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trade goods. Eventually, the free-ranging lifestyle of Native peoples was permanently altered as they were forced onto reservations.

Dakota Datebook

(Continued from page 7)

Some tribes adapted more readily than others as the days of chasing vast herds of bison came to an end. On this date in 1921, Superintendent E.D. Mossman was working with those living on the Standing Rock Reservation to establish Good Farming Associations for each district on the reservation.

Mossman noted that residents were "manifesting equal interest in the project." The purpose of the program was to help the tribe transition to an agriculture-based lifestyle.

Some tribes had a long history of agriculture. Villagebased tribes like the Mandans and Hidatsas cultivated corn, beans, and squash to meet much of their nutritional needs.

Women were primarily responsible for clearing the land, cultivating, and harvesting the crops. Agriculture not only provided for their needs but also served as valuable trade goods. Nomadic tribes like the Crow and Lakota traded bison meat and hides in exchange for vegetables.

Native agents from the Standing Rock Indian Agency attempted to teach European American agricultural techniques to the tribes. However, agents often sabotaged their own efforts by instructing men, who traditionally saw agriculture as the role of women.

Other mistakes were made as well. Agents promoted wheat over traditional crops and insisted on row cultivation as the only acceptable method, rather than embracing the traditional practice of mixing crops. The government's goal was to help tribes become self-sufficient,

but agents often failed to provide the necessary equipment, seeds, and training.

Today, much Native land has been leased to white farmers. However, the Mandan, Hidatsa, and Arikara Nations are moving forward with a major agricultural effort to allow the tribes to grow much of their own food.

The Nations are building a 3.5-acre greenhouse complex as the first phase of the Native Green Grow project. Tribal Chairman Mark Fox said, "We once were part of an aboriginal trade center for thousands and thousands of years... all the tribes depended on us greatly as part of the aboriginal trade system."

Additional work will expand the facility by another eleven acres, making it one of the largest in the world.

Christmas House by SARAH WALKER

ON THIS DATE: December 11, 2025 – A home is a sacred place. Home is where your heart is, after all. And for the many immigrants of North Dakota, home is where you hang your heritage, old and new.

The Hoghaug family, from Norway, began to build their new home in 1965. The house would tie together what they had built up in America with what they had come from in Norway. Within a year, it was finished, and on this date in 1966, their home was spotlighted as a unique house among the many residences popping up along the Red River.

Large and lavish, but lovely, the finished product was quite a bit removed from the "shell of a house under construction" the year before. Then, a lonely, "forlorn" Christmas tree glittered away, not foretelling the current delight.

Grand Forks Herald writer Marilyn Hagerty looked into the mix of dreams come true, reporting that the house had

NORTH DAKOTA

OMMUNITY

a suggestion of country living, with a touch of the rich. All of the rooms were irregularly shaped. Everything was soft and rosy, and the house was decorated with pillars, a stained glass window above the mantel, a plethora of colors, even a cupid light fixture.

There was a sauna room, a dressing room, a room with eight windows built into the roofline to let in a lot of sunshine for Mrs. Hoghaug.

The house had rich décor, a grand piano and an oak dining room set, carved with decorations of Vikings. However, the beds were covered with handmade quilts, and a hand-carved Norwegian kubbestole, a chair made from a tree stump, stood in a spot of honor by the fireplace.

Even the exterior was marked by their work. Mrs. Hoghaug searched for three years to find two streetlights to place in her yard. She ended up buying them from the city of Sioux Falls, where they were being replaced. She brought them to Grand Forks, had them stripped and refinished in white, then set one up on each end of the yard.

The reporter said it all mixed "the Norwegian 'Vellkomen'" with the "Grand Forks 'linger awhile...come back again."

However, Dr. Hoghaug, the proud new owner of the house, said that it was merely an incarnation of his and his wife's dreams - especially his wife's.

Her friends said, "Mar knew what she wanted." And, from the glowing review of her house, that's what she got.

Jack O'Neil by JIM DAVIS

ON THIS DATE: December 12, 2025 – By 1874, Bismarck was booming. The railroad had reached the Missouri only a few years before, and the larger, more substantial buildings were beginning to slowly appear above the clapboard houses, saloons and tents that dotted the landscape to form a

It took a tough group of men to build the railroad, and Bismarck was at the end of the track. Steamboat crews frequented the city on their way up and down the river, and only recently gold had been discovered in the Black Hills. A sea of humanity from all walks of life flowed into Bismarck as the jumping off point to wealth and prosperity.

But there was a different breed of men and women that preyed upon the needs of these workers, offering them liquor and sensual pleasures in exchange for their hard-earned wages. These people often followed the railroad, keeping a few steps ahead of the law or a lynching committee. Jack O'Neil, Sallie O'Neil and Dave Mullen were such people and, having been forced out of Fargo, they came to Bismarck. Dave Mullen and Jack O'Neil were partners in a saloon, but Mullen was killed by men from the 7th Cavalry, leaving O'Neil to carry on the business.

On this date in 1874, in the early hours of the morning, the citizens of Bismarck were startled by the report of a revolver. Shootings were not uncommon in the area, as only a few days before a young man by the name of John Peterson had been cold-bloodedly murdered on his claim near Bismarck, but the killing this night would set easier on the minds of the citizens. Jack O'Neil, who had already been involved in numerous shootings, lay dead 15 feet from the front door of the Exchange Saloon.

A man by the name of Paddy Hall, with whom O'Neil had exchanged blows a few hours earlier, and had threatened to kill, fired two shots into O'Neil as he exited the saloon. O'Neil had armed himself with a double-barreled shotgun and a Navy revolver, and he wasn't going to take any chances. Hall immediately turned himself into the law.

A coroner's inquest was held over the body of O'Neil, and the impression was that Paddy Hall acted from a personal sense of self defense.

Within a few years, Bismarck would settle into a more peaceful atmosphere, and what was once the heart of the saloon district would become the heart of the central business district. In less than a decade, the raucous frontier town had been tamed.

"Dakota Datebook" is a radio series from Prairie Public in partnership with the State Historical Society of North Dakota and with funding from the North Dakota Humanities Council. See all the Dakota Datebooks at prairiepublic. org, subscribe to the "Dakota *Datebook" podcast, or buy* the Dakota Datebook book at shopprairiepublic.org.

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