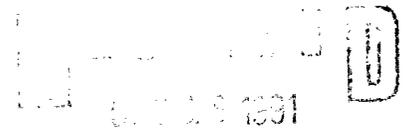


United States Department of the Interior
National Park Service



National Register of Historic Places Multiple Property Documentation Form

NATIONAL
REGISTER

This form is for use in documenting multiple property groups relating to one or several historic contexts. See instructions in *Guidelines for Completing National Register Forms* (National Register Bulletin 16). Complete each item by marking "x" in the appropriate box or by entering the requested information. For additional space use continuation sheets (Form 10-900-a). Type all entries.

A. Name of Multiple Property Listing

Swedish-American Farmsteads and Institutional Buildings in New Sweden and Riverview, Idaho; 1894 to 1941

B. Associated Historic Contexts

1. Swedish-American Settlement in Idaho, 1870-1941
2. Swedish-American Settlement in New Sweden and Riverview, Idaho; 1894 to 1941

C. Geographical Data

Swedish-American settlement in New Sweden is contained within sections 1 and 12 in T1N R36E; sections 5, 6, 7, and 8 in T1N R37E; and sections 4, 5, 8, 9, 10, 15, 16, 20, 21, 22, 27, 28, 29, 31, 32, 33 in T2N R37E, Boise Meridian, an area in Bonneville County roughly bounded by Oakland Valley Road on the north, Bellin Road in the east, South County Road on the south, and Cinder Butte Road on the west.

Swedish-American settlement in Riverview is contained within sections 1, 11, 12, 13, 14, 22, 23, 24, 25, 26, and 27 in T1S R36E, Boise Meridian, an area in Bigham County roughly bounded by Baseline Road on the north, the Snake River on the East and south, and lava beds on the west.

See continuation sheet

D. Certification

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this documentation form meets the National Register documentation standards and sets forth requirements for the listing of related properties consistent with the National Register criteria. This submission meets the procedural and professional requirements set forth in 36 CFR Part 60 and the Secretary of the Interior's Standards for Planning and Evaluation.

Thomas J. Green
Signature of certifying official

10-8-91
Date

State Historic Preservation Office (Idaho)
State or Federal agency and bureau

I, hereby, certify that this multiple property documentation form has been approved by the National Register as a basis for evaluating related properties for listing in the National Register.

Antoinette J. Gee
Signature of the Keeper of the National Register

11/19/91
Date

E. Statement of Historic Contexts

Discuss each historic context listed in Section B.

Organization of the Multiple Property Listing

This multiple property listing (MPL) documents two historic contexts: Swedish-American settlement in Idaho from 1870 to 1941 and Swedish-American settlement in New Sweden and Riverview, Idaho from 1894 to 1941. The former context excludes scattered settlement of isolated Swedes who rapidly assimilated to the communities around them. The context also excludes Mormon settlement, which had a distinct character more closely related to Mormon culture than to ethnic heritage.

The MPL identifies two property types, farmsteads and institutional buildings. Within the farmsteads property type early (ca. 1894-1920) farmhouses are described sufficiently that selected farmhouses may be listed as individual nominations, in cases where an early farmhouse has integrity but the rest of the farmstead does not. As further survey of Swedish-American communities in Idaho is accomplished, it may be possible to refine these property types further, for example singling out barns or potato cellars for study. It may also be possible to include property types that are currently documented in only one or two examples. Such types would include grain mills, for example.

Introduction: Swedish Settlement in the United States

Swedish settlement in the United States had its beginnings in the small colony of New Sweden, which was established in what is now Delaware in 1638 and became a Dutch holding in 1655. Some scholars give credit to that colony for introducing elements of Savo-Karelian (Swedes of Finnish Ethnicity) culture to America, including features of log construction that are found in American frontier buildings.

Significant Swedish settlement was limited to this colonial effort until the mid-nineteenth century, when a major out-migration from Sweden began that lasted until 1915. During the period 1840-1900 the migration totaled 850,000 emigrants, most of whom came to North America. The migration had its peak years in 1880-1884, and tapered off in 1895-1899, when the United States' economy was in recession and some American Swedes remigrated to the home country, while others moved farther west to create new colonies in states like Idaho, Washington, and California.

The emigrants came mainly from the rural Swedish provinces of Smaaland,¹ Waermland, Dararna, and Vaestergotland, where their principal occupations were farming, logging and saw-mill work, and mining, occupations they also followed in the United States. These provinces also had scattered factory estate-villages, where workers were employed and housed under contract with the estate owners.

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Swedish settlement in the United States was characterized by the formation of small ethnic communities, both rural and urban, in which the Swedish language was maintained through its use at home, among neighbors, in church services, and in newspapers and other publications. Numerous Swedish traditions were also retained by the first generation of immigrants, although these often were modified in content, style, form, and the context in which they were performed.

One of the most important institutions in Swedish-American communities was the church. Until 1860 membership in the Swedish Lutheran Church was mandatory in Sweden, and separatists risked loss of property and banishment, making emigration an attractive option. Many of the immigrants to the United States were religious separatists from the Swedish Lutheran Church, and they organized their communities around Swedish Mission Covenant, Swedish Methodist, Swedish Baptist, or Augustana Lutheran churches. These Swedish-American religious groups served as conduits for information about life in the United States and in some cases assisted with the settlement of immigrants.

Recent revisionist ethnic studies are questioning earlier assumptions by scholars who followed a melting-pot theory of assimilation. Under that theory the Swedes were thought to have assimilated rapidly and nearly completely to the lifeways of American mainstream culture by the second generation. Indeed, most of the identifiable Swedish customs that have been retained into the twentieth century are limited to special holidays (Midsommar, St. Lucia's Day, Christmas, Easter) or to customs retained within small folk groups consisting of close friends and family.

Similarly, the Swedish-American built environment represents a rapid assimilation to the American economy, an assimilation even more complete than that represented in other components of the Swedish-American culture. The Swedish immigrants left behind them village farmsteads and technologies that were essentially continuous with Medieval practices and adapted to small, scattered parcels. For good reason they abandoned their Old World practices in favor of the efficiencies of American agriculture. The Swedish subeconomy in the United States was limited to small, specialized concerns that provided items such as fish, baked goods, and Swedish literature and music. The Swedish ethnic associations of the Swedish-American cultural landscape were also limited. Farmers adopted Anglo-American farming techniques, laid

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out Anglo-American field systems, and constructed Anglo-American farmhouses, barns, and outbuildings arranged in farmsteads with scattered plans, breaking with the courtyard farmsteads found in Swedish villages.

Folklorist Lena A:son Palmqvist has discovered Swedish architectural patterns in America in certain limited contexts. These include the use of traditional techniques and plans for early housing: log corner-timbering and house types such as the enkelstuga (three-room house) and parstuga (two-room house with wide central hall). Palmqvist has also noted the presence of roof massing similar to that of Swedish houses and barns, and the use of decorative motifs found in Sweden. Interior arrangement and decoration of Lutheran churches, in particular, bear similarities to the churches of Sweden. Palmqvist also noted that Swedish-Americans modified their architecture significantly by adopting mass-produced materials and using house plans and styles available through American architectural pattern books.

In contrast with the assimilation model, new studies of ethnicity in America are redefining ethnicity as a creative process in which cultural values are retained, while specific traditional genres and their content are reshaped. Among the Swedes, for example, while many ethnic genres have been discarded, ethnicity may be said to persist in the value placed upon organizational and religious life and upon celebrations that mark the two solstices. In the built environment, while most Swedish patterns have been replaced, ethnicity may be seen in the value placed upon craftsmanship, especially in wood, and in the value placed upon an orderly, clean, and uncluttered landscape. The choices made by Swedish-American carpenters among American pattern book plans and styles appears to represent ethnic preferences. There may also be an ethnic preference expressed when Swedish settlers chose forested lake-shore lands for settlement.

1. Swedish-American Settlement in Idaho, 1870 to 1941

In the first United States census taken in Idaho Territory, in 1870, there were only 91 Swedish-born residents. Swedes began coming to the territory in numbers during the 1880s. The number of Swedish-born Idahoans gradually rose to a peak in 1910-1920, and has declined since then. Swedes and the other Scandinavian groups made up a substantial percentage of Idaho's foreign-born population. Between 1910 and 1930 one-quarter of the state's

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foreign-born residents were Swedish, Danish, or Norwegian.

Like the Swedish population of the United States in general, a large number of Idaho's Swedish settlers were farmers, although the majority settled in urban areas. In 1930, for example, 36 per cent of Idaho's Swedes were engaged in farming. Many of them got their start in farming by working as hired hands for already-established Scandinavian farmers.

Idaho Swedes also contributed substantially to the logging industry, to the mining work force, to railroad-building, and to the skilled building trades as carpenters and masons.

The Swedish population in Idaho concentrated in two general regions, north Idaho and southeast Idaho. Swedes came to north Idaho from the upper Midwest and from the Seattle area. They settled in the towns of Moscow, Troy, Coeur d'Alene, and Mullan and in surrounding rural communities such as Nora and Cordelia (in Latah County near Troy). The north Idaho settlers came to a region that resembles parts of Sweden, especially the Dalarna province, where many of the Nora settlers had originated.

Swedes came to southeast Idaho in two distinct migrations. From Midwestern and Rocky Mountain states such as Illinois, Iowa, Nebraska, Montana, and Colorado, Swedes came into agricultural tracts being opened up to farming by various irrigation projects beginning in the 1890s. One of these projects was the area between Idaho Falls and Firth that was developed by the Great Western Canal Company. The geography and climate of southeast Idaho is substantially different from that of Sweden, the most dramatic difference being the need for irrigation to grow crops. Settlers in southeast Idaho did find a forested area nearby at Island Park, where some built log cabins as summer houses once their farms were well established.

Swedes also came from Utah northward into the Mormon communities of southeastern Idaho. This migration was significantly different from the other Swedish migrations into Idaho and will not be dealt with in this historic context. The Mormon Swedes were primarily from the southernmost Swedish province of Skaane, an area with a distinct regional culture heavily influenced by long affiliation with Denmark. These Skaanska came to the United States as religious converts, had little or no intermediate experience in the East or the Midwest, and settled in Mormon

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villages where the focus of community life was on Mormon institutions rather than Swedish language and custom. Intermarriage with non-Swedes also contributed to the assimilation of these Swedes into a heterogeneous Mormon culture in which bits and pieces of various ethnic traditions were blended.

In addition to settlements where Swedes gathered to form communities, Idaho had many scattered Swedish settlers who were isolated from their countrymen and whose ethnic traditions were restricted to family traditions such as children's rhymes and Christmas customs. Among these isolated Swedes we see the most rapid loss of native language and the highest level of assimilation to mainstream American lifeways. The conclusions of this historic context generally do not apply to the isolated Swedish settler.

Idaho's Swedish-Americans organized Swedish churches, lodges, and other associations that served as foci of community life. Like Swedes nationwide, they held church services in Swedish until the 1920s. The change was made partly to align Swedish-Americans more clearly with Americanism, in reaction to the perception during World War I that Swedes were sympathetic with the German cause. Also, by the 1920s the first generation of Swedish settlers were passing away, and members of the third generation were not necessarily Swedish-speakers.

At least fifteen Swedish churches were established in Idaho communities, many during the early settlement period of 1880-1905. Swedish Lutheran congregations existed in Cordelia (aka Lenville, 1880), Moscow (1884), Troy (1886), Firth (1898), Idaho Falls (1898), Blackfoot (1904), Boise (1906), Burley, Coeur d'Alene, Mullan, Payette, and Shelley; Evangelical Covenant and Mission Covenant congregations, in New Sweden (1895) and Idaho Falls (1899); and a Swedish Baptist congregation, in Riverview (1903).

Typically these congregations began meeting in homes, then built small buildings; some erected larger buildings in the early twentieth century. Construction of the first, small frame building was usually accomplished in the first few years after settlers came to Idaho, and the building often doubled as a general community building, used for schooling and meetings as well as for church functions. The church buildings were generally of frame construction with gable-front plans and outset, front entry towers or porches. Where stylistic features were used, they were

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usually Gothic. On the interior these churches were plainly decorated in a similar fashion to contemporary Lutheran churches in Sweden. (See Part F for a more complete description of these churches and their significance.)

The farms established by Idaho's Swedish settlers typically had a scattered plan in which house and outbuildings were separate from one another and grouped loosely around a farmyard but lacking the tight courtyard arrangement of the ancestral Swedish farm. Similar scattered plans were gradually being adopted in Sweden during the period after 1840, so some of the later immigrants may have seen such farms in Sweden before emigrating.

Buildings initially had a makeshift character. The first shelters, for example, were rough log houses, board shacks (probably of box construction), lava rock houses, or dugouts. Some of these were built by the farmer himself, assisted by neighbors, while a few were built by skilled craftsman. Log construction bearing some similarities with Swedish techniques was found in early housing of the heavily forested north Idaho region, but in the non-Mormon southeast Idaho settlements log construction was not used (although some cottonwood grew nearby along the Snake River). There, settlers used lumber or lava rock, or fashioned dugouts.

It is difficult to determine whether these early shelters had Swedish house plans. Historic photographs and descriptions from members of the second generation suggest that some enkelstuga (three-room, lateral-front) and gavelhus (one-room, gable-front) houses were constructed. On the other hand, the gavelhus is sufficiently similar to the Rocky Mountain Cabin (built all over Idaho during this period and by non-Swedes) to make conclusions about ethnicity at best tentative. Other houses from the early period of settlement appear similar to the Anglo-American single-pen house (one-room, lateral front), a house type found throughout the United States. Early shelters also included the reused frame or box-constructed buildings of settlers who had preceded the Swedes and sold out to them.

The carpenters and masons who built substantial, permanent buildings for Idaho's Swedish-Americans were usually Swedish themselves. Many appear documented in the 1900 and 1910 United States census enumerations, usually those that were located in towns and were making a living solely as builders. However, the

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rural builders generally appear in the census only as farmers, and their substantial contributions to the built environment can be traced only through a combination of local sources, chief among them oral documentation.

The farmhouses built to replace the first temporary shelters were influenced by American pattern book plans and styles and the availability of standard millwork and hardware. However, the choices made by rural Swedish-American carpenters suggest that their preferences were guided by cultural models acquired in Sweden. The plans and styles that were favored, for example, bore a close relationship to plans and styles current in the Old Country.

The hall and parlor house type, double-cell type, and cross-wing house plan all appear in Idaho's Swedish-American communities, built in combination with features from the Queen Anne and Colonial Revival styles. The first two of these plans closely resemble the Swedish dubblettypen and celltypen plans. However, when built with standard millwork (double-hung sash windows instead of casements, for example), these houses look decidedly different from Swedish houses.

The stylistic features of the farmhouses also are similar to those current in late nineteenth century Sweden. Features found on Swedish estate houses and imitated on Swedish farmhouses included such characteristics as Palladian house fronts, pastel exterior paint colors, and interior wall painting. In the Idaho settlements, a common feature is a symmetrical house front with an gabled, outset central bay or with a gabled central wall dormer above the entrance. In early photographs houses are painted with light colors. And, at least one New Sweden house had interior wall painting by a local Scandinavian craftsman. With the exception of interior wall decoration, these features would have been available to Swedish-American carpenters through American pattern books and lumberyard materials.

Even the use of Queen Anne ornamentation and clapboard siding (instead of the typically Swedish vertical lumber siding) is not necessarily diagnostic of acculturation. Wood ornamentation of various popular Victorian styles began to appear in Sweden during the last half of the nineteenth century, and by the 1890s carpenters in Sweden were using frame construction with clapboard siding, an idea that had been imported from Germany and America.

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Swedish-American farmsteads in Idaho include a variety of buildings in addition to the main farmhouse. These include small houses for hired hands, which often have doubled as washhouses, summer kitchens, or workshops during part of their history. A farm may also have two farmhouses for separate generations of the farm family. Housing is often grouped somewhat separately from the farmyard, but this separation is rarely as distinctly marked (by fencing, distance, gateways) as it is in the traditional Swedish farm.

The farmyard generally includes such buildings as one or more barns, chicken coops, hog houses, cattle pens, potato cellars (in southeast Idaho only), outhouses, and machine sheds. These outbuildings are usually frame-constructed with horizontal siding, with the exception of some of the barns, which have vertical siding. A Swedish characteristic common with farm buildings in the Midwest and Sweden is the painting of outbuildings, which is almost always done in the dark red color called falufaerg in Sweden (derived as a byproduct of the Falun area's mining industry).

The Idaho barns are decidedly a departure from Swedish tradition. They use a basilica plan with a hay loft, hay hood and door, and pulley system for lifting hay into the loft. In plan and materials they are identical with barns of the Midwest. In northern Idaho they are identical with barns elsewhere in the region. In southeastern Idaho, they contrast with the generally smaller barns of the Mormon farmsteads. The size and hay-storage features of the Swedish-American barns in Idaho may represent another instance of carpenters' selecting an American plan that met cultural expectations. In this case, the large barn was felt necessary for proper care of livestock. The Swedish-American farmers viewed their neighbors' practice of leaving livestock outside as a cruel one.

Other architectural types built by Swedish-Americans in Idaho include schools and other public, commercial, and industrial buildings, such as libraries, community stores, grain mills, and sawmills. While the construction of these buildings was significant in the development of communities, generally these buildings conform in plan, materials, and style to the public, commercial, industrial buildings of their regions.

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2. Swedish-American Settlement in New Sweden and Riverview, Idaho; 1894-1941

New Sweden and Riverview, Idaho, are rural communities in southeastern Idaho that were settled by Swedish immigrants and Swedish-Americans beginning in 1894. Separated by five miles, the two communities lie in south Bonneville County and north Bingham County, respectively. Although the communities have somewhat distinct settlement histories, the people of the two communities were interrelated through kinship and common ethnicity, and a few residents of New Sweden eventually moved to Riverview. Once automobiles were widely available in the 1920s, the distance between the two communities became negligible. Members of the second generation grew up knowing each other and attending social functions together. The two communities are interrelated sufficiently that they are dealt with together throughout this historic context.

Lands in New Sweden and Riverview were part of the Great Western Canal System's irrigation development, a Snake River irrigation development that also took in non-Swedish Mormon communities to the north and south and between the two communities. The Great Western Canal System eventually absorbed the Porter and Great Western canals and was administered by the New Sweden Irrigation District. Filings for water rights were first put forward in 1886 for the Porter Canal and in 1891 for the Great Western Canal. Modest development provided water to farms owned by a few initial settlers, who were not of Swedish descent, and provided water for the McLean Gold Mining Company, a placer-mining operation that proved unsuccessful.

In 1894 a Great Western Land and Irrigation Company was formed to develop lands to be irrigated by the Great Western Canal System. The company promoted the development to Swedish communities in the Midwestern United States through local presentations and advertisements in Swedish-American newspapers. Farmers in Midwestern states like Nebraska and Iowa were vulnerable to promotional schemes during the mid-1890s. During the Panic of 1893 and the ensuing national recession, many immigrants relocated to the Far West. These states were also experiencing a drought during that period.

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The first Swedish-American settlers arrived in the summer of 1894. On March 15 of the following year an excursion railway car supplied by the Great Western Canal promoters arrived with twenty more Swedish-American families, according to Idaho Falls newspaper reports. By 1900, thirty-one Swedish-American families had settled in New Sweden; seven, in Riverview.

By 1900 most of the arable land in the New Sweden area was claimed. In the 1910 census the number of Swedish-American families in New Sweden remained the same as its 1900 mark--thirty-one--but families had moved in, and a few had moved elsewhere. Members of the Erickson and Swanson families, for example, moved to Turlock, California, to assist with an irrigation project being developed by the Swedish Mission Covenant Church in 1902. (Other members of the New Sweden Mission Covenant Church, like Oscar Beckman, visited that settlement to assist in setting up its irrigation project, but did not move there.) In Riverview, arable land was still available, and the number of Swedish-American families grew between 1900 and 1910 to twenty families. After 1910 both communities continued to attract a few Swedish and Swedish-American immigrants.

The adult population of New Sweden and Riverview immigrated to the United States as teenagers or young adults. The average age of immigration was 22 for men and 28 for women. (Median ages were 20 and 23, respectively.) A preponderance of young men who immigrated as 17- to 21-year-olds represented a response to Sweden's universal conscription laws, as well as a response to the division and redivision of ancestral farms in Sweden. Young women frequently immigrated as brides or brides-to-be joining men who had preceded them to the New World.

These young people came to the United States with work experience garnered on Swedish farms, or--less commonly--in sawmills, in mines, or on factory-estates. They came from various Swedish provinces, but many were from the areas that contributed most greatly to the North American immigration in general: Waermland, Smaaland, and Vaestergotland.

The immigrants to New Sweden and Riverview had gained further experience in the Midwest before coming to Idaho. On average, settlers in New Sweden had come to the United States by 1888, acquiring six years' experience before the New Sweden project opened up in 1894. In Riverview settlers had come to the United

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States, on average, by 1893. Most had lived in Nebraska or Iowa; a few came to Idaho via Illinois, Ohio, Minnesota, Wisconsin, Colorado, Montana, or Utah. In Oakland, Nebraska, promotional talks by the Great Western developers were particularly successful. The Swedes' cumulative experience from Sweden and the Midwest could not prepare them, however, for irrigated agriculture. The reminiscences of the second generation frequently focus on this key aspect of adaptation to Western agriculture.

Settlement in New Sweden and Riverview proceeded in stages that can be characterized as an initial settlement era (1894-1905), an era of community-building (1905-1920), and an era of transition (1920-1941). During the first era, temporary shelters were built, farms were laid out and irrigation networks begun, churches and schools were begun, and buildings were erected for these institutions. Construction of buildings was accomplished by the settlers themselves or by the few carpenters among them. As one second-generation New Sweden resident points out, nearly every Swedish farmer possessed woodworking skills that were useful for constructing necessities such as a first house and trestlework and other wooden structures for the irrigation system.

Early houses of this first period included a few lava rock buildings, lumber shacks, and dugouts. House types included gable and lateral front plans, some resembling the gavelhus and some resembling the single-pen house. Other buildings that went up included the New Sweden Mission Church (1895, not extant), a frame building with a gable roof and an outset gable end entry. This building was also used as a schoolhouse until a school was built in 1901 (not extant). Riverview organized a Swedish Baptist Church and a school during this period, and a schoolhouse was built in 1902 or 1903 (not extant). The churches served an important purpose beyond satisfying spiritual and community needs. The churches offered extra-curricular schooling in Swedish, teaching second-generation children how to write and read the language that they spoke at home. In public school, students were taught only in English.

During the second era, temporary housing was replaced with substantial farmhouses, early housing was remodeled, large barns were built, and farmsteads expanded to resemble their current configurations. Farming became substantially more successful with improved crop prices and availability of the Russet Burbank potato, which became one of the main crops for the area. In New

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Sweden the school was expanded with an addition (1907, not extant). In Riverview a new school building was built (1907, not extant), and the Swedish Baptist congregation, which had been meeting in homes, constructed a church building (1907, deteriorated condition). These were simple frame buildings with gable fronts.

This era of community-building saw the establishment of numerous organizations, particularly in New Sweden. In 1906 the community established a cemetery association, in 1916 a public service league, and in 1919 a pioneer association modeled after those springing up around the nation in Swedish-American communities. Closer links with surrounding communities began during this era, too. For example, Riverview benefitted from construction of a bridge across the Snake River that linked the community with nearby Firth.

During this period, several resident carpenter-farmers were responsible for house, barn, and outbuilding construction, as well as for building institutional buildings. In Riverview, they included Carl Adolphson, Roger Steele, and Oliver Everett (not a Swede). In New Sweden, they included Jacob Severin Adolphson (who moved to Riverview in 1920), P.A. Lundblade, Carl Lundblade, and August Johnson. Charley Borg, a painter, was responsible for interior wall paintings decorating at least one New Sweden house. A carpenter named Klingstrom was responsible for much of the Queen Anne exterior woodwork, which he fashioned with his own tools. Eno and Adolph Johnson of the Idaho Falls planing mill also built some structures, and their mill was a source of lumber for the community.

During the third era, the communities felt the impact of the depression years, a growing population, and automobile travel. This was an era of gradual adaptation to the culture of the surrounding region. Houses built in this period, still constructed by Swedish-American carpenters, were straight-forward renditions of pattern-book styles, primarily the bungalow and Picturesque styles. In 1927 new brick schools were constructed in both communities. These buildings represent the first use of architects to plan buildings for the communities, and therefore the buildings resemble many other Neo-colonial school buildings of the period throughout Idaho. Granges were also established during this era, and during this time transitions began that eventually linked both communities more closely with their nearby

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towns. Partly as a consequence of automotive travel, for example, residents of New Sweden and Riverview merged their churches with establishments in Idaho Falls and Firth. Churches also began using English, and the third generation was raised not knowing Swedish. Members of the first generation were passing away.

In the period after World War II, the loss of community in New Sweden and Riverview has continued with school consolidations that shut down the New Sweden and Riverview schools. While some farms are still owned by the Swedish-American families that created them, others have been sold. Currently, suburban development on the western edge of Idaho Falls is infringing on the farms of New Sweden. Other farms are being removed or altered with a current widening of U.S. Highway 20.

Running counter to these trends are several developments and traditions that help maintain the local community. They include the tradition of a New Sweden Picnic held regularly every July, continued oversight of the New Sweden Irrigation District by local residents, establishment of Sealander Park on the Carl Sealander farm, availability of a public playground next to the New Sweden School, and the recent tradition of raising a Maypole at Midsommar in Sealander Park.

¹Note on orthography: Due to the limitations of keyboards and printers, throughout this nomination I have used "aa" for the Swedish a with a circle over it, "ae" for the Swedish a with a dieresis (two dots), and "oe" for the Swedish o with a dieresis. This system will look Danish to a Swedish speaker, but avoids the misspellings and mispronunciations that would result by ignoring the three Swedish letters that do not occur in English.

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F. ASSOCIATED PROPERTY TYPES

I. Name of Property Type: Farmsteads

II. Description:

The farms established by Swedish-American settlers in New Sweden and Riverview typically had a scattered plan in which house and outbuildings were separate from one another and grouped loosely around a farmyard. Buildings initially had a makeshift character. The first shelters, for example, were board shacks (of frame or box construction), lava rock houses, or dugouts. Some of these houses may have used the enkelstuga (three-room, lateral-front) or gavelhus (one-room, gable-front) plans. Other houses from the early period of settlement appear similar to the Anglo-American single-pen house (one-room, lateral front).

The farmhouses built to replace the first temporary shelters were influenced by American pattern book plans and styles and the availability of standard millwork and hardware. The hall and parlor house type and double-cell type both appear in New Sweden and Riverview, built in combination with features from the Queen Anne and Colonial Revival styles. A common feature is a symmetrical house front with an gabled, outset central bay or with a gabled central wall dormer above the entrance. In early photographs houses are painted with light colors. Queen Anne ornamentation on Colonial Revival houses is also common. Houses of the 1920s and 1930s are typically bungalow or Picturesque style, when they exhibit a style at all.

The farmsteads include a variety of buildings in addition to the main farmhouse. These include small houses for hired hands, which often have doubled as washhouses, summer kitchens, or workshops during part of their history. A farm may also have two farmhouses for separate generations of the farm family. Housing is often grouped somewhat separately from the farmyard, but this separation is usually marked only by distance, rather than by fencing, for example.

The farmyard generally includes such buildings as one or more barns, chicken coops, hog houses, cattle pens, outhouses, and machine sheds. These outbuildings are usually frame-constructed with horizontal siding, with the exception of some of the barns, which have vertical siding. Outbuildings are painted in the dark

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red color called falufaerg in Sweden. Potato cellars were constructed by digging below grade; they were roofed over with juniper poles laid in a simple gable structure and covered with straw and dirt. The barns use a basilica plan with a hay loft, hay hood and door, and pulley system for lifting hay into the loft.

III. Significance:

Swedish-American farms are significant under criterion a for their association with the development of the rural ethnic communities of New Sweden and Riverview and their reflection of ethnic heritage and its creative adaptation to American lifeways. The farms are significant under criterion c for their display of Swedish and American farm layout, architectural styles, house and barn plans, and construction materials and techniques as they were used by Swedish-American builders.

IV. Registration Requirements:

For eligibility under criterion a, farms must retain the core of the farm layout from the period of significance, a majority of buildings dating from the period of significance, and a majority of buildings still intact enough to represent the history of community development and the process of ethnic adaptation. Integrity of location, design, setting, feeling, and association would be essential for nomination under criterion a. Materials and workmanship could be compromised somewhat in individual buildings, but not to the extent that the whole farmstead no longer conveyed its pre-World War II appearance.

For eligibility under criterion c, farms must retain their architectural character sufficient to represent the styles, types, layouts, materials, and construction techniques from the period of significance. Integrity of design, materials, workmanship, feeling, and association would be essential for nomination under criterion c. Location and setting could be compromised if the nomination were to be made solely on the basis of architectural significance. On the basis of the documentation in this MPL, it would be possible to single out individual farmhouses for nomination solely on the basis of architectural significance.

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I. Name of Property Type: Institutional Buildings

II. Description:

Church buildings were generally of frame construction with clapboard siding painted in light colors and trim painted in a contrasting dark color. Their gable-front plans had outset, front entry porches, but no towers. Where stylistic features were used, they were usually Gothic windows. The gable-front plan, outset front entry, simple massing, and simple decoration of these churches closely resembled contemporary Lutheran churches in Sweden. However, the churches lacked the graveled Swedish churchyard, where graves are tended by families using implements from a common toolshed.

The principal other type of institutional building built by Swedish-Americans in New Sweden and Riverview was the schoolhouse. While the construction of these buildings was significant in the development of the communities, generally these buildings conformed in plan, materials, and style to the school buildings of the surrounding region. By the 1920s, in fact, they were being designed by regional architects rather than built by local Swedish-American carpenters.

III. Significance:

Swedish-American institutional buildings are significant under criterion a for their association with the development of the New Sweden and Riverview communities and for their reflection of ethnic heritage and its creative adaptation to American life-ways. The buildings are significant under criterion c for their display of Swedish and American architectural styles, plans, and construction materials and techniques as they were used by Swedish-American builders. The institutional buildings may also be evaluated on the basis of contexts not developed in this MPL. Schools, for example, may also be evaluated on the basis of the Public Education in Idaho historic context (Public School Buildings in Idaho MPL).

IV. Registration Requirements:

For eligibility under criterion a, insitutional buildings must retain their location, design, setting, feeling, and association sufficient to represent the history of community develop-

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ment and the process of ethnic adaptation. Materials and work-
manship could be compromised somewhat, but not to the extent that
the building no longer conveyed a sense of its pre-World War II
appearance.

For eligibility under criterion c, buildings must retain their
architectural character sufficient to represent the styles,
types, materials, and construction techniques from the period of
significance. Integrity of design, materials, workmanship,
feeling, and association would be essential for nomination under
criterion c. Location and setting could be compromised if the
nomination were to be made solely on the basis of architectural
significance.

G. Summary of Identification and Evaluation Methods

Discuss the methods used in developing the multiple property listing.

See continuation sheet

H. Major Bibliographical References

See continuation sheet

Primary location of additional documentation:

- State historic preservation office
 Other State agency
 Federal agency

- Local government
 University
 Other

Specify repository: _____

I. Form Prepared By

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G. SUMMARY OF IDENTIFICATION AND EVALUATION METHODS

This MPL is based upon research in primary and secondary sources documenting Swedish immigration and settlement on file at Uppsala University, Uppsala, Sweden; the Emigrants Institute, Vaexjoe, Sweden; the Nordic Museum, Stockholm; Idaho State Historical Society, Boise, Idaho; and Latah County Historical Society, Moscow, Idaho. Fieldwork for the MPL has included visits to Swedish provincial and national museums where nineteenth-century Swedish house types, farmstead layouts, and farming techniques are documented; travel through rural areas of Sweden that contributed to the emigration to the Midwest and Idaho; travel through areas of Idaho that received concentrated and scattered Swedish settlement; interviews with descendants of the New Sweden and Riverview settlers; a reconnaissance survey that documented Swedish farms and institutions at minimal level in New Sweden and Riverview; and intensive survey of selected farms and institutions in New Sweden and Riverview. The research for this project has been funded in part by the Idaho State Historic Preservation Office, by the researcher's own resources, and by the Idaho Humanities Council, a state-based program of the National Endowment for the Humanities. (NEH monies have not been used as match for NPS monies.)

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