

## Toi Spirals & Patterns

### Haehae

- *Haehae* is used to describe the rows of carved ridges found in most whakairo traditions. The name 'haehae' comes from the verb *hae* which has a number of meanings including; to scratch, draw, cut up, lacerate, tear, slit, slash, split. The 'v' channel section or valley of a haehae groove is known as *raumoa* (a type of flax), while the ridge is called *patapata* (to drip, to drop).



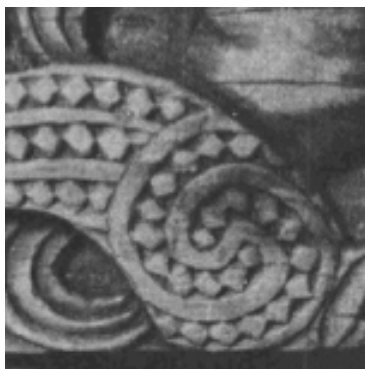
### Pākati (niho-tāniwha)

- A type of notch that is triangular in form, an appears in rows as overlapping triangles between rows of haehae. Pākati is referred to as a fine dog's tooth pattern in carving, often running between parallel grooves. Pākati is also known as *niho taniwha* (taniwha teeth). As a verb, Pākati (*tia*), also means to incise a pattern



### Tuarā-kuri

- A type of notch that appears as a diamond shape. Extensively used in Taranaki, particularly on paepae pātaka. The zigzag effect created by the diamonds denotes a coincidental relationship to the pattern *taratara-a-kae*. The term tuarā-kuri literally translates as dogs backbone



### Pūwerewere

Pūngāwerewere (Taranaki)

Ritorito (Whanganui & Rongowhakaata)

- A group of curvilinear ridges that fan out from a single point of origin as in a fleur de lis (decorative symbol). This pattern may traverse a single valley of a *raumoa*, but in Te Tai Hau Hauāuru region it can traverse two or more valleys of *raumoa*. It is used extensively in Taranaki carving on the hands, lips and eyebrows of tiki. The term Pūwerewere means spider, and its use refers to the semblance between the pattern and a spider web. Ritorito comes from rito, which means centre shoot, undeveloped leaves of the harakeke plant.



### Waewae Pākura

- The 'v' shaped pākura pattern. Instead of crescent inflections of founded central spiral interlock, the interlock is angled and pointed generating foot like shapes

### Unaunahi (unahi)

- A group of curvilinear ridges or crescents, numbering anywhere from three to seven, stacked one above the other. This pattern, like the Ritorito/ Pūwerewere traverses a valley of raumoa that links two ridges of a haehae. It was extensively used by Te Tai Tokerau carvers but is also found as a secondary pattern in other areas like the Bay of Plenty. The word '*unaunahi*' literally translates as fish scale. The practice of using fish to describe Māori patterns relates to the story of Rua and the association of whakairo with deity Tangaroa. However, it must be noted that the Rua-te-pukepuke narrative is Ngāti Porou-centric.



### Ngau pae

- Type of edge notching prominent in the earlier carving traditions and particularly evident in Hauraki *pare* and Taranaki *paepae pātaka*. The word ngau means to bite, gnaw, chew or hurt. The ngau pae notch is also prominent on carved spiral forms from Te Tairāwhiti region



## Rauponga

- A pattern consisting of straight (or curved) rows of haehae alternating with rows of Pākati (usually niho taniwha, tuarā kuri or hikuaua) or others. While found in most regions, rauponga was used extensively by Ngāti Porou, particularly Waiapu, and Whanganui carvers as a pattern on the body of ancestors. Ruaponga is also commonly used on papahou and whakahuia. The term rauponga refers to the pattern seen on the leaves of the ponga tree



## Rauponga whakarare

- A pattern composed of haehae and alternating rows of Pākati (usually niho taniwha). The haehae traverse the Pākati to form continuous hooks. Used extensively by Ngāti Porou carvers on the body of ancestors. Also commonly used on papahou and whakahuia. The term 'whakarare' means 'to distort' or confuse. Whakarare is also a term used in connection with tapu name given to the child of a chief



### Taratara-a-kae (Taowaru)

- A line pattern which appears as a zig zag shape. The zig zag form is created as a physical line in positive space, or as an empty line seen in the negative space. Taowaru is another name for this pattern. The 'taratara-a-kae' pattern was extensively used on the pātaka structure and can be found in other carving throughout the Tairāwhiti region. The name *taratara-a-kae* is associated with the narrative of Kae, Tinirau and the killing of Tinirau's pet whale Tutunui by Kae. It is known as 'Kopere Pātaka' by some Waikato carvers.



### Pākura

- A pattern composed of a spiral and a diminishing arc of crescents. It is usually organised into a continuous frieze. Pākura often appears as a secondary pattern and is particularly prominent on whaka taua. Pākura is another term for the pukeko (Porphyrio porphyria), the purple swamp hen indigenous to Aotearoa. Some iwi use the term Pākura to describe the fleur de lis pattern known as Unaunahi or Pūwerewere.



### Nga Pākura o Hauraki

- A type of Pākura unique to the Hauraki carving region combines elements of both Pākura and Unaunahi. Similar to Kirikiore; however, in ngā Pākura o Hauraki the pakura is interwoven sporadically



### Ngā ponahi o te Tairāwhiti

- A pattern which follows the design principal of pākura but the crescent rhythms that normally echo the spiral are free form. Another key difference between Ngā ponahi o te Tairāwhiti and pākura is that pākura has plain *piko o Rauru* spirals. Ngā ponahi o te Tairāwhiti has ponahi spirals



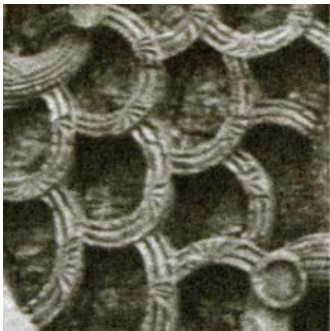
### Kirikiore

- A pattern that interweaves in on itself to create a rolling configuration of spirals with enfolding crescents that echo the spiral rhythms. The term Kirikiore combines two words, *kiri* and *kiore*. *Kiri* is skin, bark, or rind; while *kiore* refers to the rat (*rattus exulans*). Thus *kiore* refers to the skin of the rat



### Matakupenga

- Matakupenga is a Taranaki type of perforated pattern which consists of curvilinear shapes consistently arranged to create a matrix. These shapes are enhanced with surface patterning comprised of pūwerewere which crosses over parallel lines of haehae. In general, Matakupenga appears on the lowest level of relief on pare and paepae. In Māori the term matakupenga refers to the mesh of a fish net.



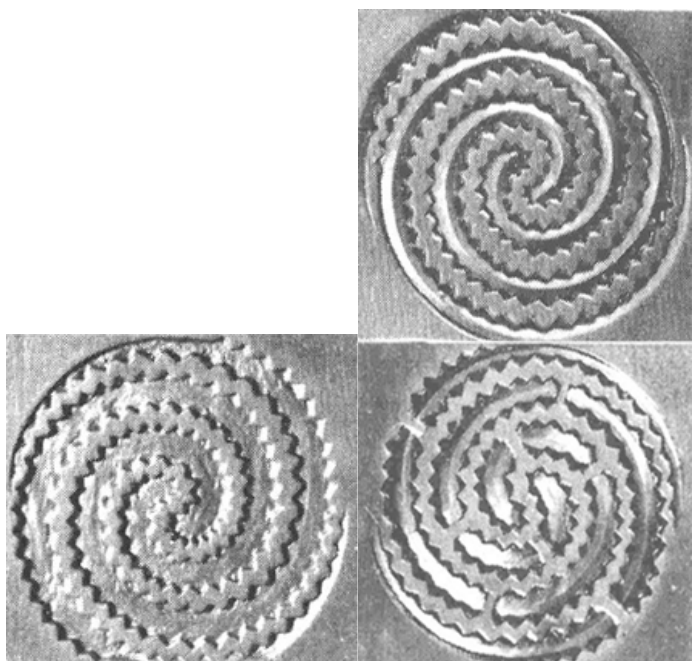
### Piko o Hauraki

- A Hauraki type of perforated pattern consisting of interlocking crescent shapes arranged sporadically to create a matrix. It features surface patterns similar to that on matakupenga, however Unaunahi is used rather than pūwerewere, and the Unaunahi motif only crosses a single valley of raumoa. Piko o Hauraki appears at the lowest level of relief in pare and paepae.



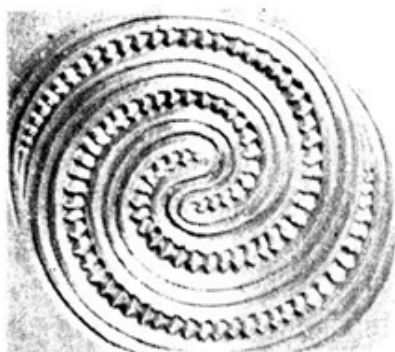
Whakaironui Whare-pūngāwerewere  
(House of the spider)

- As a double spiral comprised of the taratara a kae line, whakaironui is associated with the narrative of Tinirau and Kae. The prominent use of this pattern on pataka., which often feature *pakake* as a figurative form, further reinforces the connection to this important narrative. Whakaironui was used extensively by Whanau a Apanui, Ngāti Porou, Rongowhakaata, Te Arawa, and Tuhoe carvers. The name is comprised of *whakairo* (a generic term meaning to carve) and *nui* (big or large). However, the term whakairo also literally means the moving maggot *iro*. Visually, the whakaironui spiral has a coincidental relationship to the path of an *iro* through wood.



Rauru

- A double spiral composed of *rauponga* (parallel rows of haehae and Pākati). At the centre the rows of haehae and Pākati converge into an 'S' like form. The name Rauru supposedly derives from the eponymous ancestor of Nga Rauru (the son of Toi) with the same name. Rauru was apparently a famous carver known throughout Te Tairāwhiti, from Tauranga to Wairoa





### Rauru whakarare

- A spiral composed of haehae which enclose Pākati to form continuous hooks. Whakarare refers to the transition by haehae across the Pākati.



### Piko o Rauru Raperape

- Piko o Rauru is a plain single or double composed of haehae only. The name is associated with the carver from Rauru from the Te Tairāwhiti region. It was used on the shoulder and cheeks of figures, and also appears as a motif on the forehead/ head figures such as those in Te Hau ki Turanga. Where the plain spiral is used in patterns such as pākura or Kirikiore the term raperape has also been used



### Māui

- A double spiral of the piko o Rauru type where the centre of the spiral interlocks like two hooks. Where this type of pattern is expanded to form continuous interlocking hooks the term Māui is still used. The name refers to the great tipuna of Polynesia himself, Māui, while the hook is a symbol, of a tohunga of the wananga.



### Piko o Iwirākau

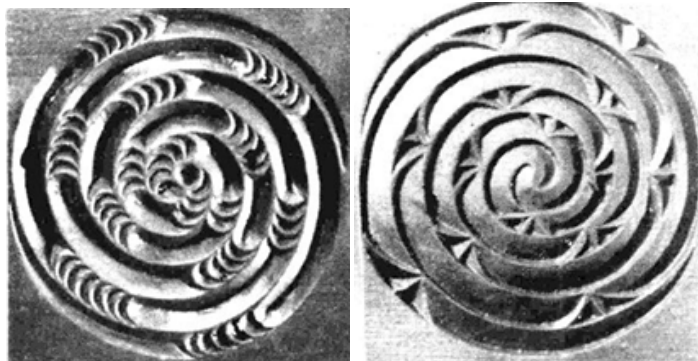
- A single spiral composed of Pākati and haehae which unique to Ngāti Porou. Part of the Tairāwhiti carving style. Examples of this can be found on *poupou* figures in Porourangi



### Ponahi (East Coast)

#### Pungawerewere (Taranaki)

- A spiral composed of haehae and Unaunahi, pūwerewere or unaunahi. The oldest versions of ponahi are those from the Te Tai Tokerau region in which the spiral form is often elliptical. Apparently, the Turanaga carvers off the Rukupo school enclose the Ritorito pattern with the rounded spirals calling this combination ponahi too.



### Takarangi (pitau)

- A spiral composed of row(s) of haehae and Pākati (usually *niho taniwha*). Normally the haehae spiral interlocks on itself at the centre. The rows of Pākati are arranged into groups, ranging from 3-7 notches. The groups of Pākati are evenly distributed and may be carved in either relief or with voids between the mass of Pākati. Pitau is often used to describe the takarangi spiral, which appears on the tauihu or taurapa of waka taua.



## Hikuaua

- A spiral composed of haehae, which enclose Pākati to form continuous hooks. Similar to *whakarare*, however in *hikuaua* the transition by haehae across the Pākati is anti-cyclical and the hooks move outwards away from the centre. This example is from the whare whakairo Rangitihī carved around 1871.



\*Matauranga from P. Witehira: Te Hononga Toi Māori. (2013).