

occur within an ambit decisively shaped by the presence of Mennonites in the central Chaco over the last century.

Beyond its importance for Mennonite studies, Canova also makes a welcome addition to a growing Indigenous-centred scholarship on the region. Anthropologist Gastón Gordillo has explored the Toba in the Argentine Chaco, and in particular revealed the historical and contemporary spatial practices of that Indigenous community as it moved between extractive economies, mission stations, and riverine ecosystems. Hannes Kalisch has published several collections of Enlhet oral histories that illustrate the devastating effects of the Chaco War, yellow fever brought by soldiers and settlers, and the spatial occupation of Enlhet lands by Mennonites. For Bolivia, Nancy Postero and Erick Langer have engaged in similarly nuanced explorations of historical and contemporary Guaraní experiences of missionization and urbanization. Yet Ayoreo life, in Bolivia and Paraguay, remains largely unexplored. That Canova's book is grounded in personal testimonies from Ayoreo women whose voices are too often missing from even critical explorations of internal and settler colonialism in the Gran Chaco makes this long overdue work all the more important.

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Elena Osokina, *Stalin's Quest for Gold: The Torgsin Hard-Currency Shops and Soviet Industrialization*. Ithaca, NY: Cornell University Press, 2021. Pp. 348. Hardcover, \$45.95 US.

The hard-currency stores known as Torgsin that developed in the Soviet Union are well known among Mennonite historians who study the 1930s. These stores performed a crucial role in saving Mennonites and other Soviet citizens during the famine as relatives and others from abroad sent money which could be exchanged for food. Although these stores were essential during the famine, less is known about how they began or functioned during their brief six years of operation. Elena Osokina's fascinating book provides a complete history of the Torgsin, detailing the many compromises that the Soviet regime proved willing to make to access hard currency and gold in their quest for industrialization. As the state pushed forward with no regard for the human cost, the Torgsin, contradictorily, became

a key institution for saving individuals during this difficult period in Soviet history (4).

The book is divided into four parts that explore the birth of the Torgsin (short for the Special Bureau for Trade with Foreigners on the Territory of the USSR) in 1930 through to its demise in 1936. As the name suggests, foreigners with hard currency were the target clients, initially at Soviet seaports, and then at Torgsin department stores offering antiques and other desirable goods. These stores would evolve into sites selling food and consumer goods to Soviet citizens in exchange for their gold, silver, and other valuables, as well as conduits for money transfers from abroad. These transfers constituted big business for the Soviet regime as networks were created to promote such payments. Through these means, the Torgsin became central to the lives of rural Soviet citizens, including Mennonites. Osokina points out the significance of transfers from North America, much of it to help starving relatives in the Soviet Union, demonstrating how the Torgsin took advantage of famine conditions by increasing prices of staples like flour (155). It is an irony that a project that started out to cater to foreigners became essential to the survival of so many ordinary Soviet citizens. Crassly, Torgsin officials believed that international transfers might grow in 1934, banking on support of Ukrainian, Jewish, and German relatives living abroad to continue sending financial support to save their loved ones from starvation. Unfortunately for the Torgsin's future plans, the famine ended.

In popular memory, the Torgsin is intimately associated with famine relief. This book, however, demonstrates its significance for understanding the contradictions of the early Soviet economy, the formation of a Soviet version of consumerism, and the adaptation of everyday Soviet citizens to the realities of Stalinism.

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Karen M. Johnson-Weiner, *The Lives of Amish Women*. Baltimore: Johns Hopkins University Press, 2020. Pp. 320. Hardcover, \$52 US.

Karen Johnson-Weiner's new book presents a rich text that engages with ideas on how changes and adaptations have shifted gender roles. Exploring the role of women in the Amish community is no small task, as the Amish are a diverse group. Johnson-Weiner