



LINCOLN
UNIVERSITY
TE WHARE WĀNAKA O AORAKI

Mōkai

Rangi (Sky) and Papa (Earth) were locked in a tight embrace – so tight that light could not exist between their bodies. Their off-spring also lived in the ‘no-space’ between their parents and this dark confined space limited both their capacity to grow and develop. Some of the younger children decided to separate their parents so that there would be light, space and opportunity for growth. However, they knew that separation would release an untold amount of vital energy – energy that was important for their continued existence. So in their wisdom they allocated the ability to store energy to stone. Therefore, as they broke their parents apart the energy did not dissipate out into space but remained within their Sky-Earth realm stored safely in the stones within the earth.

Today, as before, Māori continue to use stone as a way to store the energy associated with human interaction, innovation, acts of kindness, deeds of greatness, events of significance, stories of great authority, strong emotion, memory and actions or events of importance. This energy is associated or co-exists with the concept of mana – power, prestige, authority, presence, status.

So my simple invitation to Lincoln is to take Mōkai with you and ‘charge’ it up – make it part of your processes, ceremonies, events, conversations/kōrero, reflections and story-telling. Let people hold it to lend energy to it and borrow energy from it. We encourage you to hold and share it as often as you can. Hand it on to your successor and share the stories of its origins and its adventures. As it charges and over time, say 50-100 years it will start to lend its own energy to the University – it will have acquired the authority of age, the patina of wisdom and the association with great people and events. By that time Mōkai will have become an artefact embedded in the history and culture of the University –

it will hold all those stories, memories, and records of people and place. By that time it will be charged, alive with stories, and imbued with mana.

We named the mere Mōkai for three simple reasons – it recalls the place where Miraka stands. Mōkai is also a term of endearment often associated with a favourite child, or companion animal. Finally, it relates to the concept of indebted servitude – the requirement to work selflessly for a higher cause. We thought the name apt as our offering to your University.

Mōkai was carved by Keiron Toa (Te Āti Awa, Pukerangiora hapū, Waitara). The stone is greywacke (ōnewa) and was gathered from the Taranaki region.

We wish you well and we are proud to be the first story, along with you, associated with Mōkai.

He toi whakairo, he mana tangata.

Murray Hemi

Kaitiaki o te Ara Miraka
www.miraka.co.nz
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