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4. Small stories and associated identity in Neverver1. Introduction; 2. The Neverver speakers; 3. Person reference possibilities in Neverver; 4. Person reference work in small stories; 5. Person reference and identity; References; 5. "Sometime is lies": Narrative and identity in two mixed-origin island languages; Approaching island narratives; Constraints on narratives; Leaving the narratives behind; References; Part III. Narrative memories, cultures and identities; 6. Constructing Kanaka Maoli identity through narrative: A glimpse into native Hawaiian narratives a; 1. Introduction
 2. Kanaka Maoli identity constructed through mo'olelo and ka'ao3. Establishing Hawaiian literacy; 4. Conclusion; References; 7. 'Stories of long ago' and the forces of modernity in South Pentecost; 1. Introduction; 2. Dun na gol - variation; 3. Chief Telkon Watas' dun na gol; 4. From orality to written text; 5. Variations and values; 6. Concluding comments; Acknowledgements; References; 8. Australian South Sea Islanders' narratives of belonging; Narratives by historians; The islander voice; Political and government narratives; The media narrative; Explaining the slavery narrative; Conclusion
 References9. Avatars of Fiji's Girit narrative; Indian indenture: Beginnings; Indenture: Social and moral conditions; Post-indenture narrative; Revival of interest in indenture discourse; Indenture narrative beyond servitude; Girit beyond Fiji; Acknowledgements; References; 10. Samoan narratives: Sociocultural perspectives; Traditional narratives; Telling stories to learn; Contemporary media; Literary writing and recording of stories; Samoan migrant writing; Conclusion; Glossary; References; 11. "[P]ulling tomorrow's sky from [the] kete": Culture-specific narrative representations of re/mem
 Structure, characterisation strategies and character constellation

Sommario/riassunto

Post-structural and post-modern theories have understood the concept of gender as a "fictitious" element rooted exclusively in a linguistic reality (see Butler, 1990), constituted by an illusory metaphysics of substances. Therefore, for these schools, "there is no gender identity behind the expression of gender" and consequently, gender is exclusively "performatively constituted" (Butler, 1990, 25), mainly as an "effect" of discursive practices. However, if we consider narrative in its wider anthropological sense, we should include not only non-verbal narratives, but also what the anthropology