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Interviews: Persons interviewed

Interview taken of Smti. Galje D. Sangma of Gambegre on 24.03.2016

(The above mentioned had a maternal aunt who could transform into *sangkni*).

Interview taken of B. Sangma of Rongthragittim Songittal Village near Baghmara on 21.07.2016.

Interview taken of Shri. S. Marak of Baghmara on 8.11.2015.

Interview taken of Shri. L.S. Sangma of Amindagre village on 25.10.2015.

Interview taken on of J. Marak of Chokpot on 17.08.2015.

Interview taken on 29.07.2016 in Baghmara, the narrator has chosen to remain anonymous.

Interview taken on 10.03.2016 in Tura, the narrator has chosen to remain anonymous.

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Narrative, Myth, Transformation is a groundbreaking book about the transformational potential of the Christian Story in the context of contemporary culture. It offers a unique blend of excellent scholarship, creative thinking and theological wisdom. I wholeheartedly recommend this great book! (Pavel Hoříšek, Professor of Comparative Study of Religions, Charles University, Prague) Pavol Bargár's clear writing and thorough research in this book offer insights into theology's narrative, mythic, and transformational character. The importance of his approach is powerfully illustrated in his reflections on three fascinating and theologically significant contemporary films. Approaches to the study of myth and mythology. In Western culture there are a number of literary or narrative genres that scholars have related in different ways to myths . Examples are fables, fairy tales, folktales, sagas, epics, legends , and etiologic tales (which refer to causes or explain why a thing is the way it is). Another form of tale, the parable, differs from myth in its purpose and character. Myths, by contrast, tend to lack this directly didactic aspect, and the sacred narratives that they embody are often hard to translate into direct prescriptions for action in everyday human terms. Another difference between fables and myths relates to a feature of the narratives that they present. This chapter centres on Garo narratives of Self and examines how these are influenced by, as well as inform, tribalist discourse. Soon after I began my research, I found that being Garo, whatever that entails, is an important component of the social identity of most Garos. Whether they are villagers or city dwellers, male or female, high class or low class, educated or illiterate, all share a strong ethnic awareness. Being Garo determines to a large extent their self-perception, how they organize their lives, and how they relate to others, within and across ethnic borders. This shared identity