, te timatanga noa iho o tōku haerenga roa, nō reira nōku te hōnore nui, e kore e mutu te whakamānawa. Ko te mea whakahirahira – me whai ake mātou ko Ngāi Pākehā te hautūtanga o te iwi taketake kia whakamana ai ngā tāngata whenua o Aotearoa, He Whakaputanga me Te Tiriti o Waitangi. Ki a Ngāi Māori, kia kaha kia māia kia manawanui, ko koutou ngā Rangatira mō āpōpō haere ake nei. Nō reira, tēnā rā koutou katoa.

Nā Tess

A BRIEF HISTORY OF NGĀI TAHU:

Things you should probably know about the land you're on

By Annabelle Vaughan

If you've come to study at Otago University from up North, picked fruit in the sweltering heat of Central Otago, gone skiing on the slopes in Wanaka, or gone stargazing at Lake Tekapo, it's important for you to know about Ngāi Tahu. Ngāi Tahu, also known as Kāi Tahu, is the iwi which makes up a majority of Te Waipounamu (the South Island).

Ngāi Tahu travelled to Aotearoa about 800 years ago, making this our home. Waitaha, one of the first tribal groups, travelled to Te Waipounamu from up north, settling in the Canterbury Plains. Ngāti Māmoe and the rest of Ngāi Tahu soon followed. Through the formation of alliances, warfare, and intermarriage, the three groups created Ngāi Tahu as we know it today. The Ngāi Tahu tribal area extends to the White Bluffs, just southeast of Blenheim, all the way down to Stewart Island.

To Ngāi Tahu, Te Waipounamu is considered to be the waka that carried the four sons of Raki (sky father) to meet his second wife, Papatuanuku (earth mother). When the sons sought to return to the heavens, their karakia didn't work. It turned over their waka, and the upturned waka became the South Island. The brothers then turned to stone, becoming the mountains which we now know as the Southern Alps. Ngāi Tahu translates to the people of Tahu, because every descendant of the iwi is connected to the eponymous ancestor, Tahu Potiki. Within Ngāi Tahu, there are five different hapu, or sub-tribes, which also all have their own unique sense of culture and traditions. They are Kāti Kuri, Ngāti Irakehu, Kāti Huirapa, Ngāi Tūāhuriri, and Ngāi Te Ruahikihiki.

Ngāi Tahu are known for their resilience and entrepreneurial spirit. Ngāi Tahu traditions are deeply linked to landscape and nature, and we have a strong focus on fostering our culture, livelihood and stories for future generations to come. Our overarching value, or whakatauki is "mō tātou, ā, mō kā uri, ā muri ake nei," which translates to "for us, and our children after us." From the time the iwi was established through to present day, Ngāi Tahu ensures that all future generations are able to have sustainable, flourishing futures and that justice should rightfully be served.

The entrepreneurial character of Ngāi Tahu translated into early economic development. Ngāi Tahu took up whaling, sealing, harvested the likes of potatoes and grains, and exported flax. By the 1830's, business was booming, playing an integral role in the establishment of Te Waipounamu's economy during the period of British settlement.

In 1840, Ngāi Tahu, along with other iwi all across Aotearoa signed Te Tiriti o Waitangi. This led to a series of abuses of power from the Crown, as they failed to uphold their end of the bargain. Upon signing with the Crown, Ngāi Tahu was promised the creation of reserves and infrastructure for the iwi, in exchange for the sale of some land. The promise was not upheld. Instead, Ngāi Tahu were driven away from our land, assets and our practices, leaving us a landless iwi at the hands of the Crown.

However, the people of Ngāi Tahu pushed forward, and protested against the actions of the Crown over the next 150 years. We supported our people to become Members of Parliament to make changes directly within the institutions which took away what ours. We lobbied for commissions of inquiry, and pursued the justice we rightfully deserved.

Decades worth of protest, activism, failed laws, and the pursuit of justice eventually led to Ngāi Tahu filing a series of claims with the Waitangi Tribunal in 1986. The claim was presented in nine parts, and was named the "Nine Tall Trees of Ngāi Tahu", eight representing the major areas of land, and one representing the food resources which were stripped away from the iwi by the Crown.

Finally, in 1991, the Waitangi Tribunal released a report on the claims. The claims found that the Crown had acted "unconscionably and in

repeated breach of the Treaty of Waitangi" in its dealings with the iwi. The most notable findings were:

- The Crown had acquired 34.5 million acres of land from Ngāi Tahu, amounting more than half the land mass of Aotearoa. Comparatively, Ngāi Tahu was left with only 35,757 acres.
- The Crown had failed to build the hospitals and schools which it promised under Te Tiriti, leaving Ngāi Tahu without the infrastructure and health care needed to continue looking after our people
- The theft and lack of recognition of key cultural and spiritual sites, such as Aoraki
- The Crown used the law to alienate Ngāi Tahu from our resources for the minimum payment or compensation
- These actions deprived five generations of the iwi of key resources needed to survive
- When Ngāi Tahu attempted to take legal action against the Crown in 1868 after a series of wrongdoings, the British government passed laws which prevented the Court from hearing the case

Negotiation of Treaty settlement began right after the Waitangi Tribunal released their inquiry. In the settlement, Ngāi Tahu received cultural redress and was able to begin expressing our traditions and relationship to the environment. The Crown also issued an apology, and there was acknowledgement of our Taonga, including the likes of Aoraki (also known as Mount Cook.) Ngāi Tahu also received a compensation of \$170 million dollars, and the ability to purchase land from the Crown. This settlement, apology and cultural redress became part of Aotearoa's legislation, creating the Ngāi Tahu Claims Settlement Act 1998.

The settlement and compensation which Ngāi Tahu received was put back into a wide range of iwi-focused investments, in order to ensure that Ngāi Tahu had the resources to reconnect with their whakapapa and culture, our environment was looked after, and prosperity was created for future generations. The current generation carries the responsibility of honouring the deeds of the past, and the values of our tipuna, to continue creating a thriving future and ensuring the stories of the past continue to be told.

However, the Ngāi Tahu Claims Settlement did not end the injustice. We are still fighting today to have the Crown's side of the bargain upheld, and for Te Tiriti to be honoured.

As recently as last year, Ngāi Tahu lodged another claim with the High Court, seeking to obtain rangatiratanga over our awa and moana due to decades of environmental degradation due to the abuse of fresh water and natural resources by regional councils and the demand for exports. Let me be clear that rangatiratanga is not ownership or control, instead it is the practice of exercising the rights, responsibilities and obligations we have to our natural environment. It serves us, so therefore we need to serve it. The claim is to ensure we can design a better, more effective system to care for our precious natural resources. Furthermore, much of our legislation continues to also belittle or undermine the values and entitlements Ngāi Tahu wishes to exercise when it comes to looking after our natural world. This includes legislation such as the Resource Management Act, a notoriously complex and ineffective set of laws which doesn't properly implement the acknowledgement of Te Tiriti.

So, next time you are heading off on a ski weekend to Wanaka, driving up the coast to see the Moeraki boulders, watching the sunset at St Clair beach, or exploring the vast Central Otago mountain ranges, please take the time to acknowledge the land of Ngāi Tahu. Make sure you honour and protect the natural environment, get to know the stories and language of the land which we have worked so hard to preserve after generations of loss and hardship due to colonisation.

*Mō tātou, ā, mō kā uri, ā muri ake nei,
For us, and our children after us.*

Iwi Dialects: Because Te Reo Isn't the Same Everywhere

Growing up in Aotearoa, chances are you've learned a bit of te reo here and there. While you might think there is a one-size-fits all approach, that's not the case. All across Aotearoa, different iwi in different regions each have their own individual dialects of te reo. Listed below are detailed descriptions of some of the individual dialects, as well as some examples for you to practice, depending on what region or area you call home.

Kāi Tahu/Ngāi Tahu (Te Waipounamu, or the South Island)

By Shakayla Andrews-Alapaki

“Mō tātou, ā, mō kā uri, a muri ake nei” — for us, and for our children after us.

This famous Kāi Tahu whakataukī has a multi purpose meaning within our iwi as it can relate with anything aspirational for the next generation such as, te reo Māori. Where it is indeed for us and most definitely for our children after us. Compared to the rest of the motu (country) our dialect is a bit more rerekē than most! Hai taura (for example), we replace the generic 'NG' and use 'K'. If you're wondering why we use 'K', according to Tā Timoti Kāretu (Māori Language GOAT) "because it is c-c-c-cold

down here". Kāi Tahu have a variety of kupu (words) that are unknown to those who descend from other iwi.

Another difference is that we step away from using the generic nouns for our whānau members. Instead of using

'koro' for grandfather, we use 'pōua'. Other kupu for whānau members include:

- aki = boy
- kera = girl
- hākui = mother

- hākoru = father
- pōua = grandfather
- taua = grandmother
- tukāne = brother of a girl
- taina = younger sibling
- hoa rakatira = partner

Tukuna te reo, kia rakiwhāwhā, kia takata whenua, hai arero tūpuna!

Ngāi Tūhoe (Te Urewera, eastern North Island)

By Maioha Watson

“Nā tamariki a te kohu” — Children of the Mist

Kia mārama pūraniaho ai ki a tātau te reo taketake o Tūhoe, me mātai te titiro ki te kīana e iri ake nei. Ka moe a Hinepūkohurangi i a Te Mauna ka puta ko nā tamariki a te kohu. He tātai whakapapa, he uri whakaheke ahau nā rātau. Ko tōku reo, he mea whakaako e ōku kaumātua o Ruatāhuna, o Waiohau.

E ora marika ana tōku reo taketake i a mātau ko ōku whanauna. Anō te rerehua, anō te reka ki te tarina, te whakarono atu. Ko nā rerekētana matua o te reo o Tūhoe ki tō iwi

kē atu, ko te korena o te pū "ng"; ka panoni kētia nā kupu kia "n" noa nei te takoto. Hei tauira, "tangata" ka huri ki te "tanata". Ki te titiro atu tātau ki te kīana o runa, kua panoni te kupu "Ngā" ki te kupu "Nā" tamariki a te kohu. Ko nā kupu pēnei i te "rātau", "mātau"; ka huri ki te "rātau", "mātau". Arā anō nā kupu pēnei i te "kei", "hei" ka huri ki nā kupu "kai", "hai". Koinei ētahi rerekētana ā-mita ki ō iwi kē atu.

There are many dialectal differences that Tūhoe have to other iwi. One being the absence of the "ng". Kupu such as tāngata (people) becomes tānata. If we look back to the kiana (saying) above, the ngā tamariki

a te kohu has changed to nā tamariki a te kohu. Kupu such as "mātau", "rātau", and "tātau" are changed to "mātau", "rātau", and "tātau". Kupu such as "hei" and "kei" are changed to "hai" and "kai". These differences not only apply in its spoken form but also in its written form. Ētahi atu kupu:

- kāre = no/not
- taina = younger sibling
- tānata = people
- tō hauna hoki = you stink!
- tō mānere hoki = you're lazy!
- tipuna = ancestor

Ngāti Hine/Ngāpuhi (Northland)

By Piri Tohu

“Ngāti Hine Pukepuke Rau” — Ngāti Hine of a hundred hills

This whakatāuki speaks both of the geographical features which constitute the landscape of Ngāti Hine but also attribute towards the mentality this iwi possesses in expressing Ngāti Hinetanga. In comparison to many other iwi of Niu Tirini-Aotearoa, tō tātou mita he reo tino rereke ki wētahi atu (our dialect is quite distinctly haphazard). Ngāti Hine employs extensive use of transliterated or borrowed words from the English language. An example: wharō, which

when pronounced should sound like floor, because it is. In contrary to the mainstream Māori alphabet, we also use "s" like so: "e koe, sweepi sweepi te wharō." Other kupu include:

- iāna iāna/yāna yāna = to yarn
- rīti = to read
- sīra = sheila or partner (non gender specific)
- parata = brother
- tita = sister
- unkara = uncle

wheketere (try saying that 10x) = factory
ierō/yerō = yellow
parū = blue
kirīni = green
and perhaps most suspiciously... pinkipinki = pink
With the passing of our kaumātua, the kupu can be lost as well. These kupu allow us to remember their absence and reinvoke their importance in our lives.



Āotea/Te Āti Haunui-ā-Pāpārangi (Manawatū/Whanaganui)

By Jade Mills

“Ko au te awa, ko te awa ko au” — I am the river and the river is me (referring to the Whanganui River)

This whakatauki is well known in this area, and pays homage to the river of Whanganui being a part of the people and the people being a part of the river.

One of the most noticeable differences in the Aotea dialect is that the letter H is pronounced as a glottal stop which means it doesn't get pronounced. We say that we drop the H's so words such as Whanganui and whānau are pronounced as Wanganui

and wānau, but still spelt with the letter H. This dialectical difference has been the root of a very long-winded argument about the true spelling of the name Whanganui.

For a lot of our informal language we like to drop the A in words such as kia, kua, anō, noa, and anake. Common phrases such as kia kaha would be pronounced as 'ki ka'a.' And when asking if someone is finished we would say 'ku mutu koe?' as opposed to 'kua mutu koe?'

When agreeing or supporting something we often say āna rather than āe. We also

follow the general use of the 'u' instead of 'i' in words such as tupu, purutia. In many pronouns such as tātou and mātou we tend to use the 'au' sound so our words are written and pronounced as tātau and mātau.

Disclaimer: although this kōrero talks about the Aotea dialect, it focuses more specifically on Whanganui dialect.

Other kupu include:

- 'e a'a ai? = he aha ai? (why?)
- ngā mi'i = ngā mihi (many thanks)
- kī tere = kia tere (hurry up)

Waikato

By Stevie Thocolich

“Waikato Taniwharau”

This whakataukii describes not only the Waikato river and all its taniwha that are kaitiaki, but the many chiefs from within our iwi. At every bend, every corner, a taniwha, a rangatira, a chief.

Waikato mita (dialect) is different from others, particularly in its written form, as we use double vowels instead of the macron. Words such as "ngaa", "teenei", or even "aapoopoo" is just the norms. We have

specific words that we use which other iwi don't such as "ruuruhi" and "koroheke" for kuia and koroua. We use "tuupuna" and "tupu" rather than "tiipuna/tipu". Some even use "ng" prefix for words such as "eenei/eeraa" which turn in to "ngeenei/ngeeraa".

There are many other factors that make Waikato dialect distinctly unique so if you want to learn more about it, head over to TRM and come for a koorero.

Some other kiwaha or sayings that are

known in this area are:

- ka mutu koe! = you're the man! (he whakamih teenei i te pai o te tangata, o ngaana mahi raanei)
- atitia atu = clear out (he tohu kia whakawaatea i teetehi waahi)
- teetehi = tetahi
- ngooku = nooku
- weetehi = eetahi
- whenei = penei

Ngāti Porou (Gisborne/East Cape)

By Karamea Pēwhairangi

“He Wiwi Nāti” — the peculiar and extraordinary characteristics of the Ngāti Porou people

The dialect of Ngāti Porou is one that is transmitted through the use of body language and often through the use of noises. With many Māori kiwaha kei roto i te ahua o te kawenga te whakamārama, so some kiwaha could be hyping someone up or or doing the opposite.

They say that if you really want to hear the language of Ngāti Porou, go to the marae kitchen, ki korā rongo ai i te reo o Ngāti Porou e kaha whakamahia. If you grew up

on the coast and you can understand the language and the dialect in the kitchen, without a doubt you will be in fits from laughter. Koina pea te momo o te reo o Ngāti Porou. It is also important to note that the first English to Māori dictionary was written explicitly but not exclusively based on the Ngāti Porou dialect.

The most noticeable difference about the Ngāti Porou dialect is the phase “kei te aha?” Which means “how are you?” Most people outside of Ngāti Porou would translate this as “what are you doing?” Another aspect is we say “awau” instead of “ahau”, and similar to our cuddies over

in Tuhoe we prefer the use of the letter “a” in kupu like “tātau and mātau”, instead of “tātou and mātou”.

Other kupu include:

- taputapu = excellent
- keo = girl
- poi = boy
- pēhu = fence post (used as a word to describe people who come to the Marae and just stand around)
- wowa = out of proportion
- mahia te mahi = do the work

“WHAT PERCENTAGE ARE YOU?”

WHY THE COLONIAL CONCEPT OF BLOOD QUANTUM DOESN'T DEFINE INDIGENOUS PEOPLE

BY ANNABELLE VAUGHAN



People sometimes ask weird questions, that’s how life is. However, for many Māori here in Aotearoa, or any indigenous person, a common question we often receive is “so what percentage are you?”

This question is generally asked when people find out about your indigenous heritage, or the debate surrounding equity and entry pathways comes up, or if you don’t ‘look’ how you supposedly should. Sometimes it’s a purely innocent question people ask out of curiosity or interest. Sometimes it’s invasive, insensitive, nasty and is asked out of spite. As if one’s identity or eligibility should be measured by a fraction or number.

On the occasions I’ve been asked the question, it takes a moment to process, and my internal dialogue is often something along these lines: “Do I gently explain that blood quantum is a made up colonial concept? Or do I rip their head off and tell them to fuck off? Or, maybe I am just the percentage they claim I am?” The problem is, I’m tired of politely explaining why my identity and existence isn’t a number. But if I get offended and overreact, I’ll be told to “chill out” because it was just a question.

My whakapapa, language and culture has been questioned and scrutinised for generations, and I should not belittle myself or my tīpuna just because Jeremy from the North Shore who sits beside me in LAWS101 can’t wrap his head around the fact people aren’t numbers. Despite this, I usually politely explain that asking an indigenous person what ‘percentage’ they are is harmful, hurtful and invasive. Here is why.

The notion that an indigenous person’s identity, existence, value, or ‘indigeneity’ is quantified or validated by a number is a concept that was introduced by, you guessed it, colonisation. Plot twist! After decades of colonisation, interracial marriage and the alienation of indigenous peoples from their land, settler-European governments began to implement “blood quantum laws”. The first can be linked to the Indian Blood Laws found in the United States, with similar laws also implemented in Canada. The entire basis for these laws was to establish defined racial population groups, because colonisation wanted to bring along its besties: segregation and alienation. Someone could only be considered indigenous if their blood quantum was defined as the fraction of their entire ancestral lineage. This meant you had to prove you were ‘¼’ or ‘½’ indigenous to be considered indigenous in the eyes of colonial law.

But most indigenous peoples or tribes don’t include blood quantum as something which determines if a person is or isn’t indigenous. Because, newsflash, reductionist approaches to identity are not used in indigenous cultures.

I’m not saying that anyone can go claim indigenous heritage because they feel like it. In the context of Aotearoa, getting recognition for your Māori lineage is generally done through providing a variety of paperwork and proof to the iwi which you are affiliated to. This can be the likes of historical records, whakapapa or family trees, birth certificates or other legal documents.

As an example, my father and his brother, and my grandfather, and so on and so forth are all Māori, specifically Ngāi Tahu. When I was born, my family still had to present a variety of documentation and fill out an application form for me to be registered as Ngāi Tahu. This is what I’m saying. Indigenous communities want to see your family history, your family tree, your stories, and your photographs in order to show your connection. They don’t ask for a percentage or a meaningless number.

If you whakapapa Māori, you are Māori. If you’re indigenous, you’re indigenous. End of story. You are not the number or the fraction oppressive colonial laws and mindsets make you out to be. People are the accumulation of their families, of their ancestors, of their histories,

of their cultures, and the stories which they tell. They are not a fraction or a number on a made up piece of paper validated by a made up law which a bunch of white guys created on land that isn’t even theirs.

Don’t ask “what percentage are you?” It’s invasive, it’s hurtful, and it reminds us of the very thing we are attempting to rid ourselves of: the effects of colonisation. To any indigenous person who has been asked this question or subject to this scrutiny, I’m sorry. To any indigenous person who doesn’t know their family history, or can’t speak their language fluently, or is limited on their knowledge of their ancestors, it’s not your fault. You are no less indigenous. May you keep searching for the information you need, and know your tīpuna are watching you, and they are with you.

We’re people, not percentages.

ANOTHER INDIGENOUS BADDIE GIVES HER TAKE

BY SUSANA JONES

I’ll entertain you, though. If you were to split my blood into percentages, you’d see me as about 37.5% Fijian, 25% English, 25% Italian, and 12.5% Chinese. What information does that actually give you? Sure, there’s the argument that if you don’t split your ethnicity up like this, you risk losing connections with all the different ethnicities you whakapapa to. I’d argue that it simply does not matter ‘how much’ you are, it just matters that you are, and that you have a genuine appreciation for the people and places who came before you; the amalgamation of which ended up in the birth and life of you.

To keep things simple, I, probably like many other multiethnic baddies, have well rehearsed my response to questions about where I’m from or what my ethnicity is. When I say “I’m Fijian European” almost always, the immediate response is something to the sentiment of “oh, so you’re half half. Cool!” Half half? Tell me, then, how am I supposed to practically split myself up for you into these percentages you categorise me as? When I’m born and when I die, is my body split up according to the percentages you define me by? Absolutely not. We are born and die whole, full, an incorporation of all the things our parents have come from. Another common response is “you’re mixed”, which is just kind of plain rude. Things are mixed – ice cream, nuts, not people. I’m not a commodity to be mixed or split up to make it easier for you to consume.

Not to be all woe is me, wah wah, pity me, but getting asked these kinds of questions is fucking hard sometimes. It’s hard enough going through identity crises as a typical part of life, and this is made more difficult when the questions you voice inside your head are questions that are outwardly hurled at you too. It hurts even more when it’s from the mouths of those you consider ‘your people’. There’s an accompanying feeling of not being enough of anything to fit into any particular group of people too. The overused trope of being too white for the brown kids and too brown for the white kids really rings true for some – no matter how white or brown passing you might appear.

Indigenous people who know they are indigenous, are indigenous, end of.

When Worlds Collide:

Overcoming Technological Hurdles to Te Reo

By Elliot Weir

The digital world can provide a place for te reo Māori to thrive, but a number of technological hurdles stand in the way. One of the largest problems is with autocorrect and spell check.

Students found it annoying when te reo words autocorrected to English words. Other times, kupu have that persistent little red line underneath them indicating a spelling mistake.

Dani told Critic that: "Word and Grammarly are a pain in the arse when it comes to plural use of te reo words. For example, the word Māori can be plural or singular, but Word and Grammarly think it is always singular (because there is no S) and make suggestions based on Māori being singular." There is no plural S in te reo, and when technology doesn't account for that it can cause problems. "I would be correct to use 'are' after the plural use of Māori, but spell checkers will suggest using 'is'." Dani believes that if spell checker software properly incorporated grammar conventions for te reo, it would make learning a lot easier.

Rosie found similar problems with a text-to-speech program she uses through disability services, which simply didn't pick up any words in te reo Māori. "It usually means I either don't use the speech to text program (which is a really helpful program for me) or continue using it but then using less te reo."

Mason has encountered issues when filling in her last name in forms online. "It tries to be like, 'no you're wrong, that's not your name.' It's honestly the most annoying thing because I have to constantly go back and change it or go to the effort to set it as a word on any new phone or laptop I have."

Another common issue was adding tohūtō (macrons) to words where necessary. These straight lines go above vowels to indicate it is a long vowel. Whether on a phone or computer, it can be frustratingly difficult and the simplest way to get a tohūtō varies depending on the device. On a Windows computer you can use '~' + a to get ā if you add te reo in your keyboard settings. On an Android phone keyboard, you can access accents and symbols by holding down letters. However, it appears tohūtō are only available on a, e, i, and u and not on o for some reason. Google Docs sometimes allows users to type macrons, but it often glitches out.

Different students had different approaches to get around this hurdle. Some used double vowels instead of tohūtō

(eg. whaanau instead of whānau). Some would use ō instead. Some would Google the word they needed to use and would copy and paste it in.

"It does a disservice to te reo Māori," said Hōhua.

Professor Lachy Paterson, the Acting Dean of Te Tumu School of Māori, Pacific & Indigenous Studies, agreed that "predictive text and spell-checkers/correctors can be annoying." He said that "It is often the little words such as changing 'ki te' to 'kit e', or capitalising 'i' when it shouldn't. Using Microsoft Word on my computer, I have added these, and words I commonly use, into the dictionary, or I make sure the auto-correct doesn't do what I don't want it to."

These issues may seem minor, but they provide an unnecessary hurdle to using te reo Māori in everyday life, whether as a beginner or native speaker. Rosie told Critic that she "would definitely be using way more te reo if it was supported by spellcheck and text to speech."

Hōhua told Critic how 'tangata' has been corrected to 'gangster' before. These problems highlight how technology often fails to cater to anyone outside of a white, non-indigenous demographic. Just last week Facebook apologised for facial recognition software that labelled black men 'primates'. These issues are structural and are not going away anytime soon, but there are countless good people working tirelessly to improve equity in the digital world.

There is progress in using digital technology to help te reo Māori thrive in Aotearoa. Both iOS and Windows 10 introduced multilingual typing that eased autocorrect woes years ago. In recent years, a number of new apps have been released to help second-language learners use te reo more easily and more often, like Hapori, Kōreroreo, and Kupu. Popular language app Drops introduced te reo Māori in 2019 and Duolingo plans to release a te reo Māori course soon.

With te reo Māori more digitally accessible than ever, there are fewer and fewer excuses for Pākehā and technology companies not to try and use te reo Māori more. There's still a long way to go in fully integrating te reo into our digital lives, and it's still best to review everything manually. Professor Paterson said, "I also try to check over any blogs, texts, emails, and posts (etc.) I have written before I send them out. It's good practice as there can be typos, and spell-checkers can muck up English-language writing as well."

LOCAL
PRODUCE
By Sean Gourley

Adelaide Cara

Adelaide Cara is an Ōtepoti musician who recently recorded their debut album 'How Does This Sound?' The album is nostalgic and dreamy, perfect to listen to while you drive around at night, with haunting vocals. Thankfully they released it on cassette tape, so even my very old car can play it.

Adelaide studied music at Otago for three years. This album is the culmination of that experience, and of their emotional journey so far. "I wrote from what I knew: late adolescence, the emotional highs and lows that come from grappling with early adulthood. Identity crises, mental health, euphoria, heartbreak."

They've been wanting to make an album for ages. "It's been my dream ever since I can remember to make and release an album. I didn't really care how good it was, I just wanted to do it," Adelaide said. The entire process of making the album from start to finish took three years. "From writing the album, to recording, mixing, mastering, and then putting together things like music videos and promotion. There was a global pandemic somewhere in there as well, which always sets things back a bit," they said.

'How Does This Sound?' was recorded at the University's recording studios with the help of their mates. Adelaide said: "I was so lucky that through my degree I was able to use all their facilities, and on top of that have the loveliest friends helping me out of the goodness of their hearts." Adelaide thinks using acoustic instruments added character to the album. "There's always going to be fun little details, like piano pedal thuds and violin bow brush strokes, but it adds an authentic texture in

my opinion. Considering there's a lot of synth sounds, it balances out."

Adelaide has a classical background. "I was classically trained in singing from the age of four to eighteen, and went on to get an Honours in Music Production and Composition here at Otago." They also grew up in Dunedin. "Dunedin is a unique place which attracts unique people. I've lived here most of my life, so I feel like I know a lot of people. There's always new faces coming through to keep things interesting."

Adelaide "played a beautiful one-off show for my album release, which was magical." But live gigs are a challenge because a lot of musicians collaborated on the songs. "I'm still working out my live setup. Everything is very big sounding, and since I don't really play any of the instruments (I have very talented friends), it's a bit of a thing to work out." But they're optimistic that they'll make it at some point. "I'll get there. I'm making sure to be slow and gentle on myself with my music career."

They also have a separate "sad girl covers band" with a friend, singing "sad and spooky covers of upbeat songs" which has the potential to grace an open mic night.

As for any upcoming releases, Adelaide cryptically stated that: "The future is a mystery to us all..."

Adelaide's music can be streamed on Spotify and other streaming platforms. Follow them on Instagram for other updates at @_adelaidecara.



OTAGO
MUSEUM

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HOROSCOPES



Aquarius

Jan 20 – Feb 18

Despite the news of level 2, chances are you’re not going to break those lockdown habits. Keep ignoring those lectures and day drinking. YOLO swag.

Self care tip: *indulge in some bougie RTDs*



Pisces

Feb 19 – Mar 20

The next few weeks are going to bring mounds of stress upon you. Take no one’s shit, and get on the grind, baby.

Self care tip: *removing emotion from thoughts*



Aries

Mar 21 – Apr 19

Chances are your social nature was hit hard by lockdown. Getting back to parties and uni will be a relief for you. However, your alcohol tolerance might be lower, so take it easy getting back into things.

Self care tip: *one standard drink per hour*



Taurus

Apr 20 – May 20

Go and support local this week. Study in a coffee shop, indulge in a brunch, and grocery shop at the farmers market. Our small business owners and your picky taste will thank you for it.

Self care tip: *treat yourself to some fresh baking, or a charr-coochie board*



Gemini

May 21 – Jun 20

People love your bold and enthusiastic approach to life. But sometimes, you need to read the room a little more. Not everyone has the same energy you do.

Self care tip: *taking a chill pill*



Cancer

Jun 21 – Jul 22

Set yourself some small goals. Try not to cry or wallow in pity this week, and keep things in perspective.

Self care tip: *going for daily walks*



Leo

July 23 –Aug 22

While Leo may be the sign of fame and attention, this doesn’t mean you have to post every single miniscule moment of your life on social media. Try taking a detox, and live in the moment.

Self care tip: *stopping and smelling the roses*



Virgo

Aug 23 – Sep 22

Virgo szn, baby! Go treat yourself. Indulge a little. Have a glass of wine or craft beer, whichever way you swing. Virgos are one of the best signs, end of story.

Self care tip: *keep being the hot, amazing, talented people you are*

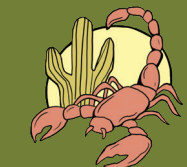


Libra

Sept 23 – Oct 22

Try listening to other people, and reflect. The upcoming mercury retrograde is in Libra, which is the perfect time to rethink life’s big decisions.

Self care tip: *setting up a study routine*



Scorpio

Oct 23 – Nov 21

You’ve probably had a challenging time recently. It’s time to put some things in perspective, and get back a sense of balance in your life.

Self care tip: *be proud of your accomplishments*



Sagittarius

Nov 22 – Dec 21

Your adventurous nature is getting tied down by the day in and day out routine of university. If you feel like dropping out, so forth. Life’s too short.

Self care tip: *run away to Greece*



Capricorn

Dec 22 – Jan 19

Order and stability are important to you. Try to ensure this carries through into the upcoming exam period for peak performance.

Self care tip: *meal prepping*

BOOZE REVIEW:



Grolsch is the beer that nobody asked for and nobody drinks. Just the name fills you with disgust and a little bit of fear. Despite the tastefully ribbed green bottle for his and her pleasure, the tiny printed label around its neck makes Grolsch almost invisible to the naked eye when literally any other green glass bottled beer is available.

I bought this beer during lockdown because I wanted to pretend I was exploring the Netherlands and resting on a mountain peak, rather than exploring dubious Reddit threads and resting when I thought my brain would explode. What I experienced was less like a lazy moment after working hard, and more like an overnight stay with a one-night stand in the back room of Leith Liquor following a day of pinging: a fucking chilly come down. The heights of Corona, Speights Summits, Macs and, dare I say it, NZ Lager, seemed an awfully long way away from the first sip of my Grolsch.

This beer is the equivalent of a dry handful of raisin bran. This beer tastes like someone pissed in your Heineken. This beer has absolutely no respect for you or lockdown-induced depression. I sat there drinking it like it was the last gulp of water in the Sahara.

While being sold as a pilsner in New Zealand, Grolsch advertises the same beer as being a ‘Premium Lager’ internationally. This is premium-ly fucked up. It should be a requirement that Asahi Holdings disclose that the water in each bottle has been used by a greasy dude to wash out his latex condom because he wants to “save money”. Grolsch was served to the elders in Midsommar to encourage them to kill themselves. Grolsch has single-handedly caused me to reconsider my understanding of the English language, and what is meant by the word “premium”.

On a side note: a quick Google search has revealed that a premium beer is one that is 4.5% ABV or above. But as much as I continue to slander this drop, I did continue to drink it and perhaps... Was it possible? I even began to enjoy it.

Coming in at 1.3 standards a bottle and \$20 for a box from New World, you’re looking at \$1.28 per standard. For a man with no useful skills and completing a major that will earn him no money, this deal is hard to pass up. The real question you have to ask yourself before purchasing a Grolsch is: how much are you able to take? Do you keep going when times get tough or do you lie down and let the world wash you away?

Grolsch is less of a drink and more of a challenge to your grit and integrity. Let it be known, I drank a box of Grolsch. I fought for the soul of North Dunedin and I won. Rest easy now breathers, you’re protected from the proctor for another night.

Froth level: more head than someone living at 660
Tastes like: the 2008 financial crisis
Tasting notes: gravel, urine, and spit from the upper class
Rating: 3/10, they started going down a bit too easy

The Critical Tribune

Return to Level 2 Celebrated By Exploited Hospo Workers

A return to Alert Level 2 is being welcomed by Dunedin's exploited hospitality workers, who say they are looking forward to being overworked, underpaid and under-appreciated yet again.

Local bartender Timothy told the Critical Tribune: "It was real weird sitting at home. Like, I slept the same amount but was feeling less tired for some reason. And I read a lot more, rediscovered faith, and found peace in my soul for the first time since primary school."

"It was terrible. I'm looking forward to getting back into my high-pressure, low-paid job again, when my boss yells at me for refusing someone their sixth Jägerbomb of the night because 'they're a regular'."

Duty manager Raj said: "My relationship with my partner is now stronger than it's ever been, and my kids do enjoy having their dad around more often. But what I'm really looking forward to now is kicking out drunk patrons and refunding Karens who find a hair in their fries, all for a dollar above minimum wage."

"I'll need to remind staff and customers to keep their masks on, too. At least they'll catch most of the vomit before it hits the floor," he added. Bar owner Tara said she was really struggling. "Fucking Jacinda's communist restrictions means I can barely stay afloat," she said, while counting a stack of wage subsidy cash.

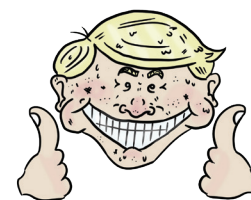
Nissan Leaf Blissfully Unaware That It Will Be A Breatha's Car in 20 Years

A Japanese Nissan Leaf is sitting in a Yokohama showroom, apparently happily unaware of the abuse it will face at the hands of an Otago student in 20 years time.

The electric car, decked out in Magnetic Red, was born at Nissan's Oppama Factory last month; far too young to even comprehend the torment that it will experience at the hands of a breatha in a few short decades.

Whether it was the agony of needing to survive frigid winters without even the dignity of basic maintenance, the torture of having wing mirrors kicked clean off, bonnets stomped on and Speights bottles smashed over it while parked on Dundas Street, or the humiliation of the "Castle 'Til The Day I Die," "Eat Ass Smoke Grass," and "School of Physiotherapy" stickers, none of this had yet crossed the mind of the innocent Leaf, excitedly watching a young Japanese family sign the dotted line to purchase their dream car.

At press time, the Leaf was rolling down a steep hill towards a watery death in Yokohama Harbour, apparently having been made aware of all the vomit and cum stains that will soon grace its recycled PET seat fabric.



RATE

OR
BY SASHA FREEMAN

Nanaia Mahuta (Foreign Affairs Minister) having a moko kauae — yes queen I'm so glad she reps NZ.

Justifying your post lockdown slutty behaviour by reminding yourself what Chris Hipkins said.

That fact that I dropped out before lockdown started, I do not need another year of that bs.

Listening to philosophy podcasts and realising it's just men talking about shit that you thought when you were literally like seven years old.

When I called leith liquor and I KNEW that the man I spoke with on the phone was hot. Then I went to Leith Liquor and he was in fact hot. God is a woman and she is looking out for me!!!



HATE?

The justice system being SO racist towards Māori, the whole process from policing to prison sentences has so much bias. Research the stats it's so fucked up, the policing statistics website basically ADVERTISES it.

When the person leading the zoom asks everyone to turn their cameras on, please don't make me :((((

When someone you hate does something charitable (it barely even COUNTS if you raised the least in your whole team ok).

Being caught in the throes of intimacy by your flatmate and then having a message in the group chat the next day about "not soiling communal furniture", lmao.

When it's september and it's still so fucking chilly, I did not budget for heater use at this time of year!

CAN'T BELIEVE
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SAY THIS BUT...

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FUCK! I CAN'T COOK

BY ALICE TAYLOR
@ALICEOLIVIALATS

Chocolate Self Saucing Pudding

This is my most baked pudding of 2021. On several occasions when I have been at a loss for what to cook for dinner, I have made and eaten half of this pudding and called it a day. When you make this recipe, it will feel wrong, as pouring boiling water on top of cake batter seems unnatural. But I promise you, it will work out. The cake will rise to the top and a delicious chocolate sauce will sit underneath.

INGREDIENTS

THE SPONGE

- 1/3 cup brown sugar
- 1 cup flour
- 1 1/4 tsp baking powder
- A pinch of salt
- 1 egg
- 1/4 cup flavourless oil (like canola oil – you can also use melted butter)
- 1/3 cup cocoa
- 1/2 cup milk

THE SAUCE

- 3/4 cup brown sugar
- 1/4 cup cocoa
- 2 cups boiling water
- Ice cream and cream, to serve

METHOD

- Preheat the oven to 180 degrees Celsius. Grease a medium sized baking dish or tray with a little butter or oil.
- In a bowl whisk the brown sugar, flour, baking powder, salt, egg, oil, cocoa and milk until a smooth batter is formed.
- Pour and spread the batter into the baking dish.
- Now it is time to make the sauce. In a bowl, combine the brown sugar and cocoa.
- Sprinkle this sugar and cocoa mixture over the top of the cake batter.
- Then pour over the boiling water.
- Carefully place in the oven and bake for 35 minutes, until the sponge is cooked through, and a chocolatey sauce is formed. Let sit for 5 minutes.
- Serve with cream or ice cream.



MOANINGFUL CONFESSIONS

That Time I Straight Up Had Sex In A Zoo

Okay straight up I had sex in a zoo, multiple times. I'm here to confess my sins of my wrongdoings to all of the animals that bore witness to these sexy times.

Anyway, my boyfriend at the time came to visit me in my home city and we went to the zoo, as you do when you're showing someone around a new city. We were running late getting to the zoo, so it wasn't overly busy. Because it was near the end of the day, we only had a couple hours and the park was starting to clear out. That totally doesn't justify this, but it makes it seem a little bit better.

Sex in public places was a big turn on for us and after a quick trip to the Tasmanian devils we got bored and horny. Our first stop was in a wee enclosure that was dark and had a walk through to view heaps of frogs in some glass displays. After the couple ahead of us exited it was just us. Good thing I was wearing a skirt too (I came prepared). Up it went and in he went.

It wasn't for long though, because I suddenly noticed the frog enclosures were a wall and there was a zookeeper working on the other side feeding the frogs. Sorry Mr Zookeeper Sir.

So then the next half hour was spent with one goal in mind: to find the best possible spot to have sex in a zoo. We went around the entire zoo and found many benches that were quiet for two minutes, but someone would quickly arrive and make us go soft. We stopped for a break at a park bench. I took my underwear off to make for easy access when the timing was right. So, there I was on a windy day walking around a zoo with no underwear on and only a little skirt on. Talk about risqué.

After freaking out about where to fuck, we ended up doing it at the top of the massive tower that overlooks the rhinos. It just happened to be quiet and here we were out in the open overlooking the entire zoo, being a bit of an attraction ourselves my god.

Then on our way out of the zoo we find some old style huts that iwere so private and so hidden away we were mad that we risked having sex in front of the rhinos. At least this time I got to finish (good thing I brought my pocket vibrator). So yeah, I had sex in a zoo multiple times and multiple orgasms were had.

Thanks for coming to my Ted Talk xx

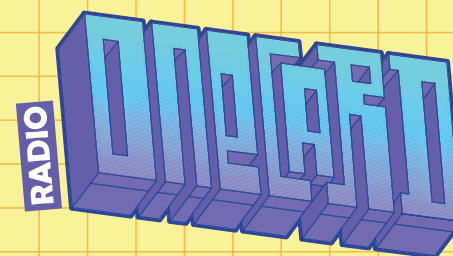
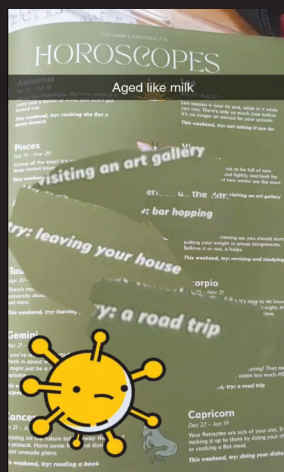
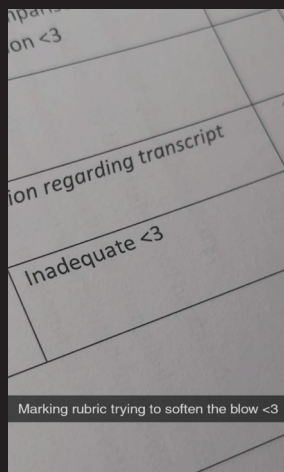
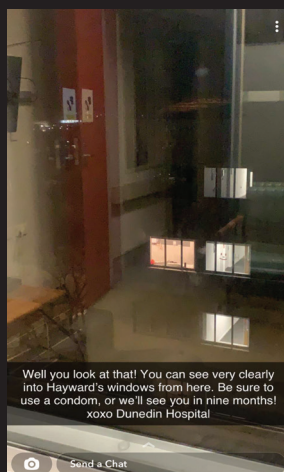
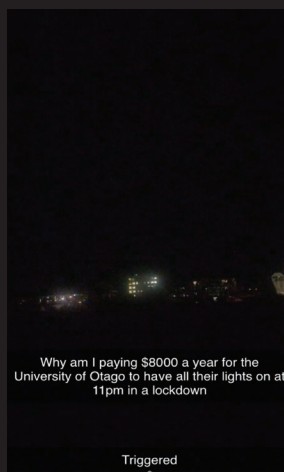
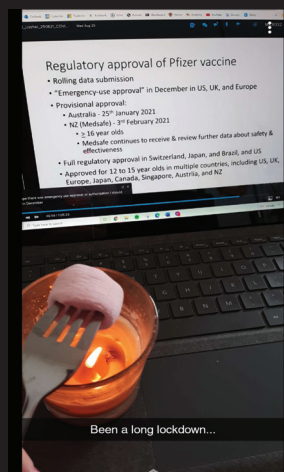
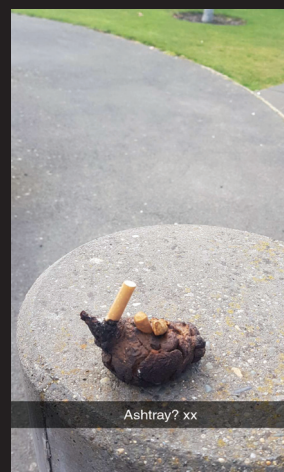
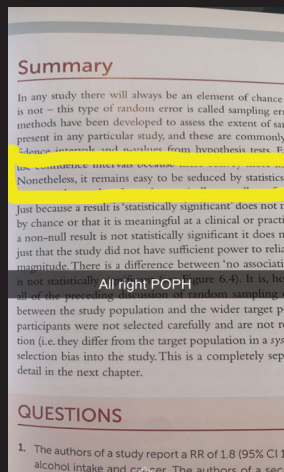
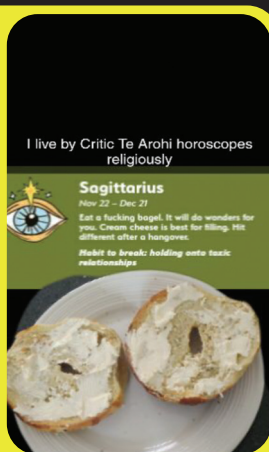
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SNAP OF THE WEEK

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RA HAIR

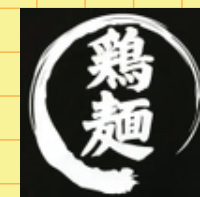
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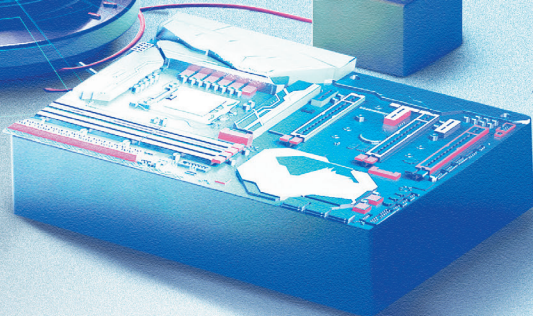
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