

Te Kaitiaki 100 years



Plan for a better tomorrow

Wondering where your bachelor's degree will take you? Looking for a career with a focus on social justice and sustainability? Then the Master of Planning could be for you.

This two-year programme will give you the tools to tackle a wide range of environmental, urban, and social challenges – from climate resilience and affordable housing, to sustainability and resource management.

- Fully accredited by the New Zealand Planning Institute – essential for working as a professional planner in Aotearoa.
- Stand out with expertise in environmental planning, Māori and indigenous perspectives, and community-focused policy.
- With a strong research focus, this is your chance to drive policy change, support sustainable development, or set yourself up for further academic study.
- Study in a location that offers both urban and rural planning opportunities – ideal for applied learning and fieldwork.
- Smaller class sizes mean more one-on-one time with expert staff.

The Master of Planning is a great next step for students from a range of backgrounds, including social sciences, arts, commerce and science. The qualification will position you for high demand roles and most graduates secure immediate employment.

Master of Planning

APPLY NOW



otago.ac.nz/planning/degree

EDITORIAL: PASSION 4 PROTEST

During my studies, I've picked up on a throughline that isn't always named outright: the role of wāhine Māori in the resurgence and survival of te reo Māori. From the emergence of Te Kōhanga Reo and the frontline of activism, to the dining rooms where karakia were whispered back into use – it was wāhine who did the work, held the line, and carried the language when others dropped it. Sounds about right, it is called the "mother tongue" for a reason.

As a sucker for nostalgia and early 2000s pop culture, one of my favourite approaches is referencing the past to interrogate the present (#AngryNgāpuhi). From our Y2K Māori Med gewls to the reimagined Kill Bill cover that literally made it to the steps of Parliament, I've always believed that pop culture is political – you just need the right tone and design team. Naturally, this has caught a bit of flak. But we're all familiar with the "I never saw anyone who looked like me" trope, and frankly, what better opportunity than this – Te Wiki o Te Reo Māori – to reimagine the classics with wāhine Māori at the forefront?

This September marks 20 years since Bratz hit screens and changed the game. Loud, glam, and built on girlhood diversity (kind of), they came with attitude, alter-egos, and a real sense of crew. So yes, there's crossover. Imagine – mana-enhancing, unmistakable Māori gewl magic, stepping into those iconic frames.

As a Norty Norf gewl, protest is my middle name (actually, it's Cloey, after the Bratz character) but make no mistake, we don't take protest lightly, and the figures behind this project might give you a sense of scale: I watched Bratz Rock Angelz two or three times a day for about 6 weeks, listened to the Rock Angelz album so often I'm convinced my Spotify Wrapped has been decided, and even stumbled through PlayStation 2 emulator Reddit to download the Bratz Rock Angelz

video game "for research purposes." Every outfit, every detail, and every reference was hand-picked. Nothing was accidental – it never is – because this is Passion 4 Protest in motion. Protest doesn't *just* look like placards and megaphones 24/7. Sometimes it looks like swapping out The Bride and her samurai sword for a Ngāpuhi gewl and her taiaha, sidelining Regina George for the Māori Mean Gewls, and pairing pounamu with platforms, not just piupiu.

Clearly, I've had an over-the-top emotional breakthrough. And yet, there's a pattern emerging: recreating, reimagining, and redefining the contexts in which Māori women exist. To the untrained eye, slapping on a faux-moko is "representation." But this is not about Māori-ifying a moment; rather, it's about refitting the whole frame. *That's* on Passion 4 Protest.

Hold the front page, gewls, I think I'm gonna cry.

I want to mihi to the incredible wāhine – Da Dream Team – who threw themselves into writing, reflecting, and sharing their lived experiences. You poured stacks of mahi into this project, balancing Master's degrees, motherhood, cultural commitments, and busy lives, and your dedication shines through every page.

And to my team: thank you for making space, holding it down, and letting me run wild with a passion project of this scale. You made it possible.

Can't deny it – pounamu, platforms, and protest? Always a vibe. You are now about to witness the strength of mana Māori.

Lata bo
DA OG VALLEY GEWL

drama mama



ISSUE 22
15 SEPTEMBER 2025

ĒTITA MĀORI
Heeni Koero Te Rerehoa

EDITOR
Nina Brown

SUB-EDITOR
Ellie Bennett

NEWS EDITOR
Gryffin Blockley

FEATURES EDITOR
Hanna Varrs

CULTURE EDITOR
Jordan Irvine

STAFF WRITERS
Adam Stitely, Molly Smith-Soppet,
Jonathan McCabe, Zoe Eckhoff, Tilly
Rumball-Smith, Stella Weston, Lotto
Ramsay

CONTRIBUTORS
Jessie-Jade Witeri, Gemella Reynolds-Hat-
tem, Tenaya Brown, Te Awihina-Pounamu-
Waikaramihi, Peter Barclay, Harry Almey,
Isabella Styant, Porourangi Temple-
ton-Reedy

FOOD COLUMN
Ruby Hudson

BOOZE REVIEWS
Joan of Rark

DESIGNER
Evie Noad

SUB-DESIGNER
Connor Moffat

ILLUSTRATION
Jakira Brophy @jakira.art
Tevya Faed
Gemma McKinney @worms.ink
Jimmy Tannock
Ash McFarlane @ash_designs_
Stella Caulton @st.e.l.l.a.b.e.l.l.a
Sophie Broadley

PHOTOGRAPHER
Kevin Wang

VIDEO EDITORS
Hunter Jolly, Connor Moffat

CENTREFOLD
Evie Noad

FRONT COVER
Jakira Brophy

ONLINE
Will Wray

DISTRIBUTION
Pedals Dunedin

ADVERTISING SALES
sales@planetmedia.co.nz
03 479 5361

READ ONLINE
critic.co.nz
Issuu.com/critic_te_arohip

GET IN TOUCH
critic@critic.co.nz
Instagram/@criticmag
Facebook/CriticTeArohi
Tweet/@CriticTeArohi
03 479 5335
P.O.Box 1436, Dunedin

Critic Te Arohi is a member of the
Aotearoa Student Press Association
(ASPA).

Disclaimer: The views presented within
this publication do not necessarily
represent the views of the Editor or OUSA.

NZ Media Council: People with a
complaint against a magazine should
first complain in writing to the Editor and
then, if not satisfied with the response,
complain to the NZ Media Council.
Complaints should be addressed to the
Secretary:
info@mediacouncil.org.nz.

**THIS
PUBLICATION
IS AI FREE.**

Correction: The online version of the news article 'Students Waiting Weeks for Mental Health Support' has been amended to correct inaccuracies. Critic Te Arohi apologises to Student Health for misrepresenting their services, who offer mental health support for students in need.



Dear Critic,

Can someone please change the truly god awful artwork for moaningful.

It looks like it was drawn by someone with a balloon art fetish.

Please come up with something sexier. Or cancel the column, because some of these stories are fresh off ChatGPT.

Concerned

Editor's response: *I quite like it, actually. And I can confirm that they're not written by ChatGPT.*

Send letters to the editor to critic@critic.co.nz to be in to win a \$25 UBS voucher.

LETTERS POLICY

Letters should be 150 words or fewer. The deadline is Thursday at 5pm. Get them into Critic by emailing us at critic@critic.co.nz. Letters of a serious nature directly addressing a specific group or individual will not be published under a pseudonym, except in extraordinary circumstances as negotiated with the Editor. Critic Te Arohi reserves the right to edit, abridge, or decline letters without explanation. Frequently published correspondents in particular may find their letters abridged or excluded. Defamatory or otherwise illegal material will not be printed. We don't fix the spelling or grammar in letters. If a letter writer looks stupid, it's because they are.

Meet Da Gewls

Gawjus, Gifted,
Gone Places

Jessie-Jade

A creative powerhouse who says things with her chest, this Vegas baby is a seasoned mic-dropper and a force on every scene she steps into. From being a finalist for the Kiingi Tuuheitia Portraiture Awards to performing with Northland-based Waerenga Te Kaha, and dedicating her life to advocacy and community engagement, Jessie doesn't just create – she commands, leaving a trail of awe wherever she goes; the Pretty Problem everyone wants to be near and never forgets.

Nickname – Vegas Brat

Fave Colour – Magenta Pink

Rant Topic – Systemic racism grr

Current Obsessions – Wednesday

Zodiac Sign – December Sagittarius

Field of Study – Diploma in Māori Mental Health

Gemella

Scholarship-winning, trend-setting, and unapologetically brilliant, Gemella blends brains, heart, and charisma all at once. Former Tumuaki of Te Rōpū Māori and current Master's student in Genetics, improving outcomes for Ngāi Tahu whānau affected by CDH1 cancer, you can't go anywhere with her without everyone she passes stopping to say "kia ora," proving she literally owns every space she walks into – this Bhaddie really is the People's Princess in every sense.

Nickname – Da Tuahiwi Bhaddie

Fave Colour – Lilac Purple

Rant Topic – Government being stupidheads

Current Obsessions – Mahi Toi

Zodiac Sign – August Leo (Sag moon, Aries rising)

Field of Study – Master of Genetics, BAsc majoring in Genetics and Indigenous Development

Tenaya

Magnetic, electric, and unforgettable, this coastie gewl has long been campus's ultimate big sister. A recent Master's graduate and now a primary school teacher, she's made her mark as Kaiāwhina Māori for Humanities, a TRM life member, tutor for He Waka Kōtuia and recipient of the Ngarimu VC and 23th Māori Battalion Memorial Scholarship. Tenaya doesn't just show up – she dominates every space she enters.

Nickname – Ūawa Nasty

Fave Colour – Sunset Orange

Rant Topic – Underpaid teachers and curriculum changes

Current Obsessions – Conrad Fisher hohhhh

Zodiac Sign – December Saggi (cancer moon, leo rising)

Field of Study – Master of Teaching, MusB majoring in vocals

Te Āwhina

A kūmara from the garden of Hineāmaru, Te Āwhina has always been one to show up and show out – whether at the OUSA Exec table, holding it down for Te Rōpū Māori, and now stepping into the arena of Peace and Conflict Studies at Master's level with scholarship accolades to her name. Sporting a sweetness that wins hearts and enough spice to keep everyone on their toes, this jewel of the North shines like kahurangi pounamu: rare, strong, and impossible to overlook.

Nickname – (Tautoro) Valley Gewl

Fave Colour – Ocean Blues

Rant Topic – Māori intergenerational trauma rooted in colonisation

Current Obsessions – The Summer I Turned Pretty, baking sweet treats

Zodiac Sign – October Libra

Field of Study – Master of Peace and Conflict Studies, BACom majoring in Pacific Island Studies and Management

YOUR WEEKLY BULLETIN ROUNDUP

Your voting papers for Local Government Elections should be arriving in the mail soon! If you weren't enrolled to vote in time, special voting can be done at the Dunedin City Council building in the Octagon.

The first Koroneihana of Te Arikunui Kuini Nga wai hono i te po took place recently at the Tūrangawaewae Marae. This was the first coronation anniversary ceremony for the Māori Queen, celebrating the Kingitanga movement.

Forty-two local councils around the motu will vote on whether their council should have Māori wards or not in a referendum held alongside Local Government Elections in the next few weeks.

Women in Business and Otago Case Consulting is hosting a Women in Consulting Case Competition on the 28th of September. To find details on sign-ups and workshops, check out their Instagrams @otagocaseconsulting and @uowomeninbusiness.

Former Labour MP Stuart Nash resigned from his job last week after sparking outrage with comments that the definition of a woman is a "person with a pussy and a pair of tits"

Te Pāti Māori has had a landslide victory in the Tāmaki Makaurau by-election, with candidate Oriini Kaipara beating Labour's Peeni Henare by a margin of over 3000 votes.

UN Youth Otago is hosting a Tertiary Model UN event on the 26th September. Registrations are open on their Instagram @unyouthnzotago.

OUSA Executive Nominations have closed and campaigning has started. Start having a look at who you want to vote for!

Indie-folk singer Marlon Williams' 'Aua Atu Ra' and kapa haka waiata 'Korero Māori' are finalists of the APRA Silver Scroll and Tohu Maioha awards

A Givealittle page has been set up to support Otago tauria Jayden Broome's whānau after an accident. Scan QR code to donate.

Bird of the Year voting is open from September 15-28th!



CONTENTS

NEWS

Otago's Campus Celebrates 50 Years of Te Wiki o Te Reo Māori 6

Amnesty Youth Debuts Night Lecture Series 7

Background Checking Wanna-be Mayors 8

Student Pen Becomes Magical Sword 10

100 Dancers Storm the TCol Stage 10

EMERGENCY: Snow Forecast for Union Lawn Microclimate as 36 Tonnes of Snow Scheduled to Arrive this Thursday 11

CULTURE

Champion One Day, Crumbling the Next 14

From Ūawa to the Unknown: Six Weeks Across Taiwan 20

Flaunt Your Fashion 22

FEATURES

From Vegas to teh Valley: A Taste of Mita 24

Te Reo o Te Moana: Uncovering how Te Reo Connects us to Our Pacific Past – And Future 26

COLUMNS

Puzzles 12

Mi Goreng Graduate 30

Debatable 31

Horoscopes 33

Snap of the Week 36

OUSA Column 36

- Hui whakataua 8:30-9:30am @Te Tumu
- Wharewhare | Bingo 12-1:30pm @ Te Tumu
- Kōrero tere | Speed Dating 12-1:30pm @ Te Tumu

- Te Reo Karaoke - waiata reo playlist 12-1:30pm @ Uni Lawn

- Hākinakina | Sport
Poitūkohu | Basketball 12-1pm @ Uni Basketball Court
Ki-ō-rahi | Māori Sport 12-1pm @ Uni Lawn (turn up to register)
- Nanaia Mahuta (Kauhau) 5:30-7pm @ Teachers College Auditorium

- Kapa Haka & Ukelele Performances 12pm @ Gazebo Lounge, Union Building
by local whānau, Kura Kaupapa & Kaumātua
Te Rōpū Tautoko | KKMOO | TRM | Kaimahi | Pārekereke o te ki

- Māori Language renaissance Films 10am-3pm @ Gazebo Lounge, Union Building
- Seminar - Poia Rewi 10am @ Te Tumu
- Key Note Speakers - Poia rūa ko Tangiwai 3pm @ Te Tumu
- Cultural Hour TRM 5:30pm-7:30pm @ TRM 523 Castle Street



Otago's Campus Celebrates 50 Years of Te Wiki o Te Reo Māori

"Once we overcome self-doubt and embrace the reo with confidence, te reo Māori will continue to thrive"

By Gryffin Blockley
News Editor // news@critic.co.nz

Te Wiki o Te Reo Māori has reached its golden jubilee, celebrating 50 years of advocating for Aotearoa's native language. This year's byline is 'ake ake ake' – a forever language. It's a huge occasion for pride and community-building for many on the University of Otago campus; here's what Te Wiki o Te Reo Māori means for many taura.

Kiritea Smith, Project Manager at the Office of Māori Development, told Critic Te Ārohi that she's been fortunate to witness "significant growth" in the presence and use of te reo Māori on campus. There's been a "noticeable increase" in demand for Māori translations across staff, departments, offices, and divisions, according to Kiritea. "Importantly, all translations are completed in both generic reo Māori and the Kāi Tahu dialect – recognising te reo Māori nationally while also honouring the local identity of our Dunedin campus."

A milestone moment in the University's commitment to honouring Te Tiriti was the unveiling of their new tohu and ikoa Māori last year, Ōtākou Whakaihū Waka. The project involved extensive consultation and collaboration between the University, mana whenua, taura Māori, and kaimahi Māori. "It has been a long time coming in acknowledging mana whenua and te iwi Māori within the walls of the University. I feel positive about the approach the University is taking in being Treaty-led," said Kiritea. Kare Tīpa, Project Manager Toitū Te Reo Māori at the University, agreed, pointing out that the commitment is now more visible than ever with the addition of Māori design art and signage.

Kiritea told Critic that, beyond campus, national movements to revitalise and celebrate te reo Māori are special to her. "Initiatives such as Te Wiki o Te Reo Māori, Mahuru Māori, and other reo

Māori movements are so meaningful to me. They remind me that this responsibility is not mine alone, but part of a wider collective effort," she said.

Another important aspect of celebrating and participating in Te Wiki o Te Reo Māori is the progress made in encouraging all Kiwis to embrace the kaupapa. "Te Wiki is important and shall ever remain so," she said. "To me, the language is a big part of identity: it supports us to engage in our culture and in the taiao. Due to its unpopular political past in its own country, many ancestors and New Zealanders have been denied opportunities to normalise and learn the language."

And history has been repeating itself lately, with recent attacks on te reo including removing Māori names from Government departments and public-facing signage, and its exclusion from educational children's books by the Education Minister. "No matter what stance the Government takes towards te reo Māori and te ao Māori, the greatest challenge will always be within ourselves," said Kiritea. "Once we overcome self-doubt and embrace the reo with confidence, te reo Māori will continue to thrive." Kare concurred: "Māori people understand the political landscape as our forebears experienced massive language loss and trauma. However, like them, Māori and non-Māori are continuing to press into their language aspirations despite the systematic violences."

The Māori language movement aims to have one million Māori speakers by 2040. Both Kiritea and Kare encouraged students to take part in the celebrations on campus, and to chuck in some casual reo Māori in conversation throughout the week. Try learning and integrating some slang.

Amnesty Youth Debuts Night Lecture Series

A lecture so good you'll forget to do the Wordle

By Gryffin Blockley
News Editor // news@critic.co.nz

In only their second year of existence, Amnesty Youth Otago (AYO) have rapidly become one of OUSA's most on-to-it clubs. Fresh off the heels of winning Team of the Year at the recent Amnesty Dove Awards, the team is channeling their efforts into a new initiative: a lecture series. And as an added bonus beyond students' typical lectures, AYO's night classes promise both refreshments and kai.

Critic Te Ārohi sat down with the exec (notably dominated by second-years) to yarn about their new initiative. Co-President Jomana Moharram, a Law and Politics student, explained that AYO's mission is to "get people involved in human rights". The "learning for leisure" initiative also provides the chance for tauri to chat and connect with their lecturers, rather than being half-asleep and online shopping in class (Critic sees you).

AYO is a local branch of the international human rights organisation Amnesty International, which campaigns globally in the name of humanity. Prominent issues for Amnesty in Aotearoa have included the "chilling" prisoner voting ban the Government proposed in May, calling it a "disturbing" breach of human rights; and the widely controversial Treaty Principles Bill, triggering a historic hīkoi to Parliament in protest and so many submissions the Parliament website crashed.

Aware that many lecturers at Ōtākou Whakaihū Waka share a similar kaupapa to Amnesty, and with a cohort of students keen to get amongst it, the idea of an informal night course in human rights was born. "We decided on having a series where we get lecturers talking about whatever they want with students," explained Jomana. Social media manager Rihana Warsame, studying Politics and Criminology, explained, "We thought it was important for all of us to come together and shed light on some conflicts that we, as New Zealanders, we really don't hear about."

The first lecture of the series was given by Dr Leon Goldsmith, a Politics professor specialising in the Middle East – and who's known for his office hour hospitality with Middle Eastern coffee and dates. "It was a real honour and privilege to be asked to give the first lecture for the Amnesty Youth Otago's lecture series

initiative," Goldsmith told Critic. "[AYO] clearly understand and take very seriously Amnesty International's mission to shine a bright light on human rights violations wherever they occur without political or ideological prejudice, which is so important in these days of polarising politics and rhetoric."

Goldsmith covered the 20 years of human rights violations that he's personally witnessed in the Levant, from Lebanon to Syria and Israel-Palestine. He touched on concepts of universality and relationships in addressing ongoing political failures to prevent human rights violations at the international, national, and community levels. Goldsmith was glowing in his praise of AYO's efforts, saying, "I must say that this was my favourite public lecture of recent years. AYO is an excellent forum for Otago students who want to do something positive and proactive in deeply challenging times. I wish them all the best for their upcoming lecture series and other initiatives."

Next in the calendar has fellow clubs UNICEF Students Otago and African Students Association joining forces. Julie Nalubwana, a PhD student in the department of Peace and Conflict Studies, will be taking the lecture, focusing on the ongoing conflict in South Sudan, and how communities can connect and find peace when experiencing strife. The lecture is set to take place on Monday 15th September from 6-8pm in room G.17 in the Business School (fingers crossed you're reading this early in the week).

Much like Newton's First Law of Motion, Nīkau Edmond-Smail, AYO's Schools' Liaison and a Law and Politics student, explained the goal with the series is to create something that can continue going forward – something attendees would learn if they invited Professor Blair Blakie of PHS1131, perhaps. "There are so many different issues to look at, so many experts on different issues around the University that we don't even necessarily know about," said Nīkau.

The exec encouraged students to keep their eyes peeled for more events in the future by following AYO's Instagram @amnestyyouth.otago. If you come along, you may even be able to score a cheeky LinkedIn connection from a lecturer afterwards.

Background Checking Wanna-be Mayors

A quick Google goes a long way

If you've gone on a cruise out of town lately, you'll have clocked the shocking array of roadside billboards begging for that sweet democratic #1 ranking. Last week, OUSA and the Otago Debating Society hosted the candidates for the upcoming local body elections in a series of forums from Monday to Wednesday.

A portion of candidates vied for the student vote, while some missed the event altogether (low student voting rates might make it not worth the trip out to the MCR for some). While lack of arts venues dominated the youth-centred conversation last election cycle, this time it's been about student housing, a student bar, and the Albany St project/cycleways – giving old-timers ample opportunity to talk about their “good old days” in the flats that still look the same, with beer-soaked carpets after swaggering home from the Cook Hotel.

Just as it's good practice to give your prospective landlord a quick Google before signing a tenancy agreement (please), Critic Te Ārohi background checked the Dunedin City Council (DCC) debutantes. This year, the DCC has the most mayoral candidates from across the motu at 17. Dig into the juiciest gossip, policy, and court cases of the mayoral candidates, and perhaps find some costume inspo for next year's Hyde St Party – a question posed by OUSA.

Pamela Taylor (AKA Court of Saint Pamela)

Pamela Taylor's digital footprint is *wild*. At the forum, her replies to questions attracted the biggest – and only – boos from the crowd, which already raised suspicions. Pamela wants to cut jobs, slash zero carbon plans, keep car parks (which she falsely claimed had declined by 4000 in the past few years), and not risk pissing off the United States by supporting Chlöe Swarbrick's bill to sanction Israel for its war crimes. She reckons Dunedin (*not* Ōtepoti) should capitalise off all the gold sitting under the city, the most recent bid to boost the economy. In the last election cycle, her ideas for turning the city into a tourism destination read like a kid's wishlist to Santa, complete with a Signal Hill gondola, luge, treetop flying foxes, jet boat rides, and an octopus racing slide. In 2022, a sponsored article in the ODT called her the “perfect candidate”, however a dive into her X account ‘Court of Saint Pamela’ reveals conspiratorial posts. An entertaining yet concerning read.

Jules Radich (Batman)

The incumbent mayor of Ōtepoti, Jules Radich, introduced himself to students by way of listing everything he's done since taking office in 2022. He claimed to have delivered on plans for water, waste, and debt; preserved parking (debunking Pamela's claims); and pressured the Government into delivering on the Dunedin Hospital build. What he didn't mention was that no Councillors are backing his bid for re-election, including the two who were part of his ‘Team Dunedin’ ticket in the last election. Both are backing Sophie Barker instead, Radich's former deputy before she resigned in 2023, citing “difficulties” working with the mayor. Councillor Steve Walker has also criticised Radich's leadership, saying he's not a “united leader”. A big focus for Radich in this election is the “demographic deficit” in the city of people aged 30-50, aiming to “retain the brains we train” (students); however the DCC's

By **Nina Brown & Molly Smith-Soppet**

Editor & Staff Writer // news@critic.co.nz



371-page 9-year plan under his leadership mentions the word “student” just three times. Oh, and apparently sea level rise isn't a threat to Dunedin's coastal environment as “the ocean is quite cold”.

Sophie Barker (Robin)

Sophie Barker used her position as the mother of a University student to her advantage when appealing to the youths. Dressed in her iconic bright pink blazer, her opening address stated her intention to better ties between ‘Town and Gown’ as students constitute 20% of the Dunedin population (her daughter being one of them). As mayor, she would address unhealthy flats, cost of living, provide job opportunities after graduation, push for tertiary precinct improvements, and host more events (that her daughter might enjoy). Other top priorities for Sophie are climate resilience, seeing the hospital built, better public transport, and sorting out the bickering of the council (using her experience as a mother). All in all, Sophie hopes not to finish third in the mayoral race this time ‘round. Oh, and did you know her daughter goes to Otago Uni?

Carmen Houlahan (Mayoral Robes, and Perhaps a Santa Hat)

Carmen's campaign centres on collaboration and transparency. The experienced Councillor would like to see a better relationship with the University, and her ODT profile headlines ‘better ties with govt needed’ – but said central Government needs to “butt out” of local government in the following blurb. Her opening address included a fond mention of the student bars she used to frequent, the heart of student culture attracting young people to the city – identifying their closures as an issue she would address by reinvigorating the Tertiary Council Board. Carmen would also like to see more diverse voices around the table, saying, “That is democracy and I think that is a good thing [...] we don't all agree around the table.” Bucking the trend of labelling landlords as “evil” when discussing student housing, Carmen said there was a need to build better relationships with property owners in order to address quality of flats. She's had some hiccups in her time on Council; Sophie Barker laid a complaint against her in 2023 after Carmen sent 17 texts and called eight times, describing their contents as “upsetting” following a disagreement (Carmen later apologised). Overall, the Otago alumnus seems to be in the corner of student culture.

Lee Vandervis (Ambulance Driver because he “likes being busy”)

Lee Vandervis has garnered a reputation for representing the pissed off population of Dunedin's boomers – earning him almost two decades as a Councillor. The talk of the town last election cycle was Lee's epic and highly expensive battle over a \$12 parking fine which ended in rejection at Aotearoa's highest court, and which Stuff reported in 2022 cost the DCC \$101,682.85 in total. At the forum last Tuesday, Lee upheld his reputation beautifully, complaining repeatedly about the Council despite himself being a very long-term Councillor. As mayor, he would ensure “no-nonsense” meeting behaviour. Priorities would include quitting unnecessary spending (planning to cancel the \$100 million

carbon zero and cycleways budget), getting rid of the Otago Regional Council, and stopping being “woke and boring” in order to engage young people in politics. He reckons MOU's with Māori have resulted in the DCC being more “restricted” in terms of what they can do and disagrees that “drug addiction” among Dunedin's homeless population is of relevance to Council. Check out Lee's website (leevandervis.com) for an extensive blend of Lee's Vandervision for Dunedin and personal life.

Marie Laufiso (Samoan War Goddess)

Elected in 2016 to the DCC, Marie was Aotearoa Greens' first Pasifika elected member at both a local and central government level, and part of her work when re-elected in 2019 was supporting Cr Aaron Hawkins to become NZ's first Greens mayor. Marie is standing under the ‘Building Kotahitaka’ (togetherness) ticket with Council candidates Cyndee Elder and Anna Knight. A first-time mayoral candidate, she got off to a rocky start last Monday by announcing that she'd forgotten about the event until just before (relatable to a student audience, probably) and would therefore be sticking to her cue cards. Her mantra is “welfare of all”, centering most of her answers to OUSA's student-centric question on how to better serve the community holistically, including students as a piece of the puzzle. “Dunedin must be a city where everyone is treated with dignity and respect,” she said, pin-pointing tamariki and homeless whānau as top priorities. Asked about the DCC's role in student flats, Marie referenced a recent case of a student who claimed the Tenancy Tribunal isn't fit for purpose after winning a long and arduous case against a serial offender landlord. “Authorities like Councils have a role to play in ensuring they aren't allowed to let out properties,” she said (finger clicks).

Andrew Simms

Car dealership company director Andrew impressed the crowd with pragmatic, original, and thought-through answers at the forum. He was bold in his assertion that he'd end homelessness as mayor, claiming his plan would be held as an “international example” of how this eternal political hot-potato could be solved (despite the eyerolls behind him). In answer to the question about a student bar, he said that his greater priority is an Otago Uni/tertiary community board, like the one he's currently on in Mosgiel, that would provide a direct line to the Council, able to call the mayor up for a yarn about any and every issue. Andrew had perhaps the most original answer to the question of addressing poor student housing. As a commercial property owner himself, he explained that they are inspected every three months to ensure they're up to standard. Arguing that we should “stop pretending that Dunedin student flats are anything more than commercial entities,” he saw no reason why they shouldn't be included in this type of existing system. There was also a question about supporting Chlöe's Israel sanctions bill, to which he shared that his eight-year-old son has a friend who's lost 21 relatives in the conflict. “Deliberations shouldn't have taken more than ten minutes,” he said.

Mandy Mayhem (A Giant Uterus)

With a name like Mandy Mayhem, it's no surprise that her slogan is “a Mayor with flair.” Growing up in Dunedin, Mandy has had many different career paths, as a celebrant, circus ringmaster, artist, and newspaper deliverer. The unofficial ‘Mayor of Waitati’ has engaged with many, many different aspects of the Ōtepoti community,

which she says is her life's purpose to serve. Formerly serving on the Waikouaiti Coast Community Board for six years, Mandy seems to have her fingers in all the community pies. Her big focuses are co-governance and Māori representation, promoting an inclusive city and advocating for a more holistic approach to Council priorities.

Benedict Ong (Banker)

As a former international investment banker, Benedict positions himself as a candidate who offers “bold economic leadership.” With goals like creating jobs, reducing Council spending, and strengthening our sustainable tourism sector, Benedict has made it clear that campaigning for mayor and Council is currently his sole professional undertaking, clearly having earned enough money as an international investment banker. Born in Dunedin but raised overseas, Benedict wants to make Dunedin a place students want to, and can afford to, stay living in after graduation. Benedict has been back in Dunedin for around two months and is keen to round out his already stacked resume (as a former international banker).

Mickey (Mouse) Treadwell

Before introducing himself, Mickey thanked Political Rep Jett Groshinski for his “principled stance on Palestine”. Running under the Green Party ticket, Mickey is a lifelong Dunedinite who's been enthusiastically door-knocking Dunedin during his campaign, admitting to having his “excitement dampened” by the students who weren't aware there's an election happening. A wee LinkedIn stalk reveals that, professionally, Mickey is a Gameplay Programmer and part-time lecturer at the Polytech. His main focuses for this campaign cycle are housing the homeless, free public transport, coastal resilience for South Dunedin, and supporting community groups more.

Flynn (Nisvett) Nisbett

By far the youngest on the campaign circuit at age 18, Flynn is running under the label of the Silly Hat Party. Flynn's entire campaign is a bit that went too far – we're talking carpet roads, heaters on street corners, and replacing cash with chocolate fish because “money is obviously the root of all evil” (cue cheers from the crowd). As (self-appointed) ‘king’ of the Silly Hat Party, Flynn plans to build a bridge from Stewart Island back to the South Island to “reconnect with our whānau down there.” Mint.

Zenith Rose-Wills (AKA Ruthven Allimrac)

As a self-proclaimed 200-year-old anti-fascist vampire, Ruthven worries that because we are “living under a government that seems to be sprinting towards the apocalypse,” a big opportunity for Ōtepoti is to show the rest of the motu what we can get done when we are united. Ruthven's priorities are preventing climate change, lowering rent, and creating citizens' assemblies. Running under the banner of The Radical Action Faction (bars), Ruthven brings vampire citizenship to the forefront of people's minds. “I drink [blood] only with active and informed consent,” he told the ODT.

Four candidates were no-shows at the OUSA forum: Lync Aronson, David Milne, Doug Hall and Lianna MacFarlane. Critic Te Ārohi encourages readers to do your homework and check them out for yourself.



What's your master plan?



Register for the Otago Business School
Postgraduate Information Event.



University
of Otago
ŌTĀKOU WHAKAHIU WAKA



100 Dancers Storm the TCol Stage

Guaranteed to be a bigger trip than the Sunday flat shop

By Molly Smith-Soppet
Staff Writer // news@critic.co.nz

Otago Dance Association (ODA) are tumbling headfirst down the rabbit hole this month with the crowning jewel of the club: their annual showcase. Mark your calendars for the 26th and 27th of September when 108(ish) students will take the stage. This year, the performance is a stage-adaptation of 'Alice in Wonderland'.

Co-directors Hannah and Sophie told Critic Te Ārohi that the choice to adapt Alice came after a big conversation about whether to follow the book, the cartoon movie, or the Johnny Depp-Tim Burton version. Naturally, the only solution was to do all three at once. Expect a storyline stitched together with iconic moments: painting the roses red, a game of croquet, and the Mad Hatter's tea party.

The production features a whopping 23 dances ranging from jazz and hip-hop, to heels and musical theatre; choreographed by a crew of very passionate student volunteers. The idea of it all is almost as ridiculous as the storyline. At one point, all 100+ cast members squeeze onto the stage at once in what sounds like a

health and safety nightmare but is (Critic was assured) actually really cool.

Behind the scenes, a seventeen-strong directing, lighting, costuming, and props team have been "going feral," aided by the Dunedin Men's Shed, who are responsible for helping conjure up the oversized Wonderland oddities. Think big, colourful, and wacky enough to leave you wanting to host a tea party of your own afterwards – perhaps cheekily spiked with whatever has the Hatter so deliriously happy.

From Kanye and the Rio soundtrack, to classical ballet and chaotic storytelling, the show promises something for literally everyone. "Any age will enjoy it," said Sophie. "There's humour, emotion, and silliness." Even Nana is encouraged to come to the party. Tickets are available via Eventbrite and will set you back less than \$15 as a student – cheaper than your nicest bottle of wine.

Student Pen Becomes Magical Sword

Upcoming student author latest among campus talent

By Harry Almey
Contributor // news@critic.co.nz

Ah, Otago students, we know how it is. You're forever time poor; all those books, never enough time to actually read them. So, you can imagine Critic Te Ārohi's surprise when we heard the cry: one of Otago's own is becoming an author! Here are the trials and tribulations it takes to make a book, in case doing an entire degree wasn't hard enough.

Daniel Cromar, armed with a devilishly delightful beard, is the student-author in question. While Daniel is currently a first-year studying for a Bachelor of Performing Arts with a minor in writing, he certainly ain't a youngun, having spent some years working up in Lanarch Castle. Despite belonging to that class of students constantly forced to explain their age, there was still a sparkle in his eye when he told us his book's name — The Star Symphony, First Movement: *The Kindling*.

The Kindling is set to be a grand adventure in the "epic fantasy" genre. When Critic scratched our heads and chatted like a dumb monkey, Daniel patiently elaborated that the genre "deals with large-scale stories and larger-than-life themes," full of "myth and legend, like Lord of the Rings" (LOTR). Specifically, his book follows a boy and a girl as they navigate a world with ubiquitous magic, and are forced to work with a criminal mercenary and fugitive in order to combat a deadly conspiracy. Also, the pair are step-siblings. Eyebrows raised, people.

Myths have inundated the soon-to-be author with inspiration. For the benefit of all video game illiterates, Daniel unpacked *Elder Scrolls* as a brilliant example of deep worldbuilding that avoids becoming a distraction to crafting the actual story. "Fortunately, I have read all the [LOTR] books," he said (Critic initially heard 'unfortunately'). The wandering length of those behemoth books is what Daniel likes about them, seeking to emphasise the journey and the need to overcome fearful obstacles in his work. Finally, Norse mythology. The World Tree, prominent animal characters, long sagas of battles and heroes, and the steadfast resolve to

stand against insurmountable odds (Ragnarok) was the water he was drawing from this well.

Conversation then turned to talking about the man, myth, and maestro. Daniel described himself as always being a 'drawer', who was "interested in games, books, and movies", and a chronic daydreamer, getting the idea while (likely dozing off) at his job at Walt Disney World. But, he said, "It's one thing to write, another to publish." First setting out in 2019, Daniel sought to self-publish what was eventually whittled down to 400-500 pages. And that was after his editors convinced him to split the book in half – something Daniel now has in common with esteemed authors J.R.R. Tolkien and George R.R. Martin. The signs point to massive success.

"I may have bitten off more than I could chew," laughed Daniel. But he finished, showing more patience than likely any other student around campus. Seeing the challenges in writing a whole book, the student-author became aware of the need to not scare students away from authorship. Self-publishing, he explained, preserves the author's creative control and ensures instant royalties, while going through a publisher does much the inverse, he believes. Prerogatives don't come cheap, however. Still, he was keen to stress that the \$12,000 he had to raise was not the norm – starting by self-publishing a novella (short book) was more so.

We understand if this gets you fiending for that author title, and you're imagining how good your name would look on the front cover of a book. Certainly, we were scratching and frothing. Seeing this, Daniel left us with encouragement and a warning. He wants his readers to be inspired, to overcome frightening difficulties, just as he did over his authorship saga. However, he warned, "[writers], you will have missed something," so don't skimp on an editor.

Daniel hopes *The Kindling* will hit shelves near you in November.



Graphic by Maddy Barnes and Gryffin Blockley

EMERGENCY: Snow Forecast for Union Microclimate as 36 Tonnes of Snow Scheduled to Arrive this Thursday

By Petra Barfy
Shitposter// criticaltribune@critic.co.nz

Panic sweeps through the University of Otago campus this week after meteorologists issued an unprecedented forecast predicting "localised blizzard conditions" for Union Lawn, where a sudden 36-tonne snowfall is expected to bury the area on September 18.

The snowstorm, strangely absent from MetService reports, has been attributed not to climate change, but to the Snow Sports Club and Red Bull NZ importing truckloads of snow for the upcoming Rail Jam. Officials warn that temperatures in the Union Lawn "microclimate" could drop to a chilly "bring a hoodie" level, with the chance of ski boots appearing spontaneously in lecture theatres.

"We're treating this as a full-scale emergency," said a University spokesperson. "Students should prepare for whiteout conditions, terrain features on their way to class, and the sudden appearance of a five-metre scaffolding jump beside the library!"

The Civil Defence plan reportedly includes salting the Link to prevent rail slides, while OUSA has urged students to stockpile essentials such as goon bags.

Eyewitnesses say the ducks of the Leith have already migrated to the Union Lawn to begin nesting in the imported snow, with one duck reportedly "stomping a surprisingly clean tailpress on the practice rail!"

Still, not everyone is alarmed. "We've seen worse," said fourth-year engineering student Max Hamilton. "Last year we had a couch fire that changed the weather pattern over Castle Street for two weeks."

The Rail Jam officially begins September 18, with organisers promising "a Category 5 snowstorm of stoke." Students are advised to bring protective eyewear, avalanche transceivers, and at least one mate willing to film their fall for Instagram.

Critical Tribune

PUZZLES

BROUGHT TO YOU BY

Mazagran

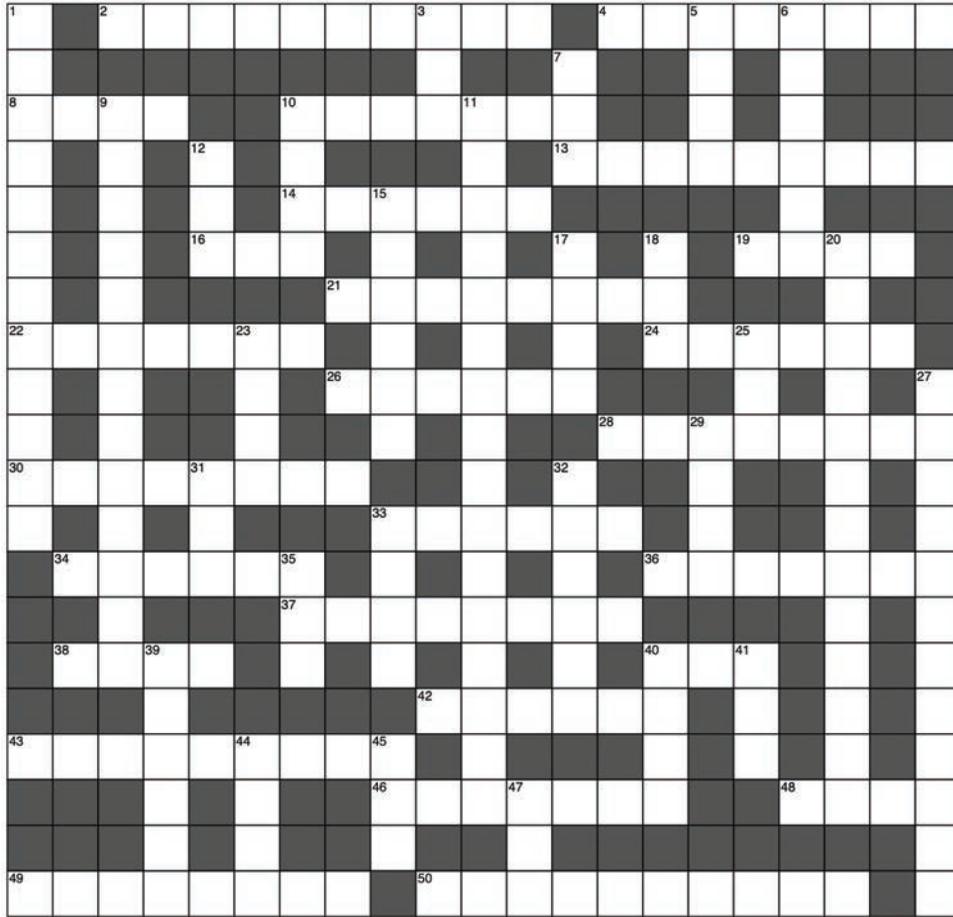
ESPRESSO BAR

36 MORAY PLACE, DUNEDIN

CROSSWORD

ACROSS

- 2 Knowledge
- 4 Older generation
- 8 Traditional canoe
- 10 Precedent, myth
- 13 Young generation
- 14 Sweet potato
- 16 Hair
- 19 Mate
- 21 Carving
- 22 A perfect world
- 24 Grandparent, ancestor
- 26 Caused by colonisation to Māori
- 28 Conch shell, trumpet
- 30 Grandchild
- 33 Fiordland deer
- 34 History
- 36 Mythological river monster
- 37 Italian coffee dessert
- 38 "Hands on hips!"
- 40 Meeting
- 42 Speak, statement, address
- 43 Genealogy, lineage
- 46 Moeraki Boulders district
- 48 Status, prestige
- 49 Leader, mentor
- 50 The South Coast (3)



DOWN

- 1 South Island (2)
- 3 The (plural)
- 5 António Guterres' title (acr.)
- 6 Whaea kēkē
- 7 Tātou
- 9 Oral histories (3)
- 10 Belly
- 11 Māori immersion school
- 12 Finish the "word": k_____
- 15 Memory, thought, recollection
- 17 Dialect
- 18 Full-stop, period
- 20 People of the land (2)
- 23 Trousers, minus the 't'
- 25 Flower
- 27 People of the ocean (2)
- 29 Grandmother
- 31 North Island town with a fat pigeon when doubled
- 32 "_____ of their own medicine" (2)
- 33 Challenge

- 35 A little
- 39 Haka or waiata wide-eyed facial expression
- 40 Blue grenadier
- 41 Tribe
- 44 Pepper
- 45 River
- 47 Ngrirungiru

Note: Most answers are in *te reo Māori*, serving as a glossary for *kupu Māori* in this issue.

ISSUE 21 CROSSWORD ANSWERS

ACROSS: 1. COLLAPSE 3. SPLINTERS 10. NOISE 12. EVENT 13. KM 14. NIT 16. SN 17. LIGHTNING 20. CAM 22. TOP 23. IO 24. TRUE 25. CHANGE 28. AI 30. TO 31. LUXON 34. AIDAN 35. STRESS 39. TROP 41. IL 42. OH 44. SE 45. PY 46. TIREDNESS 48. SUNBURN 50. NIS 52. DEHYDRATION 56. IGLOO 58. CV 59. CAME 61. AS 63. COST 64. TERRORISM 66. LIAM 67. BS 69. GST 70. STI 72. WHITE 73. HYPOTHERMIA 76. PATRICK

DOWN: 1. CONFLICTS 2. ATE 4. POST 5. NAH 6. EVENTS 7. SLEEP 8. BINGO 9. STAFF ONLY 11. BMI 13. KNEE 15. BAU 18. GTA 19. NIGHT 20. CRUX 21. MEAN 26. GAS 27. SLOW 29. BISON 30. TAIPEI 32. UP 33. OPEN 36. TOILET 37. EYE 38. SON 40. MULLET 43. HE 44. SUE 47. DND 49. MOLD 51. STEAMIER 53. YEARBOOK 54. ACAI 55. TV 57. OC 60. ALI 62. SOS 63. CAGE 64. TIGHT 65. STIRS 68. FBI 70. SHE 71. TE 72. WAR 74. AS 75. MP

TYZWPAOHJYRNZMUKLNI IWGCAZHJOSM
 FVPZVTHNVAGGJ PBLCGAQMIRXTZHXIK
 FZHPKOLXDFSPWHHRISPLJTDLGCGFUW
 SMCGLKZLKEOWHERENEE OFSMMBXPLWZ
 ASJADCRCCKHJCQXDRSZDTIUUVJVUVII
 FOMGJJYVKIZAROHARJFSFQWKCHCMQJR
 JPTESAFUSITQWPAUVZ FARZHJQGETBK
 GWQEIZGTRMXXVTOXYTIZOUTEUAKPYD
 YDHYAMZHMFBBSWUVNHTDKFMZRPDSEP
 WLYZKRKCEXIUBIHAMWQGZYNFBWJPK
 RFWHVSOQTBVRNENVKYYFCTUURUNDXY
 NWPPTITRAEVSHXYS PGAWONXNZXQOQR
 MPPANHSAHNUOLYFWJ ANGBOGZWADJCL
 FCGWWIICDTTNOCS EOCXAVTAXHDUTKM
 GMJJJEVTQJFHGKAGAGOEUEXLHPEQFKIV
 SNITHONONGAICALQIHAYENEKKNZMZEK
 BMZIZPNUTIDYBWVEAOIVXLRREUKPLUP
 FANKTXQKAKEETZHYEWJNINECAAHJJG
 JGYAWMBNWHONUQGERWLKRBJWBIIJTSF
 BWGNEVOXTZOXJXFDZAWHMOJKDHPVX
 IJXGPOKAXKEHNTKYNYSZIPUEPXWWL
 VBLABCXVNESTFGFQAZHAOJQPARNSHF
 WZBLIAPIKAAQACZMUMPHPWFRFMOQW
 MAURIBPFIUUUMJBHEDHWXD ISVWACTG
 WMTHRDOL IWHWVRXYZTOTAU IRAMOCQC
 LFHIGYRHPPEFYVITBFFCTRZSYFIKP
 JOIBXTBMVEYMXIAJOMODGIACJAJUON
 OFKLVMIWZWPZAPUUCFI XXYAZATAHD
 TXAVEGIWIRGYFMDTACHJZXMLYBCAF
 XVQAICQEJOZYLBPTHNHUNXOGLEHQZ

- MOANA
- HONGI
- HONONGA
- AOTEAROA
- IWI
- MAURI
- KOHA
- TAUIRA
- TIKANGA
- WHENUA
- METE
- KA KEETZ
- AERANAU
- HIKA
- POIWHERENE
- KEOWHERENE
- TUAKANA

- KAI
- AROHA
- NGAHERE

WORDFIND

EASY

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

MEDIUM

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

HARD www.sudokuoftheday.com

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

SPOT THE DIFFERENCE

Illustrated by Connor Moffat

There are 10 differences between the two images



MARIAN POOLE

CANDIDATE FOR DUNEDIN CITY COUNCIL

I offer empathetic, strong and logical leadership from a proven record of successful action for the community over 50 years

I will advocate for local performing arts and venues, and sustainable growth to benefit our little slice of heaven

VOTE
MARIAN
POOLE
#1

Champion One Day, Crumbling the Next

When Your Own Moves Become Your Downfall



Nā Jessie-Jade Witeri – Ngāti Whakāue, Te Whakatōhea, Ngāti Ranginui, Ngāti Whanaunga

Illustrated by Jimmy Tannock

You probably know the entire menu at Burger N Beast off by heart, but couldn't explain where your degree comes from without citing another white guy. Brutal? Maybe. True? Definitely. And before you clutch your pearls, name one Māori scholar without opening Google. Thought so. Let's go.

I'm not going to stroke your ego, but drag the part of your brain that worships 2x speed lectures and goes mute the moment mātauranga Māori enters a conversation. The same part that thinks quoting Jordan Peterson or Nietzsche makes you an intellectual, yet still crying on the inside (like a winner, bub) at the thought of compulsory Māori language papers. Tapping into that creeping insecurity that maybe you're not as clever, cultured, or grounded as you've been told. You've been schooled to believe your worth is tied to individual hustle, not collective wellbeing – that real success is paying \$30,000+ for an old white guy to say "congratulations" as you shuffle across a stage in a rented cap and gown. You've been sold a lie, e hoa. Ka aroha.

Western academia crowned itself the champion and rewrote history as if nothing mattered before its footnotes. Meanwhile, the knowledge you dismiss has already shaped civilisations, sustained nations, and could outlast every climate summit you've ever live-tweeted. What your degree didn't tell you is that chaos – my favourite C word – is baked into every so-called "order" they pretend to enforce, while you're sitting on a knowledge system that predates every "champion's" footnote. A system built not for profit or prestige, but one that could guide you through climate change, heal intergenerational trauma, and strengthen our relationship with the environment. I'm not going to walk you through old traditions, because that's not what we're talking about at all. This is about tomorrow. Your tomorrow. Your turn.

You Studied For Years... For This?

Indigenous knowledge systems have been dropping innovations long before ChatGPT came along (which, let's be honest, you're glued to). The Yanomami in the Amazon built forest gardens – multi-layered agroforestry systems that literally mimicked rainforest ecology – as living architecture of cultivation. Fucking genius. First Nations in Australia mastered climate control through controlled burning ceremonies; fighting fire with fire (now you can open Google). Closer to home, the kapu system of Hawai'i sustainably regulated natural resources centuries before "conservation" became a buzzword. In New Caledonia, the Kanak developed intricate sago and taro cultivation networks that transformed wetlands into long-term, resilient food systems while maintaining biodiversity. Practices like these aren't guesswork, but the culmination of thousands of years of observation, testing, and refinement in the only lab that matters: the natural world.

Our ancestors didn't need sterile labs or peer-reviewed journals; they had oceans, rivers, and forests as their test sites (check out page 24), they crossed entire oceans with the stars as their compass – while Europe was still arguing if the world was flat – built pā so complex British soldiers copied their blueprints, and kept food systems thriving for centuries without collapsing ecosystems. Compare that to Western cities choking on their own sewage and calling it "progress." And here's the gag: if Western science brags about "data" like it's all that, Indigenous mātauranga is intergenerational data – lived, tested, proven. The shit that doesn't just give you goosebumps, but forces you to question your own moral compass.

Your Policy Could Never – C.R.E.A.M

Western institutions love putting knowledge into tidy little boxes: science here, psychology there, medicine, economics, arts, and politics. Cute, but life doesn't work in silos. The environment doesn't separate health from economics. Whānau wellbeing isn't neatly split between psychology and medicine. Real issues overlap, collide, and bleed into each other – and mātauranga Māori already knows that. Our ancestral solutions aren't piecemeal or patch jobs; they're built for longevity.

Now, line that up with Aotearoa's democratic circus, where policies crumble and programmes vanish. You crowned yourself champion, then collapsed under the crown. That's not opposition taking you down – that's your king suffocating under its own pawns, and the only thing consistent? Putting profit over people. Dollar-dollar-bill-ya'll governance. One week, they champion green futures, the next they scrap it for short-term gain. One week, they celebrate te reo Māori, the next they ban te reo Māori from childrens' books altogether. The system doesn't care about ethics, whānau, or governance, e te iwi. Weak AF.

Indigenous knowledge, on the other hand, is anchored in intergenerational survival, not election cycles. If you need a cheat sheet: think principal vs principle. Policy (wanky west) = principal, with an "A" for Authority. Tikanga = principle, with an "E" for Ethics. Piece it together, kids: policy = authoritative. Tikanga = ethical. Western frameworks = wharked. Indigenous knowledge = purr.

You're a Move Behind – Catch You Up

Western systems are often tangled in funding, politics, and lecture halls that sucked more life out of you than your first hickey. And tell me why it costs thousands for a piece of paper just to prove you're hireable? Ghetto. But remember the collective freakout when Māori and Pasifika started rising in the leagues? Scholarships, headlines, bums in seats – suddenly everyone's panicking. The media circles in like seagulls, sniffing for cracks. And when Māori immersion schools – which were scrutinised for "setting kids back" – began dominating NCEA outcomes, only then did the powers-that-be decide it "doesn't work" and started scrapping it altogether.

But here's the quiet part nobody prints: Māori education models don't just work here, they've lit fires everywhere. Te Kōhanga Reo became the prototype for Hawai'i's Pūnana Leo, and Kura Kaupapa Māori have inspired revitalisation movements in North America and even as far as Scandinavia. We are world leaders in language revitalisation, yet treated like a threat the moment we succeed within the very systems designed to shut us out. It's a pattern. Think about the 2020 Med School crashout – when the extra spaces for Māori and Pasifika sparked a national meltdown. The moment our people started filling those seats, headlines screamed "unfair," petitions popped

off, and everyone suddenly had a hot take about “merit.” Same story when trade training stripped back after proving too effective. Wānanga sidelined as “alternative” despite graduating thousands across te reo Māori, the arts, and health. Each time the move works for us, the system rewrites the rules.

I asked my sister Shaye, a current Otago Uni student, what she thought of the University’s attempts at embracing mātauranga Māori. In true Vegas Brat fashion, she didn’t sugarcoat it: the efforts are nowhere near enough. A karakia to start class? Nice enough, but surface-level. Shaye questioned the entire system, pointing out how Western academia is still upheld as the golden standard while mātauranga Māori is pushed to the margins. “If the institution truly upheld it, our knowledge systems would be visible everywhere,” she says. To Shaye, Māori papers shouldn’t be mere electives or add-ons – they should be the very foundation. Right now? Tokenism cosplaying as progress. Shot sis.

Your Game is Slipping – C’s Up

Don’t get it twisted – I’m not saying your degree should be thrown in the bin. In fields like mental health, social services, disability, addiction, and education, being skilled in the facts and frameworks is crucial when working with our most vulnerable. But here’s the missing part: unity. Imagine universities and mātauranga Māori walking hand-in-hand. Doctors who heal with science and spirit. Social workers who see whānau as whakapapa, not case numbers. Teachers who weave pepeha into pedagogy instead of awkwardly squeezing it in at the start of class. That’s where real innovation lives.

In 2025, Gen Z is frontlining the country, challenging these systems, and I applaud all the allies who actually see the disparities. But recognising the problem isn’t enough. We’re living in a nation built on the C word. No, not cunt. Colonisation, and it is chaos. Should you feel guilty for contributing? Nah. But don’t think graduating suddenly gives you the audacity to look down on people who haven’t bought into an education system rooted in patriarchy, misogyny, and racism. That’s paru – and it does make you a C word. Not a coloniser. A cunt.

My Second Favourite C Word

So where does that leave you? With a choice. Keep sprinting toward a degree that teaches you how to fit neatly into a broken system – or you can pause long enough to realise that the most valuable curriculum has been sitting under your feet the entire time. Mātauranga Māori isn’t mere nostalgia, annual kapa haka festivals, or sprinkling kupu Māori on your CV. It’s about building futures that don’t collapse every election cycle. Mātauranga Māori > Your degree.

Here’s the kicker: Western academia doesn’t need an enemy. It is its own. The institution will keep tripping over its contradictions

– preaching “excellence” while reproducing inequity, guarding “objectivity” while drowning in bias, chasing “innovation” while ignoring the knowledge that’s kept entire nations alive. That’s not opposition; that’s self-destruction. But Western academia and mātauranga Māori don’t have to exist in opposition. When they work together, everyone benefits. Now picture this properly: a hospital where tikanga sits at the core of this system, not tacked on at the edges. Māori clinicians are leading departments, surgical teams respect tapu around body parts and ensure whānau have a say in treatment plans. Maternity wards centre women and whānau, not just efficiency targets, and paediatric care recognises whakapapa connections over patient files. And yes – kaumātua can provide karakia, but they’re also at the table shaping policy, not just blessing it. That’s the thing – if mātauranga Māori isn’t embedded everywhere in our systems, it might as well be nowhere. Together, they deliver stronger outcomes than either system could alone. One gives you a cap, gown, and if you’re onto it, a job title; the other gives you a compass – pointing to community, whenua, and intergenerational futures your degree can’t buy. Let’s be real: that’s the kind of degree no politician can erase. Kings fall fast when they’re surrounded – and you surrounded yourself.

Which brings me to my second favourite C word – Checkmate.



For everything *life* throws at you,
find us behind the purple door!



Akoraka
Academic



Kai Tōtika
Eating



Pūtea
Finance



Whanaukataka
Relationships



Tautokotia
Advocacy



Āwhinatia lakē
Queer Support



Marutau
Safety



Hauora
Wellbeing



Tōku Kāika
Flatting

ousa *student support*

OUSA Student Support Centre • 262 Leith Walk
help@ousa.org.nz • ousasupporthub.org.nz • 0800 12 10 23
@ousastudentsupport • OUSA Queer Support

Diversity Week
22 - 27 SEPTEMBER

Brought to you by OUSA queer support!

MON 22	Queerest Tea Party
TUE 23	Mātauranga Māori A class around Tikanga with Dr. Matiu Tai Ratima
TUE 23	HYBRID 'Drop In' Workshop
WED 24	Human Library
WED 24	Peace From Within, Yoga Session
THUR 25	Quiz & Queens
FRI 26	UniQ Ball
FRI 26	International Cultural Expo
SAT 27	Empowerment Self-Defense and Personal Safety for the Rainbow Community

ousasupporthub.org.nz

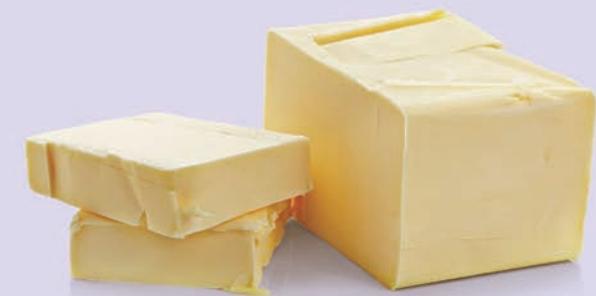
Headstrong

ousa *student support*

Butter is pricey.
Advice shouldn't be.

Graduating in 2025?
You could be in to win \$5,000!

At MAS, advice doesn't cost you anything extra. Our MAS Advisers can help you get the right insurance and investments to suit your needs.

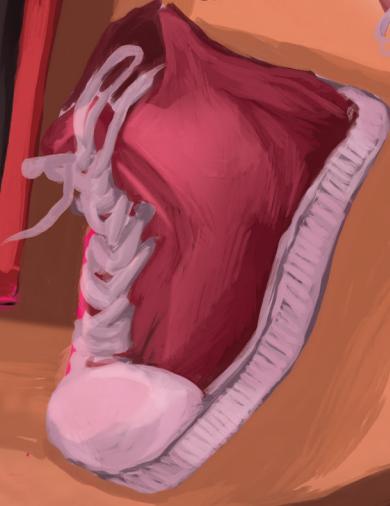


Scan to add advice to your cart

To enter to win \$5,000, 2025 graduates need to book a chat with a MAS Adviser and take out any MAS insurance or investment product. Plus, they can get \$150 off Income Security Insurance. T&Cs apply. mas.co.nz/gradspecials

mas
Your future's in good hands

The Treasures of Calla teen



CRITIC **Je Arohi!**

Gausin' a Commotion

The City, Sand, or Ocean!



Nā Tenaya Brown – Te Aitanga a Hauiti ki Ūawa
 Illustrated by Tevya Faed

FROM ŪAWA TO THE UNKNOWN SIX WEEKS ACROSS TAIWAN

My journey started back home in Ūawa, with my whānau helping me gear up for my first-ever trip abroad – beyond Aussie, at least. From Christchurch, across to Hong Kong and finally over to Taiwan, it took five months of prep before we were even ready to step on that plane. Leaving home felt like being pulled from safe shores and thrown into the open ocean. Yet amid the chaos – airports, train stations, customs, language barriers – there was excitement, nerves, and a sense of anticipation for everything waiting beyond the horizon.

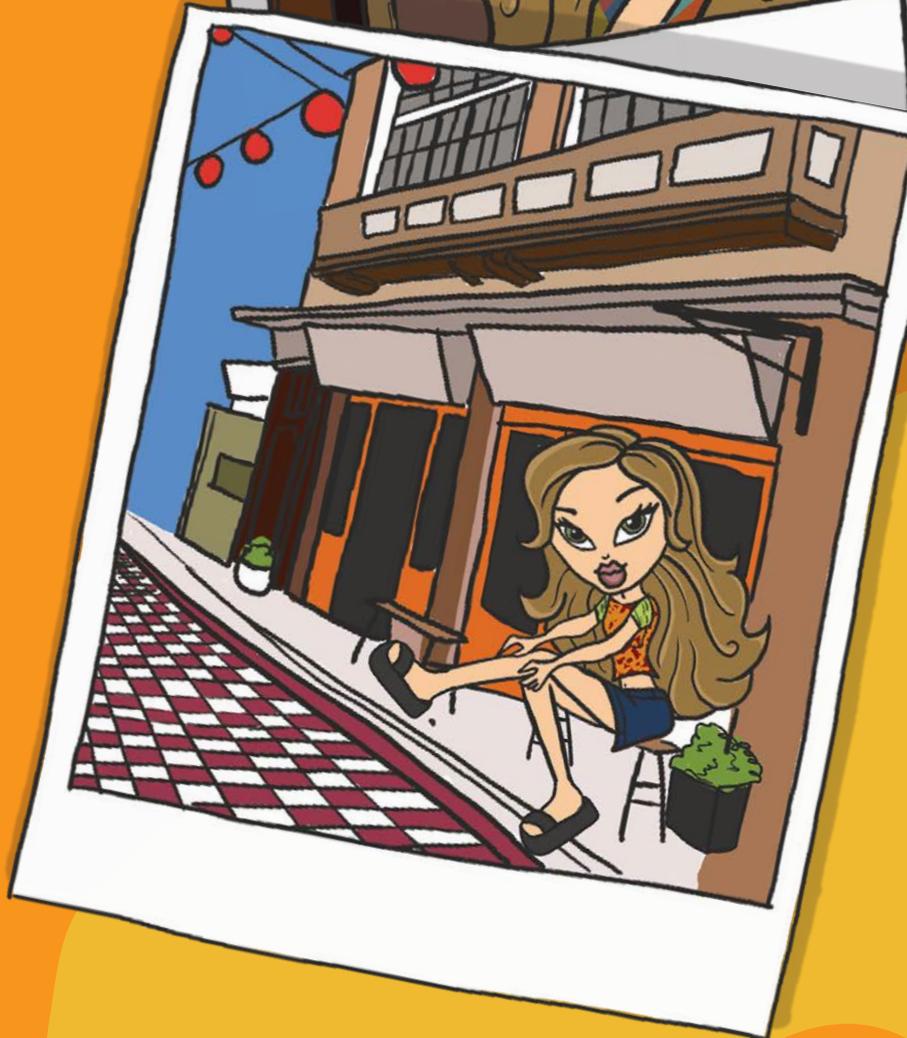
The moment we touched down, I knew: this was not Aotearoa anymore. Everything pulsed louder, faster, warmer, busier. Even the air was different. I was one of two kaiārahi Māori, looking after ten taurira Māori from Ōtākou Whakaihu Waka and Te Herenga Waka, travelling as part of *Taihaere – The Indigenous Exchange Program*. For six weeks, Taiwan became our classroom. Our kaupapa? Cultural exchange and strengthening hononga with the many iwi of Taiwan, where some kōrero hints at our voyaging ancestors' origins before navigating Te Moana-nui-a-Kiwa.

TAIPEI: A SYMPHONY OF SENSES

We spent three days in Taipei during the Lunar New Year, discovering a city where tradition and modernity collided. Normally bustling, the streets were quieter over the holiday, yet the lights, lanterns, and fireworks more than made up for it. The city hit every sense at once: incense smoke curling through the air, neon signs buzzing above, street food sizzling, and fireworks cracking against the skyline. From gondolas soaring above the city to Taipei 101 (you just had to be there), shopping streets teeming with colour and endless culinary adventures – including stinky tofu, which I'll politely never touch again – that were just out of this world. The squat toilets, though? No further explanation.

Amid the city buzz, we escaped to Zhinan Temple, high up in the hills, where we sampled Taiwan's world-famous oolong tea right at the source and hung gold intention badges – even in the chaos of a new world, these rituals of grounding and connection were incredibly anchoring.

Language could've been a massive barrier, but three incredible tuakana from Taiwan became our bridge. They guided us through travel, late nights, early starts, doctor's visits, laundromat visits, peanut allergies, and occasional stress, helping us find rhythm in the unfamiliar.



WHERE TWO WORLDS COLLIDE

The journey was rewarding, but relentless – every single day, we were on the go. We ventured to Paiwan, wandering the village of La'i and attending a wedding with more than 1000 people, where we were honoured to be manuiri. In Rukai, listening to the emotional kōrero of Adiri and Ginulan, villages displaced from their whenua after a devastating typhoon. At Pandan Asang school – their kura kaupapa equivalent – we were welcomed into routines: 6am to 6pm days, fully community-driven, anchored by games, kai, and aroha. In Siaolin, we stood in quiet reflection at the memorial for the 2009 typhoon that displaced hundreds of people, and the village of Tayal taught us their concepts of food sovereignty, showing how their communities grow produce such as cabbage and kiwifruit to sustain their people. Further down the road, in Wulai, we relaxed in natural springs before journeying to Bunun, where we participated in a sacred ceremony alongside one of our tuakana and her whānau. We took off to Amis, where we saw wāhine leading their people, with men taking care of the whare – a refreshing inversion of roles.

Then, after weeks of concrete cities and deep ngahere, reaching the coastline was a gift. Being a coastie, the moana always brings me home – salty air, rolling waves, sunlight dancing on water. That's when we arrived in Tao, on Lanyu Island – the place where home called the loudest.

TANGATA TAO: ECHOES OF HOME

Seeing the Tao honour both land and sea, as we do, eased homesickness and calmness seeped in. The Tao are a selfless people, yet their land bears scars – nuclear waste dumped endlessly and six different waves of colonisation that shifted names, identities, and histories. Still, they welcomed us with open arms. Their waka, practices, and wero didn't just mirror ours – they felt familiar, like echoes of home from across the ocean. The traditional underground homes breathed like marae, and presented us with their own wero, similar to our own. On our final night, we performed for the tangata whenua and taught them our haka. Whole whānau joined in, and it felt like being back on the marae at home. That's where our worlds met.

NOT ŪAWA, BUT CLOSE

Leaving Taiwan, I knew I was bringing more than souvenirs home. Their resilience, their languages, their ways of holding fast to identity despite colonisation – all of it shifted the way I understand our own people. Nothing beats an East Coast sunrise, but Taiwan certainly comes a close second. And honestly? The only thing fuller than my suitcase at the end was my cup.

One thing is for sure, though. Stinky tofu will never beat fried bread.

Maori Food Fashion

Nā Gemella Reynolds-Hatem – Ngāi Tahu: Ngāi Tūāhuriri, Ngāti Waewae, Ngāti Hāteatea
Illustrated by Tevya Faed



Open my whakapapa and you won't find a tidy capsule collection, but a wardrobe crowded with pieces that refuse a singular aesthetic. Among the Jordans, arab silks sit beside pounamu pieces; between the stacks of NFL jerseys, a hijab folds next to Māori-made designer. It's messy and eclectic, but it's mine. Growing up, my "closet" felt more like a rack on clearance – English was the only thing on constant rotation. Practical and ubiquitous, like the pair of jeans everyone has. Arabic was there too, like a rich fabric tucked at the back, but I didn't yet know how to wear it. As for te reo Māori? It wasn't even on the hanger – my cultural identity, folded away like a forgotten jacket.

Then came the audit. My tāua looked past the basics and said, "You've been sold short. This isn't the whole collection." She reached into the closet, pulled out whakapapa, and held it up like the statement piece it always was. Though her own reo Māori wasn't pristine – a mix of Ngāi Tahu mita, general Māori, and English pieced together out of necessity – every word was reinforced stitching. It proved what I hadn't yet realised: language wasn't an accessory, it was the fabric itself.

Finding the Right Fit

My own journey towards te reo Māori was like a series of fittings. At first, words sat stiff and sentences hung loose. Like a pair of



Doc Martens, the language was rigid and unyielding at first – uncomfortable even – but the more I wore it, the more it softened, shaping itself to me. High school gave me the first alterations, and university papers sharpened the cut. Now, at Te Wānanga o Aotearoa, the language feels like it's been tailored for me – not perfect yet, but finally wearable in everyday life.

English may have been the off-the-rack staple, and Arabic remained the heirloom garment still waiting for its full fit, but te reo Māori was the bold piece that completes the outfit. For me, learning that tongue wasn't an overnight glow-up; it was a solstice. A slow turning point when the long winter of silence gave way to light, and the closet finally opened. Every phrase I wear now feels like part of that cycle: return, renewal, the reminder that some fabrics don't fade – they wait for the right season to shine again.

Fast Fashion vs. Forever Pieces

Here's the thing: te reo Māori isn't a knock-off. It's not a fake brand you flex for clout, or a one-season drop that looks good for photos and falls apart in a week. It's the original – the designer piece that sets the standard, the one everything else imitates but never matches. I still see how mainstream New Zealand often handles te reo Māori like a seasonal trend: token phrases sprinkled in an email here, bilingual signage rolled out for Te Wiki o Te Reo Māori, then tucked back into storage. Disposable. Forgettable.

In kaupapa Māori spaces, te reo Māori isn't fast fashion – it's couture. Handmade, custom-fitted, and built to last. The words my tāua passed down aren't stitched for show; they're meant to be worn until the seams soften, then be passed on to the next generation. A Pākehā framework will do just enough to look inclusive; a Māori worldview sees te reo Māori as the fabric itself. One fades after a season, while the other outlasts centuries.

Fashion is also about styling. You can let others dress you – squeeze into their rules, their silhouettes, their idea of what fits. Or you can do your own fit check, layer your pieces your way and walk out knowing the look is yours.

The Next Collection

That's why I'm not just curating for myself. I'm designing for the ones coming after me. My tamariki will grow up with kōhanga and kura kaupapa as their everyday wardrobe – te reo Māori as their default jeans, and Arabic as their first pair of kicks – not a special-occasion outfit. And the best part? They won't waste time rifling through closets wondering what belongs to them. They'll inherit a full collection, ready to wear. The fits will be theirs from day one. This isn't about keeping clothes pristine in storage. It's about creating a lookbook for the future, with layers of whakapapa, textures of both worlds, and styles stitched across generations.

Strut It, Flaunt It

Whakapapa was never meant to sit in storage. So I'll wear mine the way they were meant to be worn: unapologetically, every day, layered and loud. There's no such thing as overdressing when it comes to your identity – only being bold enough to flaunt it, and not just for ourselves.

Mō tātou, ā, mō kā uri ā muri ake nei
For us, and those after us.

FROM VEGAS TO THE VALLEY

Nā Jessie-Jade Witeri – Ngāti Whakāue, Te Whakatōhea, Ngāti Ranginui, Ngāti Whanaunga

Matariki Cribb-Fox – Ngāti Pikiao, Ngāti Rangiwewehi, Ngāti Apa
Shakayla Alapaki-Andrews – Waikato-Tainui, Ngāti Mahuta, Pare Hauraki, Ngāti Paoa, Kāi Tahu, Kāti Māmoe, Waitaha, Niue

Illustrated by Connor Moffat

A Taste of Mita



When people think about te reo Māori, they often imagine one neat, uniform language – a singular “correct” way to speak. Coloniser debris clinging to the only Indigenous language of this country... Surprising? Hardly. That mindset is as on-brand as Luxon swerving a hongī with the Australian Prime Minister – paru AF. Truth is, te reo Māori lives and breathes through mita, each carrying its own rhythm, seasoning, and whakapapa. Think about Spanish being spoken across South America, or English between Britain, North America, and this side of the equator – same language, distinct flavour. English-speaking Americans lose it when they hear a Kiwi accent, and te reo Māori is exactly that: one tongue, many voices, and endless flavour.

M.I.T.A = My Iwi, Their Attitude

For me, that flavour meant swapping Rotorua geysers for the Kawakawa bakery – every word I learn is a bite of my partner’s home, a taste of his whakapapa. Mita isn’t just sound – it’s genealogy and style. But growing up, I had no clue it even existed. I was stuck in a mainstream (gross) English-speaking bubble, with language trauma buried somewhere between Jump Jam warm-ups and that cursed Bad Hair Day song. My only exposure to te reo Māori was tagging along to watch my siblings at practices for Te Kapa Haka o Ngāti Whakāue – I’d like to add that after they won Te Matatini, suddenly everyone was ‘from Whakāue.’ Moving on.

Back in Vegas, Te Arawa (Rotorua), te reo Māori felt sharp, polished, and like it walked straight out of a grammar textbook. But no one ever called it “te mita o Te Arawa”. I didn’t even know

mita was a thing. As it turns out, every rohe comes with its own flavour. For example, Wanganui drop the “h” like it’s hot, Ngāi Tahu are famously known for replacing “ng” with “k”, and my partner’s tribe within Te Tai Tokerau (Northland), Ngāti Hine, are all about transliterations, like pēnowhā (bend over). No wonder they’re branded the ‘naughty north.’ Stack on the humour, the idioms, the side eyes while you speak – and suddenly, mita isn’t just about how you sound; it’s the personality of your people. Which makes things awkward, considering Te Arawa and Ngāpuhi once clashed in battle. My koro even made me promise I’d never marry a Ngāpuhi... oops. Still, learning my partner’s mita is how I choose to lay down the musket – tasting his words is how I savour connection over conflict. And the more I listen, the clearer it gets – mita is the connective tissue that links our stories, our whakapapa, and our people.

DROP THE H, KEEP THE HEAT

As it happens, it’s not just me figuring this out. Matariki Cribb-Fox told me straight: mita isn’t just about dropping or swapping sounds. Born and raised in Wanganui, and now working as Research Project Manager at Te Atawhai o Te Ao, her iwi stretches the entire awa – all 290 kilometres of it. Their signature? The missing “h.” But here’s the kicker: even that’s not simple. There are at least five variations of this, from softening it so it’s barely there to cutting it completely. In other words, mita isn’t a gimmick; it’s layered, nuanced, and tied to the whenua just as much as the tongue. Matariki is quick to push back on the surface-level take. “A common misconception about my dialect – and dialects

in general – is that they are limited to the omission or alteration of consonant sounds,” she said. She explained that her own mita includes a region-specific lexicon: the tone, the timbre and intonation, as well as colloquialisms and phrases specific to her iwi. “Our natural environment informs the way we speak – my reo Māori is akin to my river: sometimes slow and steady, sometimes swift, and always shifting up and down as if my very voice were the tides of Wanganui.” That’s where mita stops being just mere speech and becomes a landscape. In Wanganui, it’s not just about dropping the “h”, but also carrying the “f” sound, weaving the current of the awa straight into their voice. What sounds like a quirk to outsiders is, in reality, a whole identity. And that’s a truth felt far beyond Wanganui.

For Shakayla Alapaki-Andrews, mita is but one step towards reclaiming whakapapa. Known to many as a Tahu News reporter, she’s a familiar face bringing Te Reo o Kāi Tahu – subtle, bold, and a little bit spicy – to our screens. But off-screen, her journey has been tied up in disconnection and the ridicule that comes with being “different”. Reactions to her mita, Shakayla says, are always split down the middle: half the room loves it, the other half cringes – “Kāi Tahu mita is yuck.” For descendants of the South like Shak, those kinds of comments cut deep. “Wouldn’t it be offensive if I walked into other rohe and said their mita was sour to my ears?” she asks.

SWAP IT LIKE IT’S HOT

Like Wanganui, there are natural variations of the mita within Kāi Tahu: some hapū and rūnaka lean on the prominent “k” while others use the more generic “ng”. But those differences are theirs to carry and debate, not for others to ridicule. Shak also pushes back on the tired stereotype that Kāi Tahu are somehow “less cultured”. During her time at the University of Otago, she remembers the running line: you weren’t legit unless you were a “Kotahi Mano Kāika kid”. Her response? Wrong. “There are heaps of whānau who didn’t go through Kotahi Mano Kāika but are still thriving [and] upholding practices within their own rohe,” she says. Matariki adds, “I find that people like myself who were raised in their own dialects have no issues sticking to our mita, no matter who we speak to.” That confidence throws Aotearoa’s double standards into sharp relief. We can cut down our own reo Māori, call Kāi Tahu mita “yuck” or a “K for Kaka,” but the second we’re offshore, we suddenly turn into connoisseurs of Polynesian dialects.

That hypocrisy hit home when I travelled with Te Kapa Haka o Waerenga Te Kaha to attend the Heiwa i Raromata’i Festival in Rai’ātea, Tahiti – one of the birthplaces of our ancestors, and a place where French still overshadows their native Te Reo Māohi. Yet there, under the golden hour of the Tahitian sun, nobody wrinkled their nose at how it sounded. Dialects weren’t judged, they were celebrated, woven together like verses of the same waiata. Even the Chief of War has Māori lapping it up, saying it’s fine that heaps of Māori are stepping in as Kānaka Maoli, because “tāua tāua.” The similarities in language are certainly striking – but not nearly enough that we can “tāua tāua” them and “kaua kaua” our own for the slightest variations, then scarf back buckets of Tītī, flaunt their pounamu, and gallivant off to Queenstown. But unlike the tourist version of “Polynesian pride” we plaster on Instagram, Shak doesn’t get to pick up her mita at duty-free and drop it when it’s inconvenient. She wears it everywhere – newsroom, uni, wharekai – which means every “yuck” aimed at Kāi Tahu reo lands squarely on whakapapa.

DIFFERENCE VS DEFICIT

While Shak is hopping up and down the motu, making moves and turning heads, it wasn’t always a given that she would end up working in a bilingual environment, carrying Kāi Tahu mita into every broadcast. That path was shaped by history: her whānau were once disconnected from their kāika and language. Colonisation forced some to move north, while those who stayed often lost fluency and connection to their Kāi Tahutanga. For Shak, who realised she didn’t sound like her cousins that spoke in the mita of Kāi Tahu, she made a personal vow to not only learn but uphold its subtleties: little things, like saying “kai” instead of “kei”, “hai” instead of “hei” – all those nuances that make her dialect noticeable.

For Kāi Tahu, every vowel shift and dialect choice is whakapapa repair – a way to bring their reo home. Dismissing it as “less cultured” or “not legit” isn’t just rude, it’s a slap in the face to generations who fought to keep their reo alive, and continue to do so. That’s why northern assumptions sting so much, particularly when outsiders dismiss Kāi Tahu reo as “lesser”. “You don’t know where we’ve come from, [or] how far we’ve gotten as an iwi to get to this point for you to make a comment like that.” The message is simple: don’t confuse difference with deficit.

Because the truth is, this isn’t only about Kāi Tahu – it’s the same setup all over the motu. Let’s zoom out. The beef we inherited about rival iwi (enter Ngāpuhi side of stage) is absolute BS, and was never ours to begin with. It’s the same tired colonial playbook that worked elsewhere: look at the Mongols, North American Indigenous nations, Pacific peoples – different lands, same scam. But indigenous peoples aren’t the problem. The system is. Here’s the gag: the mita I once saw as “the enemy’s” turned out to be a bridge. Twisting my tongue around someone else’s vowels felt like sampling history itself. The North-South beefs, musket wars, land grabs – all the bitter notes still linger, but the sweet ones, like Nanny Em’s motown beef, overpower them. They have to, because te reo Māori carries more than war. It’s also the sound of karakia at dawn, cousins cracking up, and knowledge that predates any colonial musket. Our tūpuna already fought, so why the fuck are we still swinging?

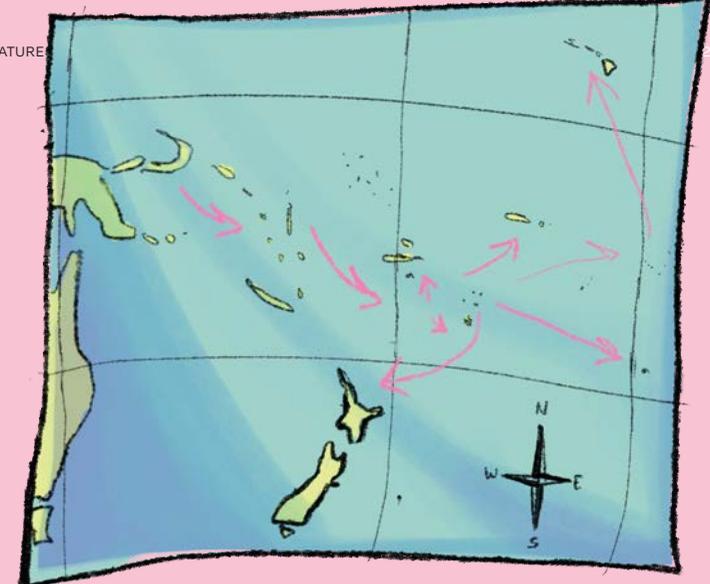
MITA VS MONOLITH

Here’s where mita flips the script. For Ngāi Māori, speaking the reo of old rivals isn’t just pretty – it’s resistance. It says: division dies here. Dialects aren’t fences; they’re stitches pulling iwi back together, thread by thread. That’s reconciliation at its rawest: carried on the tongue, in the breath, in the sound. It’s not just about words, but about relationships, stories, and the whenua that shaped them.

“One Māori language” is too small a box. Te reo Māori isn’t a monolith, and it sure as hell isn’t some factory-standard hoodie. Skip the polished textbook kupu – go after the slang, the throwaways, the swear words that make mita pulse. The jokes, the nicknames, and the cheeky digs across the wharekai – that’s where the heartbeat is. Whether you drop the h from whānau, swap “ngāti” for “kāti”, roll your vowels like Matariki’s awa, reclaim the subtleties of Kāi Tahu like Shak, or own life as a Vegas Brat turned Valley Gewl like me, do it with intent. Carrying those sounds means you’re not just speaking te reo Māori – you’re spitting history. One tongue, many voices, endless flavour.

As for me, I’ll keep learning my partner’s mita to bridge that division in our whakapapa. Kei pōhēhē koutou – it’s not about ditching my own flavour, but about adding a new one, side by side. When he speaks on the taumata, you bet I’m right there, echoing his Valley’s flow. Somebody tell him to put a ring on it, spoil shit.





THE TONGUE IS THE MAP – LANGUAGE AS ANCHOR

Now, let's talk about te reo Māori. I wouldn't be the first Pacific descendant to sit at a gathering and quietly freak out at how I can follow along with a 'different' Pacific language – almost word for word. There's a reason behind this magical feeling: te reo Māori is part of the Oceanic branch of Austronesian languages, the world's largest language family. That in itself is a major flex. Just like many Western languages can be traced back to Latin roots, Austronesian languages share deep ancestral connections that explain their striking similarities. We're talking cousins in Hawai'i, Sāmoa, Tonga, Fiji, Niue, the Cook Islands, Tahiti, Rapa Nui, and beyond.

The receipts? Shared kupu and grammar. Here are SOME examples:

English	Māori	Hawaiian	Sāmoan	Tongan	Fijian	Niuean	Cook Islands	Tahitian	Rapa Nui
one	tahi	kahi	tasi	taha	dua	taha	ta'i	hō'e	tahi
two	rua	lua	lua	ua	rua	ua	rua	piti	rua
three	toru	kolu	tolu	tolu	dolu	tolu	toru	toru	toru
four	whā	hā	fā	fā	vā	fa	'ā	maha	hā
five	rima	lima	lima	nima	lima	lima	rima	pae	rima
English	Māori	Hawaiian	Sāmoan	Tongan	Fijian	Niuean	Cook Islands	Tahitian	Rapa Nui
love	aroha	aloha	alofa	'ofa	loloma	fakaalofa	aro'a	aroha	aroha
person	tangata	kanaka	tagata	tangata	tamata	tagata	tangata	ta'ata	tanata
maunga	mauna	mauga	mauga	mo'unga	ulunivanua	mouga	maunga	maunga	maunga
canoe	waka	wa'a	va'a	vaka	waga	vaka	vaka	va'a	va'a
land	whenua	'āina	fanua	fonua	vanua	fonua	'onua	fonua	fanua
ancestor	tūpuna	kupuna	tupuga	tupunga	tubuqu	tupuna	tupuna	tupuna	tubuqu



TE REO O TE MOANA

UNCOVERING HOW TE REO MAORI CONNECTS US TO OUR PACIFIC PAST – AND FUTURE.

Nā Te Āwhina-Pounamu-Waikaramihi – Ngāpuhi, Ngāti Kahu, Ngāti Hine, Te Hikutū, Te Whānau-ā-Apanui, Ngāti Porou, Ngāi Tahu, Waitaha, Kāti Māmoe
 Kiringāua Cassidy – Ngāi Tahu, Ngāpuhi, Ngāi Takoto, Te Āti Awa, Ngāti Mutunga

Illustrated by Gemma McKinney



If we closed our eyes and went back in time to when waka sliced across the horizon, you would hear the slap of the waves against the hull, taste the salt drying on your lips, and feel the wind tugging you towards a destiny that was, actually, very deliberate. The moana wasn't empty space; it was a highway. A living, breathing saltwater highway that connected Tangata Moana, not a void that kept us apart.

For Māori and our wider Pacific cousins, the moana is whakapapa in motion. But many of our fellow uni friends probably don't realise the intentionality and sheer skill behind Māori and Pacific migration and might still imagine it as some lucky driftwood accident (before the release of Moana, the Disney animated movie, anyway). Spoiler: our tūpuna didn't just stumble into Aotearoa because they were "lost". They were scientists, navigators, and knowledge-holders who treated the moana as a whakapapa map. As a direct descendant of Kupe Nuku, I carry kōrero tuku iho that attests to this.

Here's where language comes in. Te reo Māori isn't a stand-alone quirk of Aotearoa – it's a living link to this entire Pacific story. Our kupu are the taproot of our history. They prove we belong to a massive Austronesian whānau stretching from Taiwan all the way to Rapa Nui. So, strap in – we're voyaging across time, space, and a vast blue to show you how te reo Māori carries the moana in its diction and underlying values.

NGĀ ARA O TE MOANA – THE OCEAN AS ANCESTRAL HIGHWAY

Let's close our eyes again and picture this: stars mapped the sky, swells patterned the sea, and birds told us when land was nearby. Wayfinding wasn't a party trick (though it might have felt that easy for our ancestors), but an entire science – one our tūpuna commanded long before the word "compass" was invented. This was migration with intention, precision, and mana. This mastery was truly one of their greatest superpowers.

Anthropologists link these movements to the Lapita people, the ancient ancestors of Polynesians, who dispersed from Southeast Asia around 3,000 years ago. Through them, the Austronesian language family spread across Te Moana-nui-a-Kiwa, from Taiwan to the Solomons, Sāmoa to Hawai'i, and finally here to Aotearoa; a network of voyages that mapped a third of the planet.

Scotty Morrison nails this in his 2020 *Origins* documentary series, tracing how te reo Māori isn't just language, it's evidence. He explores how kupu can be time capsules, recording journeys through space and history. And that's the wake-up call: our language proves we were explorers, not drifters.

Complementing this ancestral linguistic journey, Sir Patu Hōhepa – a renowned scholar of te reo Māori, and a gateway between Pacific languages – embodied the continuity of these voyaging traditions. He devoted his life to strengthening Māori and Pacific language connections, serving as Māori Language Commissioner and advising on the Waitangi Tribunal and legal reforms. In one of his most moving journeys, captured in the documentary *The Lost Waka*, Sir Patu and his wife Erena travelled to Rennell (Mu Ngiki) and Bellona (Mu Nggava) in the Solomon Islands. They went searching for the "lost waka" – not a physical canoe, but the living ties between Māori and the people of those islands. What they found was incredible: locals who greeted them with hongī, observed similar customs, and spoke a language so close to te reo Māori that conversations rolled with ease. Whakairo, pūrākau, and whakapapa told the same story – these weren't strangers, but whanaunga across the moana. Sir Patu proved that kupu aren't just words, they're waka – carrying us back to each other across the Pacific.

One of my favourite comparisons is between the words Hawaiki, 'Avaiki, Havaiki, Hawai'i, Savai'i and Sawaiki. In te reo Māori, Hawaiki is known as the ancestral Polynesian homeland – our spiritual (and physical) place of origin. If you trace this word through the Pacific, it literally maps out a journey from island to island that mirrors our migrations across the moana.

It's less a game of spot the difference than one of spot the similarities. Think of when one friend calls jandals 'flip flops,' while another might say 'thongs.' Or when a friend says 'kettle' and you say 'jug'. That's dialect in action. Now, imagine that stretched across thousands of kilometres of ocean. These similarities and variations are evidence of our migrations. While the movement of our tongues and the sound of our vowels changed, the heart of our language stayed the same. Morrison's Origins makes this point beautifully: languages aren't islands, they are neighbours. The way these kupu echo across the Pacific is whakapapa in sound waves. Every time we kōrero in te reo Māori, we're literally speaking our hononga back into existence.

SOUTH AMERICA AND THE SEEDS OF EXCHANGE

Here's where it gets exciting. What if I told you our tūpuna reached South America long before Europeans even set foot there?

Exhibit A: kūmara. This humble root veg is native to the Andes but turned up in Polynesia centuries before Europeans drifted ashore. The biggest tell? The word "kūmara" lines up suspiciously well with Quechua and Aymara words like cumal and k'umar(a) – their word for the delicious sweet potato. Language doesn't lie, and neither do taste buds: kūmara, in both places, is cooked the same, tastes the same, and carries the same name.

Exhibit B: chickens. In 2007, scientists found chicken bones in Chile dated between 1304–1424 CE, genetically similar to Polynesian chooks from Sāmoa and Tonga. Translation: our tūpuna may have left more than footprints on South American soil. Again, the language lines up – in the Mapuche tongue, "kollonka", meaning chicken, has been used for centuries. The first syllable connects to "water", and to the Mapuche it symbolises exchange. To put it plainly, the birds themselves – and the words for them – suggest contact and more than likely trade. Critics pushed back, arguing contamination or alternative origins, but the possibility itself? Iconic.

Exhibit C: people and exchange. A 2020 DNA study revealed Polynesians in the Marquesas and Rapa Nui carried genetic markers from the people of the South American coastline, suggesting contact as early as the 13th century, right around the time kūmara arrived in the Pacific. Moreover, some skeletal remains have been uncovered in Chile with distinctive Polynesian jawbones, larger builds than the locals, and toki pounamu hung around their necks. But the cultural echoes don't stop there. The Mapuche name neckworn adornments, toki kura, mirrors our own toki pounamu. Their carved posts, pou whakarae, share a striking crossover in both name and design with our own pou whakarae. Even sound carried across the seas: the Andean pututu, a conch shell trumpet used for signalling across distances, calls close to our own pūtātara.

Scholars continue to debate, some agreeing, others suggesting mistakes were made. But the truth feels clear: our tūpuna didn't just explore the Pacific, they intentionally pushed further east, connecting with South America long before Europeans ever did. The kōrero shows us this isn't just a myth but a fascinating possibility supported by evidence. Honestly, I kind of love that Western science is still catching up to what our kūmara have been quietly whispering to us for generations, and what we've always known.

NGĀ HERE KI TE WAIPOUNAMU – REGIONAL VARIATIONS

Now, let's bring it home. Te reo Māori isn't a one-size-fits-all language. Dialects and regional variations are living proof of our migration and settlement patterns here in Aotearoa. These variations are enrichments, adding flavour to our reo, just as different notes enrich a waiata. Take Ngāi Tahu in Te Waipounamu. Here in Te Tai Tonga, the 'ng' often shifts to a 'k'. So "ngā" becomes "kā" and Ngāi Tahu becomes Kāi Tahu. These shifts in dialect reflect the isolation, adaptation, whakapapa, and settlement journey of the iwi of this area. Every iwi carries its own flavour, its own kōrero, its own history.

For Ngāi Tahu, the unique dialect came dangerously close to disappearing. By the early 2000s, only five native speakers remained after more than 150 years of language decline that began with the loss of land. But thanks to the drive of Ngāi Tahu whānau and the Kotahi Mano KāiKa vision – a thousand homes where Ngāi Tahu reo is spoken – the revival is nothing short of historic.

Kiringāua Cassidy, a rangatahi raised through this vision, shows just how inseparable mita is from history. Growing up with te reo Māori as his first language – a rarity in Te Waipounamu at the time – he now stands as the youngest certified reo Māori translator and interpreter in the world and is beginning a Masters in Indigenous Studies. Kiringāua carries both the privilege and the weight of revival, noting how even fragments hold whakapapa: "Some of our dialectical features tie us to other iwi. Some kupu reflect our migration path down from the East Coast, and others directly from the Pacific."

Today, the dialect is unapologetically strong, heard from kaumātua to tamariki kōhungahunga, flourishing across generations. When people complain about "different versions" of te reo Māori, they're missing the point. Language isn't meant to sit in a glass box – it lives, breathes, and adapts. Dialects aren't deviations, but rather celebrations.

TE REO O TE MOANA – LANGUAGE AS LIVING VESSEL

Those in colonial power know that our language is our mauri; our life-force. A hard truth to swallow is that colonisation didn't just attack land, it went for the jugular: our language. Schools banned te reo Māori, tamariki were punished for speaking it, and kōrero tuku iho were silenced. For a while, the waka of our reo Māori sat in drydock, battered and bruised, before our own people braved the tides of cultural and linguistic suppression and pioneered a revitalisation – sparking the rebirth of te reo Māori.

Now, here we are, celebrating 50 years of Te Wiki o Te Reo Māori, and our reo is the IT girl on the world stage, thanks to the likes of reo Māori champions like Sir Hirini Moko Mead, Te Wharehuia Milroy, Rāhera Shortland and even my Mum and Dad, to name a few. Let's not forget Kura Kaupapa Māori, Māori language classes, Māori media, rangatahi dropping kupu into social media content like it's nothing – it's all proof that revitalisation isn't about nostalgia, it's about survival, resilience and reconnecting with the very systems that carried our tūpuna across the Pacific in the first place.

So, here's the scoop, e te iwi: te reo Māori isn't just a subject on a degree planner, or a word you sprinkle in your acknowledgements to sound cultured. It's a waka – a living vessel that carries the memory of stars, tides, histories, whakapapa, and everything in between. When we speak te reo Māori, we're paddling with our ancestors. Every kupu is a paddle stroke that keeps the waka moving and our language alive. That's why Te Wiki o Te Reo Māori isn't just about including a karakia at the start of class or your Monday morning hui – it is a call to climb aboard the waka and ride the waves of our reo Māori, linking us to a vast Pacific legacy we should be proud of.

Nāia te mana o Te Reo o Te Moana.



RADIO ONE

ALBUM OF THE WEEK

Soft Bait - Life Advice

WIN A VINYL COPY!

We've got 5x to giveaway!

Tune into our **Breakfast** (8-11am) and **Drive Show** (4-7pm) Programmes every day this week to try and score yourself one

OR, PURCHASE THE ALBUM TODAY FROM FLYINGNUN.CO.NZ

NZ Music Is Great, Actually by **ZAC HOFFMAN** Breakfast Host

Growing up Pākehā at the bottom of Te Waipounamu, I never felt much of a connection to New Zealand. I wasn't taught our history, I wasn't sporty, and 99% of the media I consumed came from the States or the UK. It's kinda alienating seeing mostly white Christmases in movies & TV as kids, nearly all my Christmases have been bright and beautiful scorchers. I often wondered, what is **NZ 'culture'**? Great question – thankfully, the art in this country does a great job answering that, especially our music.

Music made here tells you so much about US, whether you're listening to Springbok tour protest songs from the 80's, radical Māori hip-hop from the 90's, or the detached pop-punk of the 2000's; Our music grounds you in the context of Aotearoa, and for a 5-million strong country, it's pretty darn good. Next time you hit shuffle on a carefully curated playlist filled with overseas tunes you already know you like, maybe investigate a new EP/album made in your own backyard (preferably via Bandcamp wink wink nudge nudge) - I promise you won't regret it :)

GIG REVIEWS

The Grogans - QT 4.5/5 Aussie 'Staches

Farmers Market 10/5 Scottage-core

IVY & Beatniks - WKA 4/5 OUSSC Members with Flu

ÖTC Fest - CHCH 5/5 Mosh Injuries

Hot Sauce Club - WKA 4/5 Mild Relishes

Rad Times Gig Guide

Wednesday 17th Sept
Open Mic Night
Inch Bar 7pm

Thursday 18th Sept
Dance For Palestine
B free, Bkay, Evo, MusoMK, Push The Tempo, Reflect Reaction, Risk, Roo, Samuel, WalksOnWater
Pearl Diver 8pm - humanitix.com

DJ Defib
Inch Bar 8pm - koha entry

DJ Aaron Hawkins
The Cellar 6pm - free entry

Friday 19th Sept
Isaac Randel plays John Coltrane
Hanover Hall 7.30pm - all ages - dunedinjazz.club

Shaun Kirk
Moons 8pm - underth radar.co.nz

Swingbridge
Inch Bar 7.30pm - koha donation

Saturday 20th Sept
Mads Harrop, Bride Cake, Doctor Wazoo, Akoba
Pearl Diver 9pm - \$15 - underth radar.co.nz

Dunedin Youth Orchestra play War & Peace
Castle St Lecture Theatre 6.30pm - all ages - dyo.org.nz

Terry Ebeling
Inch Bar 8pm - koha entry

Sunday 21st Sept
Both Sides Of The Line
Arc Brewing Co. 2pm - free entry

Big Jazz Apple
Inch Bar 5pm - koha entry

Listen Live online

TOP 11 COUNTDOWN

1. **Sam Charlesworth (Dn)** - Are You Okay?
 2. **Georgia Knight (NZ)** - Mingle
 3. **Pearly* (Dn)** - Not So Sweet
 4. **Lipstick (NZ)** - You & Me
 5. **Sogg (Dn)** - Watch It
 6. **Scapegoat MERCY (Dn)** - Bad Sales ft. Adam Tukiri
 7. **Crystal Chen (NZ)** - Stop.
 8. **Purple Dog (Dn)** - Cold Case
 9. **aridni orca (NZ)** - Will o' the Wisps
 10. **DITA UR FRIEND (Dn)** - I'm in ur head
 11. **The Beatniks (Dn)** - Another Day
- Mazagran Hit Picks**
- The Psychedlicates (Dn)** - Blind Forces
- Saint Peter's Thursday (NZ)** - erase u.
- VOTE IN NEXT WEEK'S CHART AT R1.CO.NZ



Make a difference

Build the skills to lead community development, shape policy, or work on the frontlines of social justice. Become a qualified social worker with Otago's Master of Social and Community Work (Applied).

ONLINE INFO SESSION

Tuesday 23 September
12-1pm

Register now:
otago.ac.nz/MSCW



TAN IN THE CITY

CONTACTLESS TANNING

*Unlimited weekly tanning
\$29.95 per week**

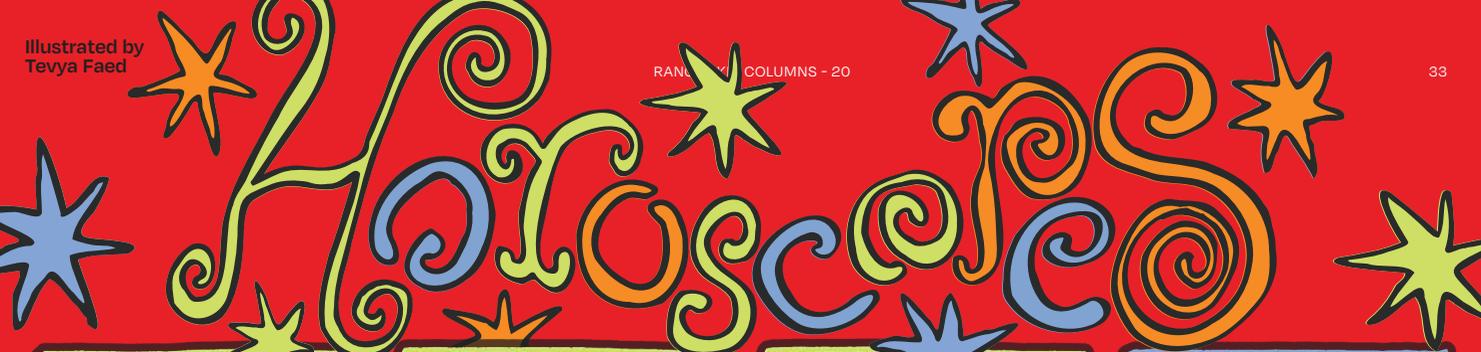
FABULOUS SPRAY TANS

Student discount available

www.taninthecity.co.nz

Find us in Meridian Mall
upper level next to JB Hi-Fi

*Terms and conditions apply



Illustrated by Tevya Faed

RANGE OF COLUMNS - 20

33

Burnout is imminent. Try stop it before it happens otherwise the rest of your year is probably wharked. Try getting a good sleep schedule, or a good energy drink regimen to help bring a bit more energy into your life.

Tō Wero Reo Māori: Swap "leshgo" for "rehekō"

*** PISCES ***

Indecision is holding you back. Either take the leap or get off of the cliff and let someone else jump. Waiting at the edge only makes people want to push you off more.

Tō Wero Reo Māori: Swap "mate" for "mete"

*** LIBRA ***

You have the momentum for real change, but not everyone is going to have the same speed or precision with their decisions and you may have to power forward without them. Remember life is circular and you'll find them again when the time is right.

Tō Wero Reo Māori: Say "pai ana" when someone asks how you are

*** ARIES ***

Wow, you are the most secure in your decisions you have felt your entire life, everything is starting to pan out nicely. It's okay to brag when things are going great for you, you're the one who put in all the hard mahi.

Tō Wero Reo Māori: Swap "yea true" for "pono"

*** SAGITTARIUS ***

Last week was tough, but don't let yourself relax too much over the hump. Procrastination is going to be the death of you. Also, maybe cut back on some of the other bad habits you are starting to form.

Tō Wero Reo Māori: Swap "breatha" for "pirita"

*** AQUARIUS ***

You're feeling a little bit silly this week. Use the fun energy to get your friends and flatmates excited to go out, maybe even pay to get into the Chinese Gardens. This might be the last time you are all free for the rest of the year.

Tō Wero Reo Māori: Swap "see ya" for "ka keetz"

*** SCORPIO ***

This week you Cancers are riddled with *big* emotions, and it's okay to let yourself feel those emotions, just try not to drown in feelings like guilt and loss. It's not worth letting all things good go, just because something hōhā happened.

Tō Wero Reo Māori: Swap "oh my gosh" for "auē!"

*** CANCER ***

You have something someone close to you wants really bad. In this situation a sharing Leo is not necessarily the best. Leo. Be a little selfish and keep this one close to your chest.

Tō Wero Reo Māori: Swap "dunno" for "aeranau"

*** LEO ***

You're really stressing a lot of people out this week. Your energy has been all over the place and those around you are feeling the brunt of it. Try to be a little more aware of your surroundings and a little less aware of how you look.

Tō Wero Reo Māori: Swap "holy heck" for "hika!"

*** CAPRICORN ***

Taurus, you are craving routine and normality. Don't worry, you're going to get it but try to keep your head above the blankets at least a little bit. While you hide in the comfort of your flat, everyone else is out there tackling the world.

Tō Wero Reo Māori: Swap "boyfriend/girlfriend" with "poiwherene/keowherene"

*** TAURUS ***

Usually your attention to detail is a positive factor in your life. This time, focus on the bigger picture and not just the tiny speck of life that is right in front of your face.

Tō Wero Reo Māori: Swap "see you later" for "tūi reita"

*** VIRGO ***

You're thriving, and you know it. Just don't make it everyone else's problem. Not every flat dinner needs to become your personal TED Talk about the highlights of your day.

Tō Wero Reo Māori: Swap "nah yeah" for "nāeā"

*** GEMINI ***

ARE YOU

Aged between 18-55 years?
A non-smoker?
Not on any regular medication?
In general good health?

IF THIS IS YOU, CONTACT US!

We are seeking volunteers for clinical drug trials to compare market brand-leading drugs with generic formulations of these drugs.

CONTACT US NOW TO REGISTER YOUR INTEREST AND JOIN OUR DATABASE:

0800 89 82 82
trials@zenithtechnology.co.nz
zenithtechnology.co.nz



All studies are approved by a Health and Disability Ethics Committee administered by the Ministry of Health.



Zenith Technology Corporation LTD
156 Frederick Street, PO Box 1777,
Dunedin, New Zealand

Care about how local government affects you?

Yeah, that's why I'm voting in the Otago Regional Council elections!

Vote for the next Otago Regional Council and have your say on the future of Otago.

Voting closes 12 noon on Saturday, 11 October 2025.

Post your voting papers in time for them to arrive, or place them in a ballot box — see our website for locations.

Find out more:
orc.govt.nz/elections

VOTE 2025 LOCAL ELECTIONS
PŌTI 2025 HĀ HŌWHĒRENE & HĀNE

SNAP OF THE WEEK

SEND A SNAP TO US AT @CRITICMAG BEST SNAP EACH WEEKS WINS AN OUSA CLUBS & SOCS SAUNA VOUCHER

CONTACT CRITIC ON INSTAGRAM TO CLAIM YOUR PRIZE



WINNER



OUSA EXEC

REVITALISING TE REO MAORI

E hika mā, kua eke te reo! He aha te mea nui o tēnei wiki? He reo Māori, he reo Māori, he reo Māori!

This week marks the 50th celebrations of Te Wiki o te Reo Māori. The acts of our kaumātua and the voices of our taurira Māori at university in the early 70s set a major path for the revitalisation of our taonga, our reo Māori, our language.

I started my reo journey at university and for me that was the first time I started to understand my own Māoritanga, my te reo Māori identity. I was too whakamā to speak Māori (and still am) but surrounding yourself with people who will uplift you, will definitely help boost your confidence.

This week I encourage you all to kōrero Māori, no matter how big or small. Whether it's to your friends, whānau, flatmates or evening ordering a coffee on campus, every little part plays a significant role in revitalising te reo Māori.

Also make sure to check out some of the kaupapa happening around campus for Te Wiki o Te Reo Māori. Follow the TRM instagram page to check out kaupapa we have going on too!

No reira e ngā taurira, kua e matakū ki te kōrero i te reo Māori. Ahakoa he iti, he kōrero rangatira tonu. Mā te kōrero ka ora, mā te ako ka pakari. Kia kaha, kia māia, kia manawanui, kia rere te reo ki ngā wāhi katoa!

E mihi ana.

Porourangi Templeton-Reedy
Te Rōpū Māori Tumuaki



FREE ENTRY

HEAT ONE

Fri 19 Sept

U Bar | 8:30pm-1am

- A-Z 70S CORN SYRUP EXPLOSION
- DOCTOR WAZOO | DOG TUCKER
- EMILY ESPLIN | HUNKY DORY
- KEIRA WALLACE | ONEDAY
- THE CROAKS | TURTLE HEARTS

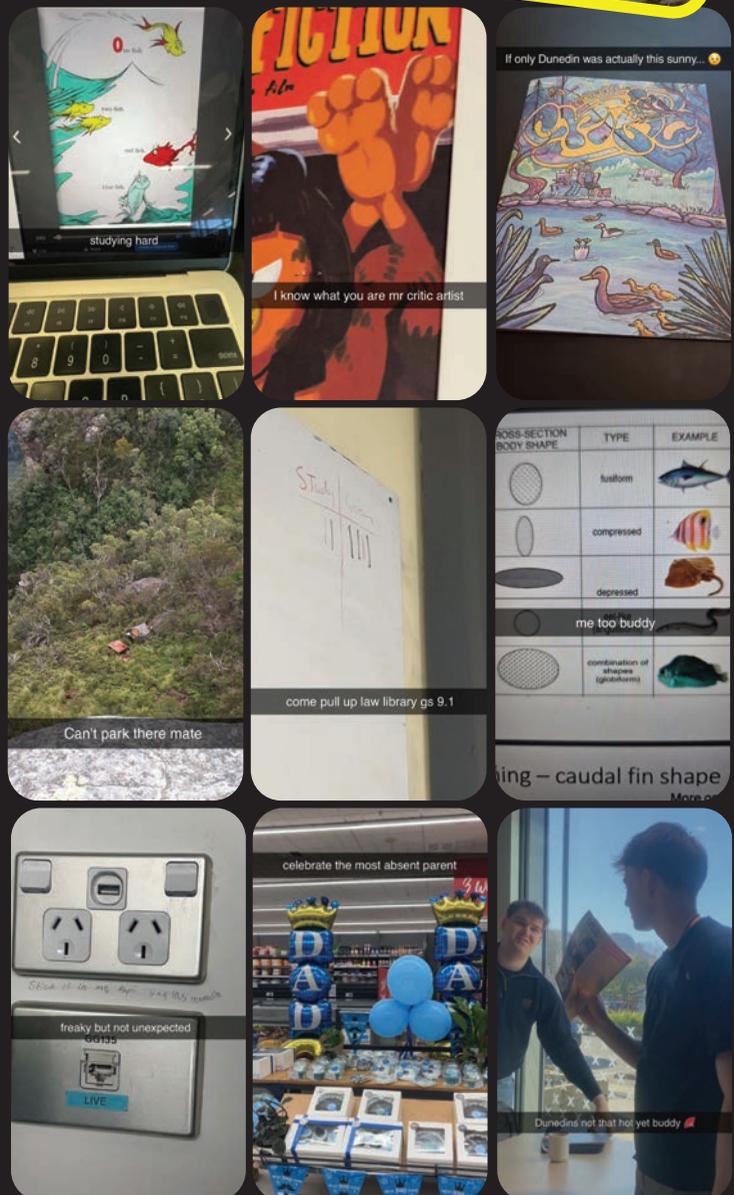
HEAT TWO

Sat 20 Sept

U Bar | 8:30pm-1am

- A-Z AMMONITA | CLEOS
- FÜBAR! | HOT CAKES
- KENDALL 'N BANKS
- MONKEY DO | PAGES LAYN
- THONG | ZARA ROSE

Finals: Wed 1 Oct | More details available on Facebook: **Bring The Noise 2025**



A BREATH OF *fresh air*



Lily Warring

for DCC



Mickey Treadwell

for Mayor and DCC



Rose Finnie

for DCC

1 2 3

Green