

CRACCUM

THE UNIVERSITY OF AUCKLAND STUDENT MAGAZINE

09 SUPERSTITION



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The Ghost of Superstitions Past

This week, Flora and Naomii wear red underwear to ward off evil spirits

People love a good story. We've always loved making up little tales to explain away different phenomena. There are all sorts of myths and legends across various cultures, and some might say that these tales are based in truth. And maybe they are. The same can't be said for more modern myths though, pretty sure it was just one guy's cousin whose balls got swollen because of the COVID vaccine—but who knows.

Everyone's a little bit superstitious about something, whether that be their exam habits, their pre-date rituals, or morning routines before a presentation, there's always something we do when we're particularly nervous to ease ourselves, and that acts as a thing that we can also blame our misfortunes on. For us, your *Craccum* co-Editors, that's the fact that we're both Libras.

Reading into astrology is always fun, until you read something that hits a little too close to home and then you start to question whether it's actually real. Spoiler alert: it is, because why

would we work on our indecisiveness when we can just bully the Earth signs of our team into making decisions for us? Only joking... kind of. But the fact remains that there's a suspicious amount of Libras in student publishing, and writing in general. It could just be that everyone's parents love getting freaky in January, but we like to think it was written in the stars. As a Tweet we once saw said: another word for taste is Libra—no wonder there's so many of us in the media.

Superstitions have been around for as long as humans have existed. They're natural; some theories just get a little further outside the box than usual. Personally, our superstitions and rituals involve getting dressed up, a little wine (or a lot), and a little lipstick. Our prayers go to the thrifting Gods, the Spirit of Tinder, the God of Not-Getting-COVID, and the little people that live inside of our devices and dance whenever we want them to. That's how TikTok works, right?

Throwing salt over your left shoulder,

wearing red undies, walking barefoot, crossing oneself, counting in threes, wearing your sport team's colours, prayer, manifestation, intuition, the list goes on. Where do traditions, culture, and religion end, and superstitions begin? And even if bad luck doesn't exist and it's all a story, what's the harm in avoiding the sidewalk cracks anyway?

In a world where there are more stories than ever, more information than ever, and more narratives than ever, we've put together an issue to have a peek at superstitions in whatever form they take. So, dive on into this issue, and take the space to reflect on your own magical thinking, beliefs, and narratives. And watch your back this Friday 13... just in case.

XOXO

Arohanui

Flora Xie (she/her) and Naomii Seah (she/her)

Students Reluctant to be Domesticated: UoA's Domestic Enrolment Drops



CHARLIE PARKER (SHE/HER)

Despite a record-high of domestic enrolment to the University of Auckland before the COVID-19 pandemic, domestic enrolment numbers are now dropping.

At the beginning of 2020, the University saw 28,697 domestic enrolments; in 2021, that number has dropped by over 2500. This year has followed the trend, seeing only 25,446 domestic enrolments; a drop of over 500 from last year. Potential reasons for this trend could be that more students are overseas to study, more students dropping out of university, or this is an impact of COVID-19.

Dylan, who left University after his first year doing an Arts Undergraduate Degree, said there were a few reasons he left the University. "I left uni for a few reasons, the first being COVID. My first year at uni was nearly all online and for a very interactive learner this hindered my experience greatly." Dylan went on to pursue his career without further studies; it could be speculated that many students have also done so as the national unemployment rate has fallen to 3.2% this year from 4.2% in

2019, according to StatsNZ.

Victoria University's acting Vice-Chancellor reported to *Stuff* that they expect more domestic students may have been staying closer to home due to COVID-19. Therefore, the University of Auckland might be missing out on students from around New Zealand who may have intended on studying at the University. Louie, who left the University after his first year of a Science Undergraduate Degree, said, "I can acknowledge that not everything was in control of the University", but that the impact of COVID-19 meant that learning from home in the same city as his University didn't give him the university experience he desired.

Students have also felt that the local universities don't have enough options in certain faculties, and have chosen to study overseas instead. The cutting of faculty members hasn't helped, as less faculty members means less papers available in certain courses. In 2021, the University of Auckland spent \$44 million on redundancies, as a drop in foreign enrolment meant the University

...if "rent is still due, then wasting my money on a university that appeared to not have time for me was high on my list of costs that could be cut".

couldn't afford to keep as many staff on. Arianna, who chose to study at Transit Dance in Melbourne instead of a local university, said, "I am pursuing a career in the performing arts; further study and qualifications in this area are extremely limited in New Zealand. Australia offers much more variety and has multiple options of institutes in every state".

Regardless of most students being able to receive their first year free at University, the pricey nature of courses and the stacking up of student loans has also deterred students from continuing their studies. In 2020, FutureLearn compiled the top 50 most expensive universities around the world from publicly available data. New Zealand took the 14th spot on the list, with the average fee price being \$8595 a year. Dylan said, "I could not justify the price it would cost if I couldn't guarantee I would enjoy the field I would go into". Louie also mentioned the inaccessibility of some services whilst classes took place online; such as labs, study spaces, and some material that was only physically available at the campus library. He says if "rent is still due, then wasting my money on a university that appeared to not have time for me was high on my list of costs that could be cut".





Students 'Get Their Balls Wet' at AUSA's Beer Pong Tournament



JESSICA HOPKINS (SHE/HER) AND NAOMII SEAH (SHE/HER)

As part of a week of events celebrating the return of in-person learning, The Auckland University Student's Association (AUSA) invited students to "come and get your balls wet" with them at Shadows Bar.

Craccum was at the pong party, and although we forgot to sign up, we still got balls deep in all the action. In between rounds and ball-related puns, we asked competitors for their tips to get it in and if alcohol helped or hindered their performance.

First-year rookies Morgan and Tayla from team Morgana say alcohol "definitely hindered their game."

"This is our first day on campus and our first time at Shadows," said Morgan. We didn't win, but we tried our best," said Tayla. "If there was prize money, we might have tried a bit harder."

Jenifer and Bruno, a.k.a. Princess and the Troll, said that although they didn't come out victorious, the game brought them closer together.

"We played against guys wearing matching Tommy Hilfiger t-shirts. It was giving engineering frat boys. We were actually sober when we played, but we still lost," said Jenifer. Bruno told us, "but we're fixing that now."

The chaos all led up to a final face-off between the teams Two Balls No Cup and the Splash Bros. Shanae from Two Balls No Cup looked like she was about to win it for the girls, carrying her AUT teammate Morgan. Two Balls No Cup had the opposite team down two cups to their four, but in a surprise move, the Splash Bros, who returned for a second stab at victory this year, came back from the brink.

It was a nail-biting finish with the teams being neck and neck, and in the end, the Splash Boys took the winning shot, taking home an impressive beer pong table prize. Apparently, the alcohol, and also having a mullet, helped.

Student Wellbeing Inquiry Wants to Know How You're Doing

The Inquiry will question why the student struggle is the norm.



ARELA JIANG (HE/HIM)

The collaborative efforts of the Green party and 33 student unions have launched a People's Inquiry into student wellbeing. Spearheaded by Green Party MP Chlöe Swarbrick, the inquiry is one of Aotearoa's largest student union collaborations ever. Its ambitions are equally impressive.

The inquiry sets out to rehaul the student support system and tackle the hardships people face while studying. An online survey is the first step in this process, with the purpose of understanding what today's students are going through. The survey includes questions on all matters affecting the student experience. The hope is that arming decision-makers with an understanding of the issues students are facing will bring targeted action from up top.

The leaders of the inquiry state there has never been a better time for this inquiry. Collective student debt just passed \$16 billion. Student housing prices are hitting record highs as living conditions reach new lows. Even with passing the Pastoral Care Act last year, the government's efforts to improve resident welfare in student accommodation have amounted to mere "tokenistic" acts, according to New Zealand Union of Students' Associations representative Andrew Lessells. Simultaneously, young people's mental health and addiction services continue to fall through the cracks. The gaps in support are so alarming that the government watchdog, the Auditor-General, has started investigating what's changed with the \$1.9 billion investment into mental health in 2019.

With the inquiry, politics may start listening to what students have to say. All students' perspectives will shape the inquiry. The leadership of Tauira Pasifika, Te Mana Akonga and the National Disabled Students' Association indicates this will be an equitable process.

Rather than our government expecting students to just harden up, let's hope the inquiry addresses why students should swallow the concrete pill in the first place.

Find the survey on the Greens Party website.

Ngā Tauira Māori Open Campus with Waiata



OMNI ARONA NGĀPUHI, NGĀTIWAI (HE/HIM)

Waiata greeted students as they returned to campus for the first time since 2021. Ngā Tauira Māori performed in the Quad as new students finally roamed the unfamiliar campus. The group gathered near the club stalls to perform many items. Hundreds of students looked on as Waiata filled the UoA city campus, with some even looking from the offices above. An audience member told *Craccum* how beautiful they thought the performance was, saying, "It's so cool!"

The audience member enjoyed the performance, noting "It's kind of rare to have this where I'm from."

"[The performance] was so casual. It made the day even more special. Their voices are so strong!"

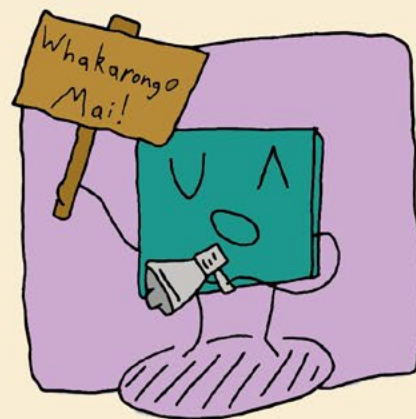
Despite all the stalls being bombarded with students signing up for clubs, the focus shifted solely to the Māori ensemble when the tauira began to speak. The group's spokesperson was met with sadness when announcing the

next Waiata would be their last item.

After their performance, the audience was encouraged to visit Waipapa Marae and korero with members of Ngā Tauira Māori to learn more about Te Ao Māori. "Haere Mai, Haere Mai" All would be welcomed if they chose to visit the marae and learn of the role kapa haka plays in revitalising Te Reo Māori and Māori cultural values. Waipapa Marae would provide a safe space for those that wish to learn more about the indigenous art and culture of Aotearoa.



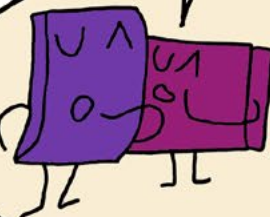
I was a bit worried when wearing masks were only recommended, and I thought people wouldn't do it. But it's good to see people masked up, especially in the smaller lecture halls.



I'm immuno-compromised, so it's a big risk for me to come back onto campus. Masks are great and everyone in a room together for two or three hours, there's still a high risk.

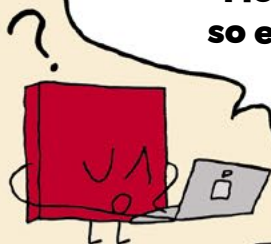


I'm enjoying being around people again. Zoom was very isolating for me and I need to be around people to feel like a normal person

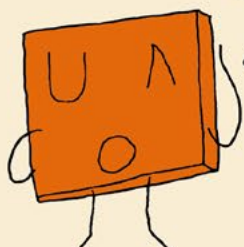


I'm still nervous about COVID. It feels a bit premature to be back this soon. But it's great to be here.

I'm actually excited. I love it. Mentally it makes me feel so engaged getting back to that feeling of school life again.



Whakarongo



MAI



Will the Student Experience be a Super Spreader?



JESSICA HOPKINS (SHE/HER)

Last week, students returned to campus after seven weeks of online learning. For some students who started uni this year, this was the first time they had ever been on UoA's campus/construction site.

Following the more relaxed government requirements at Orange, the University initially announced masks would not be required, only recommended on campus. But they later backtracked on this decision, now requiring masks to be worn indoors in lectures, bathrooms, and other spaces where physical distancing isn't possible.

The Uni told students and staff they can choose to wear a mask in "lower risk settings", which they framed as a personal choice that enhances everyone's safety.

"Face masks continue to provide a simple, proven and effective way to protect ourselves and others from COVID-19, particularly those especially vulnerable to the virus."

Craccum spoke to students on the first day back about how they felt being on campus despite the threat of Omicron, with some students stating they weren't aware of UoA's updated mask policy, or that vaccine mandates were no longer in place on campus. Do the benefits of coming back to campus outweigh the heavy-chested risks of Omicron? *Craccum* investigates.



Alexander, Postgraduate Psychology

"I'm immuno-compromised, so it's a big risk for me to come back onto campus. Masks are great and everything, but if you're going to stick everyone in a room together for two or three hours, there's still a high risk.

"If I could do all my classes online, I would, but it's kind of the process you have to go through with the normalisation of Covid. For postgrad, it seems like it's up to each lecturer to decide if a class will be held in person or online, and it's a hassle to figure out which courses you need to come in for. There's not much flexibility, and it would be better if UoA had a consistent policy."

Courtney, TFC Foundation Chemistry and Biology

"I'm still nervous about COVID. It feels a bit premature to be back this soon. But it's great to be here."

Emily, Law and Global Studies

"I was excited to see Tart Bakery open up and have good vegan food on campus. I'm happy masks are required. I think vaccines not being required is a little lax unless people have medical exemptions. Especially as we have a Med School and a Science Department, it feels inconsistent to ignore what they've been saying."

Erica, TFC Foundation

"I'm actually excited. I love it. Mentally it makes me feel so engaged getting back to that feeling of school life again. I'm happy to wear a mask not just for me but for other people's safety. You can't be selfish."



Harihara

"To be honest, I like online better. I feel like we should go back into another lockdown. It's too scary."

Isabella, Ancient History and Latin

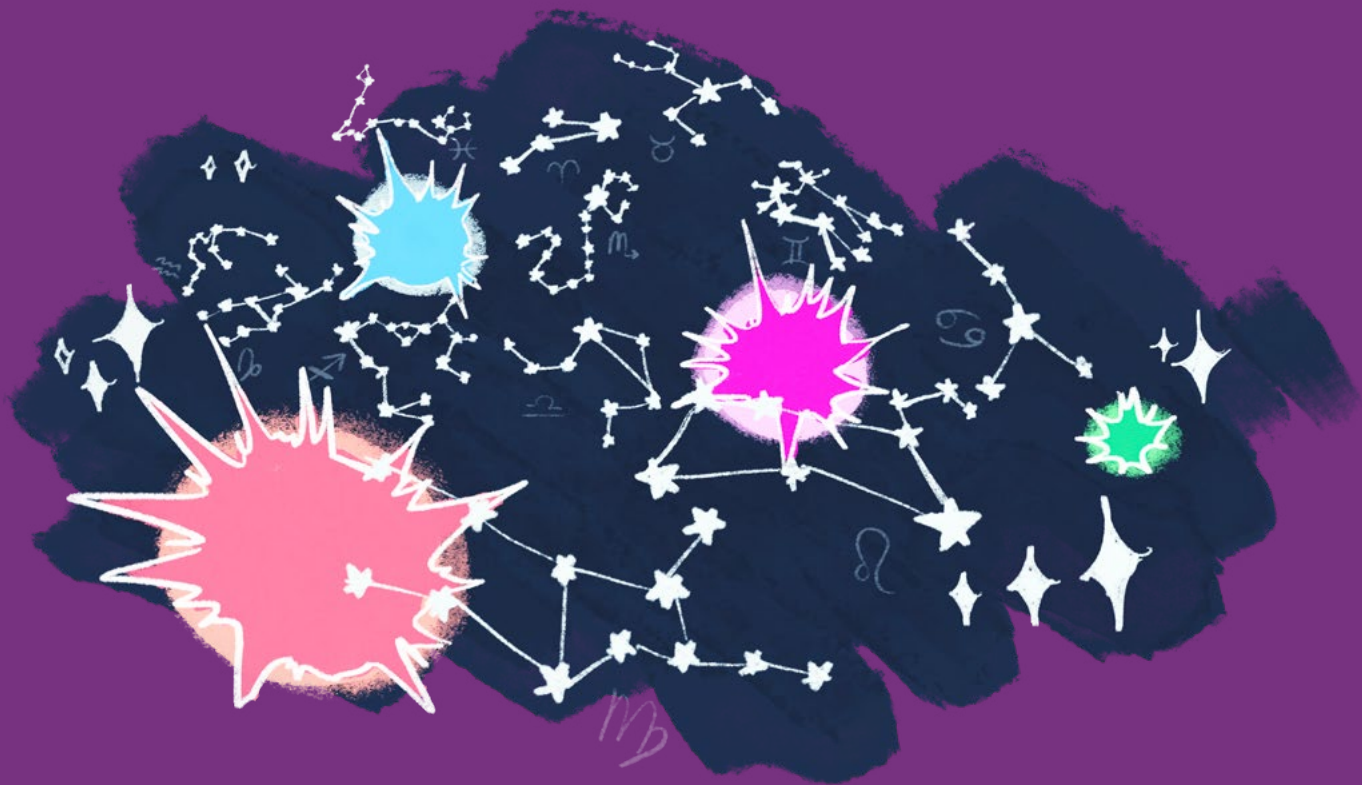
"I was a bit worried when wearing masks were only recommended, and I thought people wouldn't do it. But it's good to see people masked up, especially in the smaller lecture halls. It's been good seeing the Clubs Expo and hanging out around the Quad when it's been really dead for a while now."

Kobie

"I'm enjoying being around people again. Zoom was very isolating for me and I need to be around people to feel like a normal person. I'm not super keen on the wearing masks inside thing, honestly just for very vain and selfish reasons. I don't like that it rubs all the foundation off the tip of my nose, and it fogs up my glasses."

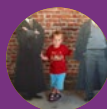
Lujane, Arts and Engineering

"I have mixed feelings. On the one hand, it's good to see people. But I'm adjusted to uni being online, and there are certain conveniences I don't want to give up. I'm assuming Professors won't be as lenient anymore. I guess I'm pro-vax, so not having a vaccine mandate is a bit concerning. But the Uni seems to be following the government guidelines, so it's hard to say."



I Blame Venus For My Erectile Dysfunction.

I'm not normally like this, I swear



TASMAN CLARK (HE/HIM)

phew Okay, I feel I've had enough panic and anxiety around all the shit that goes on IN our atmosphere. I think my time worrying about a conflict between two old white guys on the other side of the world has come to an end, there are bigger things than that, right? Like moon phases or the sun vomiting magnetic waves our way. But only 38% of the students we asked believe that these astronomical events can affect us! You know these planetary events hugely impact us right? I mean c'mon, didn't you hear that MERCURY is going backwards four times this year? No? Well let me enlighten you...

I thought flares were out of fashion?

Oh my days, did you hear about the sun? Apparently every now and then, the sun decides it wants to shoot its energy outwards and sometimes it hits us! I mean, this magnetic energy

is strong enough for the arctic sky to start flipping through the colour wheel, so it would have some impact on us, right? After Googling and clicking the first link, I've discovered the truth: it says solar flares can trigger mood swings, headaches, and even disorders like Alzheimer's. Scarier yet, the SOHO telescope, which records solar activity, says there was an M9.6 solar flare (I'm not a scientist, but this number seems BIG) on the 27th of April! No wonder I forgot my sister's birthday last week, it's all because of that damn sun! Even other students mentioned the solar flare issue... "when the sun has solar blasts... get me outta here."

It's not a phase, it's meat week at Pak 'N Save.

The moon is a whole other problem too. This one is closer than ever! It seems to flip from a bright light to a demented black spot over the course

of a month. A student says that the full moon energises them and they find it difficult to sleep. It was a new moon a week ago, so no wonder I got no sleep after my bedtime coffee number seven! I did my deep-dive research of clicking the first link of a Google search once again. *Cosmopolitan*, a trust-worthy, peer-reviewed academic source, has all the answers regarding how we should act during each moon phase. We're in the waxing crescent phase right now, which according to *Cosmo's* scholars, is the time to plan and organise! Finally, the plan I had a few months ago to clean my room and organise my life is finally on paper.

The First-Quarter Moon is coming up next, and this is going to be the first low. Apparently we should be ready to "curl up in bed unapologetically", which is great! I can miss my cousin's baptism. Those geniuses over at *Cosmopolitan* really know how to handle our

situations. That full moon terrifies me though! Last time it was a full moon I crashed my mum's BMW on the way to the *Morbius* premiere. (If anyone is free to go see *Morbius* again, I will be seeing it for the ninth time this week with my uncle and we booked out the whole theatre.)

Why Moonwalk when you can Mercurywalk?

Mercury is going to go backwards FOUR times this year. Are you kidding?? A whole planet moving backwards, and I'm worried about the San Francisco Giants making it to the World Series? Mercury, named after the Roman messenger god, governs all of our communication and technology. Which means, in these periods of retrograde where it goes fucking BACKWARDS, we have to really be careful about what we say, especially over technology and texts. During the last retrograde I lost a good friend when I commented LOL on

his mother's funeral post. I don't know how it happened, but Lots of Love was a miscommunication in this period, so PLEASE be careful.

Keeping track of all these outer-space variables can be a lot for some people. I guess that's why there are so many deniers out there. But, with a few in-depth Google searches, you can all become an expert like me. Trust me, and the scholars over at *Cosmopolitan*, when I say it will come with time. The most important thing to remember is that these astronomical events are out of our control, so it is NEVER your fault. The reason that I can fall soundly asleep at night, even during the Quarter Moon, is because I am not to blame for the consequences of any of my actions—Mercury pulling a tactical retreat is.

The most important thing to remember is that these astronomical events are out of our control, so it is NEVER your fault. The reason that I can fall soundly asleep at night, even during the Quarter Moon, is because I am not to blame for the consequences of any of my actions—Mercury pulling a tactical retreat is.



Black Cats Are Not the Same As Taniwha

You call them Myths, we call them Legends



MOLLY HUGGAN TE AITANGA-A-MĀHAKI, RONGOWHAKAATA (SHE/HER)

Superstition is a concept many of us are aware of, but is often misunderstood. Many define it as an irrational belief in supernatural influence, but you may only know it from the genius work of Stevie Wonder. In his own words, "superstition ain't the way."

Growing up, I would love to gather an audience and proclaim the 42 cousins I had. They'd gasp when I told them of my Mum's ten siblings. To be fair, it wasn't hard to have such a large family when they were Catholic and from Palmerston North. With 42 cousins, five aunts, and six uncles (each with their respective partners), family gatherings were an overwhelming affair that required meticulous planning. This was where I began to learn my first pūrākau. To begin with, we would roll our eyes or resist. But with age, the quiet moments when the adults gathered after dinner became more significant. We would huff at aunty's call inside and slink around the room's edges, trying not to disturb the kaumatua as they spoke of the taniwha, birds, and our tipuna. My kuia (grandmother) did not often tell stories of her past or her whānau, but when she began to perk up, a stillness settled over us. It was time to listen.

Kaumatua tell their stories to share their knowledge with younger generations.

...threads have been woven between the divide from us and our whakapapa. There has been a renewal to seek knowledge of where we have come from

This has happened in cycles for centuries, and preserves our culture in the lines of pūrākau. Contemporary translations classify Pūrākau as "Māori myths and legends", ranked next to the Greek gods and classical mythology. The "myths" and "legends" are the origin stories that attempt to explain the natural and social phenomenon, typically with supernatural beings. These stories vary between cultures with equally varying confidence in its factual background. This definition has a tight association with being a popular but *false* belief or idea. This out-dated translation is an inaccurate portrayal of the deep meaning pūrākau has for Māori. Pūrākau hold a place in our whakapapa, and can depict ancestors that actually existed, as close as six generations ago.

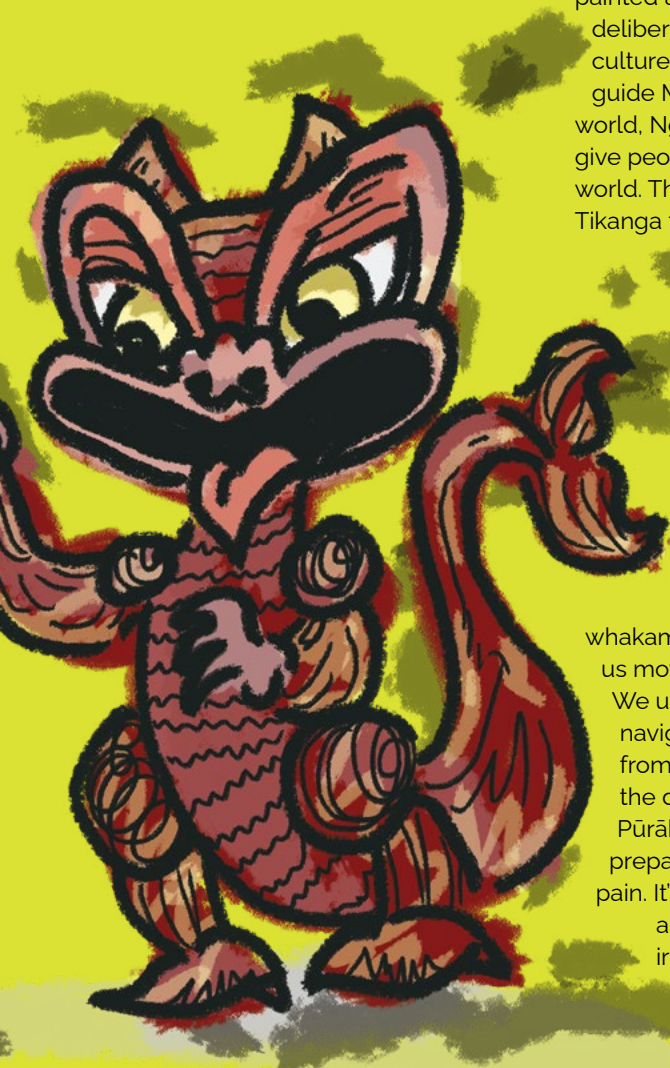
In the past decade, there has been a shift in our whānau. Spearheaded by my whāea kēkē (aunties) and māmā, threads have been woven between the divide from us and our whakapapa. There has been a renewal to seek knowledge of where we have come from. Our history has been passed on orally through pūrākau for generations. It seems that somewhere in the middle, the practice was instinctively hidden. I see the adults gently coax stories out of their parents with a quiet conversation or a kind question. Attempting to not 'rock the boat' or dislodge their mamae (pain/shame). My Nana remarked on the 'hush-hush' nature of sharing pūrākau when she was growing up, "Mum never spoke about it much. Nobody ever spoke about it much."

When I sat down to have a conversation with her for this article, it took 30 minutes of calm kōrero (talking) between us before she started to tell me more. Many times, she spoke of birds and their presence in her life. Her mother would become very aware when pīwakawaka entered the house, "they are a tohu (sign/symbol) from



tipuna, of a death, or a new beginning". In our whānau, Ruru (morepokes) are another tohu that come from generational pūrākau. One night, out the back of her house, she felt "uneasy, as if something was watching", and up in the tree, a ruru was there, peering down at her. There is a fear of sharing these stories. Pūrākau contradicts the dominant culture in Aotearoa. We are led to believe that we are exposing

We have lost so much to the 'realism' of colonisation, so there must be a softness in addressing these harsh realities for our elders; to remove judgement from the conversation



ourselves if we 'admit' to holding these beliefs. In these moments, where she can safely share, my kuia shines. So full of knowledge and awareness, but these conversations have a degree of sensitivity. We have lost so much to the 'realism' of colonisation, so there must be a softness in addressing these harsh realities for our elders; to remove judgement from the conversation.

When pūrākau is accepted as a lived reality, sharing our stories links us to the cultural practices that have been lost along the way. I've seen it in my parents' generation, where I see them teaching whakapapa and pūrākau without fear. My māmā told me that teaching her children pūrākau wasn't a conscious decision, "it's just what I know."

Other students have felt the power of pūrākau. Ngaio (Ngāi Tūhoe) laments the power of our stories. "Pūrākau are powerful. They're lessons as well as stories. Many of these stories are painted as mythology which is such a deliberate way of white-washing our culture". When asked if pūrākau helps guide Māori in understanding today's world, Ngaio says, "Creation stories give people a way of looking at the world. They tell us of individuals using Tikanga to secure their position in the

world, permitting us to be grounded in our culture". Ngaio says she is "more spiritual than religious, and pūrākau is a big part of that spirituality for me."

Pūrākau has considerable standing in Te Ao Māori. A whakatauki (Māori proverb) 'titiro whakamuri, kōkiri whakamua—looking to the past helps us move forward', illustrates this.

We use pūrākau as a vehicle to navigate the world's murk. Stories from our history assist in clearing the dark mist that blurs our path. Pūrākau has helped explain and prepare us for life's confusion and pain. It's natural to write these strange and unexplainable things off as irrational thoughts. But, while this helps suppress the unsettling forces of nature, this can dance dangerously

close to wrongly associating pūrākau in Te Ao Māori with superstition.

In Aotearoa, what is and isn't superstitious is a discourse underpinned by colonial techniques to distill indigenous knowledge into a 'sensible' form as a way of erasure and degradation. The black cats in Western stories are not the

same as our Taniwha. When I asked one of my friends, Celia, about this, she remarked about the multiple implications this misunderstanding has on indigenous knowledge. On the surface, "the main action is the dismissal of Māori knowledge, culture, and reality". But under that is a reduction of an entire culture "on the grounds of its incompatibility with Western science, regardless of whether or not it is valid." The insinuation of Pūrākau as a 'superstitious' practice because it doesn't align with the post-enlightenment Western thinking attempts to mock, damage, and patronise Māori. This happens even when Māori practice and knowledge reach the same conclusion as 'science'. Rather, it undermines any cultural practices that threaten the eurocentric (hegemonic) dominance.

Reconnection to Te Ao Māori is something our community must work towards every day. Colonisation has removed our ability to naturally identify with pūrākau in tauīwi (non-māori) spaces without feeling that they are irrational, unjustified, or 'superstitious'. In my whānau, it has meant that we can start to understand the stories of our tipuna and the creation of our world and make it a part of ourselves. I asked my kuia about her experience when we finally returned to our marae. She let out a gasp, and her voice wavered, "Oh it was lovely. It was so—yeah, it makes me want to cry." It was like she was coming home, finally accepted.

The insinuation of Pūrākau as a 'superstitious' practice because it doesn't align with the post-enlightenment Western thinking attempts to mock, damage, and patronise Māori



Information You Don't Want to Mis-

Explaining dis- and misinformation and what we can do about it



GRACE BURTON-MCKEICH (SHE/HER)

"Thinking that you're educated, that you've got a degree and you're around all this knowledge, can make people think that whatever they consume is true, because—you know—I wouldn't possibly fall for misinformation—I have a degree."

Having superstitions is fun and all, but Kayli Taylor from the Disinformation Project knows believing in unsubstantiated claims can be a dangerous game that anyone can enter.

First, let's clear up some definitions. Sorry if you're smarter than a fifth-grader and already know the difference between dis- and misinformation, but I didn't before working on this article. Both dis- and misinformation are types of false information or information without "rational" evidence supporting it. However, while misinformation tends to be incorrect unintentionally,

... believing in unsubstantiated claims can be a dangerous game that anyone can enter.

disinformation is often created purposefully and maliciously.¹ In our interview, Kayli said people make disinformation for all sorts of reasons, but usually, it's for some kind of gain, whether that be power or simply to incite "fear and hysteria."

We know from the long protests at the start of the year that whole groups of people can be swept up in believing what might appear to outsiders as nonsense. I'm sure many of us were surprised to realise that family members or friends, who seem to trust experts in other areas of their lives, were anti-vaxxers or thought the pandemic was a hoax. Kayli explained that:

"Falling for conspiracy theories and blaming things on external sources means that we don't have to deal with the reality of the world. Shit's hard. It's so much easier to think that someone created the virus and someone's doing it on purpose, or the virus is fake, because it's scary. It's terrifying that I could catch something and then not function for a long period of time. It's easier to externalise and let someone else take the blame for that than to reflect on human nature and

... while misinformation tends to be incorrect unintentionally, disinformation is often created purposefully and maliciously

how we got here and our rights and responsibilities under that."

Expecting people to critically reflect on who they are and the sources they read in the middle of a pandemic is not exactly fair. Not only is it a difficult task that even the most cynical of us find draining, but certain communities have accurately placed distrust in government and big institutions that cannot easily, or perhaps ever, be overcome. We can't ask people to simply believe information because it's come from an expert without making genuine efforts to include people in society first.

That being said, even the seemingly



most privileged New Zealanders were acting like they knew more than my queen, Dr. Siouxsie Wiles. Such people often belong to the extreme right. They capitalise on opportunities to spread conspiratorial discourse to bolster their ultra-conservative agenda that is anti-everything not white and cis-male. For these people, disinformation isn't necessarily something they need to believe as long as they can use it to make marginalised groups fearful.

Unfortunately, Kayli said that this issue is here to stay. The Disinformation Project's recent research suggests that COVID-19 denialism and disinformation is a "Trojan horse". That it has "opened the floodgates to allow more people to be drawn into a more conservative agenda." They are noticing a spillover from the US regarding beliefs around Joe Biden stealing the election. As New Zealand's local body and general elections get closer, an increasing number of people believe that NZ's 2020 election was rigged.

Since dis- and misinformation aren't things that are only "sitting in some

Kayli also said that it's good practice to engage with multiple sources regarding big-ticket items like public-health information about COVID-19.

horrible dark corner of the internet", it's pretty helpful to know how to avoid them. Kayli told me that getting news from outlets like *Stuff* are good places to start. These platforms have responsibilities under the Broadcasting Standards Authority to produce accurate information. Other sources, like *The Spinoff*, are good as well. This is because even though *The Spinoff* is sometimes paid to create content by institutions and organisations like the University of Otago, Kiwibank, and Z Energy, the writers are always very transparent about when a piece is a paid partnership. Put simply, it's a red flag when a source/writer is not clear about their biases or where they got their information from. Kayli also said that it's good practice to engage with multiple sources regarding big-ticket items like public-health information about COVID-19. When trying to help people in your life from falling prey to disinformation, the simplest thing you can do is check in with them. You should ask them questions such as "why don't you want to get the vaccine? And where does that information come from?"

While the government, police, and organisations like InternetNZ and Netsafe have a responsibility to make sure the internet is as safe as possible, if people want to say or spread something, they're going to find ways to do it. Even though it can be exhausting, erring on the side of caution when consuming news is a good thing. At the end of the day, being more aware of dis- and misinformation can help protect ourselves, those we care about, and our communities.

It's so much easier to think that someone created the virus and someone's doing it on purpose, or the virus is fake, because it's scary. It's terrifying that I could catch something and then not function for a long period of time. It's easier to externalise and let someone else take the blame for that than to reflect on human nature and how we got here and our rights and responsibilities under that.

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Maramataka for Dummies

The hidden lessons of Matariki and Maramataka: our ancestors knew what was up



OMNI ARONA NGĀPUHI, NGĀTI WAI (HE/HIM)

With the approaching month of June, we look forward to celebrating Matariki, the beginning of a new year in the Māori lunar calendar. But the concept of maramataka is often misunderstood. Many describe it as the means by which Māori measure time. Maramataka is not just a lunar

Maramataka is not just a lunar calendar. It is everything that is living and the connections we have with the world. It is taiao (the world) in action.

calendar. It is everything that is living and the connections we have with the world. It is taiao (the world) in action. From the stars and sunlight to the rains, winds, rivers, oceans, and whenua, everything that grows from it and how we as people coexist within a shared universe. It is how Māori comprehend the flow of our world

Like many ancient civilisations, Māori used the stars and heavenly bodies to navigate and explain our world. Pre-European arrival, Māori used their own cycles to create what Westerners would call a calendrical system. More than one system existed. The first included the sun's differing motion across the horizon from its northern and southern solstice points that differ throughout a year.

More often than not, mātauranga Māori concepts are more akin to concepts in science than concepts with no explanatory power.

As the sky changed, Māori used the arrangements and positions of stars and their constellations as indicators for the passage of time and a navigation tool to track our position whilst out at sea. The appearance of particular constellations and stars at night and other biological and environmental markers became indicators of a

new season. Lastly, Māori used the moon's phases and appearance to track periods of time that we now call months. All three concepts form a multifaceted system and way of knowing that we call maramataka.

Maramataka informs Māori of changes in the world. Māori see themselves as part of the earth. Therefore, changes in the cycles of maramataka and the tracking of environmental transformation inform us of changes within ourselves. Many compare the idea of Maramataka to Western mystical concepts such as astrology. More often than not, mātauranga Māori concepts are more akin to concepts in science than concepts with no explanatory power. Some academics suggest that the name of Māori moon nights had esoteric environmental knowledge imbued within them that described the relationship between the moon cycle and gathering activities (fishing and planting). Kuia from their respective iwi speak of the knowledge within Māori pūrākau (mythological traditions) that are handed down through generations. Appropriate knowledge and lessons, such as gardening and fishing practices, are outlined within these stories and iwi narratives.

Following the arrival of Pākehā, maramataka was slowly replaced by Gregorian calendars and European timekeepers. This departure from maramataka mātauranga toward Western concepts and religions also meant a loss of knowledge and tikanga that came along with traditional Māori

The mashing of maramataka with Western astrology is uncomfortable, but unsurprising. It denotes a continuous effort to erase pre-European concepts that do not adhere to Western perspectives.

pūrākau and maramataka. The loss of Māori land contributed to the loss of maramataka knowledge ingrained in our stories. This included all knowledge associated with the food resources of the land. Only now are we beginning to understand how much we have lost.

Matariki, and the philosophy built around it, operates in the territory of spirituality rather than religion. We can attribute the loss of maramataka concepts to the introduction of religion. Family dynamics shifted from extended whānau collections to the nuclear family concept. Western religious gender roles demoted Māori women from their positions, and Christian narratives overtook pūrākau in explaining the creation of our universe.

The earth is one canoe which we are all in with no exception.

The mashing of maramataka with Western astrology is uncomfortable, but unsurprising. It denotes a continuous effort to erase pre-European concepts that do not adhere to Western perspectives. The holistic nature within maramataka exists due to Māori identifying ourselves as part of a shared universe. The earth is *one canoe which we are all in with no exception*. Changing environments, such as blooming flowers and the lunar cycle, provide introspection and are used as a reference point by which we may track signs of a shifting taiao and hāpori.

Māori continue to uncover a deeper understanding of ancient wisdom and narratives that have been omitted and marginalised from written literature and oral history during the process of colonisation. Māori concepts and knowledge are slowly resurfacing as a new generation gains an affinity for a culture stolen from them. These tauira continue to uncover lost knowledge. With this knowledge resurfacing, Māori concepts are becoming more socially acceptable in the public and political spheres despite mild opposition. Current discourse signals an evolving perception toward Māori culture and customs. April 7th marked

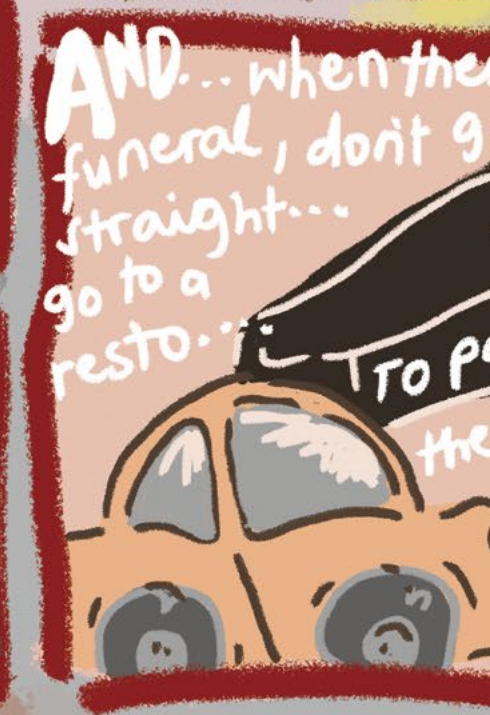
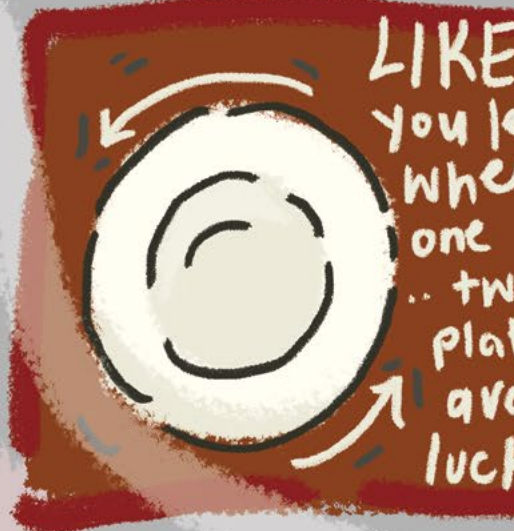
Māori continue to uncover a deeper understanding of ancient wisdom and narratives that have been omitted and marginalised from written literature and oral history during the process of colonisation.

legislation setting up Matariki as a public holiday. National MP Simon O'Connor commented that the public holiday should have a more "neutral name", suggesting Messier 45 as a better option. The gall to dismiss the annual celebration of New Zealand's indigenous people and rename it after a French astronomer displays the out of touch and ignorant behaviour of those that do not understand or value Māori concepts and culture. National leader Christopher Luxon expressed that he didn't want another public holiday, preferring to have us work. As Māori, we will listen to the world around us, and if it tells us to rest, we will rest.

Recently, there has been a renewed interest in the traditional knowledge of Māori, predominantly concerning the environment. This interest has stemmed from an ongoing climate crisis and concerns about the sustainability of the earth's natural resources. Western environmentalism becomes interested in Māori horticultural and environmental knowledge that has been used for 1000 years.

Disregarding the stress of anti-Māori rhetoric and environmental damage, we try to look towards the coming month. As we continue to uncover pre-colonial stories, our understanding of taiao grows. Matariki is a time to celebrate the past and future. Celebrate your loved ones, be mindful, be present, and reflect. Hoki whakamuri kia anga whakamua. Look to the past in order to forge our future.

My LOLA =



GABRIELLE!!
Tayong nga pinoy,
we believe a lot of
things...

LOLA...
It's funny you
actually believe
that... I know
mama need to
tell me that
just to be
careful...

LIKE?

AND = ME

(a comic on
Filipino
Superstition)

♡ @gabbiedebaron

When
have
n some-
is eating
ist the
re!! TO
did bad
!!!!

always
o, po",
y know
not
bad
pirit!!

re's a
o home

ag pag
bad
spirits
of
death
!!!!
...



AND SOME
SUPERSTITIONS
INVOLVING THE
NEW YEAR

+

plus MANY MORE..

but we keep these beliefs alive as it's like tradition; our ancestors had this, it keeps us connected w/ who we are and where our lines started... As long as we keep our minds open, there's no harm in believing in these superstitions...

OR SOME
A BIT SEXIST,
LIKE:



WHILE A GIRL IS STILL EATING, SHE WON'T GET MARRIED, & ASSUMES TO BE SAD & ALONE...



BOOK

MEAT LOVERS

REBECCA HAWKES



MADELEINE CRUTCHLEY
(SHE/HER)

Never has a book of poetry made my stomach swirl so consistently. *Meat Lovers* delights in creating otherwordly imagery, pulling sweet and sour together to inspire a half-repulsed and half-elated reaction.

*feet stickening with the squelch of tar
bubbled on the main road*

In my time reading, I often felt that I was teetering on a tightrope strung between dream and nightmare. In **Rebecca Hawkes'** first collection, she illustrates her expertise in juxtaposition, interweaving farm-lands, rural infrastructure, superstitious subject matter, and human longing.

The book is split in half by sections that create the title's portmanteau—*Meat* and *Lovers*. *Meat* explores coming-of-age in Canterbury farmland, as well as coming-to-terms-with the bizarre, yet homely environment that surrounds the author.

It opens with a flashforward in 'The Flexitarian', where the author visits the PORK aisle of a supermarket and "fondles" the sheets of pig skin in plastic packaging, meeting the animal at the end of the production line.

It then moves to consider a core childhood memory in 'Help Yourself',

scarfing down sugary lollies from supermarket bins. It is a cathartic reflection on the pinching of pretty treats from plastic tubs—and the stomach ache that follows soon after. More childhood rumination follows these opening poems, gravitating towards the country. 'Sighting', quoted earlier, catalogues a wander down a melting country road, while 'Pony club summer camp' and 'The Protagonists' contemplates early formative friendships and the coming of consciousness through the first school years.

Then, Hawkes focus shifts to the farm, employing different lenses to describe and ponder the things that make the space harsh, kind, and overwhelming. 'Waif & stray' clearly encapsulates this mix, where a girl sits and tenderly feeds a flock of lambs, while acknowledging that one will not live. 'Sparkling bucolic' forces cottagecore dreaming into a reality, as the writer is "up to the elbow in it" during the birth of a calf. The poem is brutal and exhausting, and there's no longing for the countryside left after reading.

The final poem within *Meat* refuses to cower away from brutality yet again, with the title 'Hardcore pastorals'. I do find myself slightly squeamish in this final piece, though it does hold a few lines that stuck with me throughout the rest of the book. The writer reflects on a trip through the country, and highlights how their driver can't stand the realities of the landscape.

you are stuck behind a cattle truck

the ammonia stench of calf panic

from the slatted trailer so potent

your girlfriend punches the aircon to recirculate

unwilling to even breathe the evidence

This is the ugliness of *Meat* that is so impactful, with Hawkes placing a personal stake in this landscape to draw the reader in close.

In the second half of the collection, *Lovers*, the focus shifts, but the pieces are no less visceral. There's exploration of love across long distance, uncertain intimacy, and the turbulence of revisiting old relationships. There's a little more humour to be found in this half of the book, though it doesn't completely lose its darkness, with some chuckles found in brutal honesty. The farm is never too far away either, surfacing in moments that are overwhelming. It gives the collection a cohesion that is entrancing.

'Werewolf in the girls' dormitory' pulls on old literary traditions to explore othering, revisiting vulnerable, painful moments to find some catharsis. 'Barbecue mirage' is tense and sexy, retelling intimate contact across a picnic table on a hot summer day. 'Poem about my heart' is probably the most stripped back in the collection, disturbingly sweet in its imagery and sentiment.

Gird your loins for *Meat Lovers*. It's inventive, cheeky, and raw—and, if read in one sitting, will leave you feeling sickly satisfied.

A hypnotising collection of poems, bursting with horror, gore, lust, and longing.



DOCUMENTARY

KA MATE Ā URUROA—THE SHARK OF WAR

DIR. TREVOR CONN



OMNI ARONA
NGĀPUHI, NGĀTI WAI
(HE/HIM)

With ANZAC day passing, many New Zealanders remember those who sacrificed their lives in battle for their mokopuna. **Harding Waipuke Leaf's** story is one such tale. A farm boy from Whirinaki displayed the bravery of a fighting shark leading Māori into battle. The documentary holds special meaning. The Leaf family share stories and describe their aroha for a man who continues to hold so much mana. Coming from Whirinaki, the exploits of Harding Leaf are legendary. The Hokianga remembers his achievements as a leader of Ngāpuhi during wartime.

Accounts of Harding display how powerful tikanga is. Before setting sail, Tohunga took men of the Hikutu hapū to Opo Opo (Black rock). The men were blindfolded and made to fall into Whirinaki river. If facing east when resurfacing, they would live. If facing another direction, they would die. Men were given the option to stay home with their families, but not one man refused to go to war. During battle, Harding would use his secret weapon, Te Reo Māori, rallying his brothers to "fight like sharks" instead of "dying like tarakihi".

Ka mate ā Ururoa is for anyone who wishes to learn the esoteric stories of our people, lest we forget.



APP

CO—STAR



FLORA XIE
(SHE/HER)

Honestly, it's been a while since I used this app. Reopening Co—Star comes with the deafening sound of your heart thumping against your chest as you tunnel-vision into the singular sentence that the app gives you to sum up your day: "Admit to yourself that you don't actually know what you want." Well, fuck.

I'm not gonna lie, it's a beautiful app. The minimalistic and monochromatic design really appeals to me visually, and it's pretty fun to connect with your friends on there to see what their natal charts are like and how compatible you are with them. Are any of the descriptions true? Sometimes. But maybe it's just confirmation bias.

Is the app worth the stress it induces, though? Not really. I've heard the stories of people deleting the app or turning off its notifications to avoid the ominous daily messages, and I've had my fair share of foreboding messages popping up on my lockscreen while I'm already having a bad day. Co—Star telling me that my love life is gonna go to shit within the week really doesn't help—it just means I get extra cautious about the things I do (just in case!).

Currently in a toxic relationship with this app.

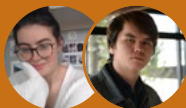


- 1. In Spirit**
Popstrangers
- 2. Choo Choo Train Feat. Baby Zionov**
Memory Foam
- 3. Lycra Cyclor Feat. The Bard**
Dead Famous People
- 4. Easier**
Fable
- 5. Hovering At Home**
Ben Woods
- 6. Fantasy Feat. Corpses-Becoming-Foxes**
Baby Zionov
- 7. Air 98**
Satin Sheets
- 8. Bella Fantasia**
The Zenmenn
- 9. NO WARNING**
Christoph El Truento & Brandn Shiraz
- 10. KWEEN ENERGY Feat. Jessb**
Sophiya



Horror Movie Showdown

Pro v.s. Scaredy Cat



MADELINE CRUTCHLEY (SHE/HER) AND JAY ALEXANDER (HE/HIM)

Two film fans of varying sensitivity run through a list of spooky movies for superstition week. Who's opinion will you relate to? The one informed by calm, logical, and thoughtful analysis? Or the ramblings of a shaking baby, who has not slept since watching them?

J: I just love movies lol. I can watch anything really and jamming some horror movies just happens to be one of my favourite pastimes. Blood, jumpscars, psychological terrors—you name it I've probably seen it all. There's just something about these superstitious scare fests that speak

to me and I was more than happy to sit through these horror classics once again. Let the games begin!

M: I have written a full dissertation about horror films. I have made a horror short film (using actual animal organs). I have learned extensively about how films are mere constructions of reality, that they use clever magic tricks in front of, within, and behind the camera. Yet, I shake in my boots at the mere sight of red cornstarch goop on screen. Writing this article was my waking nightmare.

The Shining (1980)

J: The mother of all superstitions is the haunted house, so Stanley Kubrick made an absolute flex and expanded it to a hotel. For what is already a horror classic, *The Shining* plays its hand during the moments of silence, with droning sound design that pushes tension to its extremes. Many scenes will engrain themselves into your mind for the rest of your life. I was just dumbstruck on how awesome these ideas are. I mean a slow descent into insanity is cool, but ghosts appearing out of nowhere and blood-filled elevators? The movie plays so many

mind games, making you second-guess what is actually happening and what's in the family's hallucinations. Let's not forget the amazing set that is the Overlook Hotel, which I would not stay at for an hour even if you paid me. If you love to watch a good haunting, *The Shining* is more than willing to serve.

M: If I know anything about this film, it's that this is a classic. That's because every white dad ever has chastised me for being a film major and not having seen it. I avoided seeing *The Shining* mainly because it has a reputation as being, you know, one of the scariest films ever. Not my jam. At times, I've watched through the first 15 minutes, but shut it off after getting spooked. Mustering up the courage to watch it all the way through was really tough, but I felt so rewarded after the credits rolled. The sets are so consistently impressive—those big, long hallways seem to echo with their emptiness. This makes the pacing of the horror scenes so much scarier too. There's no sudden jumpscare, just horror that builds and builds to be more terrifying the longer you can bear to look. That notion of isolation really does start to get to you... but it's just a movie. Just a movie, just a movie, just a movie.

The Thing (1982)

J: Doppelgangers are an often overlooked superstition and the general idea of one infiltrating my ranks is scary to me. I already have enough trust issues so I don't think I would survive the scenario *The Thing* presents. The cold Antarctic setting adds to the anxiety that lingers from scene to scene. Kurt Russell's beard is the only saving sight between the string of suspicion, animosity, and truly horrific body horror sights. Some of these practical effects will make your stomach churn. You get to know all these characters as they fall into the hell of untrusting and violence that creeps upon you every minute passing. Safely put, if you have trust issues and can't stand the thought of gore, stay well away from this masterpiece of terror.

M: Though the title suggests a more goofy, pulpy film, this John Carpenter

piece has some really genuinely creepy moments, and some really inventive movie-making techniques. It's the film that had me the least nervous, probably because there is a little bit of camp and fun present within the production. The practical effects are brilliantly executed, especially in the case of the melting faces and swelling eyeballs. This would be the one I could watch again, purely to enjoy the set and production design. *The Thing* is just far enough from reality to make it a more watchable horror for fellow babies.

Housebound (2014)

J: As said with *The Shining*, we're obsessed with the good ol' haunted house. The setting proves time and time again to be a place of torment and what's better than having one set in our own backyard: Aotearoa. We follow Kylie's struggles with supernatural entities, superstition after superstition and even dodgy law and mental health services to boot. There are some terrifying shots and theories throughout the movie but it never strays away from being a comedy first and foremost. There are lots of exciting references to ghost hunting as well, which is more than welcome for those thrilled by superstitious adventuring. Something about a haunting on the North Shore hits close to many of our hearts and can feel pretty enlightening knowing our country can take a slice of the wider horror cake. Still, *Housebound* is a horror romp through and through, and worth any number of views from horror veterans and ghost enthusiasts alike.

M: While I'm not the biggest fan of a jumpscare, it's relatively rare that I actually vocalise my fear when they happen. Usually, I'll twitch and wince in my seat, quietly and respectfully. For some reason, *Housebound* had me yelling and screaming, much to the annoyance of my movie pals. Maybe it's the familiar accents that really bring out my terror, making the spookiness feel closer to home. *Housebound* follows Kylie, a woman under house arrest in her mum's place, who becomes convinced the house is haunted. Some of the revelations are much scarier than that, and there are some house invasion scenes that I will continue to think about with every creak of my

floorboards.

Hereditary (2018)

J: Within a contemporary genre of shock, a market of stupid, unscary horrors that do nothing but ineffective jumpscare after jumpscare, A24 come into clutch with one of the scariest modern horror films. A dark family drama is hidden away between the superstitious themes with cults, small scares, and demon presence aplenty. Toni Collette does so much for her character and, at times, becomes a scarier sight than anything supernatural. But it's never clear what exactly happens behind the family's haunting. Very long drags of silence are blown apart by terrifying events and by the end, nothing is safe, everyone is in danger and there's no real hope in sight. Not only is it a draught and intense character drama, but an essential horror show full of all the superstitious terror you can think of.

M: Nope. No, no, no. Please get this film away from me. I probably only managed to get through half of it, because I had my hands covering the screen at some point in nearly every scene. *Hereditary* has everything that I despise in a horror film—the unseen forces, hollow bodies, and contorting human faces. It's some of the most haunting imagery I've ever seen in film, but so gripping that I couldn't switch it off. I'm sure I will continue to see these expertly composed shots in my head at night time, so I'm at least glad that this horrifying film looks beautiful. *Hereditary* is part of the new brand of indie-horror designed to just make you feel terrible. It's likely the only one I'll see, as, for some reason, I prefer to feel good most of the time. Any more of this stuff, and I might lose my head.

Not only is it a draught and intense character drama, but an essential horror show full of all the superstitious terror you can think of.

Manifestation Diary * ♡

The housing crisis will end
The housing crisis will end
The housing crisis will end
The housing crisis will end
The housing crisis will end
The housing crisis will end
The job market will flourish after graduation
The job market will flourish after graduation
The job market will flourish after graduation
The job market will flourish after graduation
The job market will flourish after graduation
The job market will flourish after graduation
I will come on time before exams
I will come on time before exams
I will come on time before exams
I will come on time before exams
I will come on time before exams
I will come on time before exams

My card will re
My card will re
My card will re
My card will re
My card will re
My card will re
Student allowance will
Student allowance will
Student allowance will
Student allowance will
Student allowance will
Student allowance will
The government will
The government will
The government will
The government will
The government will
The government will

... in 2017 crystals became a
multibillion-dollar slice of the
4.2 trillion-dollar global wellness
industry... crystal mining is
an industry buried in conflict
... issues around sustainability
... issues around labour...

Eva Wiseman

red tiger's eye
mined in SA?
Australia?

rhodonite
Russia?
Sweden?

amethyst
mined in Brazil
by?

rose quartz
mined in Madagascar by?



Theatre Superstitions

More Drama Than They're Worth?



KATE FU (SHE/HER)

It's hard to find an actor who hasn't come across the ol' curse of *Macbeth*. If you don't know what I'm talking about, it's the old superstition that saying *Macbeth* inside a theatre or backstage will curse the whole production. There are rumours about the origin of this popular superstition. Some say Shakespeare wrote real curses into the

Some say Shakespeare wrote real curses into the script; some say real witches cursed the play. Spooky.

script; some say real witches cursed the play. Spooky.

According to megastar Sir Ian McKellen, back in the day when theatre companies performed rolling non-stop shows, *Macbeth* was the most popular play and the most surefire way of pulling an audience. The players knew that when *Macbeth* was being billed, it was a sign of economic trouble for the company.

Although I've heard of the curse and have cheekily invoked it in theatre, I was curious to see if any local Kiwi actors had first-hand experience of it. The actors I talked to for this article mentioned this curse as a source of

All actors have odd rituals when it comes to preparing for a performance.

contention in productions they've participated in. "Actors freak out," says Margaret-Mary Hollins, about the impact of *Macbeth*. Once on tour in Australia, she said "Macbeth" in the dressing room, not the theatre. "My fellow actors made me go outside the dressing room and turn around three times, spit, and knock to be let back in." This is the most popular method of undoing the curse, although other

sources say quoting a line from *Hamlet* or *The Merchant of Venice*, purportedly lucky plays, also do the job.

"I realised [believers in the curse] tend to be older and have more experience than me, so they had more time to prove the superstition right," says Hamish Boyle. Most of the time, rigid rules are fantastic for a production, as long as boundless play is encouraged within those strict constraints. Hamish noted that it's a shame that adhering to superstitions more often comes from a place of anxiety rather than a place of fun. "It's good for creativity to think of ways to say what you mean without saying what you mean! Or it could come from an angle of, 'let's deeply believe in this curse as a way to deeply believe in our characters and the story.'"

All actors have odd rituals when it comes to preparing for a performance. Hamish sings the theme from *Halo*. Isla Frame sits in each seat in the audience one-by-one to see what the play looks like from every angle. Personally, I love all the classic acting and singing warm-ups. Everyone who is or who knows an actor knows what I'm talking about. I'll go to bat for these rituals. They're so

valuable in warming up the body and voice for a performance, for getting 'in the zone'.

Hamish gets his favourite rituals from an older actor he looked up to when he decided to become an actor himself. "He was immediately my cool uncle or big brother. I wanted to be him and this involved doing push-ups and singing at the top of my lungs. I thought, a guy, that good, doing those things? Sign me up."

It's hard to figure out what's weird in terms of acting rituals. Actors seem wacky enough to outsiders without our odd, loud, joyous warm-ups being brought into the picture. Hamish relays that his autism sometimes makes him behave relatively carefully and tamely during warm-ups. "It's an active attempt to mask neurodivergence."

As a theatre director, Isla says she uses different rituals depending on the goals for that rehearsal. In late rehearsals and runs, her priority is warming up to prevent injury. Athletes stretch; so do actors. In early rehearsals her priority is fostering an environment of excitement and collaboration. "It's so important for

every actor to feel comfortable and to play."

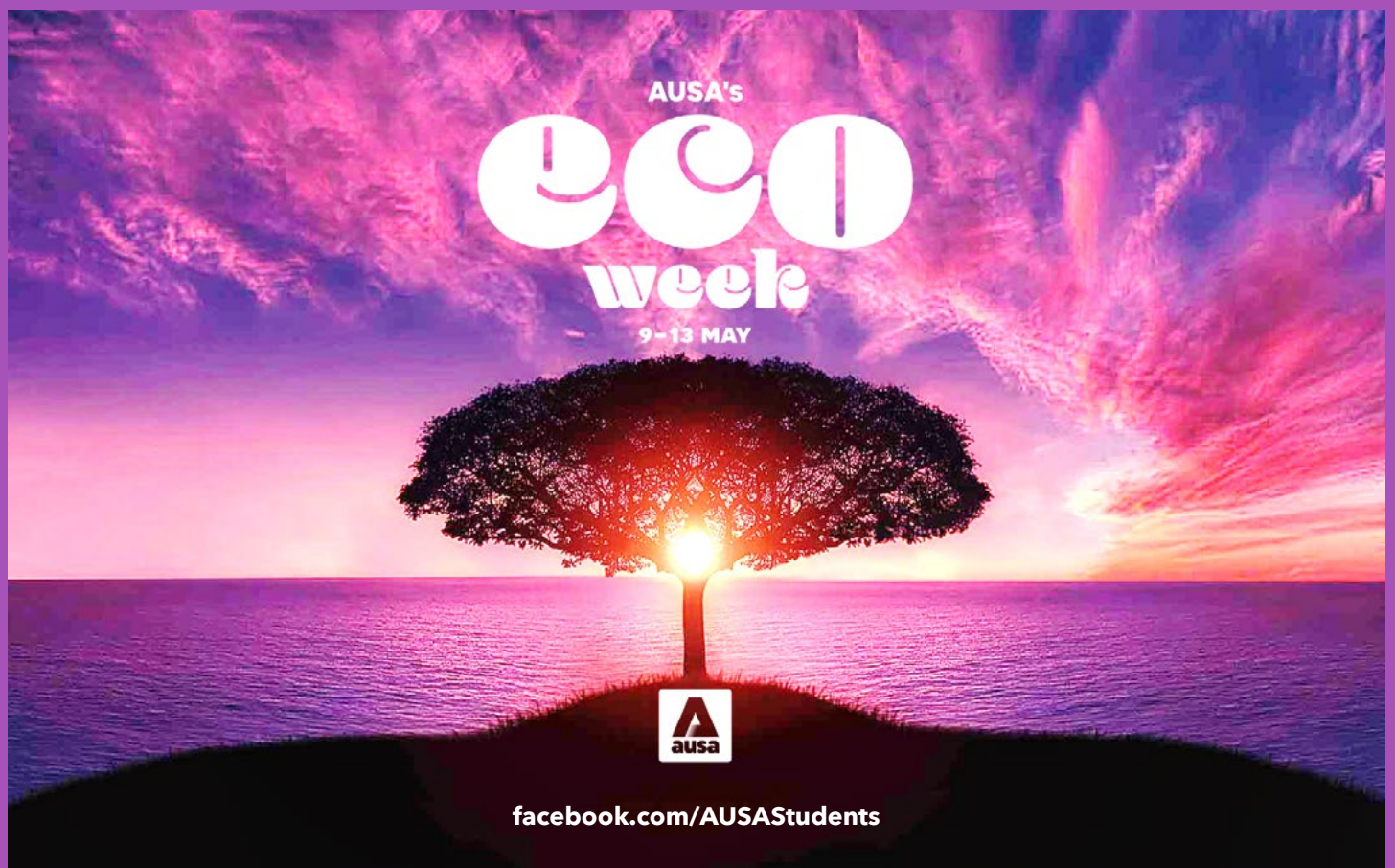
"As Macbeth said: what's done cannot be undone," says Margaret-Mary. Perhaps the best thing for us actors is not tiptoeing around curses but using them to our advantage, turning them into a game. We're the masters of make-believe, superstitions can't control us!

More about the artists!

Margaret-Mary Hollins is a highly respected professional most recently seen in *Owls Don't Cry* with Red Leap Theatre.

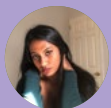
Hamish Boyle is an experienced full-time performer and voiceover artist who has recently been working on voiceover projects.

Isla Frame is an emerging artist currently enjoying her time in The Director's Lab programme with Massive Theatre Company.



Your Uncle Got a Pet turtle and Now He's Getting a Divorce

My mum thinks the turtle is an evil omen. I think brown superstitions are some of the most unhinged ideals on the planet.



AMANDA JOSHUA (SHE/HER)

Being Indian is great. I got to grow up eating properly-seasoned food surrounded by a culture where community came before everything. There are so many values my family has passed down to me that I am so proud I get to carry on. But bagging first place in the list of superstitious countries, I'm still struggling to wrap my head around some of India's old wives tales. In true Freudian fashion, I would like to place all blame on my mother.

I would also like to preface this very serious and well-researched article by saying I think many of her superstitions are just fear-mongering tactics to stop me doing fun shit. A list of things my mum thinks will drain you of 'good energy' includes dying your hair, super hot showers, tattoos, pre-marital sex, and energy drinks (which somehow ranks worse than alcohol). Luckily, many of her superstitions are relatively easy to sidestep. She says sweeping the floors at night is gravely inauspicious—just vacuum bro. She thinks seeing a black cat cross the road is bad luck—run it over. Is the anxious leg bounce draining you of all prosperity? Personally, I think she just liked to tell me this one to get me to stop fidgeting, but hey, what's the harm in a superstition that gets your kid to stop being fucking annoying?

Unfortunately, the thing about superstitious mums is that some of their pesky superstitions stay with you whether you like it or not. Mum is a big believer in always closing the bathroom door, "lest you are drained of all your wealth". At 23 years of age, the primary drain of my wealth is decidedly the UberEats app and I still cannot stand to leave that damn bathroom door open.

But I'll admit some brown superstitions are rooted in age-old practice. They



are esoteric traditions that have been passed down for generations. And they're not all that bad. When I lived at home and I got a little grumpy or stressed, my mum would drag me out to the lawn and make me walk it, barefoot. Her reasoning: if you walk on grass this way, your body will be 'grounded' and the 'bad energy' will leave through your feet. And you know what, it kind of works. I'm not going to get into what she means by 'bad energy' or the research on physical contact with the Earth regulating our autonomic nervous systems. I'm just saying; taking a little walk with a loved one, feeling the grass between your toes? Nothing but good vibes!

For centuries, parents have been

reading their kids fairy tales, hoping to impart them with good morals and life lessons. I think Brown superstitions are much the same. Superstitions themselves, like 'manifestation' or horoscopes, are completely harmless, so long as you're not a dick about it. My mum makes me awesome turmeric face masks. They might not 'keep away negative energies', but they definitely make me feel loved. She calls me whenever she hears a crow cawing ('signal of impending danger') and yeah it's unhinged, but I always like hearing from her. These are things about her I'd never change. I can't give up blue V's during exam season (sorry mum) but I'm definitely a sucker for a quick walk, barefoot on the lawn. Some superstitions just aren't all that bad.

Dinner & A movie

Vegan “Rib” with Texas BBQ and Smoked Hickory Sauce



XZADIA JOHNSON

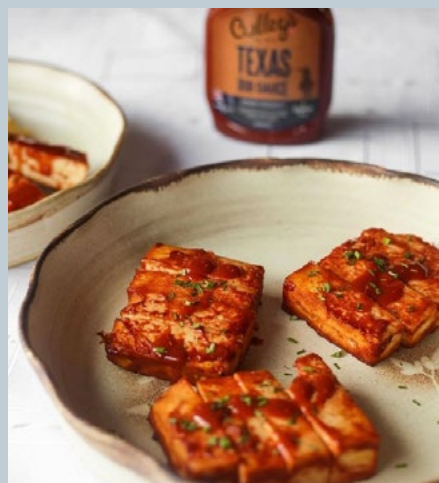
The superstition issue means that I'm once again given the opportunity to force my weird favourite movie recommendations onto you! This film was a weekly viewing in my house, and I'm not quite sure what that says about me as a person... But, if you're anything like me and you love a movie where you can hardly explain to someone what it was about, then this one's for you!

Beetlejuice! A 1988 fantasy comedy film directed by Tim Burton (of course), which follows Barbara and Adam's lives in their new home... after they die in a tragic car crash. Nonetheless, they settle into their home, and make an afterlife for themselves. Then, the Deetz family moves in. The couple decide to take their haunting skills out for a spin, and attempt to scare the newbies out of the house. Instead, the awful family are overjoyed with their new spooky 'haunted house', and turn it into a money making scheme. In the couple's failure to get rid of the newbies, they acquire the help of Beetlejuice, a grotty bug-covered people-exorcist, played by Michael Keeton. In order to summon Beetlejuice, one must say his name three times in a row. Unfortunately, he is then in your care. Is the help of Beetlejuice really worth the tricks and trouble he brings along with him? Debatable. But it makes for a bit of fun

for us! The good news is that to get rid of him you simply repeat his name thrice more, and he loses his head! Literally.

It's a fun and quirky film, and you'll never really know what's going on, but that's the beauty of it. Sometimes, you just have to sit down and let Tim Burton take you into another world that will often leave you feeling slightly uncomfortable, but inevitably more grateful for your own life. Maybe that's *Beetlejuice's* real gift to us.

While you indulge in this masterpiece of a film, why not help yourself to some insanely easy vegan food while you're at it? This week's recipe is my favourite vegan 'ribs'.



Ingredients:

1 block extra firm tofu

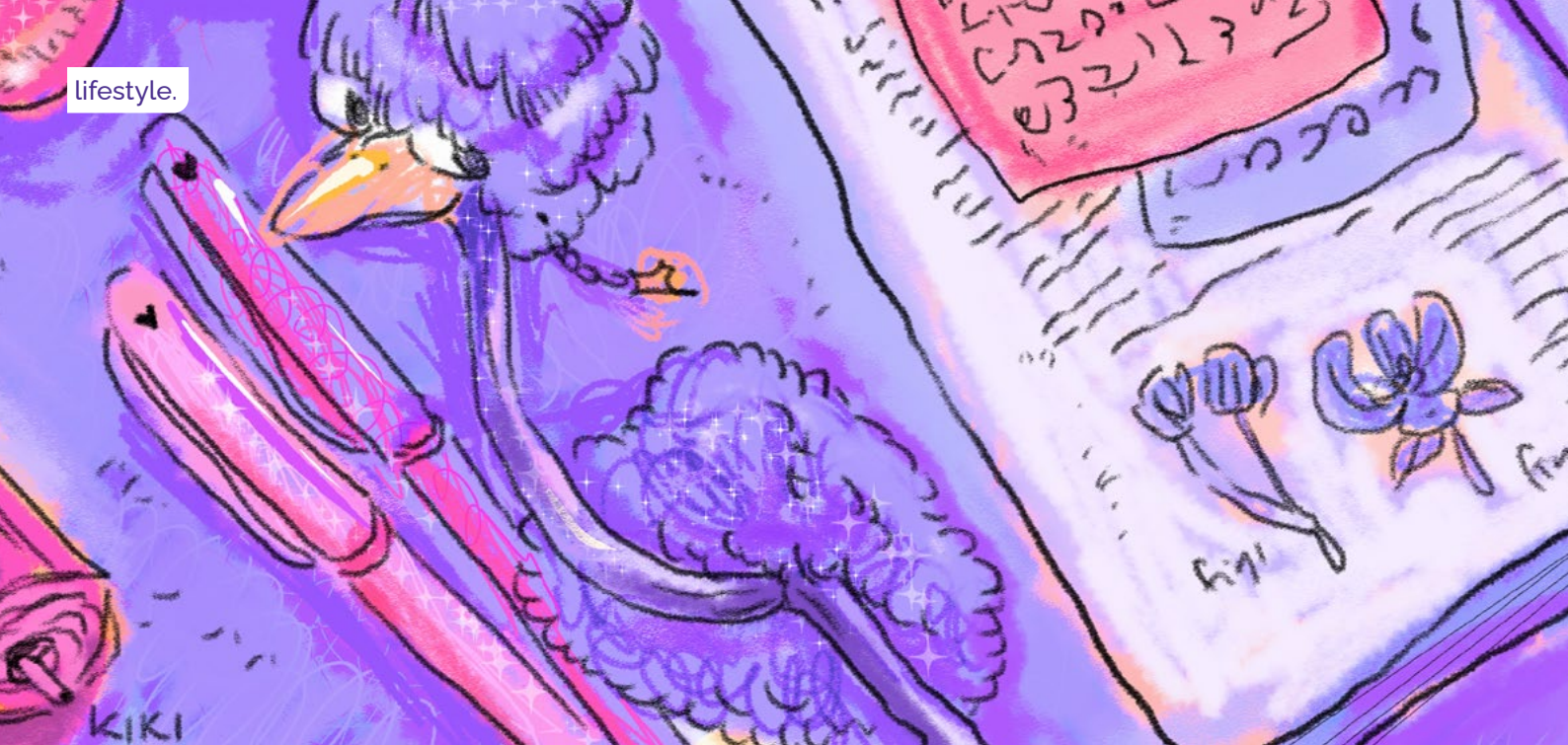
6 tbsp Culley's Texas rib sauce (or sauce of your choosing)

2 tbsp Culley's smoked hickory sauce (or sauce of your choosing)

Instructions:

1. Freeze tofu for 1-2 hours—this step is tempting to skip but I promise it's important! After frozen, let the tofu thaw naturally for approx. 15 min.
2. Slice the tofu and push onto skewers.
3. Combine sauces together in a small bowl.
4. On a baking tray, lather the tofu skewers with mixed sauce so each side is covered.
5. Bake in the oven for 20-30 min or until cooked through and crispy. Remove halfway to flip and braise with residual sauce.
6. To serve, garnish with chives, herbs of your liking, and a drizzle of additional rib sauce (optional)

Enjoy! (@ChefXzadz for more recipes)



Manifestation: A Yes Ma'am or a Straight-up Scam?

Being born did NOT ruin my life!



NANCY GUO (SHE/HER)

This is a SIGN from the universe! Don't be surprised if this comes true... You are about to live the life of your dreams... Your seven-figure-salary, successful, and ridiculously attractive twin flame is on their way.. Expect your crippling student loan debt, gastrointestinal issues, and family trauma to be cleared instantaneously... Trust the process and raise your vibrations to the highest frequency... But don't forget to comment YES to claim!

Amongst the many internet rabbit holes I've fallen into, I've got to say that manifestation TikTok is on a whole new level of unhinged. It's one of those niches that people either absolutely swear by and centre their entire personality around, or jump at any chance to unapologetically shit on. On one side, you've got the life coaches offering courses costing thousands of dollars that promise to "heal" people and celebrities like Megan Fox who claim they manifested their problematic Rodrick Heffley wannabe significant other when they were four years old. On the other side, you've got the sceptics who think manifesting

is just another laughable money-grabbing scam devised by green-smoothie-drinking hippies.

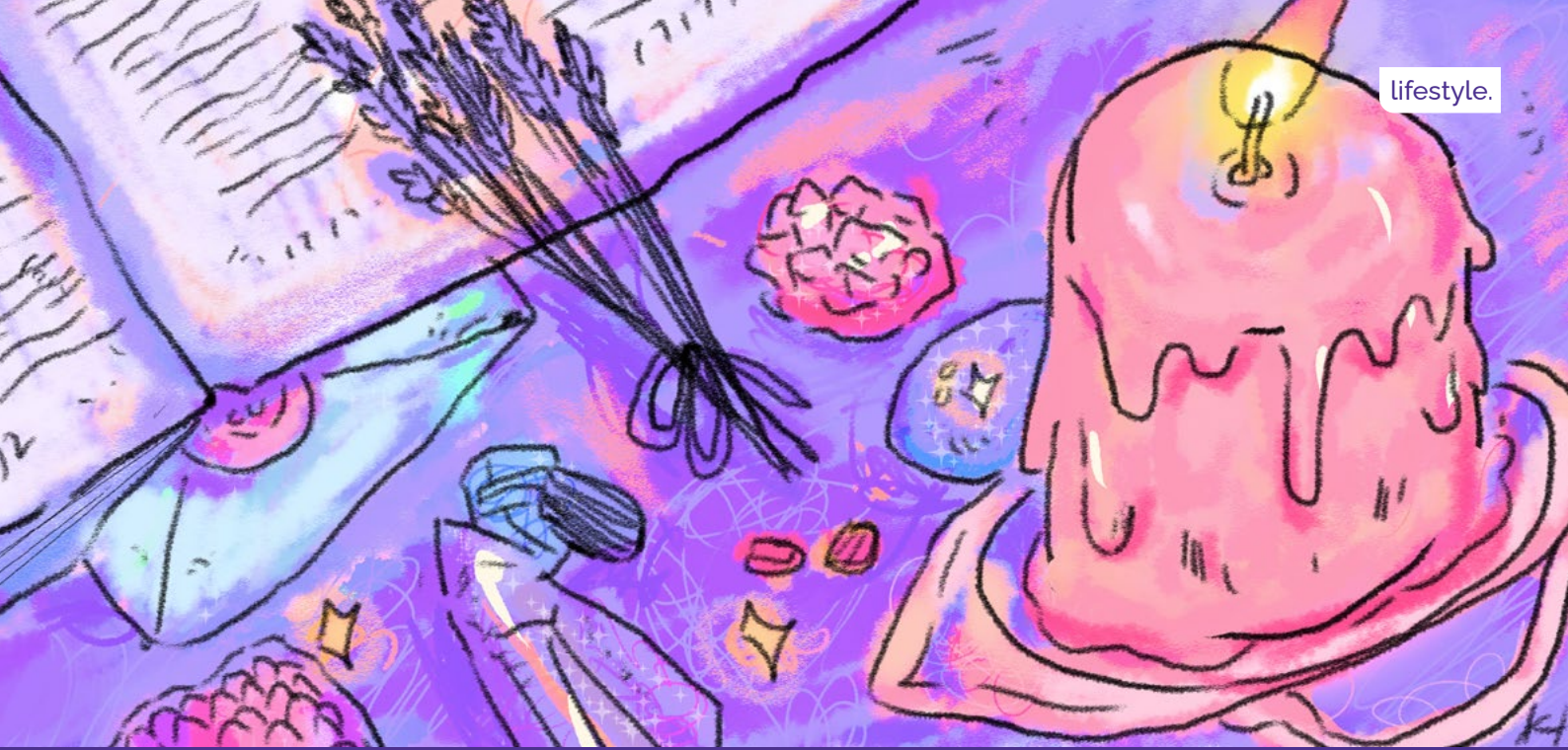
As someone that throws the phrases "manifesting it" and "positive vibes only" around both ironically and unironically, I fall somewhere in the middle of these two polarising groups.

Let's jump back in time to the year that frankly nobody wants to relive or reminisce—2020. With the world's seemingly never ending doom and gloom, it's no surprise that manifestation TikTok creators popped off, reeling in all the views and bank from the app's Creator Fund. Personally, I'm not exaggerating when I say that my For You page was swamped with content stating in pink sparkly letters "1111, your angels are sending you a miracle within 24 hours, save this sound to claim" or some tarot card reader promising that a mysterious tall, dark, and handsome man was going to find me. Whether the algorithm was rigged because of manifestation TikTok's sheer popularity, or from me religiously commenting "claiming with positive

energy" underneath these videos, this internet movement had me and many others in a chokehold back in 2020.

19-year-old me fully embraced manifestation. I was all about the law of attraction, raising your vibration, angel numbers, vision boards, and cleansing your energy with crystals. I had my lock screen set to a random affirmation wallpaper I found on Pinterest. I had a special little manifesting journal for my "scripting", a.k.a. the practice of writing down your affirmations over and over again, which oddly reminded me of when I used to copy lines on why it's bad to be late during high school detention. As cringe as this is to my current self, my short time dabbling in this side of spiritual TikTok did enlighten me on the many valid merits of manifestation.

Firstly, it's not all bogus made up by crystal-necklace-wearing influencers looking to make a quick buck. Manifestation discourse draws largely from the law of attraction, which loosely defined is the belief that like attracts like. This principle has been



around for centuries, with its roots tracing back to the New Thought movement of the 19th century. It also has great influence outside the social media circle. Best selling self-help books like *You are a Badass* by Jen Sincero and *The Secret* by Rhonda Byrne, all propagate ideas that positive or negative thoughts attract positive or negative experiences in a person's life. Even our self-improvement queen Oprah is a firm endorser of the law of attraction, teaching master classes on using vision boards for manifestation.

There's also a great deal to be gained in re-framing our cognitive patterns with manifestation to replace and challenge the limiting beliefs many of us hold. The implementation of regular repetition of positive affirmations can break these unhelpful cognitive patterns. Growing up in an Asian household, I was not only constantly compared to other kids but humility was upheld as the most important virtue. Over time, this definitely contributed to my low self esteem and catastrophic thinking tendencies. However, the practice of catching a negative thought and actively substituting it with a positive affirmation slowly but surely shifted my thinking patterns. At first it did feel kinda dumb forcing myself to think certain statements over and over again but hey, if I could trick myself into thinking I'm the worst human on planet earth, I could equally convince myself into believing I'm the hottest bitch alive.

Here's where I'm going to pull a Hannah

Montana transformation moment and jump on the manifestation hater bandwagon. Not just because I'm pressed that my promised six-figure-salary has not materialised into my current reality, but also because the online movement of manifestation should be criticised. As it's gained increasing influence amongst the predominantly young demographic of TikTok and Instagram, the core message of manifestation has been diluted and misconstrued. Those twinkling videos with its grainy graphics make bold and universally applicable claims—that are vaguer than the messages you get in fortune cookies—are purposely designed to keep you watching or interacting with the account. When you boil it down, this content is no more than an easy and cheap strategy for generating coin.

Also notice how many of these creators rarely encourage their audience to take practical action when it comes to achieving their desires? Positive thinking alone cannot change your material circumstances, no matter how many rose quartzes you own or manifesting journals you fill. Sitting around waiting for things to fall into our laps can make us more complacent. Wishful thinking not only makes us less likely to achieve our goals, but also places too much emphasis on the power of our thoughts. This can be especially harmful for people who struggle with certain mental disorders like anxiety and obsessive-compulsive disorder where recurring, intrusive, and

all-consuming thoughts already cause difficulties in their everyday life.

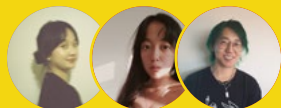
But hands down my biggest bone to pick with manifestation is its financial content. We've all seen those videos of privileged LA influencers who buy \$30 Erewhon salads condescendingly proclaiming that "being rich is a mindset!". Babes, I'll start believing money comes easy to me in my next life where, fingers crossed, I'm reincarnated into a nepotism baby with daddy's credit card to help me live my best! dream! life! Clearly, manifestation TikTok is pretty tone deaf when it comes to systemic classism.

To conclude, I think Facebook's relationship status option of "it's complicated" sums up my relationship with manifestation. However, instead of taking a side or remaining neutral, perhaps the best approach to this subject is to just take it less seriously. With the online movement of manifestation becoming increasingly more self-aware, we're now seeing the concept portrayed ironically through Instagram meme accounts like @affirmations and the local fave @aucklandaffirmations. And in my unqualified opinion, that is arguably one of the greatest niches of the internet.

But, if you ever catch me chanting to myself in the mirror "I do not regret my entire existence", I am 1000%, absolutely, and most definitely saying that for the lols.

Red thongs, Infertility Ice-Cream, and Haunted Slippers: Chinese Superstitions

It's my culture and I'll believe the WeChat text thread if I want to



NANCY GUO (SHE/HER), SOPHIE SUN (THEY/THEM), ARELA JIANG (HE/HIM)

Sophie

Remember that Kiwi-classic superstition that we used to sing on the way to and from school about breaking our mother's back? Yeah, I never really got that. 5-year-old me thought it'd be preposterous that stepping on a crack would affect someone more than 9000km away. However, if you fast-forwarded through the adorkable primary years of my life, you'd come to meet a totally different version of me. My dad was practising a specific branch of Buddhism, I was growing up in a Methodist community, and I was being indoctrinated into a duotheistic Dark Wiccan cult (story for another time). I was like the Pitbull of religion and culture.

Safe to say, a few of these cultural and environmental quirks became part of my everyday life. Now that I'm an agnostic theist in tertiary education, I didn't realise how many of these cultural superstitions I carried with me, or just how kooky my family is. It extends further than avoiding the number four and frothing everything to do with the number eight. Additionally, I'm rolling oranges over my front door every new year to bring in wealth; I avoid eating fruit at night because it'll make me ugly, and I'm stocking up on red underwear to wear for my 本命年 (the birth sign year). Noodles, dumplings, rice cakes, fish, and duck are must haves on my New Years dinner table while chicken, white food, and multiples of four are strictly forbidden. The fridge is always packed for days after to make sure the stove gods get their yearly holiday and there is no way I'm washing away the luck imbued in my clothes, hair, or sheets. Everytime someone turns an age ending with 3, 6, or 9, we have to cut up a piece of meat (representative of their physical flesh) behind our

front door to dispel malevolent spirits that may have attached themselves. Not to mention gift-giving rules! I'd adore if someone gifted me Jeffrey Campbell loafers but it would also symbolise the end of that friendship.

I know there is no basis for any of these weird rituals, but as an immigrant, they bring me indescribable comfort. They act as cultural quirks which my ancestors passed down by word of mouth. Sure,

I know there is no basis for any of these weird rituals, but as an immigrant, they bring me indescribable comfort. They act as cultural quirks which my ancestors passed down by word of mouth.

I drag my flatmates into annual orange rolling and yeah, I traumatised my ex's perception of the number four, but these silly and specific acts open up a safe space for conversation about culture and connectivity.

Nancy

My favourite way to entertain my white friends during school lunchtimes was vividly and dramatically recounting the kooky antics of my Chinese family. It was kinda like a show-and-tell where I exposed my quirky parents' superstitions, while simultaneously also making my non-POC pals a little more cultured and wOke. Evidently, my 12-year-old self definitely needed to work through that glaring internalised racism. But in all fairness, superstitions, regardless of what culture they stem from, are pretty whacky. And that's precisely why they're so interesting and lovable!

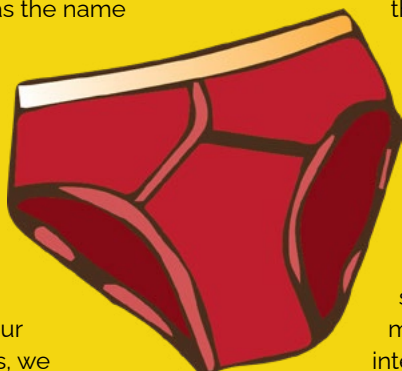
Chinese New Year is hands down



the best time of year. You get your aunt's peak cooking, coin from your relatives—which always mysteriously disappears after your parents promise to "look after" it for you—and to participate in fun superstitions! In my family we make sure to eat a type of sticky rice cake called nian gao to bring in prosperity, as the name is a homonym for "higher year". Like every other basic Chinese family, we also eat fish because its name is a homonym for abundance. After handing out so many damn red pockets to our snotty younger cousins, we HAD to go hundies on the steamed flounder to make sure we made bank during the new year.

When it wasn't the new year, growing up with a hypochondriac mum meant that I also subscribed to WeChat health discourse. This included ideas like going to bed with wet hair will give you a cold and eating cold foods during menstruation will freeze your eggs, thus leading to infertility. For the purposes of balanced journalism I did ask my mum what the science behind these ideas were, to which I received an unsolicited lengthy, angry, but also vague lecture on how I'm being brainwashed by Western medicine (a very valid point I gotta say). While these notions are legitimately rooted in Chinese traditional medicine, her lacklustre attempts to explain these ideas shows how sensationalised and unquestioned health discourse is on WeChat.

After handing out so many damn red pockets to our snotty younger cousins, we HAD to go hundies on the steamed flounder to make sure we made bank during the new year.



To be fair, this is coming from the same woman who purposely picks out carrots at the supermarket that look like those screaming mandrakes from Harry Potter because she believes they're less likely to be GMO than the nice looking ones in the same pile.

Unsurprisingly, we have the all-mighty WeChat to thank for this handy health tip! WeChat 万岁!

Arela

Growing up in Hawkes Bay with a very small Chinese community meant I didn't have much interaction with the Chinese world. I'm a sceptic by nature and there weren't many superstitions impressed on me, and so the ones I do hold on to I've kept close. I can't let them go even when the science tells me otherwise.

When I was younger, the idea of ghosts freaked me out. And being told that if I put my slippers pointing towards my bed was an invitation for ghosts to join me did not help. Why ghosts would want to get into my tiny single with the bedsheets I haven't washed in months is beyond me, but I still can't shake the idea they'll try something. My slippers will point away from the bed, thank you.

Leaving grains of rice in the bowl is another one I can't stop. Each grain of leftover rice would predict how much acne I'd get. It was such a death sentence for self-conscious teenage me that I made sure my bowl was CLEAN (no crumbs, girl). Obviously, that one's complete bullshit; my mum was definitely just trying to stop me from being a wasteful brat. Even now though whenever my skin is acting up, I'm convinced it's because I forgot a fuck ton of fried rice in a old bowl in my room. Old habits die hard.

And sticking your chopsticks straight up in your food will kill you. Strike me down, ancestors, you won't (please don't). Chopsticks sticking straight up are like a grave

I don't believe in superstitions half the time. But I don't dare fuck around with them, even if they're just silly things I do to cling to my culture. Who cares if they make sense or not?

marker. What you're doing is offering the food up to the dead. When you eat, you're taking that food back—that's rude bro. The dead won't forget. They'll curse you, so when you die offerings won't be made to you. So sure, it's convenient to stick them in your rice whenever you're carrying something, but getting cursed is a major hassle. No way am I taking that risk! I'm sceptical that ghosts exist but if chopsticks are upright in that bowl, I'm a believer.

I don't believe in superstitions half the time. But I don't dare fuck around with them, even if they're just silly things I do to cling to my culture. Who cares if they make sense or not?



=PUZZLES=

WORD search!!

C	M	S	U	P	E	R	S	T	I	T	I	O	N
O	H	A	A	N	T	A	N	I	W	H	A	K	L
N	M	O	N	F	C	A	I	D	O	Z	R	A	A
S	E	A	R	I	F	L	I	L	O	R	O	T	C
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MARAMATAKA
 AFFIRMATION
 CULTURE
 MYSTICAL
 CONSTELLATION
 HOROSCOPE
 CRYSTAL
 ASTROLOGY
 MANIFESTATION
 MOON
 SUPERSTITION
 ATTRACTION
 ACTING
 HORROR
 SPOOKY
 ZODIAC
 TANIWHA
 TURTLE

SUDOKU!

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

Horoscopes

Getting To Know Your Moon

Unlike the Earth, astrology does not revolve around the sun (signs)



SHANICE DOMINICA (THEY/THEM)

In astrology, celestial bodies influence various qualities of your individual persona, based on the exact moment you were born. It is the interplay between all these placements, which is reflective of your personal attributes. The moon governs your inner self—your emotions, vulnerability, and fear. It is inherently the soul of your identity.

Understanding our emotional strengths and weaknesses allow us to better navigate and manage ourselves. Knowing yourself, especially introspectively, is vital for our growth and helps us better define ourselves and grow more secure in our inner self.

Moon in Aries

Lunar Aries have a discernible independent and fiery streak. They are sensitive but quite blunt and direct about their needs, abjectly impatient about meeting them. Because of this, they're good at confrontation—no pussyfooting here! Being a fire sign, individuals are temperamental and restless when subjected to peaceful environments for long periods of time—they crave excitement and they tend to experience many intense, albeit short-lived desires.

Remember your strength and take the



opportunity this month to allow yourself to heal from past pain.

Moon in Taurus

The moon is exalted in Taurus, meaning individuals have a steady emotional state of being. Sentimental, determined, and grounded—they're not the most adaptable as they can be quite resistant to change, and their emotions also follow a similar premise. They dislike spontaneity or hot-and-cold individuals. Taurus-moon's are affectionate and loyal to those they love, and take comfort in the materialistic comforts and pleasures of life.

Let yourself rest and heal before buckling in for some upcoming changes in your personal life this month.

Moon in Gemini

Home of emotional volatility and internal battles of contradicting thoughts. Individuals with this placement are quite sensitive and are very selective of whom they are vulnerable with. These restless, curious, and intelligent spirits crave excitement and momentum in their lives. Monotony feel torturous and they are forever



on the hunt for mental and emotional stimulation, falling into despondency when this is not attainable.

This month prompts introspection and more heart-felt connections—this is a time for forgiveness and transformation.

Moon in Cancer

Waters run deep in this placement, where the moon is said to be at home. This means lunar qualities such as intuition, empathy, and emotion are all amplified for individuals with Cancerian moons. They are very sensitive, kind, and idealistic—especially regarding matters of the past (y'all be harbouring past loves for decades!) Cancerian moons have a tendency to indulge in unsavoury feelings at times, causing them to be occasionally quite moody.

Welcome in passion and change this month—just be sure to take your time with big decisions.

Moon in Leo

These individuals are charismatic, creative, and have the external confidence of utmost royalty, although perhaps they sometimes



overestimate their charm. Their generosity of heart and warmth are very palpable towards their loved ones—their heart knows no bounds. Leo-moons take comfort in validation and acknowledgement from others (y'all have mad praise kinks). However, there remains an underlying fear of being unwanted and unappreciated by those you care for.

Rest assured, your zest for life will soon return back with full force this May.

Moon in Virgo

Individuals with their moon in Virgo are known for their critical nature, typically inwardly directed. They strive for perfection and fear losing control and feeling, or being perceived as inadequate. Virgo-moon individuals are modest and content with relishing in the simple things in life. Their scepticism and curiosity means that they often have a difficult time having blind faith in matters not supported by evidence or have otherwise been experienced first-hand.

A pivotal month for you, especially in regards to communication and relationships.

Moon in Libra

Libra moon individuals are natural peacemakers, and very rarely feel or externally reveal their anger. The moon in Libra craves partnership and harmony. They acquire emotional security through compromising their own needs at times and being cooperative of the needs of their loved ones. Being an air sign, the Libra-moon feels sated upon socialising. Lunar Libras have a difficult time being decisive and assertive—something also apparent when it comes to their own emotions.

Allow yourself to establish and develop mutually fulfilling connections this May.

Moon in Scorpio

Bring on all those unbearably intense feelings! Passionate, intuitive, and ultra-sensitive—these individuals subconsciously seek out emotional intensity in their life. They would literally kill for those they love. Their lives are filled with dramatic ups and downs. Scorpio-moon individuals have a strong fear of betrayal (did someone say trust issues?) and have the tendency to indulge in unsavoury emotions and past pains with their self-destructive nature.

Get ready to take a big sigh of emotional relief this month—welcome possibilities for reinvention and rejuvenation.

Moon in Capricorn

The moon is said to be in detriment in Capricorn, meaning it doesn't do so well in this placement (my condolences). Individuals struggle with feeling emotionally constipated—and although they face some certainly dark emotions from time to time, it can be hard to express this, often hiding their sensitivity behind an inconceivable façade (kudos on the impeccable poker faces). These individuals have a fear of failure, thus being very hard on themselves to uphold expectations.

You may find some new developments in your inner circle this month—communication and relaxation are key.

Moon in Sagittarius

Sagittarius-moons have an inherent flair for adventure. They take comfort in their own freedom and personal growth. At their best, they are enthusiastic, humorous, and determined. Lunar Sagittarians are quite good at revelling in the goodness that life has to offer, but may go to great, sometimes even unhealthy, lengths to seek out enjoyment—a hunger that is never quite satisfied. Their feelings of frustration often arise when faced with perceived inadequacy.

A significant and exciting month for you—be sure to pace yourself out with matters regarding love and creativity.

Moon in Aquarius

Aquarian-moons value independence and freedom. They are typically quite altruistic, logical, and fair-minded. They feel emotionally detached at times, seemingly unable to readily decipher their own feelings. It can sometimes take a while for lunar Aquarians to digest their emotions as they tend to feel more with their mind than their heart. Unpredictable or extreme reactions typically only occur upon failure of repressed emotions such as anger, fear, or jealousy.

Stay vigilant—there are some positive changes which await you this month in regards to your personal life.

Moon in Pisces

The dreamers. The poets. The artists. Albeit... not always in touch with reality, and often trapped within their own minds. Pisces-moon individuals have remarkable intuition and empathy. However, they can sometimes lose themselves in the pain and suffering of others (empaths!), finding themselves unable to place in emotional boundaries. They are very sensitive people, and have an underlying fear of the veracity of stark reality and the future.

This month brings you stability, growth... and some confusion—just remember to be mindful, especially with your communication.

Plug in your date, time (as specific as can be) and location of birth into <https://www.astrosofa.com/nz/horoscope/ascendant> to access your natal chart and a general overview of your placements.



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