JAMES FENIMORE COOPER'S ECOLOGICAL CONCEPT IN THE LEATHERSTOCKING TALES

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Abstract

Environmental crisis of global warming nowadays places James Fenimore Cooper, an early American writer as continuing figure to be regarded for his continuing alert from far in the past up to now until everlasting future for his concern about the safety of the Americans for his environmental consciousness in his The Leatherstocking tales. Eventhough he is said as a writer of the early America, but through his Leatherstocking Tales, he is meaningful for America for two centuries, and even up to now his idea sounds loudly guarding the Americans for their 'manifest destiny.' It is his great message on American essential priority of life even the safety of all humankind in the world. How he portrays the phenomenon of environmental destruction, and what is his ecological concept on the treatment of the immigrants on flora, fauna, and the Indians in The Leatherstocking Tales, will be the focuss of analysis of this writing.

Cooper's ecological principal is a hierarchy as an ecological creed as having love that comes from deep insight from human psyche as the Indians’ belief, and then comes appreciation, respect, wisdom, and justice. Should man has already the quality of the trait meant by Cooper towards the innate beings, the hope of him to have the harmonious life among the living things on earth will be realized.

Key words: Flora, Fauna, Indians, immigrants’ activities, distuction, and Cooper’s ecological principal.

Introduction

James fenimore Cooper’s The Leatherstocking tales deals with environmental consciousness. It is his criticism on the destruction of American environment at the early 18th century up to the middle of 19th century in its broad term that all things on earth are connected. His concern not only directed to the vanishing Indians as in the Last of the Mohicans (1826) but also to the vanishing of natural resources as flora and fauna in The Pioneers (1823). His criticism is understood through his presentation of the vanished Mohicans tribe, his rejection to the
activities of killing animals; birds and fishes for fun and his love and protection on woods and also his rejection on the activities in the settlement and so the main character in The Leatherstocking Tales keeps moving west following the wilderness that he loves.

Nature has facilitated and determined life on earth. It is biologically accepted that nature is the source of men’s life. It provides men with food, drink, clean air to be breathed, and so animals and plants. Especially for human beings, life can be meaningful when one is assisted and accompanied by others. He can not live alone in this huge sphere. Consequently, he is required to be able to adjust himself with others. When he is not able to live in harmony with others, conflict can not be avoided. Living in complicated conflicts, can also put man into a depressed situation and so he needs to be supported also by others spiritually. It is the ‘chain of life’ that nature has provided to be obeyed. In this context, men are permitted to use his environment to assist his life besides he has to maintain the sustainability of all sources of his life. Humankind as the loftiest being are expected firstly to be responsible to maintain the sustainability of life on earth. When they do not care about the sustainability, nature will determine the destiny of them.

The growth of America with its tremendous achievements nowadays, can not be denied, is as the result of the immigrants’ efforts since they firstly landed in Virginia in 1607. The efforts that had been done are acceptable understanding that the immigrants in the early days in America found that they had no houses, food and clothes. At that time, They had to work very hard in taming the wilderness of the ‘new world’ to facilitate their life. The persecution in Europe they experienced had caused the European immigrants to immigrate to that land. They had to free themselves from ideological and economic pressure.

The success of the early immigrants in taming the wilderness attracted the many seekers of opportunities for better life and economic advantages. Gradually, the population arises along with their activities in gaining their dream. The coming of the immigrants firstly clearly marked both the beginning of the spread of civilization in American wilderness and the beginning of the destruction of the American natural scenes and environment.

James Fenimore Cooper (1789-1851) is one of the early American romantic writer. He was concerned with the vanishing wilderness from the American scene and had contributed his
ideas to America’s appreciation of wilderness in the mid-nineteenth century. Here Cooper’s
efforts in keeping the safety of America and avoiding distruption will be worth studying.

**James Fenimore Cooper and The American Setting of *The Leatherstocking Tales***

Cooper’s experience in his boyhood had been perpetuated strongly in his memory. Cooper grew up in New York, in an near the forest at the southern end of lake Otsego. In the tales, he has chosen lake Ontario, Otsego, and Horican, Rocky Mountains, and the American North to be the setting besides the American experiences in the “new world”. In *The Prairie*, he has also mentioned explicitly that his hero, Natty Bumppo, was born and grown up in New York. Related to Abel’s opinion about Cooper’s narrative genius, his experiences and his broad knowledge of the condition of lake and forest have enriched *The Leatherstocking Tales*. In other words his experience had pushed him to describe the beautiful forests, mountains, lakes, and rivers imaginatively. Here to understand more about Cooper’s skill in arranging and presenting the action of his characters, Abel asserts that his experience living near the forest and lake also permitted him to develop his outdoor activities (Abel, 1963:351). So the skill indicates his experiences.

As he picks up American experience to be the topic of the works, Cooper opens the eyes of the Americans to see the main issue of America’s development, and hence he becomes the great American novelist. The choice of the material the tales, in fact, reflects his memory of his mood of pleasure when he was near the forest and the lake. Therefore, Cooper regards the clearing fields activity and the westward movement as his enemy.

Cooper’s literary career began early in 1820 in the era of the triumph of romanticism in England (1798-1832). His nearness with America’s early forest and lake in his boyhood also trained him to live in a quiet place that was far from polluted air and crowded buildings and people. The hostility of his feeling toward the era of civilizing wilderness such as clearing fields for settlements and conquering the Indians became an indication of his longing to the quiet and the peacefulness of forest and lake. At the same time, westward movement did not ease. It is obvious that Cooper utilizes this particular phenomenon in American history in his novels with the influence also the era romanticism. He rejects the greed of the immigrants by cutting trees, killing the animals for fun and to get land by usurping the Indians.
In *The Prairie* Cooper considers that life in the settlements is really immoral and sinful, which adds to the destruction. This, in fact, might be the reason that in *The Prairie* he glorifies the prairie. Cooper has created his Natty Bumppo to spend his last days in the “blessed prairie” with the good Indians, the Pawnees. Here, Cooper recognizes the barren land as God’s gift. On this point, Cooper has as desire to reconcile man, nature, and God. If people want to live harmony with nature, God will never allow misery or destruction to people through natural disasters. Bumppo never complains of living in the dessert. Otherwise, he glorifies by saying it as a “blessed prairie”.

The outstanding point of Cooper as one of the pioneers of American literary figures is his celebration of the Indians and all the wildness as depicted in *The Leatherstocking tales*. In *The Last of The Mohicans*, for example, he recognizes how an Indian father, Chingacgook, is more calm and has more dignity than the white father, Munro. In *The Last of The Mohicans*, the Indians, namely the Mohicans, are stronger than the whites. Chingachgook does not regret when he finds that his son has died. He bears his loss with dignity knowing that Uncas his only son has died for good causes.

Before the arrival of the first immigrant, almost a half of American landscape was covered by its indigenous flora and fauna. The type of areas in the virgin land leads the area for its specific plants as well as animals. Plants like maple, oak, hickory, sycamore, cherry, ash, chestnuts, black walnut, tulip poplar, white pine, and elm are varieties found in the East while huge sequoia, redwood, Douglas fir, and sitka spruce are in the West. Besides between the two forests are grasslands in which thousand of wild flowers dotted the plains with color in the spring in the primeval days. Moreover, sagebrush cactus, and bunch perennial grasses with their exotic wild flowers each spring in arid West and Southwest. Animals like buffalos and antelopes are found in the plains, while deer, elks, mooses, bears, and hundreds of smaller species are found in forest, and thousands of beavers populate thousand of streams from east to west, where a goats, sheep are in the high region, and finally wild turkey, duck, swan, grouse and crane dominate the swamps (Petulla, 1988:8).

The New World to the candidates of Americans, at the time of their arrival at the Atlantic coast of Virginia in 1607 was like heaven. It was rich, fertile, beautiful, and, the most important thing is that the land was free. The Puritans, moreover, had organizer their thought for the myth
for the land as a New Canaan full of “milk and honey” as written by Kammen (Kammen, 1980:22). The condition also shaped their mind with the great utopian expectation.

In a few days after the first arrival, the rough environment suddenly altered their dream. The reality of American wilderness had pushed them into misery when they found themselves without houses and food in American wilderness (Bradford, 1989:68). The fact was that they had to survive, so they began to clear fields, building log cabins and planting vegetables for food, they needed to cut woods and in having meat for their meal, they had to kill, etc. Then, “Hundreds of thousand of these crude structures were built across the land” (Clark, 1975:33).

In the the hard time, they had to pay dearly for the risk they took in coming the New World with dense forest and other wild life. Cooper also says that wilderness at the early contact was dangerous (LM,11).

The Indians was the other elements of American wilderness found by the European immigrants. Historically, the relation between the early settlers and Indians, at the early contact was good. The Indians in this case had “supplied the newcomer with Indians foods that were new to him, taught him to plant, fish, and hunt with Indians methods, guided him through the wilderness over Indian trails and in Indian-style watercraft, and introduced him to Indian implements, utensils, tools, clothing, and ways of life that made existence easier and more secure” (Josephy, Jr., 30) However, for the immigrants, they hoped to be kind to the Indians as their tool to make it easy for them to live in the strange place (Miller, 1975:35). And for the Indians mingling with the immigrants was for delicacy of a drink of beer besides an intent to incorporate the immigrants into the familiar kinship systems as stated by Parrillo. (Parrillo, 1985:207).

Land value in the eyes of the settlers became the first reason for the frist friction between the immigrants and the native Americans in the early seventeenth century. This was because of the success of the tobacco that was planted by the colonist in the market of England. The, land became essential for the early settlers. As a result, the natives became more and more pressed by the settlers. In 1622 the native Americans, therefore, came with their sudden attack on the colony which caused three hundred and fifty whites to be slain and several settlements destroyed (Josephy,Jr., 1969:300). For this reason the native Americans were called blood thirsty savages.
The whites view them as cruel, treacherous, lying, dirty heathens. From here the hostility between these two races followed. However, for the Indians, the kin relationship became the first reason for holding their land. They did not think of it as a possession of their own but to think of it for togetherness. Cooper has written that the Indians have taken the land like warriors and keep like men (LM, 37).

The Indian’s religion, the primitive religion such as what is believed by the Mohicans and the Pawnees depicted by Cooper in *The Last of The Mohicans* and *The Prairie*, shows their belief that God, spirit, and soul could be found in nature or in every part of nature: human beings, animals, plants, and even soil. Hence, killing of man or animals became the most sinful act. Therefore, human beings as the perfect creation of God have no right to impose on other human beings, animals, plants and other elements of nature. From this belief, land or soil, plants and other inanimate object and dead things are valuable to the Indians. To the Indians, those elements of nature are the great witnesses of every cruelty don’t to the Indians. They, however, cling to their religion. They are responsible for all of the things they do. This the five-hundred-year history of Indian-White relations, the Indians have frustrated Whites by their general refusal to believe that the White’s religions and life style are better” (Parrillo, 1985:201).

Another important point in the tragic history of the Native Americans is that the whites, with all of their knowledge, deceive the Indians who have less than the whites. The Indians finally help the greedy purposes of the whites. There are those who became “slave catchers, tribute collectors, fur traders, petty administrators, overseers over other Indians, and mercenary fighters in the employ of whites, and in intertribal wars for goods they destroyed other Indian groups with relish” (Joseph, Jr., 1962:279). In The *Last of The Mohicans* and The *Prairie* Cooper mentions about the idleness. They become cruel and greedy because of the delicacy delivered by the whites. Cooper writes in The Last of The Mohicans that when the Dutch landed, they gave the Indians the firewater. The Indians drank until the heavens and the earth seemed to meet, and they foolishly thought they Indians were driven back from the shores, until a chief and a Sagamore, visited the graves of their fathers. (LM 38). What is important here is that the whites are tricky and the Indians are inexperienced.
Cooper’s Ecological Concept in *The Leatherstocking Tales*

After the discovery by the skilled Italian seafarer Christopher Colombus on October 12, 1492, the New World became famous to the wanderers who were searching properties. The European Renaissance mind, however, encouraged the European people to explore, conquer, and to populate the New World, the virgin land. Besides those mentioned above, the reasons for the first immigrants going to the New World were political and religious persecutions, and debtor’s imprisonment (Imam Muhni, 1984:1) This era of exploration characterized the activities of the immigrants to plant civilization in that ‘virgin land’. Cooper believes that “civilization” can be dangerous to human life. Cooper’s hero, Natty Bumppo, in *The Prairie* regrets the greed of “civilized” people opposed to the “woodsman”. Bumppo idolizes the Indians and respects their morality for they are described by Cooper as noble savages for they behave morally in terms of respecting the sustainability of life comparing to the immigrant who kill animals and cut trees for fun and for dominating their environment to have more than they need as seen in *The Pioneer* (1823) when Judge Temple is involved in the activity to hunt deers only for fun. Natty Bumppo, the hero of Cooper does not agree about that and he shows them how to act properly in the ‘New World. “And Natty,...I will just get the shot...and bring you up to-night, a quarter of the buck, for Christmas dinner..” He was interrupted by the hunter who held up his finger with an expressive gesture for silence. He then moved softly along the margin of the road, keeping his eyes steadfastly fixed on the branches of a pine. When he had obtain his position as he wished, he stopped, and cocking his rifle...The eyes of the group in the sleigh naturally preceded the movement of the rifle, and they soon discovered the object of natty’s aim. On a small dead branch of the pine, at the distance of seventy feet from the ground sat a bird...Natty drew his trigger, and the partridge fell from its height With a force that buried in the snow...”(The Pioneer, 27) By showing the proper deed, it indicated that Natty does not like about killing for fun without thinking the effect of it toward the sustainability of life as shown by the noble Indians in*The Leatherstocking tales*. He shows that for him, having only a little bird for christmas evening will be enough for him. Comparing to Judge Temple and his other European friends who kills more deers in that christmas evening. To the immigrants represented by the father of Elizabeth, every natural object can be the object of their fun to amuse them. This is very different with Natty’s view. In that christmas
evening, there is another evidence that shows about the greediness of the immigrants as shown by the character Judge Temple. Antusiastically he asks his daughter Elizabeth to start the competition of killing deers. “There is a dear track a few rods ahead; and now, Bess, if thou canst muster courage enough to stand fire, I will give thee a saddle for thy Christmas Dinner.” (The Pioneer, 18) Judge temple does not inheritate noble attitude to her daughter. Otherwise he teaches her to distrust her environment. In The Pioneer also shows about the desire of the immigrant to have much more than they need as to control a very wide land as said by Judge Temple to Richard Jones “The first object of my solicitude, friend Jones,” returned Marmaduke, “is to protect the sources of this great mine of comfort and wealth, From the extravagance of the people themselves. When this important point Shall be achieved, it will be in season to turn our attantion to an improvement in the manufacture of the article. But thou knowest, Richard, that I have already subjected our sugar to the process of the refiner, and that the result has produced loaves as white as the snow on yon fields, and possessing the saccharine quality its utmost purity. (The Pioneer,)

The old trapper in The Prairie, Cooper’s hero, also believes that food is available in nature which is given by God and so people have to receive it thankfully. For the old trapper there is no need to add something to make food delicious or the natural taste because Lord knows people’s need. Cooper believes that nature has provided bountiful nutrition and he urges men to appreciate and enjoy it and should take care of it.

Although the old trapper depends on nature for his daily needs, the most important thing to him is moderation. Ecologically, if people do not have the attitude of moderation, in consuming nature as believed by the old trapper, they are leading themselves into a destruction. To Coopers, hunting just for the fun of killing instead of necessity will cause the disappearance of the beasts in the American scene. Hence, it can be a great sin in the eyes of God since people begin to destroy His creation.

Cooper also believes, that the coming of the immigrants to the New World really disturbs the stability of American wilderness, including the Indians. Long before the British, Dutch, and French arrived in North America, the Mohican had first settled in the region than the other tribes. Cooper explains that the Mohicantribe consists of Lenni-Lenape, Lenope, Delawares, Wapanachki. Afterwards come several tribes to the region namely the Mengwe, the Maguas, the
Iroquois, the Huron, the Mingoese. For the Mohicans, the coming of Maquas and the palefaces, the Dutchmen, really disturbs their peace. They think that the Maquas as well as the Dutch men are brutal and selfish because without respecting the Mohicans tradition, they enter the region and drive out the Mohicans towards the heart of the continent.

The cruelty, and the deviltries of the other Indian tribes and the Dutchmen have been the first reason of the vanishing of the Mohicans. Actually war to the Indians is not ingrained in their culture. Their love and honor to the land has forced them to wage of war. They also believe that war is the most sinful because killing people, torture, and other forms of persecution are inherent in it. Compared to other Indian tribes, originally the Mohicans are less warlike, and they are more peaceful as expressed by one of the stocks of the Mohican.

Cooper really fears about the disappearing of American wilderness form the American scene. At the end of the story, when Uncas has died, Hawkeye as Cooper’s hero still defends the harmonious life of people. Here, Hawkeye has believed that both of white and the other color of skin have the same in the eyes of God.

Some critics detect ambiguities in Cooper works. To Cooper, defending nature doesn’t mean neglecting the virtues of civilization. Cooper realizes that the product of civilization e.g. gun, law applied in the settlement could be a positive item if people use it correctly. In the hands of unscrupulous men, it becomes destructives. In the Prairie Cooper shows one of the ambiguities, that is, when the old trapper can accept Ishmael Bush argumentation about the possessor of earth in which Ishmael Bush believes that each of the people has a right to the land he stand on. To the old trapper Ishmael’s view on one side can be dangerous. Moreover, Cooper has distinguished Ishmael Bush desire and the old trapper’s desire. Both of them want to go the prairie but they haee a different aim. For Ishmael Bush, going to the prairie is to find an absolute freedom. In the prairie Ishmael has killed freely his brother in law, Abiram White. And for the noble Indians-Pawnees. The kind of Ishmael Bush’ freedom implies that whenever he wants to kill, he is not forbidden by anyone. But to the old trapper, killing is to be avoided since he wants to ally in peace with wilderness. Abiram who has killed Ishmael Bush’s son, Asa, has learned the idea of Ishmael in which killing people in the wild place is accepted by the law of nature. The idea of freedom moreover has led the squatter, Ishmael Bush, to kill Abiram in turn.
Setting aside this ambiguities, it is important to identify Cooper’s messages in the two novels. Beyond Cooper’s rejections and his acceptances, there is a hope to reconcile God, man and nature. In Cooper’s sight, man’s immortality can lead to the destruction of wilderness which is recommended by the law of nature. Meanwhile, law made by man is true when it controls people’s greed. Beyond that, God will be happy a happy witness to the ecological harmony. Cooper in fact wants to remind man that God is a silent witness to men’s wrong doings. If man believe in His words, man will treat nature fairly and there will be no unnecessary killings, there wilderness destroy, which will threaten man rather than maintain the harmonious balance in the universe.

In *The Prairie*, Cooper has depicted about the meeting between the wild life and the civilized life in the great American desert. The good Indians-The pawness, the bad Indians-Te Sioux, good White man – the old trapper, and the bad White men-The Ishmael Bush’s family, Dr. Battius, Middleton, Paul Hover. The Pawnees are led by a young warrior, namely Hard-Heart, who is tempered and dignified. They cling to the values of noble qualities: helpful, just, peaceful, and wise. The Pawness become the victim of the greed Siouxs when the Siouxs begin to seize their right of living in peace in the prairie. The Siouxs are led by an icious warrior, Mahtoree. They have the qualities of being cruel, unjust and selfish. In *The Prairie* the Siouxs has discharged Ishmael Bush’ cattle, seized the hunters and imprisoned the party of the old trapper. They pursue their dignity through war. They belie that war is more important than peace. Different for the Siouxs, the Pawnees are waging war to pursue peace. There are the rebels in the prairie, thinking that they the strongest one. The other are the rebels in the prairie, thinking that they the strongest one. The other character can be seen from the old trapper’s character: he is also tempered, moderate, calm, just, and helpful. He has come to the prairie not to see the immoralities of the settlements e.g. cutting trees, killing animals, etc, whereas Dr. Battius, Paul Hover, Middleton and Ishmael Bush’ family come to the prairie with the spirit of civilization: conquering natural resources. Dr. Battius has his scientific mission in this case, classifying the riches of prairie: plants and animals. Paul hover is a as bee hunter, Middleton is a soldier, and Ishmael Bush is a squatter. All of them, in fact, have the same direction, that is a freedom but they have differences emerge a conflict which leads to disharmony. Here, if the nobility is defeated, the prairie as a rich, beautiful, and quiet will be a miserable place which marks the end of human life.
Ecologically, what and how are the destiny of the American’s posterity in the future? The length of the Indians tragic history influences Cooper in writing the two works. The last of the Mohicans is Cooper’s great symbols of the vanishing of American Wilderness. The vanishing of an Indian tribe—the Mohicans, as the loftiest beings created by God can easily be extinguished by the coward, and the greed of human beings. If the loftiest beings who have their power to defend can vanish, it will be easier for the other a biotic, and biotic-animals and plants to vanish. According to Cooper the high morality are on the hand of the Noble Savages than on the hand of the White Europeans Immigrants. Outwardly the White European Immigrants are highly civilized than the Native Americans. But spiritually they are less than the Mohican tribe. But spiritually they are less than the Mohican tribe. A cultural theory justifies about this fact. Theoretically, the first level of the form of culture is the abstract form known as nucleus of culture; the state of mind. It determines people’s activities. So, here Cooper has skillfully arranged the narratives. His illumination of the native Americans and American forest marks his great concern to the vanishing of American wilderness.

Cooper, in fact, has a valuable hope for American people. He has reminded them not to forget their amazement of American wilderness which has made them believe that it is a land of hope at the first time they arrived at the Atlantic coast of Virginia in 1607. Cooper means that there will be another beautiful and fertile land for the adventurous people if destruction comes. It will not other than a miserable place. In his time, cooper has witnessed the flow of settlers coming into the west. He believes that if immorality such as greed and cowardice lead them to move west without considering the ecological balance, destruction will come in the end.

CONCLUSION

At the early seventeenth century, the new world to the candidates of Americans is a wild land, and hence physically it is free, it is fertile, it is beautiful, it is rich and virtually, it is a promise, it is a hope, it is a spirit, and it is a happiness. American wilderness has stimulated the candidates to pursue their life in the New World without fearing the harsh storms at the Atlantic Ocean, and the danger and challenges of American wilderness.
James Fenimore Cooper, one of the American early literary writer sees the conquests at the American wilderness as dangerous activities. Cooper who lived between 1789 and 1851 and grew up at the Southern edge of lake Otsego, had witnessed the deeds and attitudes of The European immigrants such as clearing fields, killing animals, usurping the Indians and the flow of immigrants moving west-westward movement; in pursuing the free land and the prosperity in the mysterious west. His fear is reflected in the works by illuminating American wilderness. It can be seen through his hero’s decision to lie in the prairie in his old days and his choice to become alone without a wife. Their responsibility to their Wahcondah has led them to be courageous and skillfull.

From the discussion previously one sees the dichotomy in Cooper’s vision of wilderness as well as civilization. He does not fully idolize wilderness and at the same time he does not totally detest civilization. He sees in each its negative and positive characters. Thus Cooper worships nature, yet he is wary of the ‘dark woods” and in rejecting certain points of civilizations e.g. killing bison’s, cutting woods, driving out the Indians, he still considers the virtues of civilization. His main concern is threat “civilization” will bring a disastrous impact, the vanishing of Americans wilderness. He believes that the urgent priority in the past, present and in the future is defending nature because the condition of nature in the past determines the safety of Americans in the future. In the works Cooper has mentioned about the importance of responsibility. Cooper actually wants to reconcile God, man, and nature. If people are not responsible to God, there will be a hostile attitude to nature and then, there will be a destruction in the end. This is because responsibility towards God can lead man to behave morally and hence the courage and skill will come spontaneously. He has logically arranged the story to show that there will be an end of the virtue of American wilderness if the Americans idolize immoralities; end of the free-land, end of the hope, end of the promise, and end the richness of nature. The movements of his hero, Leather Stocking from lake Glimmerglass (lake Otsego) in the forested hills of New York State in The Deerslayer to prairie can be a symbol of his warning of the ends mentioned above. Although he has stopped at the prairie, meaning he died there, it is clearly a movement. His stop in the prairie, his death in the prairie can be also a symbols of a prediction about America in the future, whether a destruction or a safety. Although everything is still in question Cooper has presented his valuable vision to American. Ironically, it takes America more
than a century to hear Cooper's messages in the novel, when American national Preservation System was legally born in September 3, 1964 (Nash, 1982:226).

Cooper has his ecological principle though he appears to have the dilemma. It is about a hierarchy of; love, appreciation, respect, wisdom, and justice that man should obey and not only as a message, this idea has made the Indians Survived even without being touched by technology, for they view nature "Comes from deeper insight the human psyche than mere rational thought or intellectual curiosity (Hughes,16)...they love nature, not in any romantic sentimental way, but in honest, respectful love born of daily contact"(10) The choice of Cooper to be accompanied by Chingacgook as "noble savage" can be a sign to learn the way of life that promise life sustainability, life that is in line with ecological principal. Cutting the trees and shooting the pigeons in The Pioneers (1823) is nothing compared to the vanished Indians as human beings and moreover skillful in war and so they can against others, they can be vanished. Taking care of flora and fauna need love or deep appreciation honestly as the Indians’ belief as flora and fauna are categorized as innate beings. They can only be protected morally, by love, honesty, and respect and so the” weak Indians.” “The Indians saw themselves as at one with nature. Nature is a larger whole which mankind is only part”(Hughes, 14). The disobedience of the settlers to the call of ecological principal has caused the journey of Cooper’s hero Natty Bumppo westward and it is a sign of a dead marching of life destruction to the settlers. Natty Bumppo dies in his way to the unknown time and place. Should Natty Bumppo still alive now, he must be on his journey if America is not hearing the alert of Cooper’s warning. The tremendeaous achievement of America technologically can be a great frightening monster for the safety of the world for America is an influential nation in the world if the achievement is not based on ecological principle as mentioned by Cooper in his TheLeatherstocking tales. Cooper’s principal of hierarchy is an ecological creed as having love that comes from deep insight from human psyche as the Indians’ belief, and then comes appreciation, respect, wisdom, and justice. Should man has already the quality of the trait meant by Cooper towards the innate beings, the hope of him to have the harmonious life among the living things on earth will be realized.
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