Review of *Preserving the Great Plains and Rocky Mountains* By Elaine Freed

Amil Quayle
*Utah State University*

Follow this and additional works at: [http://digitalcommons.unl.edu/greatplainsquarterly](http://digitalcommons.unl.edu/greatplainsquarterly)

Part of the [Other International and Area Studies Commons](http://digitalcommons.unl.edu/greatplainsquarterly/1066)

[http://digitalcommons.unl.edu/greatplainsquarterly/1066](http://digitalcommons.unl.edu/greatplainsquarterly/1066)

This Article is brought to you for free and open access by the Great Plains Studies, Center for at DigitalCommons@University of Nebraska - Lincoln. It has been accepted for inclusion in Great Plains Quarterly by an authorized administrator of DigitalCommons@University of Nebraska - Lincoln.
Preserving the Great Plains and Rocky Mountains.
By Elaine Freed. Albuquerque: University of New Mexico Press, 1992. Foreword, preface, bibliography, index. xii + 434 pp. $50.00 cloth. $30.00 paper.

The title is misleading. This is actually a book about preserving human-made structures and prehistory sites and artifacts in the region. There is no strong argument here against stopping the forces that lay waste to the landscape as the European onslaught continues to nullify the symbiotic relationships that Native American peoples practiced with their mother, the Earth, on this continent.

And yet the argument made in this book (with a strong journalistic text and hundreds of pictures) is a good one. True, it champions the preservation of exploitive architecture along with the older sites. There is a beauty in that, an inherent beauty of human creativity and a historical beauty that offers the hope of learning from our mistakes. It is a beauty akin to observing a great Mayan temple and reflecting on what might have happened to the average Mayan citizen as a result of what that temple represents.

Freed makes a strong case for the need for preservation and points out what has been lost. Any person who has lived in the area over a twenty-year span could probably name at least two or three structures now gone that should have been saved. In my case, the Coalville, Utah, tabernacle and the St. Anthony, Idaho, tabernacle, come to mind. When these were destroyed the spiritual heart was cut out of their respective communities.

This is one of the book's important messages. Another is that we should look at all beautiful structures with a knowing eye and apologize, over and over, for their violations of older, more sacred ground. If we do this, Preserving the Great Plains and Rocky Mountains can be a useful tool, and the Great Spirit may be kinder in its dealings with us.

AMIL QUAYLE
Department of English
Utah State University