



ANALYSIS OF JAMES FENIMORE COOPER'S NOVELS

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Annotatsiya: Ushbu maqolada Jeyms Fenimor Kuper (James Fenimore Cooper) o'zining "Promionerlar" (Pioneers) nomli asari bilan birinchi haqiqiy amerikalik yozuvchi sifatida o'z o'rnini egallagani va Kuper o'zining eng buyuk adabiy ijodi sifatida Netti Bumppo belgilarini taqdim etgani haqida so'z yuritiladi.

Kalit so'zlar: eksperimental javob, tartibsizlik, sivilizatsiya.

Abstract: This article states that James Fenimore Cooper's outfit "The Pioneers" took its place with the first true American author, and that Cooper introduced his greatest literary creation, Nettie Bumppo, to the label.

Key words: experimental response, disorder, civilization.

The Pioneers was Cooper's first great novel, written primarily for self-gratification. The spy's famous success increased both his freedom and self-confidence, prompting him to turn to the frontier life of New York State, the richest source of material. This first novel in the Leatherstocking series has a complex dual organization, an experimental response to what Robert Spiller Cooper saw as the central artistic problem of adapting the forms developed in aristocratic civilized Europe to the material of his democratic frontier. On the one hand, Pioneers describes daily life in the new village of Templeton on Otsego Lake and is ordered as part of the seasonal changes from Christmas 1793 to fall. Behind this organization there is a hidden order that gradually reveals itself as the story progresses; At the center of this plot is the transfer of ownership of the largest tract of land in the county from Judge Marmaduke Temple to Edward Oliver Effingham. These two structures interact to emphasize the inevitability and importance of this transference.¹⁶

The seasonal order of events shows the nature of the community at this stage of development in Templeton. Templeton is shown to be torn between two forms of order. The representatives of the old order are seventy-year-old leather herder Nettie Bumppo and her old Indian friend John Mohegan, whose real name was Chingachgook. The forest is their

¹⁶ James Fenimore Cooper (1 August 2000). Pioneers. Gutenberg.org. Retrieved December 24, 2012.



home and mediator with divine law. Natty, because of his connection with Chingachguk and his life in the forest, became the best person to create such a life. It combines true Christian principles with the best skills and knowledge of American Indian civilization. Natty and Hindus live an ideal lifestyle given the material conditions of their environment, but this environment is changing. Otsego Lake is becoming more settled and civilized. Chingachguk stays because he wants to live where his ancestors once lived. Natty stays with a friend. Their existence remains a source of controversy. The new order is initially introduced by Judge Temple, but until the motives and personalities are revealed at the end of the novel, the form of this order remains somewhat unclear. The main function of the temple in society is moral. He is important as the owner and producer of the land. He brought settlers there, helped them in times of trouble, and, largely at his own expense, built public buildings and established the Templeton Institutes. During the transition to civilization, the Temple is the center of order, organization and, most importantly, restraint. Thanks in part to his efforts, the state legislature is passing laws to limit squatters. Two types of behavior should be restricted. On the one hand, there are characters like Billy Kirby, whose wasteful use of society's resources stems primarily from an inability to understand the needs of the settled country. These people live in the old forest world, but without the old forest values. On the other hand, there are the settlers themselves: some, such as Richard Jones and Hiram Doolittle, are prone to passion, while others, such as the poor of society, are so unaccustomed to abundance that they sometimes they waste it. These relationships are shown in the famous dove-shooting and lake-fishing scenes, and are in stark contrast to the old values practiced by Natty and Chingachguk. Nomads need reins; Judge Temple feels Templeton's desire to harvest abundant natural resources and knows the importance of first approaching the divine law under which Nettie lives and restricting the laws that force the settlers to live.

The central conflict in the novel's seasonal order is between Natty, who lives by the natural law of the forest that reflects the old law, divine law, and the relatively lawless nomads. This conflict is complicated as new restrictive citizenship laws come into effect, and lawless members of society use and abuse these laws to harass Natty. Justice of the Peace Hiram Doolittle and Sheriff Richard Jones make sure Nettie secretly mines for silver



on Judge Temple's land. In reality, Natty is old and hides the original white owner of the place, Major Effingham, and helps take care of the old man until his grandson, Oliver Effingham, brings him to better conditions. Doolittle manages to manipulate the law and its institutions until Judge Temple fines and imprisons Nettie for defying an officer of the law.

In this way, Natty becomes a victim of laws designed to enforce his highest values, emphasizing the frailty of human nature and depicting a cyclical pattern of anarchy, disorder, repression, and abuse of the law. When Doolittle's tricks are exposed and Nettie is freed, she announces her intention to move west to the wilderness that is her home.¹⁷

The conflict between the old order and the new order is only partially resolved by Natty's surrender and retreat to the desert. Before Natty leaves, he performs a central function in the land transfer plot, which is the function of incorporating the values of the old order into the new order. The land owned by Judge Temple was granted to Major Effingham by the Delaware Council of Chiefs during the French and Indian Wars. In recognition of his qualities as a loyal and brave warrior, Effingham was accepted into the tribe as Chingachguk's son. In this exchange, the best of Native American civilization recognized the unique qualities of Effingham, the best of European Christian civilization. This method of transfer is crucial because it corresponds to a gentleman's agreement confirmed by family ties; transfer is an arbitrary representation of values and appears to be predefined. The history of the land, passed from the governor to his son, also testifies to these values. Knowing that his son will take care of them like a gentleman, the Major entrusts his son with the management of his estates. Generosity and honor rather than greed and violence characterize these transfers.

Owners must have become Americanized through the American Revolution for the transfer to be complete. This process is the final purification in Oliver of the traditions of American democracy, European and American Indian aristocracy. Effingham Tory Family. Oliver's father and Judge Temple are the cultured opposites of the respectable brothers Natty and Chingachgook. Temple is an example of Americanized aristocracy. His aristocratic family declined in the New World, but starting with his father, they emerged as democratic

¹⁷ James Fenimore Cooper (1 August 2000). *Pioneers*. Gutenberg.org. Retrieved December 24, 2012.



“aristocrats,” what Cooper called gentlemen. A gentleman is one whose superior talents, education, and comparative leisure have fitted him to be the moral leader of society. A gentleman differs from an old-world aristocrat in that he has no hereditary title to political power. In an ideal republic, a gentleman is recognized for his achievements by the common people, who are free to choose their political leaders from among the nobility. The Effinghams did not go through this Americanization process. This process is depicted in the novel in Oliver Effingham’s disgruntled attempts to return his grandfather to the way of life he was used to.

Oliver Temple operates under the delusion that he has usurped his family’s land, but recent revelations reveal that the American Mr. Effinghams remained loyal, keeping the land he was supposed to occupy after becoming an American. Oliver’s deprivation, his family’s military defeat, and his undercover job for Judge Temple are lessons in humility that reveal to him the moral equality between himself and the Temples. Elizabeth could not marry him and could not combine the two parts of the estate. Another important component of Oliver’s transformation comes under the tutelage of Nettie and Chingachgook, who want to impress Oliver, as well as Elizabeth, with their loyalty to the land and its previous owners. Through this dual education, the aristocrat becomes a gentleman and the corruption caused by the American Revolution is cured. This healing is most evident in the marriage of Oliver and Elizabeth. The best of the Old World will be recognized by the best Indians of the New World, and purged of its anti-democratic prejudices by revolution; the aristocrat becomes a gentleman worthy of ruling America. The transfer of rights is carried out in the context of inevitable seasonal changes; its rhythm of tension and crisis reflects similar events within the seasons. Despite local tensions and conflicts, the transition from the old order of Native American conquest to the new order of white democratic civilization is predictable if viewed with sufficient distance. the central theme of the shift emphasizes and develops the meaning of the overall movement.

The novel is filled with displaced people. In place of the magnificent Pettibone, Elizabeth was appointed Mistress of the Temple Palace. Natty and Chingachguk were replaced by white civilization. Oliver was replaced by the American Revolution, Le Quoi by the French Revolution. Finally, Judge Temple took his place as the most important force



in the community. Within this thematic pattern, two general types of decisions emerge. Oliver, Chingachguk, and Le Quoi are restored to their place in different ways, but Chingachguk must die to join his tribe. Pettibone and Temple arrive to accept being transferred by their superiors. Natty is unique. His migration repeats itself until Providence finally civilizes the continent and there is no place left that used to be his home. For him, as far as Chingachguk is concerned, only death seems to put an end to migration. However, Natty's legacy must live on in a gentleman who combines "nature and sophistication," and there is hope that Natty and the good American Indian can find a home in mature American society.¹⁸

Critics see Natty as an idealized epic hero, perfect for any society he encounters, but this is not quite true. In every book in which he appears, he plays the role of a defender of important values. This role becomes more evident when he teaches Elizabeth the etiquette of fishing for her own food and saves her and Oliver from a mountain fire. His complaints about the "wasteful ways" of civilization and the laws that should be unnecessary are part of this function. Although he does not understand the weaknesses of civilized people and their need for civil laws, he works to promote the interests of civilization, not only by capturing wild animals, but also by playing the role of Old Testament prophets. He always returns people's attention to the first principles of civilized life. A lot like Natty Cooper in that regard. The *Pioneers* is a novel of hope because in it Cooper reveals his belief in the rational ordering of history, which leads to the realization of his ideals of a rational republic. The novel grapples with the central anarchic displacement of indigenous peoples and the traditional European ruling class, and argues that the American republic is the fruit of these two traditions. Although far from perfect, the American experience in this novel seems destined for rare success.

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