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

This character comes not clearly in the Nausaman Tale of Arceo the Elder and his bird, whose wing was broken by Arceo the Younger. In the Nauvian's version of this exploit of Nausan, the Giant's right arm was broken,从此 called T'ka (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 Tabuwaiki is the Thunderer. 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 Tabuwaiki recorded of Nausan by the gudgeons that he was a fregate bird in the Gilberts, the stone representing
Tabunaki would invariably be a piece of coal, but it is highly probable that formerly the stone was a fire-producing stone, such as flint; and from this we may connect the Tabunaki idea with the western concept of such a god as Broningen or Brüngen, as cited by Spence. (Int. to Nyk., p. 26). If such a connection is apparent the Gilbertese complex of Thunder-Rain or Stone is but the reflection of a universal set of ideas, shared by the Kiches of Central America, the Algonquins, the Navaho Indians, the Egyptians (with Hathor, the sky goddess, the Lady of Turquoise) and with the Scandinavians and Irish folk.
It is probable that Tītaa ahaanoe, 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, a Tītīnaue, who throughout Polynesia are known as the fathers of fish.
Mixture of Races.

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

Tabuunini, Aniaria, Tituaibine, etc., were the dancers, and their favorite gibe at Nafrean was his inaptitude in this pastime.

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