

te ārohi
critic



THE QUEER ISSUE

For consultation: two interchangeable versions of our proposed new logo



Hear the story. Join the conversation.

The University is proposing a brand that is true to who we are today, and who we want to be in the future. We are asking staff, students and alumni: do these proposed changes align with where we are heading together as a University?



Find out more

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Tō Tātou Tuakiritaka | Pride in our identity

FILL IN THE BLANKS.

Step 1: _____
Step 2: _____
Step 3: Profit.

Emily Fau-Goodwin
Finance Rep
finance@ousa.org.nz



FRIDAY
31 MAR

Vera Ellen - Ideal Home Noise Tour w/ Riot Gull
DIVE
8PM
Tickets from ticketfair.com

The Gods The Gods The Gods
TE WHARE O RUKUTIA
7:30PM
Tickets from rukutia.nz

SATURDAY
01 APRIL

Grecco Romank - 'Wet Exit' Album Release Tour
DIVE
8PM
Tickets from undertheradar.co.nz

Baseline 2023
LOGAN PARK
2PM
Tickets from ticketfair.com

SUNDAY
02 APRIL

Oh What A Night! - Songs From 1963
DUNEDIN FOLK CLUB
7PM / \$5 / ALL AGES

WEDNESDAY
05 APRIL

Rod Stewart w/ Cyndi Lauper and Jon Stevens
FORSYTH BARR STADIUM
5PM
Tickets from ticketmaster.co.nz

For more gigs happening around Dunedin, check out r1.co.nz/gig-guide

EMAIL CRITIC@CRITIC.CO.NZ ————— LETTER OF THE WEEK WINS A \$25 VOUCHER FROM UNIVERSITY BOOKSHOP

LETTER OF THE WEEK

Dear Moaningfully Misinformed,

Vaginas don't work like that, Holmes. Last week's issue featured a Moaningful Confession entitled "Cherry cherry boom boom" (blegh) in which our fateful protagonist met a girl and "popped her cherry" then got "drenched in her blood".

First of all, ick. Secondly, "cherry popping" or "breaking the hymen" isn't really a thing, and as much as we love to laugh or cringe at moaningfuls, this has been a recurring theme since last year. It's disappointing, and honestly kinda dangerous.

For the people in the back: HYMENS DO NOT SEAL OFF THE VAGINA, and they are DEFINITELY NOT meant to "break" or "pop". Instead, the hymen is a thin ring of stretchy tissue that surrounds the entrance to the vagina. Keyword: s t r e t c h y. With a bit of arousal and foreplay, you can have penetrative sex for the first time without tearing the hymen in any way.

Tears like that story usually happen due to friction from lack of lubrication. White hoodies are a turn off for me too, so fair. Imagine if the hymen actually did close off the vagina - how would menstrual blood or discharge get out? This does actually happen in rare cases, and requires surgery.

Hymens and hymenal bleeding as an antiquated marker of virginity have no basis in science. Studies have not been able to differentiate "virgin" hymens from "intact" ones, 'cos there's no such thing. Tearing the hymen or "popping her cherry" is an injury to the vulva, not a part of life or rite of passage. Hymens are leftover from embryonic development, and though we don't know if they have a purpose, it definitely has nothing to do with virginity.

Critic should have an obligation to not publish stories with myths like these that enact real harm.

Sure, it's funny that you got blood on your white hoodie, but it's not fucking funny that you caused an entirely avoidable sexual injury to some poor girl.

Regards,
V

Editor's response: Glad you brought this up. It was the only submission last week and as you said, it's one in a long line of disappointing submissions. I'm considering dropping the column unless we start to get more positive stories, or including a spot at the bottom for us to point out what's wrong with ones like this one. You're welcome to get involved with that if you want.

Dear Critic,

This is the last bit of a longer piece I wrote about the strike last week.

Did you know teachers were the most affected profession by the Covid-19 virus? Our health and wellbeing is not taken seriously by the government and Ministry of Education. This is an odd parallel, considering that teachers are responsible for student health and wellbeing.

Additionally, the satirical notion of an increased Teaching Registration fee which is now \$564.37 (to be paid every three years), is not good enough. We are paying the government money so we can retain our jobs. Make it make sense.

We are careful people. We love helping, we are considerate, thoughtful, and appreciative. We spend years crafting our teaching personas, we think critically about ourselves so that we are giving students the highest education; the tools to think for themselves, to explore and investigate the processes of society, to learn the fundamentals, and leave school with purpose and drive to succeed. Our personalities are taken advantage of because we have hearts and will continue to raise generations of children.

I ask you to stand with your teachers. Your actions and words go a long way. "Your future depends on teachers; don't you care about your future?"

Mā te huruhuru, ka rere te manu
Adorn the bird with feathers, and it will fly

H

Critic readers!

Want a different life in Dunedin? The African Students' Association has a new club event offering a mix of Hip Pop, RnB, Afrobeats and Amapiano vibes. What to wear? Come dressed to impress and bring good vibes only. Get your tickets while sales last at Eventfinda. Just look for the event Sugaa!

See you there <3 ASA

Dear Critic,

"If not here, where?" Mr Scott said. (ODT 18/3 "St Patrick's Anctics...") I seem to recall a certain educational institution buying up all the student pubs and closing them... but that obviously has nothing to do with students having to go up and drink in the cemetery or whatever.

Yours, Anonymous.



Who do you trust more: a kid that's never tried broccoli but insists he doesn't like it, or a kid who says he doesn't like it because he's tried it once? Anyway, in this editorial I'm going to explain why it's less gay to suck one dick than it is to never suck a dick at all.

I heard someone explain this once and it's stuck with me ever since. Now, I know that plenty of people will know exactly where their internal sexual compass is pointing, and this isn't written for those people. This is written for the people that pound the table with their fists and yell about how much they hate broccoli even though they've never tried it, even though broccoli isn't even on the menu right now, and actually this conversation was about ice skating, not broccoli, and they're the one who keeps bringing up broccoli for some reason, even though they said that they hate it and want nothing to do with it. Those people. You know the type.

I just don't trust it. Because I find that, often, the most vocal broccoli-haters are also the people that have a secret broccoli folder on their computer and who spend their late nights in bed imagining all the dirty, filthy things they'd do to that broccoli if they only had a chance. How they'd teach that leafy green head a lesson and smother it with a creamy, nutty sauce. Yeah, that's the one. Give it what it deserves. But no! Broccoli is disgusting. Evil. Not to be touched.

I don't trust these people. The people I trust are the ones who say they don't like it because they've tried it at least once. Maybe they didn't eat the whole stalk, maybe they just

nibbled on the outside and knew it wasn't for them. But that's enough to convince me. Besides, people who are really into broccoli don't spend their days going around trying to tell everyone about how amazing broccoli is. This would be difficult, as their mouths are usually full (of broccoli).

No - you know who talks about broccoli the most? It's the people who say they hate it, the same people who have never actually tried it and are somehow upset by what's going on in someone else's kitchen. These people spend an awful lot of time thinking about something they say is disgusting, and even more time telling other people just how much they hate it. And look, if you want to tell me how much you hate broccoli, you'd better be ready to tell me why. Because right now what you're telling me is that you just hate the *concept* of eating broccoli, which is a weird thing to hate, as the concept of eating broccoli can't actually hurt you. "But they didn't eat broccoli in the Bible!" Yeah, well, I think Jesus was pretty indiscriminate when it came to people's vegetable preferences.

When we were kids, lots of us said that we hated broccoli. It was almost a badge of pride. When we grew up, we realised that we were only saying that because our friends were saying the same thing, and that broccoli is actually very versatile and nutritious and it's usually pretty cheap.

So if you've never tried it, there's never been a better time to have your no-thank-you bite. And until you do, stop saying you don't like it.

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critic te arohi

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Fewer than 1 in 20 university logos feature an image that is not a crest, with only two universities (Tokyo and Tohoku Universities in Japan) featuring an image representative of physical place.



Students and Alumni React to University's New Identity

"It's not a phase, I promise"

By Arlo Hill
Digital Archivist

There was a student hui last week to discuss the Uni's proposed new logo and te reo Māori name. Initial reactions seemed largely supportive from current students, but with some concern over the price tag. Older members of the general public, mostly posting online, seemed to suggest that this was the end of the world.

The proposed new logo represents Dunedin's harbour, with a waka placed at the top. The proposed Māori slogan, Ōtākou Whakaihu Waka, aims to celebrate many firsts: the first arrival of Māori, the first colonial settlers from the UK, and the first university in Aotearoa. It left out the first couch burnings, the first steps of the modern breatha, and the first Castle Street riot, for some reason. Not sure why they didn't go with those options.

On Tuesday, March 21st, Otago University hosted a student hui in collaboration with OUSA. This venue was free from the comments sections that have plagued online discussion, notably on the ODT's online poll which gauged public opinion on the changes. But take their results with a grain of salt because we quickly realised that you could vote unlimited times on that poll as long as you kept refreshing the page in incognito mode.

During the hui, the University explained that the rebrand reflects its Vision 2040 long-term plan, which includes being a Te Tiriti-led organisation that works in partnership with mana whenua. According to the University, its current logo, a colonial crest, fails to acknowledge the breadth of the region's Tuakiritaka (its identity). The proposed changes aim to enable students past and present to understand and feel connected to Otago's Māori heritage as well as its Scottish colonial roots, and it's been in preparation for four years by a steering group of stakeholders including representatives of mana whenua. Despite this explanation, online reactions insisted that the new logo is an "erasure" of Scottish heritage and University identity, because the crest logo is just so distinctive and unique. No way you could ever confuse it with another antipodal university, right?

Research by Critic Te Ārohi showed that, of all universities ranked higher than Otago via QS, just over half of their logos feature crests. Of the remaining logos, nearly all only use their name in English. Fewer than 1 in 20 (under 4%) of logos feature an image that is not a crest, with only two universities (Tokyo and Tohoku Universities in Japan) featuring an image representative of physical place.

Director of marketing Hone Paul said, "One of the intentions is to have an identity that reflects our people and place in the world, and one that stands for excellence, inclusiveness and shared success."

Hone said that the University of Otago was currently undertaking future-focused research, interviewing potential students to find out if the proposed logo change would appeal to them. Initial results were encouraging, he said.

The sticking point was the price tag. The rebrand planning stage, not implementation, has cost \$670,000 so far, and the Uni was not able to tell us what future costs would look like. The costs so far have come from research, brand development, design, legal costs, and production. Nearly a fifth of this cost was student consultation. This funding has come out of "usual marketing budgets," said Paul. To counter the cost, other savings have been made in marketing, Paul told us, with the University holding back from advertising rebrands, and costs will be saved as they roll out a new logo incrementally. For example, vehicles would only be rebranded when they're replaced.

Still, the sum was a lot for some students to swallow. "I like the new logo, but I don't know if I'd pay \$700,000 for it," said one student. "I'd rather have that money spent on student services," said another, "like, they're just out here making staff redundant but spending heaps on a new logo...it doesn't make sense to me." A third student, Emily, said, "If they're trying to attract more people from overseas or even from, like, Auckland, surely a better way to do that would be to demonstrate that they support their departments? I dunno, I feel like a new logo is a lot of talk. I like it though!"

One older alumnus speaking at the hui expressed support for the design change, saying it "should have happened years ago", but added that the waka image should be made "more like a waka, and less like a cap."

Students can currently give feedback via a survey until April 16. They are being asked if the proposed change aligns with where the University is heading, and whether now is the time to do it. Information and surveys have been sent to every student via their University email address. Students who did not receive a survey are encouraged to email tuakiritaka@otago.ac.nz. OUSA is also planning on hosting another feedback forum, this time specifically for Māori students, on April 5th at 6pm in the Union Building main common room.

A summary of the results of the consultation will be made available once the University Council decides on next steps. It is meeting in the second week of May. Paul said the length of time for the student consultation would only be extended if there was significant negative feedback.

The full proposals are available at otago.ac.nz/tuakiritaka.



Dog With Two Tails Closing

RIP [insert beloved music venue]

By Zak Rudin
Chief Reporter // zak@critic.co.nz

The collapse of Ōtepoti venues continues with Dog with Two Tails set to close on April 1st. And no, this is not a prank. Critic Te Ārohi snagged an interview with the best boy's manager, Phoebe, who said that there were "multiple reasons" behind the closure.

An important factor was that "the cost of everything is going up," according to Phoebe, including kegs which have allegedly doubled in price in recent years. Can't exactly double the price of a pint when about 50% of sales come from tap beers.

Another big issue for Dog was that they "didn't really keep up with the competition," said Phoebe. While a number of bars have food menus, Dog can only offer some bar snacks. This meant potential customers looking for a meal often ended up going elsewhere. There was also ol' mate Covid and the fact that during "packed shows" people tend to only get one or two drinks, said Phoebe.

As a result of noise complaints and harsh DCC noise control regulations, the music venue attached to the bar 'Bark!' had

recently undergone serious renovations to soundproof the room. However, Phoebe said that Dog's closure is "not really because of noise complaints", though it "probably doesn't help."

Dog With Two Tails closing is "so tragic...I can't believe we're losing another venue."

"We are unwilling to charge young musicians for playing. Even if it would save business, the cost would be too great."

Dog with Two Tails prides itself on offering the venue free of charge to musicians and performers. "We are unwilling to charge young musicians for playing. Even if it would save business, the cost would be too great," said Phoebe.

Phoebe suggested that musicians should receive more state-sponsored funding and grants so that shows might be free, incentivising more people to come and spend the money they would have used on a ticket at the bar. In other words, artists win and venues can stay open.

Alice, student and bassist for Sometime Winner and the Mads Harrop Band told Critic Te Ārohi that Dog With Two Tails closing is "so tragic...I can't believe we're losing another venue." She said that "it was a reliably good vibe and also free to hire whereas some other venues charge you a hire fee."

According to Phoebe, the new owners are "looking to re-open in the near future." Critic Te Ārohi spoke with Aaron, a potential buyer who has "been a part of the community for a while," having done

some stand-up comedy at the venue. "I felt it had potential and wasn't getting there," said Aaron.

The prospective buyer made it clear that "nothing has been agreed yet" and was reluctant to give much away, saying that if the deal goes through in the next couple weeks the space may transform into "something new and different that hasn't been seen before in Dunedin." Vague, but enticing.

Critic Te Ārohi suggests naming it Dog With Sixty-Nine (nice) Tails.



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CHRISTOPHER ULUTUPU **THE FALL**

“Very happy that our teachers in Aotearoa are fighting for their worth... the passion our teachers have for their jobs is more than inspiring.”



Image: teu.ac.nz

Teachers Fight for Their Live(lihood)s

Babe wake up, new strike just dropped

By Emily Esplin
Contributor

On Thursday, March 16, thousands of teachers and supporters across the motu left their classrooms to strike. Following a few difficult years recovering from consistent delays in education due to the pandemic, teachers are demanding extra support for their students and themselves.

Critic Te Ārohi reached out to Otago Tertiary Education Union (TEU) organiser Daniel Benson-Guiu for his perspective. Daniel said that TEU members and staff were at the protest last Thursday to “stand alongside NZEI and PPTA members striking for better terms and conditions.” He also commented that it was “heartening to see school students there too supporting their kaiako”.

Key worries that strikers shared concerned the mismatch between inflation and salary increases. As we all know, the cost of living is rapidly increasing. The starting salary for most teachers is about \$51k, averaging out to \$24 per hour - literally \$1.30 over

living wage (once it changes on April 1). That means that the labour of the people responsible for educating the next generation is valued the same as writers at Critic, who are basically just glorified shitposters.

Teachers said their working conditions are also far from adequate. A normal working week for a teacher should theoretically be 37.5 hours, however many teachers end up working much longer - sometimes up to even 50 hours. Yikes. It has also been brought to our attention that around 40% of NZ principals are relatively new to the job and are “being thrown into the deep end” with having to work within a system that is “barely hanging on”.

Teachers' demands addressed student wellbeing as well, who are equally as affected by the significant lack of funding. The allegedly “far from adequate” mental health facilities, for instance, could be addressed with better funding to allow for more guidance counsellors and easily accessible mental health resources.

Teachers' demands addressed student wellbeing as well, who are equally as affected by the significant lack of funding.

Many of Otago's recent teaching graduates who are working in schools around the motu, have had to prepare for a subpar working environment. Aotearoa's beginning teachers are having to face the reality of how their “pay doesn't reflect their passion and pride” while being put in charge of a child's education. An Otago teaching student told us that they are “very happy that our teachers in Aotearoa are fighting for their worth...the passion our teachers have for their jobs is more than inspiring.”

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Have Your Say on the Zero Carbon Survey

Fighting the climate crisis one survey at a time

By Zak Rudin
Chief Reporter // zak@critic.co.nz

The DCC has pledged to go carbon neutral by 2030, and they are asking for the help of locals to get there. Their “Zero Carbon Ōtepoti survey” is a handy opportunity to have a say on issues including transport, energy use at home, and waste management - all from the comfort of your own home.

“We want your insights on our city's diverse needs and aspirations as we plan for a Zero Carbon Ōtepoti,” states the DCC on their website.

The survey poses a number of questions regarding individual lifestyle choices. These range from what methods of transport locals use to how we might be incentivized to bike or walk rather than drive. There are also the more generic questions typical to carbon-emissions chat, such as, “How concerned are you

about climate change?” This is boomer-inclusive, with one option being: “I don't believe in climate change.”

With many students' friends and families in the North Island still reeling from the aftermath of Cyclone Gabrielle, and in the midst of a global climate and ecological crisis, Critic Te Ārohi set out to ask students for their thoughts on whether a survey about individual and local changes to emissions could contribute. “I don't think individual changes will make structural changes in themselves,” said Jowan, President of the Otago Campus Greens. “They have a place, but a small one.”

On a deeper level, Jowan said that what he would ideally like to see would be for Ōtepoti to “become Aotearoa's first decolonised and anti-capitalist city

that places whakawhanaungatanga as a sustainable means of connecting communities, individual actions, and structural changes.” Some old dudes on Facebook suggested that we “let the market decide”. For what it's worth.

Local councils play a big role in climate response in Aotearoa. While this survey alone may not evoke the change Jowan envisions, it takes a mere five minutes to complete and is fully anonymous.

You can find their survey here:



Have your say on our zero carbon future!

We're developing a plan for a Zero Carbon Ōtepoti. Tell us what you want in a climate positive, people friendly Dunedin.

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For more information, contact:
ZeroCarbon@dcc.govt.nz | 03 477 4000
www.dunedin.govt.nz/zerocarbon



Huzur Teases Castle on St Paddy's

Broken glass deters food truck, eyes set on Hyde Street

By Nina Brown
News Editor // news@critic.co.nz

St Paddy's partiers were teased by a brief appearance by Mustafa and his Huzur Kebab truck on Friday, March 17.

Mustafa, owner of North Dunedin's beloved Huzur Kebab, told Critic Te Ārohi that he got the idea to park up on Castle for the day from a DCC official who agreed it would be a great idea to have a food truck available to help line the stomachs of sloshed breathas.

This came after he had parked the food truck at the abandoned BP station on Cumberland St one night during O-Week, which was a massive hit with partying students according to the falafel-toting legend (we love him). "That was actually really good," said Mustafa. "There were heaps of students coming around and grabbing their kebabs." After the success of the night, the natural next step was into the belly of the beast, the heart of Turkish-takeaway-fiends: Castle St.

"But yeah, then a police officer kind of put me off," Mustafa laughed. After he'd traversed the tides of broken glass to park up by Thirsty Boys on the day (offering the residents a booking fee of a kebab each), Mustafa was approached by a police officer saying, "If I was you I would leave," warning that his food truck and car could be at risk: "It's most likely going to get damaged." The dodgy conditions combined with a last-minute staff shortage forced Mustafa to abandon truck.

"There was heaps of glass on the road and people on the balconies, drinking and throwing glass into the middle of the road," said Mustafa. "I was thinking it might get out of control and people might start throwing glasses. I just didn't want to take that risk, so I pulled out and went back to the shop."

We spoke to a couple of the girls living at Foursome, next door to Thirsty, who

agreed that having the truck there early would have been great for the people who had been drinking since the crack of dawn "If [the Castle Facebook page] knew that, then probably everyone would have gone there when they were doing their six before six." The girls were very articulate: "Then they could eat as well because people forget to eat. Yeah."

Short staffed, however, Mustafa understandably was not keen on fending for himself against the throng of hungry six-before-sixers (six vessels before 6am). A shame - the Foursome girls' dry chat could have definitely used some sauce.

Mustafa said that he would be more keen to park up at Hyde St this year if he can get permission through OUSA, since it is more of a controlled environment and there would be less risk involved both to him and his business. "For Hyde Street it would be really good because it's quite well managed and has security." We hope to see him there.

Otago Daily Times

Watch: Saint Paddy's Edition

News outlets love covering Dunedin Saint Paddy's, because they know drunk students are easy prey and that boomers will always eat that shit up. The headlines are always clickbait, even if there's a line somewhere in the piece about how "not all students are bad". But a headline is everything, we know people don't read the whole story. So here's how Saint Paddy's was covered this year, starting with Stuff:



High school warns of 'potential anti-social behaviour' as students prepare to celebrate St Patrick's Day

Hamish McNeilly · 16:52, Mar 16 2023



Naked man running through school sparks St Patrick's Day arrest

Hamish McNeilly · 16:37, Mar 17 2023



Both of these are negative, but it's only two articles. It's really not that big of a deal and it's been worse in the past. Pretty standard stuff, even if the meat of the article says more.

Now moving onto the NZ Herald, who didn't actually cover Saint Paddy's. They just ripped two entire articles from the ODT, loosely credited the journalists and posted it on their website. Remember kids: it's not plagiarism if you're a professional.



Otago Daily Times
By Oscar Francis and Titus Lambert-Lane



Otago Daily Times
By Oscar Francis and Titus Lambert-Lane



By Oscar Francis and Titus Lambert-Lane



By Oscar Francis and Titus Lambert-Lane

And now we get to the main offender: the ODT. They published no less than six articles about Saint Paddy's antics, not including duplicates and articles about an oven fire. And you can tell who their target audience is by the fact that they needed to make these sort of clarifications:

Students spoken to by the *Otago Daily Times* yesterday said they were revving (excited) about the major party day, and many were planning to drink to excess from early morning.

'Beer with breakfast, let's go'
By Titus Lambert-Lane

These headlines are clearly written to stir up debate and anger over student behavior. I mean, come on, look at this one:

St Patrick's Day antics decried as 'a recipe for death'
By Oscar Francis

Woah there! I dunno about that. The quote used here isn't even from police or anything, it's from a local schoolteacher. But you wouldn't know that from the headline, would ya? And to top it all off, in the only positive article the ODT published all day (which is genuinely a very sweet piece):

Students unite in shared goal
By Titus Lambert-Lane

Last year, he would have been awake earlier than he was yesterday, ready to start a day-long session of drinking and Irish shanties. Now living in the real world, *Otago Daily Times* reporter Titus Lambert-Lane headed down to studentville to get a different take on St Patrick's Day.

They had to include this little quip about "the real world":

Honestly, get fucked. This hurts all of us. It means that when we go out to actually interview students about their experience, they don't want to talk. They don't want to tell their side of the story, because all their interactions with media land them on the front page with headlines like these ones.



Need an MP?

Dr David Clark

MP for Dunedin

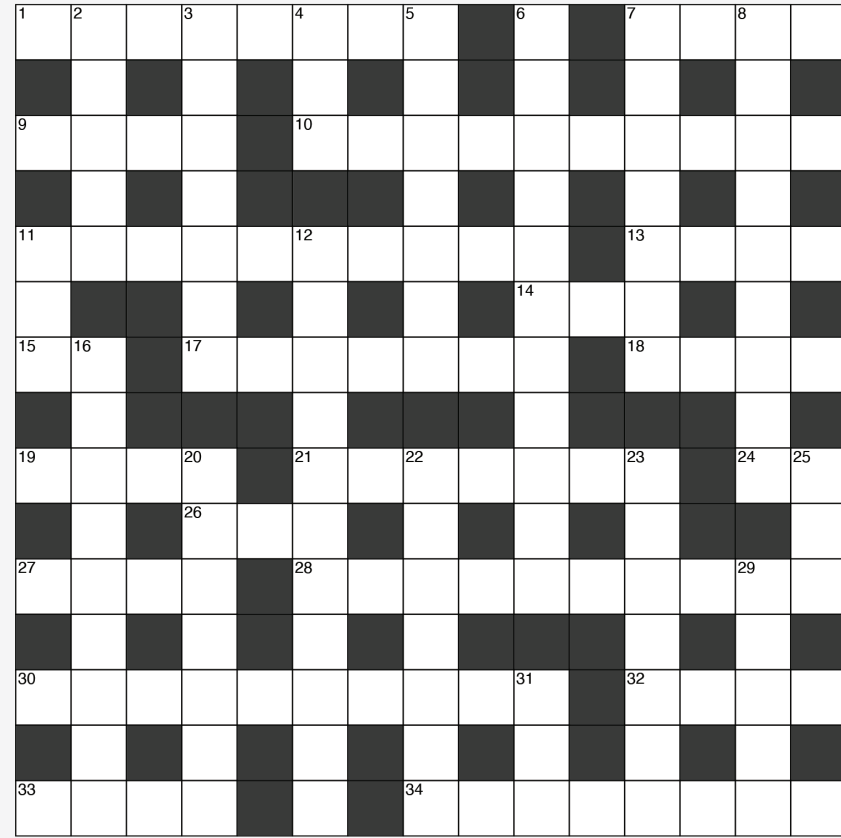
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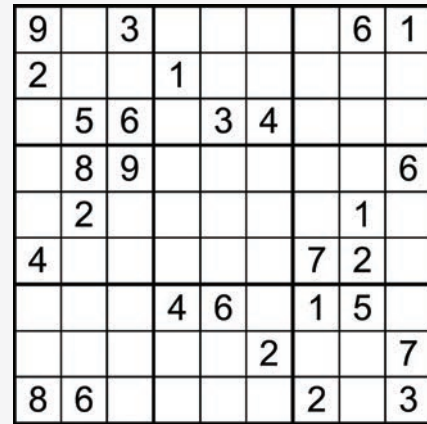
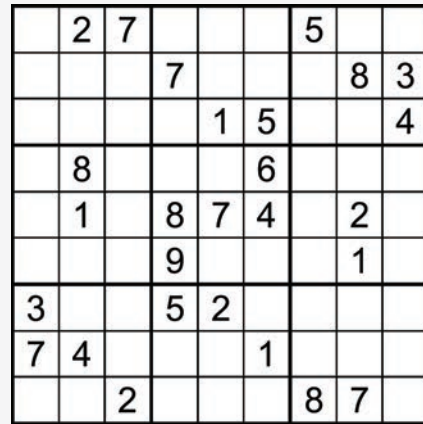
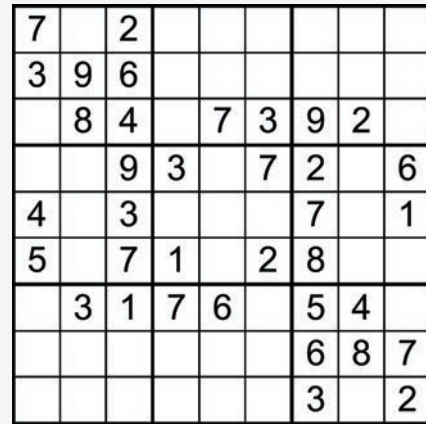
The (#) tells you how many words are in the solution. If a clue doesn't have a (#), it's a one-word answer.

- ACROSS:**
- 1. V for ___
 - 7. ___ as you are, Nirvana lyric
 - 9. Club sport
 - 10. Bunny's catchphrase (3)
 - 11. Dunce, in old-timey slang
 - 13. Baby cow
 - 14. "Sort of" suffix
 - 15. Family doc.
 - 17. Massive
 - 18. Ship of myth
 - 19. André, or Trump, for example
 - 21. Easter activity (2)
 - 24. What you would watch 25D on
 - 26. Part of HMS
 - 27. Saber wielder
 - 28. Clothing store in Meridian Mall and Wellington (3)
 - 30. The "White House" of Morocco?
 - 32. Coffee option
 - 33. The facts, briefly
 - 34. Bloodsucker

- DOWN:**
- 2. Food poisoning cause
 - 3. Shortage
 - 4. Pull behind
 - 5. Arwen's bae in Middle Earth
 - 6. Honour bestowed to the highlighted clues in this puzzle (2)
 - 7. Modern test of humanity
 - 8. What reveals Barbossa's pirates for "what we really are"
 - 11. Pester
 - 12. Lizzy, to Meghan (3)
 - 16. Toilet material
 - 20. America's Windy City
 - 22. Adult (2)
 - 23. Sparkies or builders, for example
 - 25. Tape format
 - 29. Like Argon or Xenon gases
 - 31. Balloon filler

SUDOKU

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ISSUE 04 PUZZLE ANSWERS

ACROSS: 9. KNOWLEDGE 10. RAITA 11. TENET 12. MELANESIA 13. DICKPIC 15. ASHTRAY 17. FRIES 18. LAM 19. DUVET 20. MANSION 22. NEEDLES 24. GOLDMEDAL 27. SATAN 28. TOAST 29. ONEINCOME

WORD BLOCK WORDS: VANDALIZE, ZOOKEEPER, THROWBACK

DOWN: 1. SKATED 2. CONNECTION 3. PLATYPUS 4. EDAM 5. NEILGAIMAN 6. FRENCH 7. KISS 8. CATALYST 14. CELINEDION 16. REVOLUTION 17. FUMIGATE 19. DRESSING 21. INMATE 23. SENSEI 25. LEAD 26. LEEK

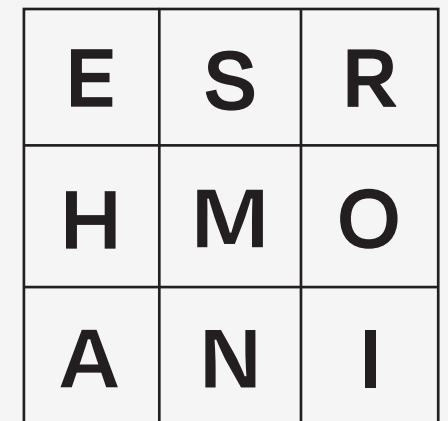
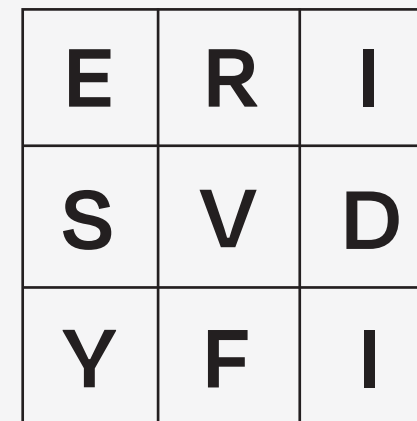
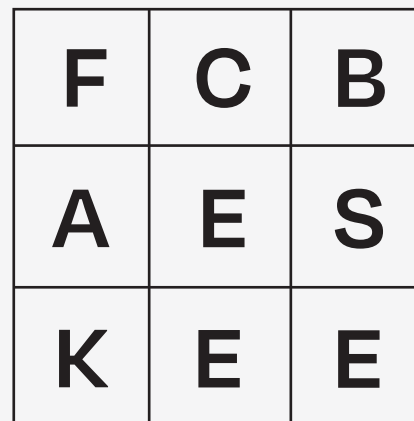
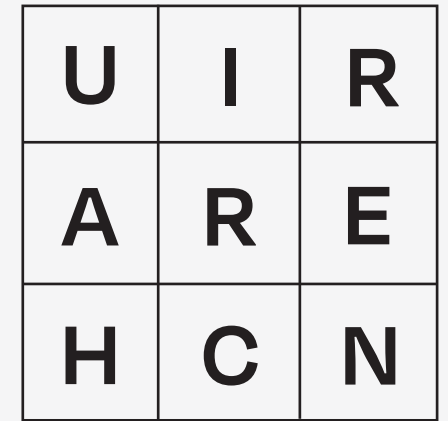
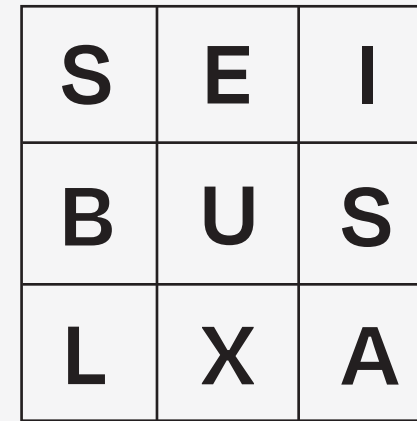
WORDFIND



- DENTALDAM
- QUEER
- GEORGINA
- BOULDERING
- STPATRICK
- REBRAND
- STRIKE
- TWOTAILS
- TAKATAPUI
- HOMIES
- CLOSET
- FROGS
- CRANBERRIES
- PRIDE
- DRIVING
- OBITUARY
- PADTHAI
- HEADLINES

WORD BLOCKS

Make up the 9-letter word hidden in these blocks, using every letter once.



Dave and Mitch Are Friends

Breatha, I see the way you cling onto your mate's waist as you shoot through town on Neurons, holding each other close like that scene from Titanic.



Homie- Eroticism:

All the gay shit breathas do
Tongue-in-cheek, but like, in your bro's cheek.

By Lotto Ramsay

Dunedin is one of the few places on earth where you'll hear the f-slur casually used by straight breathas who are mere hours away from drinking out of each other's nutsacks.

I posit that Breathadom creates a unique space for playful, casual male intimacy that remains socially acceptable. It's messy and rife with internalised homophobia, but I also posit that it's kind of beautiful. And while it may seem counterintuitive for me to write a pride article about one of the most homophobic subsects of Dunedin culture, this isn't exactly a calling out – it's more of an open love letter.

Breatha, I see the way you cling onto your mate's waist as you shoot through town on Neurons, holding each other close like that scene from *Titanic*. There's no way it was necessary for all of you to pile onto a single scooter, and it's definitely not necessary for you to awkwardly let go, glance to the side, play it cool, and check your phone at every single stoplight. You're too drunk to read it, anyway. Just stay leaning in tight, pretending you're not deeply inhaling the bro's 5-in-1 shampoo and missing his musty Lynx Africa scent when you disembark.

You can wear as many socks as you like and let nothing but “no homo” slip from your lips, but that can't erase the tender, stolen glances as you and the boys don matching outfits for every occasion. Some things are just undeniably camp.

You can wear as many socks as you like and let nothing but “no homo” slip from your lips, but that can't erase the tender, stolen glances as you and the boys don matching outfits for every occasion. Some things are just undeniably camp. There's a certain drama – a yearning, even – in the act of cheering as you pour the bro a rancid funnel, with the knowledge that you'll be the first one to help him upright after, tell him that he's a wanker and that he absolutely fumbled it, but you're proud of him anyway. You're always so proud of each other.

Dylan/Liam/Sean/Dave/whoever – you firmly grasp the other by the shoulder as you help him light his cones. The night lengthens enough to dissolve the secret barriers of men; you can hold each other freely when you're drunk enough, and when you've all stumbled through x number of bars, thus completing the magic formula, you can tell the boys how much you love them with a speech carefully tailored to each and every one. The carefully slurred words may hide your affection to outsiders but, to breathas, this is code for authenticity.

As soon as Friday night comes along the camaraderie returns, as do the fleeting moments where you can bear your souls to each other. Sometimes it's queer; sometimes it's not, and both are okay.

Drinking games yield thinly-veiled experimentation; it's the genuinely affectionate beer pong compliments, the "Where's my kiss, bro?", the dick jokes that extend an olive branch for the boys to make as many gay comments as they can – as a joke, of course. Maybe you'll laugh about it again later, as you hold your jackets out of the way while you chunder on each other, or as you strip at every hazy opportunity. What is it with breathas and group nudity? It's serving munt.

You always wingman the bros and give them shit when they fumble the bag, but it's okay because she just doesn't see how amazing he is. You pash the boys when you're on the gear, always passing out in a tangled pile on the decaying couch at the red card. Tomorrow's dusty morning will see you pry his unconscious head off your shoulder, more carefully than you let on. You're virtual strangers during weekdays, but as soon as Friday night comes along the camaraderie returns, as do the fleeting moments where you can bear your souls to each other. Sometimes it's queer, sometimes it's not, and both are okay.

I know pride and the queer scene can be intimidating. You might feel like you don't really “get” the rainbow thing, and that all the changing language is confusing. I'm sorry that the only time you can be emotionally close to another man – whether romantic, platonic or something else – is when you're both on the piss. Patriarchy and the double-edged sword of biphobia hurts everyone. Our culture of kiwi hyper-machoism can be suffocating, but I'm proud that you're figuring out ways around it. I hope breatha-ness is able to serve you and not hinder you. And keep kissing the homies goodnight. It's okay.

Also stop using “gay” as an insult. Please.

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DAMMED IF YOU DO: SAFE VULVA SEX

BY LOTTO RAMSAY • ART BY EVIE NOAD



Note: This guide aims to inform on safe sex practices with and between vulvas. Not all women have vulvas, and not everyone with a vulva is a woman.

Resources around STI prevention tend to focus exclusively on sex involving penises, even though STIs can also pass vulva-to-vulva ('vagina' is just the internal canal, while 'vulva' is the external genitalia including the labia, vaginal opening, and clitoris). Though there is no risk of pregnancy, there is still a real, tangible risk of STI transmission in vulva-to-vulva sex: studies on cisgender queer women even suggest similar STI rates as cisgender women, and higher rates of other vaginal conditions too, like BV (bacterial vaginosis) or thrush.

This can happen through skin-to-skin contact or through the exchange of bodily secretions like saliva or vaginal fluid whether direct, such as through cunnilingus or tribbing, or when transmitted on a finger or a sex toy. Chlamydia, gonorrhoea, herpes, HPV, trichomoniasis, and BV can all be transmitted between vulvas. One or both partners being on their period also increases the risk of STI transmission. Since safe vulva sex can be overlooked and underrepresented, Critic Te Ārohi has put together a list of tips and tricks on how to have safer and better vulva-to-vulva sex. Don't let heteronormativity get in the way of making STI prevention sexy.

STI TESTING AND HYGIENE

Barrier methods are particularly important if one or both of you are menstruating, or if you have cuts or sores on your hands, mouth, or genitals (note that shaving can create microabrasions). Avoid vaginal douching or washing near your vagina with scented soaps, which can disrupt your pH and microbial balance. Some vaginas are more sensitive to certain products, too, such as those found in lubricants. Though more research is needed, common vaginal infections caused by overgrowth of naturally-present bacteria and fungi may be transmissible from vulva-to-vulva, so use barriers and see your doctor if you notice abnormal discharge, even if you're monogamous.

Always get tested when sleeping with someone new, and make sure to always use barrier methods like dams (see below) if one or both of you has multiple partners, or while waiting on your student health self-test results. Pap smears are also necessary (ages 25+ in NZ), even if you only have sex with vulvas.

DENTAL DAMS

Dental dams are thin, rectangular sheets of plastic or latex that are placed over the vulva during cunnilingus to prevent oral-vaginal STI transmission. Whether you're giving or receiving, both parties are at risk of transmitting STIs such as chlamydia, gonorrhoea, herpes, and HPV. Dams can be purchased at sexual health clinics or sex shops, but unfortunately aren't Pharmac funded or super widely available in NZ. Luckily, you can make your own! Simply take a condom, cut the tip off, and slice it down the middle so you're left with a rectangle. Sliding it over your fingers can make it easier to see where to cut. If you accidentally pierce inside the rectangle, just grab a new condom and give it another go.

Condoms are a lot more accessible than non-DIY dams as they're free around campus, and even available through cheap prescriptions from a GP. Plus, the variety in sizes, thicknesses, and even flavours makes for ample opportunities to find a dam that you like using. Latex-free condoms or polyurethane dental dams are other great options for those with latex sensitivities. We sampled some of the condoms most widely found on campus, and found that Gold Knight XL make the largest dams, Gold Knight Ultra the thinnest, and Durex the mildest tasting – though a bit too slippery. Student health yielded some chocolate flavoured condoms which were too yum, honestly. When using a flavoured dam, make sure the flavoured side isn't touching the vulva and steer clear if you have a sensitive vulva.

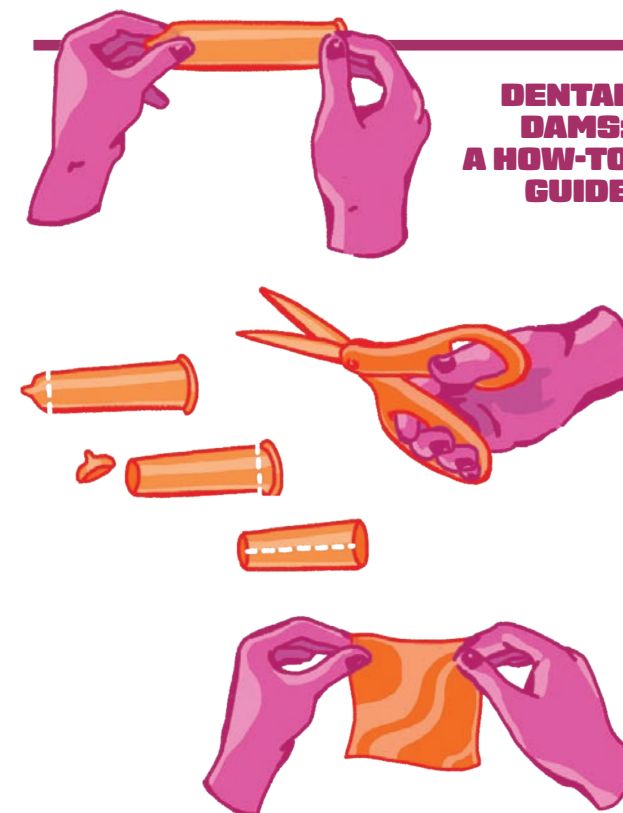
Some good water-based or silicone lube can increase sensitivity when using a dam for the receiver, and is actually kinda awesome 'cos no lube taste; plus there's opportunity for a stimulating lube if that's your vibe. A dam should cover the entire vulva, and be held in place near the thighs. You'll probably need two hands – a good chance for a sexy thigh grab, or even to make the receiver hold it in place. Difficult, but kinky. They may not be widely used (yet!) but with a bit of practice, making and using a dam can be seamless. Get in the habit of keeping a pouch with condoms, lube, and blunt scissors near your bed if you plan on having a lot of vulva-to-vulva sex. After all, it's just one thin latex sheet between you and patriarchal ideals of sex that left vulva safety ignored for so long.

GLOVES

Hands (vaginal fingering/fisting) can still be involved in transmitting STIs, so disposable gloves can be used to further mitigate risk. Keeping your hands clean and your nails trimmed reduces infection risk during sex with vulvas – and is also just hot. Cuts or nicks in the vagina or on the hands can promote infection (especially with anal play), or more rarely the transmission of HIV. You can pick up bulk packs of latex gloves at most supermarkets or, if you're super bougie, some nitrile gloves from a bulk pharmacy or online – they even come in cute colours. Just make sure to get ones that fit your hands snugly, and use a compatible lube if desired (oil breaks down latex). It may seem like overkill, but why not have some on hand (pun intended). Lean into that medical fetish/sensory play/Bond villain fantasy. But wait, there's more! Gloves can also be cut into dams, which can include the glove's fingers for internal play too, if you're really clever.

SAFER SEX TOYS

Shared sex toys can also transmit STIs from one vulva to another. If you plan on using your sex toys on a partner, or a sex toy with several partners, ensure it's a model that can be properly sterilised. This means keeping your Satisfyer Pro 2 to yourself as there are too many fiddly bits, unfortunately. The safest toys to share are silicone ones that can be boiled (or put in the dishwasher, if you hate your flatties) or at least fully submerged and washed in hot soapy water. Some toys can also simply be covered by a condom (e.g. a strap-on) for each new partner, which sounds silly but is an awesome lazy hack. Good thing you have a shitload of them now!



DENTAL DAMS: A HOW-TO GUIDE

BY EILEEN CORCORAN
ART BY MOLLY WILLIS



LAVENDER
TOWN:

A LESBIAN'S GUIDE TO A DUNEDIN DAY OUT

ROCK CLIMBING

What is it about this sport that attracts queer women? It's true that climbing gyms are often swarming with shirtless, sweaty "boulder bros", and outdoor walls can crawl with trad climbers sporting greying beards and bulging veins, but climbing is overall a diverse and inclusive sport. Influential British mountaineer and pioneering climber Geoffrey Winthrop Young, who was gay, wrote in 1927 of the mountains offering him "a sanctuary for all the higher impulses, all the less sordid hopes and imaginings which visited me anywhere through the years."

In 21st century Dunedin, heading to Resistance Climbing on Moray Place or to the cliffs at Long Beach doesn't offer such a total escape from a homophobic society. Nevertheless, there's an element of reprieve from social mores that come with climbing up walls for fun - choosing not to operate on the horizontal plane objectively goes against expectations. It makes sense that, as a minority, queer women (and queer people in general) are drawn to a sporting community that inherently challenges social norms. Then again, maybe it's just the carabiners and improved finger strength.

GETTING THE BUS

It's not true that all queer people can't drive, but anecdotal evidence would suggest there's a grain of truth in the meme. Combine that with an environmentally-motivated obsession with affordable and reliable public transport - which isn't inherent to any sexuality but does seem to be especially popular amongst young queer people - and you end up with catching public transport together becoming a viable date.

However, this time-honoured tradition is under threat from unreliable public transport systems and a love of private car ownership. There are small reprieves in the continued reliability of the traditional lesbian private vehicle (the Subaru) and, as my flatmate insisted, the benevolence of Straight Friends With Cars. However, for those who can't or won't buy a car, our ways of getting around are in peril. Someone needs to say it: introducing Aotearoa to light rail isn't just an environmental and economic necessity, it's gay rights.

LESBIAN MIDNIGHT

Student parties can often feel overwhelmingly straight. There's a whole realm of social politics one could blame for this, but there's also an element that is entirely our fault as WLW (women who love women): our adherence to lesbian midnight.

For the uninitiated, lesbian midnight is also known as "9pm". With mind-boggling precision, you'll notice your WLW friends gapping it as soon as it looks like pres could be ending - that is, if they don't pull an Irish goodbye. This phenomenon primarily applies to coupled up lesbians, and could be an early indicator of imminent 'U-hauling'.

Why are gay women, especially those in relationships, so susceptible to the beckon of an early bedtime over a big night out? Maybe it's the promise of great sex; maybe it's to get to the farmers market early tomorrow (see below); maybe it's some innate sapphic behaviour. While it might sadden you to watch your loved up lesbian friend heading home on a Saturday while most children still haven't been sent to bed, try to keep a positive outlook - they'll still always be down for a Sunday morning brunch.

FARMERS MARKET SOFT LAUNCH

As anyone who experienced the bitter awkwardness of watching period drama *Bridgerton* with their Jane Austen-loving mother will know, in the 19th century courting couples would 'promenade', or take a leisurely stroll together to make known their budding relationship. Like many old-fashioned concepts, this hasn't disappeared, just evolved; it was basically the Regency era's soft launch.

While the soft launch might be largely constrained to Instagram stories, there are still times when it trickles out into real life. One of these is going on a date to the Dunedin Farmers Market. Really, it's the perfect place to go while it's still early days dating someone - the crowds force you to walk close to each other, the long queues for coffee or pastries leave no option but to talk, and the build-your-own-bouquet stall just has "lesbian" written all over it. It's hard to get it wrong. If you're pining after another queer girl right now, this is your sign to plan out your best curated-but-effortless op shop fit and ask her if she's busy next Saturday morning.

COURTSHIP DISPLAYS

Anyone who is single and looking to mingle has their own subtle (or not so subtle) ways of indicating their availability to other compatible lonely souls. For LGBTQI+ people, there's often an added challenge brought about by necessity rather than choice: needing to fly under the heterosexual radar whilst advertising your queerness to other queer people. Quite frankly, it sucks to have to do this, but we'd be lying if we didn't admit that we don't have fun with it. It's the human version of the elaborate mating rituals tropical birds do in *Planet Earth*.

Lesbian signalling is a constantly evolving art, not least of all because our methods of quietly calling out to each other are just so steezy they get appropriated by edgy straight boys. Carabiners and thumb rings are often cited as the most iconic ways lesbians have historically signalled to each other, but these are now just as likely to be sported by a fashion-forward Castle St lad. Lesser known is the historical significance of work boots - looking at you, Doc's - as a mode of lesbian signalling, but their ubiquity now means you'd be harder pressed to find an Otago student who doesn't own a pair, making them rather useless to identify anything by. Despite this, WLW still manage to find each other in the crowd. Anyone can clip some climbing equipment onto their belt loop, but there's a certain je ne se quois to it that only queer women have mastered.



LIKE WATER:

Māori and Gender Fluidity

Māori ideas of gender, like water, were fluid. Also like water, they were polluted when colonists arrived and we're still trying to take stock of the damage. But times are changing.

Nā Skyla (Ngāti Hine, Ngāti Wai)
Art by Justina King

At this year's Te Matatini, the largest spectacle of kapa haka in the world, something groundbreaking happened. Gender 'norms' are rarely challenged in kapa haka, but this year, in front of the entire world, performers from Angitū Kapa Haka broke gendered lines. The Auckland-based rōpū presented two performers to the nation in non-conforming kākahu (attire) and, most notably, in the poi section - never before seen on Te Matatini stage. These performers are takatāpui, Māori queer-identifying individuals.

For quite some time, there has been what some might consider a gender separation in the realm of kapa haka: women perform the poi, men perform the haka. Those familiar with the mantle of kapa haka will know this to be untrue, as women and haka are both integral parts of the performance framework - much of which is carried out by women. But why can women perform haka if men cannot perform the poi? Ōriwa (Kāi Tahu) said that "it's like the idea of women being able to wear pants but men can't wear skirts, because anything tied to femininity is considered weakness. Takatāpui performing the poi on a national stage is the raw representation of Māoridom we have been waiting for - but it sucks that we're so blown away by it, considering it was normal for our ancestors."

Gendered hierarchy is an import. We didn't always have it here. You can see this in te reo Māori, as both personal pronouns (ia) and possessive personal pronouns (tana/tona) are gender-neutral. But the sudden arrival of Christianity and Victorian values changed Māori society, eradicating all ideas of gender diversity and placing men firmly at the top. But today, with a revitalisation of te reo and a surge of pride internationally, some of the old values are resurfacing.

Pronouns are a hot topic right now, which is not a sentence any of us (except your year 3 grammar teacher) thought we'd ever read. But moving out of the English language, the concept of what a pronoun means gets blurry. Te reo Māori doesn't really place emphasis on masculine and feminine nouns, and instead acquires much of its contextual meaning from whakapapa (genealogy). English doesn't do this either, but English and many European languages insist on personal pronouns. This might seem like a subtle difference, but the implications are considerable; if your entire worldview is narrated by the gendering of objects, gender becomes a critical factor of life.

Hani* (Rongowhakaata, Ngāti Porou) describes the shortage of fixed gender terms in te reo Māori as a

"sign of liberty". Terms such as 'kaumātua', 'teina' and 'tuakana' - all of which are gender-inclusive - place the importance of an individual on their social status, age group or role within the community. "Our tūpuna had a multipurpose language and subsequently a limited vocabulary. They didn't have words for husband or wife, but did use ones that specified importance to the bloodline, such as pōtiki (youngest child) or mataamua (eldest child), signifying a clear cultural difference to that of the British nuclear family."

Ōriwa describes their relationship with pronouns in te reo Māori as "stable and secure" considering the flexibility it offers to takatāpui-identifying people, but challenges the way in which it is taught today alongside other languages. "If you've pursued any Western European language, you'll know that inanimate objects are identified with masculine or feminine properties. What the fuck is masculine about a chair? I feel that the same binary context is applied to learning our reo Māori, which is quite incorrect. The term 'ia' (non-gendered pronoun, applicable to all) doesn't have a specific meaning, so why do we still push that narrative?"

It may not come as a surprise, then, to learn that a culture that didn't emphasise gender was also pretty relaxed when it came to sex. Aspects of sexuality were widely and vividly depicted in traditional carving, often depicting male and female genitalia amid sexual acts. A carved storehouse in Auckland Museum, named Te Puawai o Te Arawa, depicts a heterosexual couple having sex, which is also seen on a waka huia in the British Museum. But not just hetero sex; a papa hou, also displayed in the British Museum, depicts two male figures amid a sexual encounter. Intercourse of all forms was endorsed in every way before the arrival of colonists and their more rigid sexual rules.

The arrival of Europeans saw a major shift in sexual attitudes due to the influence of Christianity and Victorian ideas of morality, promoting the idea that sexual intercourse should occur only between a man and a woman within the parameters of marriage, and only for the purpose of procreation - entirely opposite from the way in which Māori had functioned for several centuries. These ideas led to fast and active attempts to transform Māori culture: sexual organs in carvings were covered or removed altogether, waiata and karakia of explicit origin were forbidden, and many sexual experiences (particularly premarital or queer) were prohibited entirely.

Sexual organs in carvings were covered or removed altogether, waiata and karakia of explicit origin were forbidden, and many sexual experiences (particularly premarital or queer) were prohibited entirely.

Today we are able to see and hear how attitudes have changed towards takatāpui within our communities, some of which are more accommodating to the rainbow community than others. For takatāpui, some found that their rural upbringings set with conservative views, trans-fearing attitudes, and heavy religious influence marked a significant influence in their personal development. Wairere* (Kāi Tahu, Te Āti Awa) was raised in Southland, a notoriously conservative region that “majorly opposes the existence of Māori culture and the LGBTQ+ community, let alone Māori queers.” Wairere describes her own experiences as takatāpui in Southland as “isolating and uncomfortable. It was as normal to me as the way I tie my laces. I couldn’t help that I like girls, but was told that it’s ‘unnatural’ and ‘just a phase’. But if it’s ‘just a phase’, why were they so against it? My emo phase didn’t put me in counselling, but my attraction to girls did.”

But if it’s ‘just a phase’, why were they so against it? My emo phase didn’t put me in counselling, but my attraction to girls did.”

And while takatāpui and the wider rainbow community have reclaimed several controversial terms, such as ‘homo’, ‘dyke’, ‘queer’, and ‘fag’, we still hear these words tossed around with intended venom. “Many people consider these derogatory terms as ‘party language’ - they don’t know the history of the words, so they abuse them,” Ōriwa said about the slurs. “Which certainly fall into the same category as casual racism.” And while these words are continuously perpetuated by many demographics, Ōriwa said that it is particularly concerning to see their rise in use amongst Māori and Pasifika, who “are not homophobic, just dark humoured.” This says something about the intensity of colonialism, and to what extent it has transformed ideas of how to treat people.

Even among Māori circles, whānau were the hardest to get through to. “I grew up in a household that

wasn’t queer-friendly and had an implication of discomfort towards queer culture,” shared Ōriwa. A recent graduate in Māori Studies and Politics, Ōriwa said that, growing up in Ōtepoti Dunedin, “it took a long time to feel comfortable in my own queerness. Otago Girls High School has a reputation for being an unwelcoming environment to ‘outsiders’. Look at the news and you’ll hear the girls scrapping over any marginalised group. Last year’s incident wasn’t a rare occurrence,” she said, referencing a 2022 incident of racially-motivated bullying that attracted media coverage. “It happens every day.”

Hani* pointed out that many of their extended whānau were simply just unaware that terminology such as ‘lesbian’ or ‘transsexual’ existed. For many of them, it was the circumstances of their upbringing in a disconnected rural area. For others, it was less likely they were to meet someone who identified with the terms. But for the majority, it was the overarching absence of the news not making it to that side of the pā. “More often than not, rural whānau are uninformed about these matters because they are pākehā ways. My Papa told me that ‘whānau is whānau, and love is love. Just don’t bring your cousin home.’”

Hani went on to describe her experiences with lesbian circles, and feeling “too feminine” to fit in. “I was raised on the pā by my kaumātua and taught that women as a collective were to care for tamariki and work the land. Ultimately, I was raised with the idea that my femininity was a gift - but that made it hard to pursue relationships with other women.” And while her family was accepting of her sexuality as takatāpui, Hani quickly found that extended whānau questioned the tikanga (tradition) and validity of her relationships: “They were fine with it until I decided against having children. Then my sexuality became a problem. As the eldest child, parents were expecting mokos from me.” While the term ‘takatāpui’ is representative of queer-identifying Māori, it also embraces transgender men and women - as is the case with several indigenous cultures across the world. Transgender people maintained a revered position within pre-colonial Māori society, serving as the transmitters of ancestral knowledge.

The role of takatāpui during these times was indicative of how pre-colonial society functioned - much of which we can observe through the written accounts of oral histories. Tūtānekai, Hinemoa’s eventual husband according to the Māori legend, is remembered for having had a close male companion, Tiki. This

companionship is understood today as a traditional example of same-sex attraction. In a manuscript by 19th-century scholar Te Rangikāheke, Tūtānekai loved Tiki, and said to his father Whakaue:

“Ka mate ahau i te aroha ki toku hoa, ki a Tiki.
I am stricken with love for my friend, for Tiki.”

It is also revealed that Tūtānekai referred to Tiki as “taku hoa (my friend) takatāpui”. And thus, in 1844, a colonial missionary by the name William Williams recorded the ancient term takatāpui in the Dictionary of the Māori language. Māori queerness is anything but new. But despite the unapologetic openness Māori maintained regarding sexuality, Williams’ Māori language dictionary provided the definitions of sexual terminology and body parts in Latin, as opposed to English, because that would’ve been too crass. For example, the definition for ure (penis) was provided as ‘membrum virile’... Real hot stuff.

But when it came to defining takatāpui, Williams described it as “an intimate companion of the same sex”. Some generations later, takatāpui-identifying academics Ngahuia Te Awekotuku and then Lee Smith found this word in Te Rangikāheke’s manuscripts. Finally understanding the truly queer nature of this world provided immense context to the love triangle between Hinemoa, Tūtānekai, and Tiki some 400 years ago.

After this discovery, Te Awekotuku and Smith gave the term ‘takatāpui’ to the wider Māori queer scene in the 1980s. Credibility for the term was based on their reputations with Te Awekotuku in leadership roles within the art, museum and heritage sectors and with Smith as a renowned linguist. Since the 1980s it has been increasingly reclaimed, best known now as an umbrella term of identity for Māori with diverse gender identities, sexualities, and sex characteristics. The floodgates, dammed up during colonisation, are reopening.

Regarding the future of takatāpuitanga, Ōriwa shared their hopes of normalising gender diversity on stages like Te Matatini: “I see more discussions taking place regarding takatāpui...things like Angitū celebrating non-binary people were such a massive feat, but why?” “There is so much left yet to be done. Te Ao Māori demands conversations. So let’s have them.”

*Names changed.

"My Papa told me that whānau is whānau, and love is love. Just don't bring your cousin home."

GEORGINA

Content warning: Brief discussion of sexual assault and suicidal thoughts.

Georgina Beyer was the world's first openly trans mayor, among many, many other things. She died earlier this month, but will hold forever an important place in New Zealand (and world) history.

Georgina grew up around the Wellington region - and Auckland, briefly - before moving to Sydney. In a 2018 interview, she told *The Spinoff* about her transition in the 70s: "When I started transitioning, I quickly realised that it was a cruel world for people like us. I had to go down avenues I would never have considered." She saw no other option but to become a sex worker, and said that a 1979 sexual assault by a group of men led to her eventual involvement in politics. The trauma of the attack left her depressed and suicidal for months, but also gave her "a real fire" in her belly to fight injustice.

Georgina returned to Wellington and performed as a singer and a drag queen, but she also landed acting roles so that other people could see "people like us not as caricatures, but real people with real lives." She played a trans prostitute in *Jewel's Darl*, winning a national award for best female performance for the television drama in 1987.

After moving to Carterton in the then-very-rural Wairarapa, she ran for a local school board and the district council, and worked as a radio host before running for mayor in 1995 - a race she won. This

made her the first female mayor of Carterton, the first Māori mayor anywhere in the Wairarapa, and the first openly transgender mayor anywhere in the world. Three years later, she won the mayoralty again with a massive majority.

As prime ministers and poets alike later commented, Georgina had a jovial honesty that commanded respect from anyone - regardless of their views. When she was presented with a Queen's Birthday honour in 2020, she reflected that it was "another feather in the cap for the rainbow community and the transgender community, but it wouldn't have happened without the people of Wairarapa. Rural, conservative people who overlooked my colourful past looked at the substance of me and gave me a shot."

Soon after her second mayoral victory, Georgina was asked to run for the Labour Party in the 1999 election, which she did, winning the Wairarapa electorate against National candidate and fellow broadcaster Paul Henry. The upset victory made international headlines, and made her the world's first transgender Member of Parliament. She didn't always have an easy time as an MP, but she did set in stone a legacy of national significance.

Obituary by Elliot Weir
Poetry by essa may ranapiri
Art by Mikey Clayton



1957 - 2023
GEORGINA
BEYER

"I HAVE SPENT THE BETTER PART OF MY LIFE TRYING TO MAKE THINGS BETTER FOR THIS GENERATION.

MY FAITH NOW LIES WITH THIS YOUNGER GENERATION TO STAND ON MY SHOULDERS, JUST AS I STOOD ON THE SHOULDERS OF THOSE WHO WENT BEFORE ME.

I'VE DONE MY BIT TO MOVE THE NEEDLE, NOW IT'S YOUR TURN."

"As the first transsexual to serve in a Parliament, I had no mentors. I had to navigate my way myself through the mire of political life, I guess." In an interview for the award-winning 2001 documentary *Georgie Girl*, she told filmmakers, "I get asked questions no other politician would ever have to answer. Regarding the surgery, you know? 'Did it hurt?' or 'When you have sex now as a woman, is it different to how you had sex as a man?' Well, honey, obviously."

She was pivotal in helping pass historic legislation during her time in Parliament, and easily won re-election in her electorate in 2002. Her speech in Parliament on her experiences as a sex worker reportedly convinced at least three MPs to switch their votes on the Prostitution Reform Act 2003, successfully decriminalising prostitution by a single vote. She also helped pass the Māori Language Act 2003, which created the Māori Language Commission to revitalise and protect te reo Māori for generations to come.

She supported the Civil Union Act 2004, bringing Aotearoa one step closer to legalising same-sex marriage. After her death, Grant Robertson shared that he "was with her on the steps of Parliament when Brian Tamaki and his mob arrived to oppose civil unions, and then followed her when she went to confront them. With a mixture of awe and genuine fear for her safety, I saw the very best of Georgina that day."

Her relationship with Labour fractured during the foreshore and seabed debacle of 2004, where she felt torn between her "heritage" and "political expediency". She decided to resign the following year, but changed her mind following a hate-filled Destiny Church rally. She eventually resigned in 2007.

Georgina struggled financially and with her health after her time in Parliament, but still devoted much of her time to advocating for those who needed it most. In 2008 she led efforts to address homophobia in the Wairarapa after a man was killed in Featherston Park in what was believed to be a hate crime. She spoke at conferences and at Oxford and Cambridge, and told *The Spinoff* in 2018 that she was inspired by the queer youth of today. "I have spent the better part of my life trying to make things better for this generation. My faith now lies with this younger generation to stand on my shoulders, just as I stood on the shoulders of those who went before me. I've done my bit to move the needle. Now it's your turn."

She also gave words of wisdom to any young people struggling with their identity: "You are going to need people to give you moral support, who think the same as you and know what you are going through. Don't be afraid, there are far too many young trans people who are dying through suicide because they feel like this world isn't built for them anymore. It is, baby. It is."

"IT WOULDN'T HAVE HAPPENED WITHOUT THE PEOPLE OF WAIRARAPA. RURAL, CONSERVATIVE PEOPLE WHO OVERLOOKED MY COLOURFUL PAST, LOOKED AT THE SUBSTANCE OF ME AND GAVE ME A SHOT."

I have to confess, I only really learnt about Georgina in 2020 when she was named in the Queen's Birthday Honours List - the same year I truly came out to myself.

Curious, I read about her, watched her give interviews, and read her book. Enthralled in her story, I felt a strong sense of pride and comfort. But also of wonder, at why we hadn't celebrated her legacy; her fierceness, her humour, her honesty, and her kindness.

When I heard of her death, I cried and cried. So much is now possible because of everything that Georgina did. She lived such a full life. Yet, like too many other trans legends, she passed too soon.

Reading reflections from her colleagues and contemporaries, I was struck by how it seemed that one of the biggest impacts she had on the people of Aotearoa was truly just by being her. She was not only the first trans mayor and MP, but for many people she was the first openly trans person they'd ever met. Shaking hands, cracking jokes, being on TV screens and newspapers, Georgina showed many people that trans people aren't some scary dark cloud of ideology threatening anyone's way of life. We're just people.

I have so many words to say, but I feel that any words I want to say, a poem by essa may ranapiri will say better:

IT IS, BABY. IT IS. *for Georgina*

my nan messaged me this morning
saying that she thought the Maaori word for trans
woman
started with an f
in her own clumsy way I like to think she was tapping into
the whakapapa connection between the people of the Moana
fa'afafine being the word she was grasping for
a Samoan one

it brings me back to this one time
I was on my way to the dairy in
Hamilton East
and a group of young Pasifika kids called out to me
Good morning, fa'afafine!
despite not being Samoan I've never felt more seen

and it's in moments like this
when my nan is trying to find words in a language
she once spurned
when kids find kindness for a stranger in a dress
that yeah hell yeah whaea
this world *is* made for us

I didn't know you were Raukawa
until I looked it up today
your wikipedia page already in past tense
but like of course you were a Raukawa wa

we're born to light fires

and it was you who set a blaze
inside me
of I could be whoever the fuck I want to be
and it'll be okay

when I found out you had passed
(on social media because of course it was social media)
I put on Pokarekare Ana
(a song my nan used to sing to me when I couldn't sleep as a kid)
and had an ugly cry in the lounge

afterwards
my partner and I went to Motu Rakiraki
and swam in the awa
the water travelling out before us
and behind
as you are and will continue to be

essa may ranapiri (Ngaati Raukawa, Te Arawa, Ngaati Pukeko, Clan Gunn | they/them) is a takataapui poet who lives on Ngaati Wairere whenua on the island of Te Ika a Maui. Author of *ransack* (VUP, 2019) and *ECHIDNA* (THWUP, 2022). They have a great love for language, LAND BACK and hot chips. They will write until they're dead.

HOW SHOULD YOU COME OUT?

1. HOW OFTEN DO YOU SAY "SLAY"?

- A - I'd straight up rather die
- B - Twice a day, but sometimes I forget. Like brushing my teeth
- C - SLAAAAAY!
- D - Regularly, but ironically
- E - I literally can't form a sentence without it, which is very slay of me

2. CHOOSE AN ANIMAL:

- A - Rat
- B - Pitbull (dog)
- C - Pitbull (man)
- D - Frog
- E - Meow

3. WHEN WAS YOUR AWKWARD PHASE?

- A - Being in utero wasn't too hot for me, I guess
- B - I documented every moment of it on my high school finsta, and I forgot the password so it's there on the internet forever.
- C - It has never stopped
- D - First year
- E - Tween years, when I spoke like a tumblr post :3

4. WHERE DO YOU GET YOUR CLOTHES?

- A - Hallensteins or Glassons
- B - Hallensteins or Glassons, but off Depop
- C - My whole wardrobe has been stolen from various exes
- D - My floor. Idk, things just appear there
- E - Op shops

BY LOTTO RAMSAY & ARLO HILL



5. WHAT WAS/IS YOUR FANDOM?

- A - I don't *do* fandoms, but I guess I've kept up with memes?
- B - Adventure Time
- C - We Bare Bears
- D - Horrible Histories
- E - Twilight

6. WHAT IS YOUR FAVOURITE MOVIE?

- A - The Princess Bride
- B - Human Centipede
- C - Minions
- D - The Emperor's New Groove
- E - I'm sorry, I'm too classy to be able to have a favourite movie

Mostly As

You're not "coming out" so much as just cumming - you've been rawdogging the bestie back home for a while now, and it's not too long until your parents walk in on it. You're just practising for wrestling team tryouts. Naked. While drenched in lube and screaming. We've all been there.

Mostly Bs

Confrontation scares you, so you're going to just bite the bullet. Time to drunkenly order UberEats to a crowded party under the name "THIS IS MY COMING OUT. I'M GAY AS SHIT" or similar. It'll go down great, as long as the delivery guy manages to track down the toilet you're currently puking in. Werk.

Mostly Cs

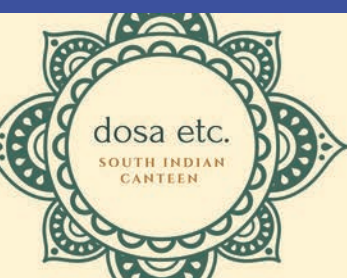
You love being the centre of attention and, since everyone's got their eye on you already, you may as well tease it out. Keep them wanting more by slowly leaving subliminal queer messages in your wake. An obscure RuPaul quote here, a cuffed pant leg there. A mysterious location pin on your socials that leads to a coded message which - when deciphered using the morse-code cumstains on your sheets - leads to a QR code to your coming-out manifesto. Classy.

Mostly Ds

You're a bit out there, with a flair for the dramatic. You fake your own death, and just as everyone you've ever met is sobbing at your funeral, you erupt from the coffin in a burst of pride-themed confetti, as Lady Gaga's 'Born This Way' erupts from speakers hidden on your person. This is your rebirth.

Mostly Es

Honey, you don't have to. Everyone knew waaaay before you did. We're so proud of you, though, it's hard coming out as something we all knew anyway. You all get a big consensual kiss from us, but you get the biggest! Here is \$5 for you to go see a movie. We know it doesn't cover the cost of the film, but we still want to be supportive parents.



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THE BOWLING CLUB



The Bowling Club is \$4 Lunch's hot new friend. Though the joint is a bit far from campus, partners Jackie and Liam have set up a reliable, delicious eatery for anyone, no matter your price range.

When we got there, the line was nearly out the door. And it wasn't hard to see why: for just \$4, patrons can choose a well-rounded main (with plenty of veggie options), one of two desserts, and a drink. This week the menu ran through curry, smashed potatoes with mint and feta, focaccia with hummus and salad, and a cauliflower polenta bake - and there's always mac 'n cheese.

The physical shop has been open in Caversham for about a month, following an experiment with a food truck earlier in the year. The truck was popular, too popular for its own good. The tiny kitchen made for long queues, which wasn't ideal for families. "If we wanted to continue, we needed a more suitable environment," explained Jackie. "It was a bit risky. People told us it was a bad idea to grow this quickly, but so far it feels pretty good. We'll see what happens."

And it's working. Despite completely overturning assumptions of how a business needs to run, the kitchen is chugging along. "It's not like the food industry inherently stops people from doing [stuff like this], because we're doing it," said Liam. "We haven't had any giant barriers."

Liam explained that the biggest challenge, besides logistics, is people's mindsets and how they think a kitchen needs to operate financially. "Their mindset is that we're stupid kids who don't know what we're doing. That we have to charge 20 bucks for a main to make money. But you don't actually have to do that...you just keep working through problems as they come up."

Jackie agreed, saying, "You kinda have to deconstruct the traditional way we think about businesses and how they run, and I think for a lot of people it's not easy to confront that, to sort out all the nitty gritty details of how things could be different."

"A lot of people think 'it's a bad idea, it's not gonna work'. They assume we're a charity and that the people who work here are volunteers," said Jackie. "People don't really take you that seriously. So it makes you feel a little crazy, like is what you're doing actually real?" But it certainly is real - just ask any of the dozens of people packed into their shop. Liam has been working in kitchens for ages, including some fine-dining restaurants across the ditch. The food is as real as it is tasty.

The whole operation was inspired by J-Ma's 4\$ lunch at OUSA: hearty, healthy food that brings people together from all walks of life. "I used to volunteer there," said Liam. "So I was like, this is a pretty cool idea, why don't people do this outside of uni? At \$4, you can't buy groceries to cook a meal for yourself. And it's such a great way to bring people together, over food."

You can check out The Bowling Club at 337 South Road or online at dunedinbowlingclub.com. Their service is open from 3:30-8pm, and it always slaps.



By Fox Meyer



337

THE BOWLING CLUB
\$4
BRING
A
BOWL

NEW TOWN?

We are just across the road from the Uni Library, come visit!



Students receive **2-for-1** entry into the Tūhura Tropical Forest (Mon – Fri) and **10% off** the Otago Museum Shop



CHARGRILLS

GET THAT IN YA GOB

PAD THAI

Love Pad Thai, but poor? Me too. Look no further. This shit is gangster for a flat of 5-6 and if you split the bill it's pretty cheap.

INGREDIENTS:

600g protein (could use chicken breast, prawns, tofu or chickpeas)

Packet of white rice noodles

Oil

Salt and pepper

OPTIONAL:

2 eggs (if you can source them)

Chopped peanuts

Spring onions

Lemon slices

Broccoli head

2 large carrots

2 cups frozen beans (I used mung but frozen are mean)

Packet of Pad Thai sauce: Watties Pad Thai sauce (\$4.50) or Pam's (\$2)

DIRECTIONS:

PREP:

Slice/mash the protein into bite sized chunks, crack some salt and pepper over it.

Chop the broccoli into small floret sized pieces. Use the stalk too, it's packed with nutrients (see editorial).

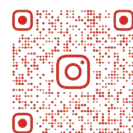
Slice the carrots into circular slices and defrost the frozen beans.

COOKING

Add oil to a pan on medium heat. You can use any protein (or none), but for the sake of this recipe add the chicken. Cook until whitened on the outside but not cooked fully through. Add the broccoli florets, sliced carrot and frozen beans and cook for a few minutes. If you have eggs, this is when you make room for them on one side of the pan and scramble them.

Add the Pad Thai sauce. While this is cooking away, bring a pot of water to the boil and cook the rice noodles for 3-5 minutes until cooked through. Drain the noodles and add them to the chicken mixture. For bougie-ness you can garnish with lemon slices, chopped peanuts and spring onions.

Feeds 5-6. 7 at a push.



FIND ME ON
INSTAGRAM

BOOZE REVIEW:

BYRON BAY BREWERY



PIÑA COLADA SPARKLING COCKTAIL

BY ALBERT EINSTEINLAGER

RTDs are like your friend's untrained dog: fun to play with at first, but with the potential to leave a child face down on the asphalt. Being little more than over-championed sugar water, RTDs have incurred a tenfold amount of bad karma than they have good. On the cosmic scales of justice, they're about a stone's throw away from TikTok.

The overlords that feed us this slop have caught wind of the overly negative reputation that precedes their poison, pushing them to produce something a little more palatable. No longer a ravenous dog, the RTD market is now more like that turtle from *Finding Nemo*. Except instead of being stoned, it's just really into recycling. Byron Bay Brewery's Piña Colada Sparkling Cocktail embraces this new era while paying its respects to its past.

The BBB Piña Colada actually tastes pretty good as far as RTDs are concerned. The pronounced pineapple and coconut flavour isn't overpowering, nor does it leave an aftertaste akin to the insides of a glow stick - a revolutionary advancement for RTD technology. I can drink eight of these things without feeling like I'm killing myself, and that's the kind of white lie I can get behind.

The cans boldly display "39 calories, and 3g sugar per 100ml", which is a strange way of advertising that

it has more calories and sugar than a Speights Gold Medal Ale. I applaud their transparency, but half suspect they assumed their consumers wouldn't understand multiplication and would therefore think they were drinking a healthier alternative.

Despite being \$2 per standard, I'm likely to come back to the BBB range of RTDs. This may sound completely and totally insane but, as of yet, I have not been plagued with a hangover. And since I aim to prevent a hangover at any cost, going with these seems to be a pretty safe bet.

Also, once you start drinking these the Piña Colada Song gets stuck in your head and it doesn't leave until you're drunk enough that even the lyrics in your head begin to slur. That, or you start belting it out as loud as humanly possible. Either way, you're getting sloshed and your partner will try to leave you through the ad section of the local newspaper.

Tasting notes: Just real enough to make you sad about Dunedin's climate.

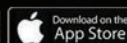
Chugability: 8/10, surprisingly not very gassy.

Hangover depression level: 2/10, your wallet is the real victim here.

Overall: 8/10, they surprised me.

delivereasy

ORRRRR... you could order in ;)



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EXTENDED TO
31ST MARCH!

Moaningful Confessions

a t m s

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Gatekeep, Gaslight, Gossip Girl

Every time I close my eyes, I'm reminded of the most disappointing night of my life.

Three years ago, I was a bottle of wine and a butter chicken deep and decided that it would be the night I finally got some. I was on a mission, so I downloaded Tinder and managed to snag one with a missing a tooth. But that wasn't gonna stop me.

We got to his flat, and he hoisted me up to the fire escape so I could scale the building and climb in through his window. I took one step in, and knocked all the open cans off his night stand causing him to tell me off (kinky). He tried to set the mood by showing me his record collection and put on Sticky Fingers (which I had to pretend to know and love), followed by him offering to give me a stick and poke of my mum's name in a heart. I was not drunk enough for that.

To further set the mood he decided to put on a fan favourite: *Gossip Girl*.

After this riveting foreplay, we finally headed to the bed and you can guess what happened: one mediocre minute of my life that I'll never get back and my favourite TV show ruined.

Now that I had done what I came to do, it was time for a swift getaway. But first, where was my vape?! I was naked and vulnerable, on my hands and knees searching this man's apartment for my ten-dollar strawberry watermelon disposable and finally found it in a pile of my clothes.

After not-so-quietly leaving his room, I floated out the fire escape and fled home with my newly stained jeans, leaving behind my innocence and, honestly, my self-respect too.

I woke up the next morning to a knock on my door from my RA telling me I had to meet with the warden of my hall. Apparently, I had put everyone's safety in danger by trying to bring my hook-up to my room. I'd thought I could finally put this night behind me, but it still haunts me to this day.

Have something juicy to tell us? Send your salacious stories to moaningful@critic.co.nz. Submissions remain anonymous.

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HOROSCOPES

AQUARIUS Jan 20 – Feb 18



My mama told me when I was young, we were all born superstars. She rolled my hair and put my lipstick on in the glass of her boudoir.

Queertivity of the week: Rock Climbing.

PISCES Feb 19 – Mar 20



"There's nothing wrong with loving who you are," she said, "Cause He made you perfect, babe."

Queertivity of the week: Being a Valentina Ally.

ARIES Mar 21 – Apr 19



So hold your head up, girl, and you'll go far," listen to me when I say.

Queertivity of the week: Serving cunt.

TAURUS Apr 20 – May 20



I'm beautiful in my way 'cause God makes no mistakes, baby, I was born this way.

Queertivity of the week: Attending a gender studies lecture.

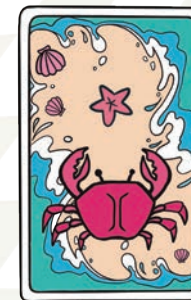
GEMINI May 21 – Jun 20



Don't hide yourself in regret, just love yourself, and you're set, I'm on the right track, baby, I was born this way (born this way).

Queertivity of the week: Having a dance off in the Suburbia basement.

CANCER Jun 21 – Jul 22



Ooh, there ain't no other way, baby, I was born this way. Baby, I was born this way.

Queertivity of the week: Getting therapy.

LEO Jul 23 – Aug 22



Don't be a drag, just be a queen.

Queertivity of the week: Reading the Communist Manifesto.

VIRGO Aug 23 – Sep 22



Give yourself prudence and love your friends. Subway kid, rejoice your truth. In the religion of the insecure, I must be myself, respect my youth.

Queertivity of the week: Stick n poke tattoos.

LIBRA Sep 23 – Oct 22



A different lover is not a sin, believe capital H-I-M, I love my life, I love this record, and, Mi amore vole fe, yah (same DNA).

Queertivity of the week: making your own iced oat milks lattes.

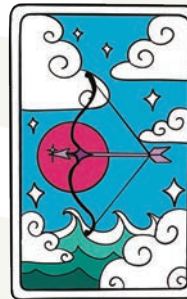
SCORPIO Oct 23 – Nov 21



Ooh, there ain't no other way, baby, I was born this way. Baby, I was born this way (born this way).

Queertivity of the week: Shopping for new crystals.

SAGITTARIUS Nov 22 – Dec 21



Don't be a drag, just be a queen, whether you're broke or evergreen. You're Black, white, beige, chola descent, you're Lebanese, you're Orient!

Queertivity of the week: Bingeing Rupaul's Drag Race.

CAPRICORN Dec 22 – Jan 19



Whether life's disabilities left you outcast, bullied, or teased, rejoice and love yourself today, cause, baby, you were born this way.

Queertivity of the week: Giving yourself a nice new mani-pedi.

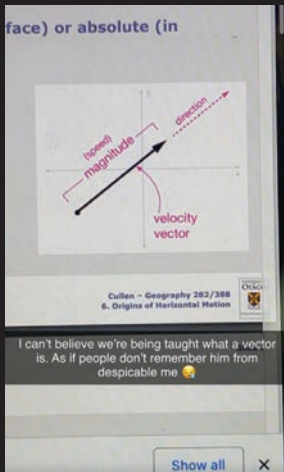
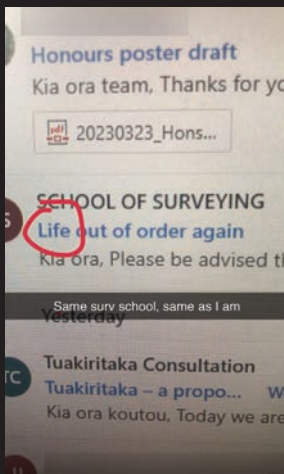
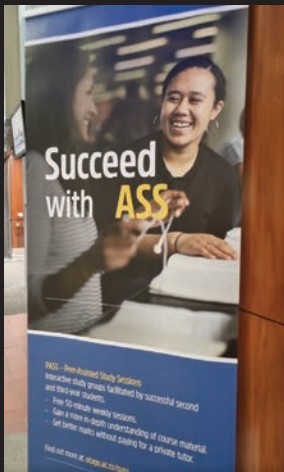
SNAP OF THE WEEK



SEND A SNAP TO US AT @CRITICMAG. BEST SNAP EACH WEEK WINS A 24 PACK OF Red Bull

SNAP OF THE WEEK

CONTACT CRITIC ON FACEBOOK TO CLAIM YOUR REDBULL



MY PUSSY TASTES LIKE PEPSI-COLA

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Burger King

BK Chicken Small Value Meal for \$10
BBQ Bacon Double Cheeseburger Small Value Meal for \$10

University Book Shop (UBS)

10% off full-priced items.

Cornerstone Ink Tattoo Studio

10% student discount on any tattoo, not in conjunction with any other special.

Headquarters Hairdressing

20% off all services for students with 2023 Onecard or Student ID.

Lumino The Dentists

\$69 new patient exam & x-ray, plus 10% off further treatments (excluding implants & orthodontics).

Only Ur's Beauty Parlour

\$35 Brazilian Maintenance, \$15 Eyebrow Wax, \$45 Eyelash Lift, \$18 Male Eyebrow Wax, \$55 Eyelash + Tint Deal, or \$22 Spray Tan

Otago Museum

2-for-1 student entry to Tūhura Science Centre to see the butterflies, Monday to Friday only.
10% off for all students at the Otago Museum shop.

RA Hair and Beauty

\$21 Spray Tan
Buy TWO Image products, get a FREE facial or cleanser.
\$169 - 1/2 head foils including toner, plex and hydration treatment (surcharges may apply for length and thickness).
All deals valid weekdays before 5pm.

Stirling Sports

10% student discount on all full-priced items.

SUBWAY

Buy any 6inch 'Sub Box' (1x 6inch, 1x cookie, 1x drink) and receive a FREE upgrade of your Six Inch sub to a Footlong sub.



DEAL OF THE WEEK:

BOSS
PIZZA • BURGER

Boss Pizza • Burger

Free upsize any burger from single to double OR medium pizza to large. Burger + fries + drink OR snack pizza + fries + drink for only \$13.90. Waffle Wednesday \$6 ALL DAY!

Sal's Authentic New York Pizza

Charging Bull Combo (Red Bull, Slice, and a Garlic Knot) for \$11.

Float Fix

\$65 Float Special

Gelato Junkie

\$1 off double scoop gelato.

Amigos Dunedin

15% off your bill. Dine-in only. Not to be used with other discounts, and excludes Tuesdays.

Taco Bell

Buy any regular combo and get upsized for free.

Nando's Octagon

20% off food and drink.

La Porchetta

10% discount on all items and beverages.

ReBurger

Upgrade to a combo for \$3.

Mr Noodles

1 Free Cold Dish with any order from N1 to N3.

Takeichi

Free special topping with every bowl of Ramen with 2023 Onecard.

Reload Fast Nutrition

15% off your total order.

Taste Nature

10% off storewide. In-story only.

Reading Cinemas

Buy a medium popcorn and upgrade to a large for free.

Larnach Castle & Gardens

'Big Kids go Free' - one free entry with one paying adult and 'Ride Share' - Two or more in your car? Get a 50% discount on each entry.

ADJØ

10% off everything at ADJØ (excluding already discounted deals and alcohol).

Strictly Coffee Company Coffee Roastery & Café

10% off coffee beans and brew gear including Frank Green products. Excludes cafe food and drink.

Zaibatsu Hair Art

1/2 head of Foils, Conditioning Treatment, Cut and Style for \$145 (normally \$244). Conditions apply.

Sax Hair Design

20% off all services - excluding hair extensions.

Beauty Mirror

Eyebrow Wax or Thread from \$15 and Full Set Eyelash Extension from \$75.

Beauteholic Beauty Studio

Brow shape and Brazilian wax combo (Braz and Brows Combo) for \$50.

Girls Get Off

20% off storewide using discount code OTAGASM at girlsgetoff.com

TM Automotive

\$60 warrant of fitness fee.

Noel Leeming

Preferential pricing storewide. In-store only. Some of our nationally advertised specials may be at a lower price. You will receive the best price on the day for the item(s) you choose. Exclusions apply. Ask in-store for full details.

JBL

ORI '23 SPECIAL - 25% off site wide until 19th March. Rest of year, 20% off site wide (excluding sale items) with code RADIOONE on jbl.co.nz

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**BURGER
KING**

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