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*What Would Animals Say if we Asked the Right Questions?* By Vinciane Despret (translated by Brett Buchanan; foreword by Bruno Latour). Minneapolis: University of Minnesota Press. 2016. Pp. xix + 249. £25.99. ISBN-13: 978-0816692392 (paperback).

Structured around twenty-six provocative questions (including 'Is it all right to urinate in front of animals?', 'Do birds make art?' and 'Are any species killable?'), Despret's book explores how human and nonhuman animals go about living together and (attempt to) make sense of each other. Bruno Latour, in his foreword, describes the book as a collection of 'scientific fables': 'ways of understanding how difficult it is to figure out what animals are up to'. As such, it provides an accessible and stimulating path through ongoing debates in posthumanism and Science and Technology Studies (STS) around the knowledge practices that claim to provide insights into nonhuman animal life.

At the heart of the book is a concern that humans tend to ask the wrong questions of and about animals. As such, it is in part a critique of the reliance on, or privileging of, certain scientific knowledge practices in interpreting animal life. It is equally a critique of the ease with which animal actions come to be given labels through the arrogant certainty, or critical laziness, of objectivity. In some ways, then, the title is misleading – or, at least, partial – and could also be about *how* we might ask the right questions of animals. Despret nonetheless does an admirable job of giving voice to the animals within (especially) scientific research, showing how they disrupt experiments, give surprising responses and fail to conform to expectations. She argues that researchers (and others) need to cultivate creative ways of attuning to nonhuman animal life. Above all, she says, we need to learn to *recognise* and respond to (i.e. be responsible for) one another.

Her arguments are grounded in an impressive array of empirical examples, drawing on her extensive knowledge of research in disciplines such as ethology and animal psychology. The examples are consistently engaging, yet there is a certain 'sameness' across the chapters. We hear much about primates, domesticated farm animals, elephants and parrots, but the book falls into the all-too-frequent trap of staying with the warm-blooded and familiar. In that sense, the invisibility of certain animals goes largely unquestioned in the book. While her writing provides an ethos for how questions might be asked or directed more appropriately, one wonders whether or how her argument might have differed through exploring a greater diversity of species (bringing in fish and insects, for instance) and spaces (such as the deep oceans, where it is thought that thousands of species have yet to be identified). How might we ask the right questions of animals of which we are not yet aware?

In spite of those reservations, I would thoroughly recommend the book. It will be a useful addition to reading lists for undergraduate and taught postgraduate modules on topics such as animal geographies, geographies of nature and geographies of science, offering an engaging introduction to ongoing debates (and to Despret's own wider work). For those already familiar with, or expert in, the fields of animal studies, posthumanism and STS, the range of examples and the questions posed or implied will be refreshing and challenging. Overall, it is a very welcome addition to the literature.

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