The fluid terrain of cohabitation, exchange, companionship, symbiosis, and exploitation among other bonds, shows the immense diversity of human relations in respect to animals. Those interactions, featuring a rich repository of fantasies, has been captured by many ethnographic insights I aim at approaching in this paper. From hunter-gatherers believing in “contextual personhood,” to tribes attributing transspecies relations maintained and expanded by recourse to dreams, to even an analysis of our own language in European, Western society, we can see that cultures relate differently to animals. Even though each specific animal is considered in a different light, however, human groups still manage to maintain similar principles and ideas when relating to them—we could even claim there is some sort of a cross-cultural canon regarding human-animal relations. Appreciating the main representations of animals in different cultures, recent studies agree on the significance of animals as important agents coexisting with humans, and deny archaic dualisms that oversimplify anthropological work. In my paper, I will be addressing how the actual narration of human-animal encounters in anthropological accounts participates from a figural economy (metaphor, metonymy…) in which the conflation between the social and the environmental, everyday practices and subsistence economies, and their interactions with the animal world signify differently in a range of social and contextual sites. Many of them crop up in the everyday and are deeply ingrained in community life, others appear in the liminal space of ritual and ceremony. This paper aims at demonstrating the close cognitive relations that are constructed around animal-human interactions.

**Keywords:** Critical animal studies, Anthropology, figurality, transspecies, ritual.