

# **Animal-speak: The Spiritual & Magical Powers of Creatures Great & Small Study Guide**

**Animal-speak: The Spiritual & Magical Powers of  
Creatures Great & Small by Ted Andrews**

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## Plot Summary

This is a metaphysical book. It is directed towards people who like to engage with animals, plants, and the elements of nature in addition to communing with the divine through prayer, temples and Jesus teachings. The author Ted Andrews knows that he is working with pagan material and with aspects of spirituality that need not be viewed as anti-Christian. It is, however, quite different. Here, the interrelatedness between individual people and animals is emphasized.

People have a long history of living in the world together with animals, and of feeling the need for connection. It is a well known fact that some animals have special connections with people. This is the case whenever animals have been hunting partners, guardians, or providers of needed services or products- such as milk and eggs. The species that are most commonly pets have often had such a special service role- be they cats that hunt out mice, and thereby protect the family's food, or the horse- which has born many a burden and greatly assisted in transportation of people and of goods.

The author takes people further with these. Past the valuable and real benefits of the work of cows and sled dogs, Ted Andrews takes readers to the level of the 'totem' animal. These are creatures who have knowledge and ways that are intimately related with one another. They also can have specific types of connections with humans. There are animals which resonate more with some individuals than with others. Just as people find that they harbor preferences for some of those they meet, but not all, there are 'cat people' and 'dog people' - that is people who do well with cats, or with dogs. Some resonate equally well with both, others do not.

By the time Ted Andrews has provided extensive analysis of many factors that play into how a given individual human can find his or her totem animal, or animals, readers will have been well prepared for handling having one or more such 'totem animals'. The author supplies readers with basic instructions on how to cultivate relationships to totem animals. He also provides two dictionaries in this book to show readers just some of the kinds of the information that may be needed as part of a good understanding between totem animals.



# Book 1, Animal Speak : Chapter 1, Predator & Prey

## Book 1, Animal Speak : Chapter 1, Predator & Prey Summary and Analysis

There is a very brief introduction, followed by Part One, 'Symbols in the Natural World', which has five chapters. Only the first three of these are covered in this first summary chapter. During the first chapter he orients readers to his worldview. During the second, he introduces 'spirit totems'. The summary title is named for the third chapter of the book.

The author then shares with readers a piece of the ancient history of some of the Native American tribes. This is the idea that there was a time when there was no communication barrier between humans and the other creatures of the world. Later traditions developed in which certain abilities were described in association with animals that were known to have attributes. This continues today, more colloquially, when people refer to others as being, "squirrely", "weasley", "snake".

During the second chapter, the author provides readers with the basics. He writes this book as a workbook rather than as one purely to be read. Here are exercises specifically designed to help readers find their own totem animals. The author has even included a list: animals can be recognized as powerful, and through studying them people can learn what their talents are. Simple examples of what the author means is that pigeons do well in large groups and are able to get used to the presence of humans without getting panicky. Another example is that squirrels and raccoons are both excellent at getting what they want with their little hands and opportunistic approach to the world.

The third chapter is dedicated to the reality of 'predator and prey' and their relationships with one another. The birds of prey typically hunt mice and other rodents. Their vision, and flying abilities are astounding. Their prey, humble as they are, are often able to hide. There is more to predator and prey relationships than the pure life and death struggles and the fear associated with them. Special adaptations are one way that nature both enables one to feed the other, while at the same time allowing both to have a decent chance of survival- the predator by killing and devouring its prey; the prey by evading the predator successfully.



# Book 1, Animal Speak : Chapter 2, Feathers

## Book 1, Animal Speak : Chapter 2, Feathers Summary and Analysis

The fourth chapter is the final one covered by the first chapter of the summary. Here, the author introduces an ancient art - augury. Self-knowledge and accurate augury permits people to make accurate predictions based upon an awareness of the confluence of events. The first need to do this, the author explains, is perception of the local environment. One can only tell what is going on among the animals and people when one is sensitized to the atmosphere and to norms of behavior. The main method that the author recommends for improvement in this skill or ability is simply to pay attention to the surroundings. The author introduces a number of factors that can be used in making interpretations.

These chapters of the book are devoted to the birds. He explains how common bird totems are. He goes into detail about how readers need to observe differences amongst the species of birds. After this, he touches on how they are associated with the weather. Then he discusses how flight works and how it is associated with feathers. Because of this, feathers can be important 'fetishes' for people to work magic. The focus of his book is to improve understanding of self and the world, and to enhance the quality of life by cultivating the spiritual aspect of one's life through relationship with 'totem animals'. In tribal societies, many clans, family groups, and tribes were connected to and named for certain animals. The kind of animal chosen is of a type that is actually around. In other words: you may find "turtle clan" where there are lots of turtles, but you will not find a "wallaby clan" where there are no wallabies. Ted Andrews explains to readers a bit about each main element and quality of landscape. He shows how urban and rural atmospheres can both provide the information needed to make contact with totem animals.

Regarding the proper use of feathers, the author writes, "Even though there are general applications for any feather, each individual bird must be examined for its own unique qualities, if you are to understand its function within your own life circumstances," (p. 69). Ted Andrews predicts that readers will begin to make transformations in their own consciousness that they were not previously able to achieve. Perhaps they had not even tried. The new totem will create incentive to work in a new direction.

Later on, the author gives some advice, recommending that readers learn to relax. This may be a skill one has already mastered or it may be extremely challenging. For some it will be something that is possible some of the time, but very challenging at other times, or under specific circumstances. In this manner, Andrews slips in 'garden variety' advice for living into the book.

# Chapter 3: Feather Magic

## Chapter 3: Feather Magic Summary and Analysis

The next chapter focuses more on flight and feathers. Feathers differ on a bird. Tail feathers are for steering and braking. There are feathers more designed to catch lift, and to keep the rain off the bird's skin. The first part of this next section of text involves still more on the powers of the feathers. Ted Andrews explains what a fetish is. A fetish is like a talisman in that it is an object that helps an individual focus his or her power. It is also like a talisman in that it provides an individual with a connection to the object, or creature to which it refers. Temples, and altars, as well as pendants and other articles of faith, are religious 'fetishes' in that they are designed to connect a person with the divine force they refer to. In this book, the author is referring to working with bird feathers as fetishes.

The author has created exercises that are for the purpose of helping the readers to cultivate their personal power, and their powers in connection with other things. The first is called "Understanding What Your Feather is Saying". Andrews points out that many feathers were removed from the bird during preening, and that feathers are kept in order by this same action. Readers are advised to 'preen' their feathers. Ted explains that most birds release their feathers through preening activity. If possible, watch the processes that make the feathers come off the bird in the first place. For those who suddenly found a bunch, the cause is probably 'the season'. A flock of geese will 'shed' feathers at certain times of year. Gathering these is one source of feathers, painless for the bird, but many have been slightly damaged through their usage. This is the only reason the bird will let them go. This is quite a different means of acquiring feathers than plucking them from a hunted and killed bird that someone has in the kitchen.

The second exercise is to 'breathe on' the feather. This takes place during chapter nine of the book. This is also for energy attunement. Here, the author explains that readers should spend time in a serene atmosphere, doing some deep breathing while visualizing whatever they can about the bird from which they have obtained the feather. The author introduces the idea of 'cleansing the aura' using bird feathers. In exercise four he goes into this in more detail.



# Chapter 4, Bird Medicine

## Chapter 4, Bird Medicine Summary and Analysis

The next exercise is 'Breathing Through the Feathers'. After that comes an exercise designed for 'cleansing auras' with feathers. Many of the instruments for doing this look just like feather dusters. 'Feather and Fetish Pots' come next, followed by another work book style suggestion titled 'Prayer Sticks'. Wearing your feathers, then "enhancing and protecting" feathers are names of the rest of the exercises in chapter nine of the book.

The rest of this chapter consists of exercises. The next one of these is a bit of a shift. While it still includes feathers, the exercise is about 'prayer sticks'. These come in more than one kind. The author describes this type of ritual device. There are staffs, wands and sticks. The staff is quite long and often easily doubles as a walking stick. For this reason they are also frequently associated with the ancient ones. One can attach a fetish feather to a wand, using leather strips, or other item. There are people who will tend to use yarn, thread or animal sinew and hide whereas other people will use metal wiring to perform the same function. One person can use different materials for different purposes as well.

The author brings up a contentious issue. He discusses the Faerie Realm. There are people who believe in some real version of this. Others do not think that it is anything other than fiction - a realm of the imagination that has no earthly manifestation ever. Some say that Faery is the land of the dead; others say it is a conceptualization of the natural world wherein the knowledge and subtlety of the plants and animals are personified. Someone who relates well to a living tree might describe the tree's energy and relationship as a 'tree elf'.

Andrews tells readers that feathers are the 'breath of life' and claims the staff represents the 'tree of life'. After showing readers how they can attach their ritual feathers to the prayer sticks, he goes on to describe ways of wearing feathers. The majority of readers will have seen this done at least on a few special occasions and may well have wanted to do this. In addition to finding ways to wear them in the hair, he suggests tying them to bracelets, or attaching them to shirt buttons and the like.

The dictionary of bird totems begins in chapter ten. It is far longer than the preceding chapters. Prior to listing animals, the author puts forth important questions for readers. What does the bird look like? What color is it? How large is it? What is the avian shaped like? What does it act like? These are the most significant questions that need to be answered for any progress to be made.



# Chapter 5, Part Two, The Bird Totem Dictionary

## Chapter 5, Part Two, The Bird Totem Dictionary Summary and Analysis

What comes afterward is a dictionary of bird totems. This listing is rather long, running from page 117 to 208. The first portion of this is covered here, and there will be more summary chapters that are devoted strictly to this. The way to know the totems is to actually know the entity and its type as well as possible. Of course every individual creature is unique. At the same time, there are numerous characteristics are specific to a species. Observation of sufficient numbers of any species will provide a fairly accurate perception of what they are like. This, along with exposure and innate affinity are what make the totem relationship different from other relationships.

The author has arranged these in alphabetical order. Readers may wish to read through each of these. However, readers can also look to see if the author has included those animals that there is a special affection for. There does not need to be any specific or known reason for the affection, but of course it is also okay if there is or are. Awareness of what one likes or is attracted to, gives insight both into how one is oneself, but also, it can indicate complimentary differences.

The first animal referred to for these purposes of summarizing is the goose. There is more than one kind of these. One who is interested in the goose, does well to be alert to which kind: is this a domesticated breed used on a farm? Is this a wild type? Is there a special context for this? Might it be strictly urban, or solely the rural wilds? This may not change what the species is, but it does affect the way the relationship between the human and the animal will manifest and what limitations there might be. An urban squirrel, like an urban human, will have a different level of awareness of how the eaves of houses make nests than will a wild squirrel located in a forest far from the encroachment of humanity.

The appearance and flight style of the goose matters. The mating style of the creature is relevant. Not all species mate for life, but some do. Geese are an example of ones that mate for all or much of their adult lives. Meanwhile, to contrast, there are species of bear and other animals which only come together during the mating season and then just don't stay together as a couple the rest of the year, let alone the adult lifespan of the animal. This is how natural the variation is.





# Book 1, Animal Speak : Chapter 6, Part Two - More Birds

## Book 1, Animal Speak : Chapter 6, Part Two - More Birds Summary and Analysis

The author supplies what he calls a 'Keynote' to each animal and he indicates a specific time of the year for each species listed. He lists the season as the 'cycle of power' in the dictionary. For the grackle bird, the author writes that the keynote is "overcoming excess and emotional life congestion"; he says the cycle of power for this animal is the early springtime. The commentary he provides on the grackle includes, "It is part of the meadowlark [family of birds]....Keep in mind that black is the color of the inner and the feminine...Grackles are very sociable birds...Grackles love to live in pine trees," (pp. 146-147). Later, when writing on the grouse, Andrews reports, "The ruffed grouse reflects that working with new rhythms and new movement will be beneficial to opening a new flow of energy into your life," (p. 149).

This manner of description continues. There are thirty-seven bird species described during this fifty page section of text. The length of descriptions vary from part of a single page through to a few pages. These include cases where there is more than one kind, as in the case of owls. The author gets involved with telling readers about the difference in the mouse catching abilities between a cat and an owl. The bottom line here is that if a reader has a farm, or a serious mouse problem, then owls are a better way to go. However, if it is really only the occasional mouse that has been coming around, or if one wants an animal that will double as an easy to pet housemate, a domestic cat will be a better way to go in most cases.

The author refers to ducks as signifying emotional comfort and protection. Andrews also claims that because of this connection, they are also closely associated with the feminine aspect of life and, perhaps strangely, also of the so-called astral plane. What the astral plane is remains debatable. This is a perceivable realm, but it is closely linked with dream consciousness, with the occult, and at times with the dead. It has been described as 'real' but not tangible in the usual sense by many, and it has been dismissed as either nonexistent or as a dangerous 'dead end' for any real spiritual progress to be made.

Readers well know that there is a wide variety of duck species in the world. There are wild ones and domesticated ones. Many are farmed. Ducks are often kept in the city as 'special' animals. While not pets, they belong to local parks or canals where they enhance the quality of life. As such, they live under the special protection of the law, so they cannot be hunted nor taken captive. They are allowed to live freely. Whether or not this is really for their benefit is a matter of debate.



# Chapter 7, Woodpeckers and Animal Rites

## Chapter 7, Woodpeckers and Animal Rites Summary and Analysis

One strange bird is the turkey vulture. Turkey vultures glide beautifully. From a distance, until one really knows them, they are readily mistaken for hawks or even eagles. The naïve will only notice that they have an impressive wingspan and are often not alone. The author devotes three pages to these magnificent creatures and introduces them as among the 'most misunderstood' type of bird.

They are scavengers, but nevertheless are designed along the lines of predators. Vultures are considered to have ugly heads by most human standards. They are associated with death because they may appear when death is approaching- they won't attack the living being, but will hang around until it dies, if they can tell it is going to go. Readers may find a strange, spooky similarity at times to some forms of mating behaviors. . . Perhaps friends do not actively break a couple up, nor try to 'steal' a spouse but maybe they hover like vultures, to snatch up at least one member of the 'couple' as soon as a split takes place. Vultures can glide and soar for extended periods of time. Andrews cites them as being patient hunters, which includes a built-in advantage. They are able to make the most of changing air temperatures and are known to make careful observations so that they can catch lifts. One reason for the strange heads of such animals is to help them stay clean. The fleshy heads prevent illnesses and help them to eliminate pest problems. Like so much in nature, these adaptations are functional.

This summarizes pages 200 - 250. Readers have been brought deep into the alphabet by this point. The first bird mentioned here is the waxwing, whose keynote is "gentleness and courtesy" (p. 205). The woodpecker soon follows. Like every other bird, there are times and places where these are more likely to show up. Woodpeckers do live in Indiana, but are less prevalent in central New York. There are species which have a vast expanse, such as the crows, and those who have very special needs such as the blue heron and the loon. There are the migratory birds such as the Canadian geese and then there are those urban success stories- the blue pigeons. Birds are birds, as awareness of them makes clear, but just as with the mammals, heightened awareness makes it easier to note distinctions between them as well as similarities. The bird totem listing concludes with the wren.



# **Book 1, Animal Speak : Chapter 8, Animal Rites Continued**

## **Book 1, Animal Speak : Chapter 8, Animal Rites Continued Summary and Analysis**

Part three of the book begins on page 209. The author calls this section "Understanding Animal Medicine". The author introduces the idea that the Creator - God, Brahma, Intelligent Design, intentionally made animals to serve as educational messengers to human beings about life and about the divine. The author explains that the modern differentiation of 'animals' as one massive group distinct from humans has come into being during the past few hundred years. Prior to that, there were other ways of making these distinctions through language. The term 'wild' is an Anglo-Saxon term and is meant to set apart those animals functioning within a human dominion and those that have lives entirely independent of mankind. The dependency of hunting and sled dogs, of cats that catch mice and sleep by humanity's fireplace is clear. Those horses wearing blankets and living under stalls still have the same essence as those who have never come under the bit or the bridle, but their behavior is often quite different. Some call them 'broken' - others say they have skills their wild relatives lack.

Chapter eleven is dedicated to 'calling to animal totems'. This can be done using a certain amount of imitation. Offerings are another possibility. The author has included some chants and songs that are designed to facilitate this 'calling'. He warns people to refrain from doing this unless they are sure they really want a response. The energies involved can be quite dramatic. It is best to meet them prepared. This chapter is quite short.

Chapter twelve of Animal Speak is devoted to 'Animal Rites'. Here the author begins to describe ways that people can create and perform rituals that help attune them to a given totem animal. He preambles this. There is a warning: this is not a fear tactic, but more of a word of advisement. He simply informs readers that the way people respond to any questions about rituals will differ depending upon who has been asked. There are those who will object strongly to anyone who is not a fully educated cleric of a specific religion performing rites. Other people will find supportive environments for their workings. It really depends. As such, one's neighbors should be taken into account when one determines the design of the rite. Do you have ten acres, or a few feet of floor space in the city?

Animals were also subdivided in the simplest of terms in accord with the simplified 'four elements'. These are not meant to negate the element of spirit, nor to denigrate the more sublime Periodic Table of the Elements. However, they are meant to create a system that the ordinary mind can use when viewing the world without reliance upon any special equipment. The author makes specific recommendations regarding 'animal rites'. He states that one should have the purpose clearly in mind, ought to keep the

meditation simple, should go into it with knowledge and awareness, and feel free to use music to intensify the effect.



# **Book 1, Animal Speak : Chapter 9, Animal Totems - Not Just Birds**

## **Book 1, Animal Speak : Chapter 9, Animal Totems - Not Just Birds Summary and Analysis**

Learning to call upon the powers of a given totem animal is part of the practice. This is one point when fantasy may come crashing down, only to break upon the facts. When someone has a pet dog or cat, the animal will very obviously usually come when called. If you have not established this level of responsiveness with your totem animal it can be disheartening. The wilder the totem is, the more liable one is to be forced to face this kind of disappointment. Here is where your offerings become quite powerful. If you feed a hungry animal or heal one that is sick or injured then you have a kind of chance with the entity that you really might not otherwise get. Learning enough about the creature to figure out what it wants is very helpful for establishing a relationship.

By the time this occurs, the author has brought readers into animal totems that are not birds. He has informed readers that there is more than one type of totem. There is one or there are a small number which remain of vital importance to an individual throughout his or her lifetime. In addition to this, there are a number that are more transitory in their importance. There may be a particular animal which has a talent to solve one problem that the person faces. A bird or other creature may be a totem during certain times or crises within a person's life.

The animal totem dictionary is alphabetical. Of course it does not contain every being in the world, but the author has made an extensive listing. This enables readers to find at least some of the kinds of details that are helpful to understanding what it is like to have a totem and how to work with its energy.

Mating styles is as much a feature of what an entity is really like as the color of it, or what kind of nest it makes. There are those that mate for life, others that connect for a cycle of time that includes reproduction and rearing of the young, whereas otherwise join together during mating season for intercourse and then have nothing else to do with one another the entire rest of their lives. While one advantage of being a human is that there is some flexibility about this and some social regulations, it may also help individuals to feel better about themselves in this regard. However they are, this is rather natural.



# **Book 1, Animal Speak : Chapter 10, Animal Totem Dictionary Continued**

## **Book 1, Animal Speak : Chapter 10, Animal Totem Dictionary Continued Summary and Analysis**

There are twenty-seven animals which serve as examples during these pages. The author shares tidbits of knowledge with readers regarding symbolism of each one. The antelope is the first mammal in the dictionary of animal totems. These are not the limit of what Andrews knows, but are intended to help readers to see what kind of information will be beneficial for them to learn about their totems. In the case of the bear, Andrews has lumped together several species with the understanding that anyone who has a bear totem will need to go into much greater detail about the type of bear that is his or her totem.

The bobcat has the uncanny ability to sense what is going with others regardless of whether or not they speak of this. They are somewhat solitary but are not entirely loners. The males may overlap the territories of females. It is implied that they do not have this same liberty with the territories of members of the same gender or 'sex'. Human males or females may find that they are able to experience something like this. In many cases there is a relationship to the sexual energy such that if there is inclusion or a comfort level with sexually inclusive energy then the space is more readily shared. The author says that the bobcats' accurate sensors can in fact make others around them uncomfortable. Bobcats grow to full maturity in under a year. Finding opportunities to actually work with any of these may prove rather challenging unless you go into very special areas. There are feline rescue centers as well as zoological gardens and the veterinarian medicine for large parks. These provide the best options for finding ways to actually relate in person with any of these creatures.

The house cat has found its way into this dictionary. The author delineates the "cycle of power" for the domestic feline to be the nighttime. Often awake while the humans are sleeping, the cats use such times to hunt out smaller creatures, sometimes insects or rodents. Andrews writes that the "keynote" feature of these animals is "mystery, magic and independence". Cats are not always low-maintenance animals but people often like that, unlike the dogs, they do not seem to have a need to be bossed around. Many are able to fend for themselves, even in the wild, despite being domesticated. This is advantageous and creates a sense of pride regarding survivability that might otherwise go unnoticed. Nevertheless, they are safe to keep in a home, but in some cases this is really only due to their small size. The cougar is listed next. The author does not delve into concerns regarding exotic pet licensing and care. The simple rule for meat eaters is that they are less dangerous when well fed. This is true of humans and the so-called big cats.

The author has included some sea animals such as the dolphin in the dictionary. For people living near the coast, this will seem like a necessity, but for those dwelling far inland, this begins to border on 'fantasy land'.



# Chapter 11, Dictionary of Animal Totems Continued

## Chapter 11, Dictionary of Animal Totems Continued Summary and Analysis

This chapter continues the same dictionary of animals. This is so that people learn how to look at animals as totems, and also for the purposes of entertainment. The work is written in the same tone. The author is instructive without being pedantic. He obviously assumes a general readership rather than a highly educated one. The book is also evidently not written for children, but many high school students could read it easily.

Another example of possible totem animal is the lion. The writer shows that the implications of this are not what one might have imagined. The pride is a community. The role of the one mature male lion is distinctive. He is a protector, of the others and of his position. He seems to exchange breeding rights for the obligation of fighting against the most intimidating predators. He is not expected to provide the normal foodstuffs, however. In this regard, the lion is the military force whereas the more mature females, or the strongest ones, are the providers for the group. The females are more numerous in the group of adults. The young males and females will not be able to avoid noticing that adult males are kicked out of the pride, but females may be allowed to remain when they become mature- but not in every case. Andrews suggests that community life, is really the prominent area of lessons for people who have the lion as a totem animal.

The lynx, while also a cat, is not like this. The author explains that family groups are more 'nuclear' by human standards and also temporary. Mated adults remain together during most of the child rearing phase and then they part ways. There is no 'pride community' of lynx the way the lions live. The author reminds readers to pay close attention to the prey of any predator as it indicates a great deal about the predator. The lynx is intimately bound up with the hare, whereas the owl is connected to the mouse.

Andrews delves further into some of the qualities of insects, arachnids, and reptiles. He observes that there are six attributes that seem to hold the most appeal or importance to people: 1) their ability to fly although they are not birds, 2) their highly adaptable nature - insects have been voted 'most likely to survive a nuclear winter', 3) exoskeletons, 4) their relatively small size - this makes their demands upon the environment smaller, and the world's resources relatively more plentiful, 5) reproduction- they reproduce effectively, and 6) their power of metamorphosis.

Certain animals will have an especially good resonance with or affinity for individuals. Ted Andrews is strongly encouraging people to discover such relationships and to make the most of those that do appear. Exploring and cultivating such relationships can help people to better know themselves and can also solve some difficulties. Here, the author has recreated a tradition of animal totems. These are normally affirmations of strong ties



between an individual or group of humans and a particular kind of animal. People who live on salmon may have this as a totem. People known to work hard, and to be very orderly and steady are often associated with ants. Such straightforward observations have real meaning, according to the author and should be viewed in a good way.



# Characters

## Ted Andrews

Ted Andrews has this book as one of a number of books. All of the author's publications have a spiritual focus. In addition to *Animal Speak*, Andrews has published: *Crystal Balls & Crystal Bowls*. Such items have normally been used to seeing the inner vision, seeing into extra-physical realms of experience, and they have also been known to function as an alternative to or primitive form of telecommunications. As such, they are associated with remote viewing which is a type of clairvoyance. The author has also written *Dream Alchemy: Shaping Our Dreams to Transform Our Lives*, *Enchantment of the Faery Realm*, *The Healer's Manual*, *How to Do Psychic Readings Through Touch*, *How to Heal with Color*, *How to Meet and Work with Spirit Guides*, *How to See and Read the Aura*, *How to Uncover Your Past Lives*, *Imagick*, *Magical Dance*, *The Occult Christ*, *The Sacred Power in Your Name*, *Sacred Sounds: Transformation Through Music and Word*, and finally, *Simplified Magick*.

The author is an American. He currently lives in Troy, Ohio. Here he lives with his family. He is also known for his volunteer work at the Brukner Nature Center. Here, he assures readers, he has learned a great deal and has been able to contribute to his community. He assists directly in caring for a number of animals at this location. He is also helping the other people and has been able to make innumerable observations about the animals through this work. Such efforts have greatly assisted in the development of the knowledge base that he has drawn from when writing the book *Animal Speak*.

## Constance Hill

This woman is listed in the dedications at the forefront of the book. Ted Andrews acknowledges her as an editor for the book *Animal Speak*. In addition to this he cites this woman as having been a source of 'creative designs'. There are a number of illustrations and charts within the book. Given such information, readers become aware that this lady was either formally or informally a big part of the project of creating this book. The way she is referred to, it is quite clear that she was not the leader. The author has not indicated whether or not he was brought together with her through the publishing house or not. It would be rather normal if she were an employee of Llewellyn, but also acceptable if she were simply a helpful friend.

## Quenda Healing Woman

Like most of the people in this section of this book, this lady is mentioned in the dedication. Ted Andrews gives a diverse and succinct description of her there. He writes of her as having 'owl medicine'. How this is interpreted depends. Owls are great mousers, who can live in trees or in barns. They have also frequently been used as symbols of philosophy and of wisdom: the two being intimately related- or so it is hoped.



There is more about her. Ted Andrews observes that she is a very good friend and he pays homage to this. He describes her as someone who loves him and he appreciates this a great deal.

## **Ann Konik**

This woman has also helped the author. Unlike the other lady, this one shared her knowledge of hawks with the author. Here, the emphasis is on the skill of 'hawking' but in this case it is not the merchandise. Rather, it is a method of hunting using predatory birds rather than dogs. These are often associated with hoods and leather gloves to protect the human who uses hawks or falcons as hunting assistants.

The author writes of his appreciation of her enthusiasm with respect to the art and how this helped him to find it interesting himself.

## **Kin Quitugua**

This was a collaborator on a project. Here, the challenge was to create ways to educate the public. Together, Ted and Kin were able to use "HAWKQUEST". Here, the birds of prey, known for the regal impression they make upon the minds of the common people, were the stars.

## **Mark Mazzei**

This man is cited as having been an important companion from the Brukner Nature Center. This is located in Troy, Ohio, or thereabouts. The author works with many animals there. This man was able to contribute to the author's ability to write this book in ways that only being together in person can do.

## **Debbie Brill**

This woman is another of the great people who work at the Brukner Nature Center. There in Ohio, this lady knows the author personally. She is acknowledged for the ways this contributed to his ability to write a high quality book.

## **Terri Menoche**

This is the final person who is listed during the dedications from the Brukner Nature Center. This shows how true it is when the author writes of this place as having importance in his life during the time leading up to creation of this book.



## Theresa

This woman is the author's sister. This is the reason why her surname is put into quotation marks. The summary writer does not know whether or not she is presently using this surname at all, or as one of two surnames. Regardless, she has used this name and it is hers even if she is not using it because of the familial connection. The author cites her work with animals and her obvious love for nonhuman creatures as justifying her inclusion in his dedication.

## Pagan Alexander

This book is unusual in that everyone other than the author who is human and is written of as being important has been mentioned in the dedication. Pagan is written of as having come through for the author in a bit of a so-called pinch. Under these conditions, there was assistance in completing the manuscript for the book. Anyone who gives it a little thought will quickly see why this really is a 'big deal'.



# Objects/Places

## Feather

This is one of the most important ritual items presented in the book. It comes up early, and is referred to frequently as an integral part of every bird and of all work with bird totem animals. There are many different kinds of these.

## Prayer stick

These come up in chapter 9 of the book. They are part of the author's descriptions of how to use feathers as part of larger ritual devices.

## Staff

This item is also introduced in chapter 9. This is a long stick, sometimes strong enough and long enough to use as a walking stick. Ted Andrews explains that for ritual purposes readers can attach a feather of their totem birds to the staff.

## Wand

This item is mentioned in chapter 9. Wands are hand held ritual items designed to facilitate focus. In this regard they have similar attributes to both the baton used for running relay races, pens and pointers in that they are focal points which relate directly to intention.

## Tree nesting

Not all birds nest in trees, but some do. The author mentions some of the animals that do make their nests in trees occasionally throughout the book. These include many of the birds including the crow, but also the squirrel and the wood duck. Animals such as raccoons are flexible about this, able to nest on the ground or in a tree when the opportunities present themselves. Not every tree has a built-in 'apartment'.

## Quartz crystals

These are mentioned in reference to the next object- the prayer bowl. Quartz is a naturally occurring stone that is able to amplify sound vibrations, which is why it is used in the 'crystal radio'. This crystal can be used to focus and for healing purposes. It is first referred to in chapter 9.



## Prayer bowl

This item is presented in chapter 9 when ritual items are being discussed by the author.

## 'The Woods'

This is a type of location rather than being a reference to only one place. The author mentions it many times as part of 'the wild' or other places where it is possible to experience the presence of animals in their natural context rather than only in captivity or as pets. This is the home habitat for a wide variety of animals, any of which can be a totem animal. There are numerous factors that play into whether or not a particular forest can provide a good home and feeding grounds for which animals.

## Zoo

A zoo is mentioned early in the book when the author is describing how much some urban youth were affected by being able to go to such a place to observe animals they would not otherwise meet. Zoos are places of captivity, like prisons, where animals are kept. Much work has been done during recent decades to improve the conditions for animals that live in zoos so that they are less like 'animal jails' and more like 'alternative housing' for animals that have been taken into captivity or born into this strange realm. The main point is that by visiting zoos people can be exposed to a number of types of animals that they won't ever come across otherwise.

## Imprint

This is not an object in the usual sense. This is what happens when an infant animal becomes psychologically attached to a particular entity. The care giver makes a potent and immediate impression on the infant animal. Jokes have been made about this that involve there being an error of imprinting- if a member of another species finds the infant or something like this. Once the impression is made, the baby will think that being is the parent or rightful carer.



# Themes

## Metaphysics

This book is devoted to encouraging a spiritual attitude towards life. One major purpose of the relationships that he is encouraging is a cultivation of the spiritual. Ted Andrews assures readers that his approach to this book is based in spirituality. Animals, he explains, were created to be messengers to mankind. Through their behavior they impart spiritual teachings. There are a hand full of categories within the general field of metaphysics. While there are many publishers who handle at least some of this material, this book has been published by an organization which specializes in the field. This is not without some risk. Llewellyn publishing lives with the reputation created by its work. Both positive and negative responses to this come with the territory.

Just one area of metaphysics involves pagan religious practices. In this country, this is a religious minority. America has a peculiar relationship with religious diversity, and this is the nation in which the author has conducted his work and is a primary location for the publisher and target audience. The author has not devised this book to be actively 'anti-Christian'. At the same time, there is no honestly getting around the fact that the work is coming from a different 'angle'. While it stems from a vague and general conception of Native American pre-Christianized principles, the author has not asserted that his book comes from a specific tribal affiliation or tradition.

While there were numerous religious traditions amongst the tribal peoples of the Americas, there are a few cultural similarities that can be noted. One of them is the notion of the Creator - in some tribes this is a clearly recognized god. For many this is definitely God, or Brahma of the Hindus. Many of the tribes had a few cultural practices that served to clarify many matters for the people. At puberty, people in many of the tribal cultures would seek a vision. The boys and girls often but not always went about this differently. The girls did not always do this. Many tribes that had female vision quests used lodges for those girls who were ready to have their vision quest. The boys, and in some cases also the girls, would go out, away from the camp on their own. During a few days and nights the individual would fast and otherwise isolate himself or herself from the direct influence of others. At some point, the person would have a vision. This vision would normally include information about what modern readers would label a career path, and would also include behavioral limitations. In Western terms, such things granted individuals rights to assert their own consciences, and to rely more upon self-knowledge than on the advice of others in the tribe. Right and wrong were determined, amongst the men at least, more by what would recreate or preserve the balance of life. It is a direct consequence of this attitude that the animals, and their behaviors were not interpreted with the same moral attitudes that one would find in a Jewish or Christian culture.



## Types of Animals

The author includes the entire spectrum of animals in his work. He encourages readers by providing 'dictionaries' of animals. He begins the book with birds, and then moves on into mammals. He finishes the book with reptiles. Ted Andrews is making some effort to give readers what they need in order to find their totems. People vary from realistic and in the present moment and circumstances to being mentally distant. This 'distance' often involves psychological involvement with other things. In some cases, this is the wandering mind, but in other events it is self-induced guided meditations. This is relevant. The reason being, that there are those people who will instinctively choose an animal that is prominent in his or her daily life. For this reason, many a witch's familiar is the domestic cat that lives with her. Warlock is still the name for a male witch, and his pet to, might well be his familiar. Such an animal is one form of what the author calls a totem animal.

The astrologies of the East and West also use animals for some of their imagery. The years, months and times of day to the Chinese have 'animal personalities'. In Western astrology, there are symbols for each sign, many of which include at least one animal. In some cases there is more than one animal. Cases of multiple animals and how they might operate together shows clearly in the case of every real 'totem pole' where there might be one animal to represent the whole tribe- say the seal for an oceanic shoreline people, whereas each familial clan may be designated by the type of fish closest to where they live, or kinds that the seal live on. For some people, this is delightfully down-to-earth whereas others may find it almost depressingly straightforward and mundane. This is akin to the difference between a city dweller who's totems are the crow and the squirrel - both of whom are frequently around, and someone who lives in the same type of atmosphere but selects or feels that the mountain lion, panther and osprey are the correct totem animals for him or her. It might be that both people are correct, but it is also possible that a reader may wish to consider: is this really what it is, or is it that "I" only like creatures that aren't in the immediate vicinity? It is for this reason that the author has supplied readers with a number of exercises to assist the person in determining which creatures are his or her 'totem animal'. To do this, he has also included listings of all the main kinds of animals.

## Ritual

One important part of the book is ritual. Ritual has long been associated with religious practice. Whatever takes place during services at a Temple, is a rite. Usually, this is a group ritual. Groups and individuals can also create and use rituals outside of temples. This has been both encouraged and discouraged throughout history depending upon the religion and the culture of the time. While The Bible discourages sorcery and the rituals that are used as a part of it, the same book encourages people to participate in rites performed at temples, and eucharists and other rituals which go along with the Judaism or Christianity. Hindu deities are said to deeply appreciate offerings and





oblations. These are but examples of how such activities are viewed upon honorably in some circumstances and as very bad in other cases.

Ted Andrews devotes a portion of the book to a discussion of ritual items. This includes the staff and wands. Feathers from birds are included as a prime example of a fetish that can help to connect one with a bird totem. Later on, he also goes into greater detail by describing ways for people to create rituals to help them to work with their totem animals. Here it must be noted that there is more than one type of rite. There are ones that must be done a certain way in order to work. This is no different from claiming that there is a right way to make a pot of coffee or to raise a tent, or to build a house, or to raise a child. There are also rituals that are more open...In truth there is some variation in how to raise a child well, but what works well isn't 'totally open'. What works for hosting a party or having a good time is not restricted to one method, but at the same time, there is typically some limitation. As such, there are rituals that people can make up on their own. These are one respectable kind of rite. It is important that people do not confuse these two types nor make false claims that some rite he or she has just 'whipped up' has any kind of longstanding tradition.

The use of music and drumming is part of the author's ritual recipe. Here again, it depends a bit on what a person is like and what he or she is doing at any given time. For some, the ritual will be a way of inducing a meditative state. This is the type of rite where one sits inside of an urban building and imagines a forest while drumming. Then there is the other type, where one dances nude in a forest while envisioning dancing naked in a forest. It is up to the practitioner to determine which type of rite is better suited to the moment. It also depends upon what the purpose of the rite is.

# Style

## Perspective

The perspective of the author is American and male. He is a twentieth century man. He has spent at least part of his life in relatively urban areas as well as in some rural locations. It is quite apparent from the type of information the author includes that he has done work with other "occult" topics. The subject matter and the publisher show that he has been performing much of his professional writing within a limited category. Within this realm he has been an effective professional.

The author is sharing his knowledge and wisdom with others. His intention, in addition to earning a living and cultivating a respectable reputation, is to help restore balance in the world. This means, amongst other things, to notice and to be aware of the relationships between humans and animals as well as the relationships amongst the humans. Part of this is to emotionally benefit people by respecting the special connections that individuals feel with certain animals.

Ted Andrews clearly believes that humans will benefit from deepening their connection with the rest of the world. One way of doing this, as an effort to bring healing and balance into the world, is to learn about totem animals. This will at least help people to enrich their lives by caring for some of the world's other creatures. At this time in history, the nonhuman world needs proper care and attention. We have reached a new level of relating to the world, thanks to the advancements of science and technology combined with population. With this comes a new level of responsibility towards the planet regarding the effects that we have on others. Nurturing connections of care and compassion with a few special animals can help to heal the damages caused by excessive wantonness.

## Tone

The tone of the book is educational. The author shows that he has some information about many aspects of the 'New Age' or 'occult' arenas. He does this by reference to some of the many systems of ritual that have been used within this category. It is also evidenced through his publisher.

It is very clear that the author is writing to people. He gives the impression that he is equally willing to include males and females rather than being strongly biased towards either. The tone is rather relaxed. It is structured enough for readers to learn from him. At the same time, the book is not devised in the manner of a textbook. It would not function well for anyone who attempted to use it for one in a formal educational institution.

The writing is friendly. This is naturally based upon comparison. There are those that won't think this is the case. The reason for that is apt to be that he or she has not spent



much time reading exceptionally technical material whether an instruction booklet for a washing machine, or a financial report from a lawyer. Such documents as those, as well as journal writings on the most recent scientific discoveries are meaningful but not 'friendly'. Contrasted to such writings, *Animal Speak* is at least as congenial as a content golden retriever or seeing eye dog.

The author shows people ways to find their own totem animal. After that, he tells people what they can do in order to build a real relationship with their totem. Attention and care are a natural part of this.

## Structure

This book is organized in a relatively straightforward way. There is one 'book'. It is divided into four main parts. These are meant to operate as a progression.

Part One is entitled 'Symbols in the Natural World'. There are five chapters in this section. These are covered by the first two chapters of book summary. By the time readers have worked through these chapters, they will have an improved sense of the author's take on this whole subject. He will have shared a world view with readers which will make it easier for them to see what he is seeing.

The second part of the book is called 'Winged Enchantment'. It is approximately 150 pages long and during it, the author gives comprehensive coverage of birds as totem animals. He explains the use of feathers - for birds and for ritual devices. He writes about 'bird magic' and he names numerous bird species to help readers find what they best connect with.

Part Three of the book is 'Understanding Animal Medicine'. In this context, 'medicine' just means the essence of any given entity, and his or her effects on others, for good or for ill. It is in this section that the author goes beyond the birds into other creatures of the world. In truth, he here focuses on mammals. This part of the text includes another dictionary, enabling readers to learn a bit more about a wide variety of animals. This might help readers select one or more creatures with which to work on building a totem relationship.

The final part of the book is called 'The Exotic Language of Insects and Reptiles'. Here, the author surveys many of the world's other animals. He touches upon their main distinguishing features. He alerts readers to what it is about them that humans in this culture may most fear or admire.

By the end, the author has provided quite a survey of the world's living creatures. He has acclimated readers to the idea of totem animals as species with which a given individual has a particular affinity. In many cases, the animal 'medicine' will be evident. In other cases, this will not be so very clear. At times, readers may find that even comments made in jest have some truth to them. Of course there are times when such a remark will be anything but true. Making the distinction is important. One of Ted's forms of assistance is to empower each reader to come into clarity about this.



## Quotes

"Different birds have different styles of flight, and thus each bird is differently shaped," (p. 95).

"EXPERIMENTS IN HOW FLIGHT OCCURS...Fill a tin can with water, and then cover it with a piece of cardboard. Hold the cardboard tight against the top of the can, sealing the top and then turn it upside down....The upward push of the air pressure is greater than the downward pull of the gravity," (p. 94).

"As mentioned,...one of the ways in which you can come to understand Nature...is by examining the symbolism of habitats," (p. 57).

"There are ten related steps to facilitate your ability to reopen communication and to develop augury," (p. 47).

"Pay closer attention to the physical signs of Nature," (p. 47).

"Hawks are one of the most intriguing and mystical of the birds of prey," (p. 152).

"An examination of the specific species of hawk and its behaviors will reveal much," (p. 152).

"Magpie...it's intelligence and wily character make it an interesting totem, but one that is not easily controlled," (p. 166).

"Because they breed rapidly and publicly, pigeons came to be sacred symbols for fertility gods and goddesses," (p. 186).

"Odin [pre-Christian leader of the Scandinavian gods] was known to shapeshift as a raven himself," (p. 187).

"The quail has a wonderful ability to easily spot danger. It takes off with a loud explosion. This startles the predator, distracting it, and enabling them to escape," (p. 187).

"The swisher builds no nest of its own. It lays its two eggs upon the bare ground," (p. 199).

## Topics for Discussion

Do you believe animal rites are valuable to people today?

What is the best purpose you can think of for performing an animal rite?

Name your favorite 3 animals. Is at least one of these a totem animal of yours?

Do domestic breeds make good totems? Support your answer.

Do you believe the author is well qualified in this subject matter? Why or why not.

Do you like how this book was arranged? Defend your answer.

Which type of animal do you most resonate with? Either pick one, or explain why 'one' is not the correct response for you.

Describe the four types of wing structure presented in the book [see pg 95 if you're not sure].