

Thunder-gods.

Tribes of the Andes and Australian continent symbolize the thunder as a bird, "the flapping of whose pinions causes the reverberation of the storm"

This character comes out clearly in the Nauruan tale of Areow the Elder and his bird, whose wing was broken by Areow the Younger. In the Nui version of this exploit of Nauruan, the giant, whose right arm was broken is no longer a bird, but he is called Te Pa (the Thunder). It is obvious that in these stories also, as in the Promethean myth, that there is a distinct connection between the thunder-bird and the fire-stealing myth.

These conceptions are animistic. There is an anthropomorphic idea of the thunder-god also in the belief that the man-like god Tabuariki is the Thunder ^{and rain-giver}. But the fact that the sign of this god is a stone, is a clear sign that the anthropomorphic idea of him is evolved from the animistic concept. Curiously enough, there is a conception of Tabuariki recorded ^{from} of Nauruan by that he was a frigate bird.

In the Gilberts, the stone representing

Tabuariki would invariably be a piece of coral, but it is highly probable that formerly the stone was a fire producing stone, such as flint; and from this we may connect the Tabuariki idea with the western concept of such a god as Brongner or Bringer, as cited by Spence. (Int. to Myth. p. 26). If such a connection is apparent the Gilbertese complex of Thunder-Rain-Stone is but the reflection of a universal set of ideas, shared by the Kiches of Central America, the Algonquians, the Navaho Indians, the Egyptians (with Hathor the sky goddess, the Lady of Turquoise) and with the Scandinavians and Irish folk.

Gods. Tituaabine.

It is probable that Tituaabine, the Giant Ray, was originally only a totem deity, who was exalted by the fortunes of her human utu into the position of eminence which she now holds. Being represented by a fish, it was easy and natural to call her the "daughter of Tangaroa, or Timirau," who throughout Polynesia are known as the fathers of fish.

skill of the gods in dancing.
Mixture of Races.

Na Aream is reported by current tradition up and down the Gilberts to have been ignorant of the ruoia or any form of dance.

Taburumai, Anuarua, Tituaabine, etc. were the dancers, and their favourite gibe at Na Aream was his ineptitude in this pastime.

Tabakea, who lived ashore (i eta) on Tarawa, was a dancer. He and his people used flowers and plants as wreaths for head and body while dancing.

Bakoa, who lived in the sea (i nano) in the west, with his people, was also a dancer. He used porpoise + whale tooth ornaments, and human teeth.