

designated for the land, so that we cannot always determine even the approximate location.

It must also be remembered that the granting of pre-emption rights did not give the settlers title to their land, merely a preference to buy it at such time as it should be offered for sale by the government. Most of these sales were delayed for several years, and many of the claims were sold long before the actual sale took place, so that the first settler never held title to the land.

When a settler sold his pre-emption claim, it does not necessarily follow that he vacated and gave possession to the purchaser. This was particularly true when the purchaser was a land speculator. It was to the advantage of the owner of the claim for inhabitation, cultivation and improvement to continue without interruption. Often the speculator bought only an undivided half interest, agreeing to prosecute the claim at his own expense and to partition the claim, when confirmed, so that the part on which the settler's home was located would still be his own property. When the settler sold the entire claim, he could often be induced to remain on the land and extend his improvements on behalf of the purchaser.

It has often been said that there were no early settlements at Little Rock on the south side of the river, as that land was in the hands of the Quapaw Indians. This statement is far from true, but can be explained by the fact that the majority of the settlers on the south bank were of mixed French and Quapaw blood, had adopted to a great extent the Quapaw way of life, and were therefore considered Indians by most of the white people in the vicinity. We include them here because they were not fullblood Quapaws and because they established their pre-emption claims.

Because of vague and misleading descriptions of unsurveyed property and because of the probability that some of the settlers neither entered claims nor disposed of their right to do so, no list of these settlements can be considered complete.

THE SETTLEMENT AT LITTLE ROCK

JOHN BAPTISTE IMBEAU was the head of a French-Quapaw family. He and his wife, Catherine Martin, were the parents of Francis, John Baptiste, Pierre, Joseph and Martin Imbeau, all of whom were born in Arkansas, probably near Little Rock. Francis married Theresa Bartholomew, daughter of Joseph Bartholomew and his Indian wife, on February 27, 1797. John Baptiste married Theresa's sister, Marie Bartholomew, on August 24, 1797. Pierre married Elena Faillasse, daughter of Juan and Maria (Bart) Faillasse, and a native of Arkansas, also on February 27, 1797. These marriages were all performed by the traveling Spanish priest, Pedro Janin, and may have been preceded many years earlier by civil or Quapaw ceremonies. Joseph Imbeau and Marie Bolton, a native of Virginia, were married by a Catholic priest on May 13, 1793, and their children born previously were baptised three days before the marriage. These marriages seem to indicate that the Imbeau family had adopted Indian customs, yet clung to the religion of their forefathers.