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**THE NORTON READER**  
*An Anthology of Nonfiction*

**TWELFTH EDITION**

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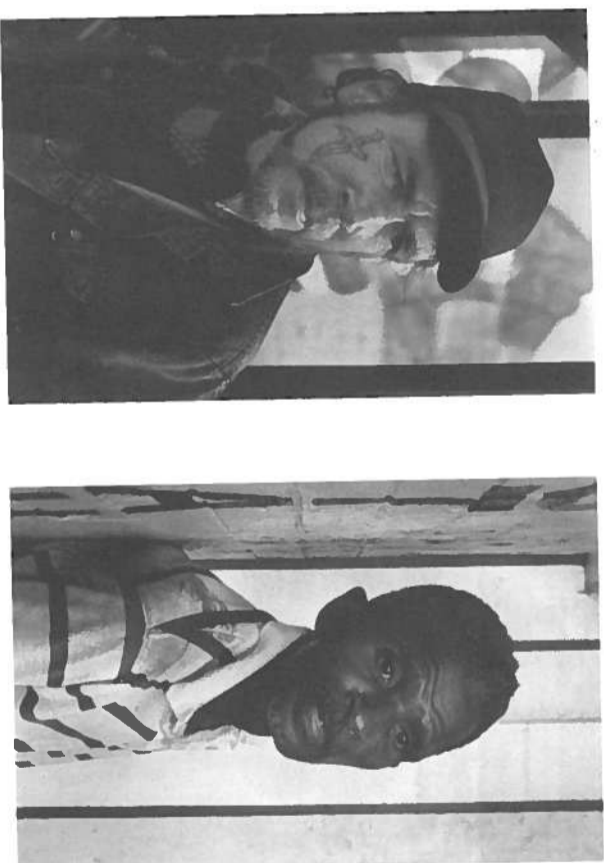
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TONI MORRISON

*Strangers*

I AM IN THIS river place—newly mine—walking in the yard when I see a woman sitting on the seawall at the edge of a neighbor's garden. A homemade fishing pole arcs into the water some twenty feet from her hand. A feeling of welcome washes over me. I walk toward her, right up to the fence that separates my place from the neighbor's, and notice with pleasure the clothes she wears: men's shoes, a man's hat, a well-worn colorless sweater over a long black dress. The woman turns her head and greets me with an easy smile and a "How you doing?" She tells me her name (Mother Something) and we talk for some time—fifteen minutes or so—about fish recipes and weather and children. When I ask her if she lives there, she answers no. She lives in a nearby village, but the owner of the house lets her come to this spot any time she wants to fish, and she comes every week, sometimes several days in a row when the perch or catfish are running and even if they aren't because she likes eel, too, and they are always there. She is witty and full of the wisdom that older women always seem to have a lock on. When we part, it is with an understanding that she will be there the next day or very soon after and we will visit again. I imagine more conversations with her. I will invite her into my house for coffee, for tales, for laughter. She reminds me of someone, something. I imagine a friendship, casual, effortless, delightful.

She is not there the next day. She is not there the following days, either. And I look for her every morning. The summer passes, and I have not seen her at all. Finally, I approach the neighbor to ask about her and am bewildered to learn that the neighbor does not know who or what I am talking about. No old woman fished from her wall—ever—and none had permission to do so. I decide that the fisherwoman fibbed about the permission and took advantage of the neighbor's frequent absences to poach. The fact of the neighbor's presence is



proof that the fisherwoman would not be there. During the months following, I ask lots of people if they know Mother Something. No one, not even people who have lived in nearby villages for seventy years, has ever heard of her.

I feel cheated, puzzled, but also amused, and wonder off and on if I have dreamed her. In any case, I tell myself, it was an encounter of no value other than anecdotal. Still. Little by little, annoyance then bitterness takes the place of my original bewilderment. A certain view from my windows is now devoid of her, reminding me every morning of her deceit and my disappointment. What was she doing in that neighborhood, anyway? She didn't drive, had to walk four miles if indeed she lived where she said she did. How could she be missed on the road in that hat, those awful shoes? I try to understand the intensity of my chagrin, and why I am missing a woman I spoke to for fifteen minutes. I get nowhere except for the stingy explanation that she had come into my space (next to it, anyway—at the property line, at the edge, just at the fence, where the most interesting things always happen), and had implied promises of female camaraderie, of opportunities for me to be generous, of protection and protecting. Now she is gone, taking with her my good opinion of myself, which, of course, is unforgivable.

Isn't that the kind of thing that we fear strangers will do? Disturb. Betray. Prove they are not like us. That is why it is so hard to know what to do with them. The love that prophets have urged us to offer the stranger is the same love that Jean-Paul Sartre<sup>1</sup> could reveal as the very mendacity of Hell. The

<sup>1</sup> Morrison wrote this essay to introduce a book of photographs by Robert Bergman, *A Kind of Rapture* (1998).

1. French existentialist philosopher (1905–1980). The line in Sartre's 1944 play *No Exit* is usually translated as "Hell is other people."



signal line of “No Exit,” “*L'enfer, c'est les autres*,” raises the possibility that “other people” are responsible for turning a personal world into a public hell. In the admonition of a prophet and the sly warning of an artist, strangers as well as the beloved are understood to tempt our gaze, to slide away or to stake claims. Religious prophets caution against the slide, the looking away; Sartre warns against love as possession.

The resources available to us for benign access to each other, for vaulting the mere blue air that separates us, are few but powerful: language, image, and experience, which may involve both, one, or neither of the first two. Language (saying, listening, reading) can encourage, even mandate, surrender, the breach of distances among us, whether they are continental or on the same pillow; whether they are distances of culture or the distinctions and indistinctions of age or gender, whether they are the consequences of social invention or biology. Image increasingly rules the realm of shaping, sometimes becoming, often contaminating, knowledge. Provoking language or eclipsing it, an image can determine not only what we know and feel but also what we believe is worth knowing about what we feel.

These two godlings, language and image, feed and form experience. My instant embrace of an outrageously dressed fisherwoman was due in part to an image on which my representation of her was based. I immediately sentimentalized and appropriated her. I owned her or wanted to (and I suspect she glimpsed it). I had forgotten the power of embedded images and stylish language to seduce, reveal, control. Forgo, too, their capacity to help us pursue the human project—which is to remain human and to block the dehumanization of others.

But something unforeseen has entered into this admittedly oversimplified menu of our resources. Far from our original expectations of increased inti-

macy and broader knowledge, routine media presentations deploy images and language that narrow our view of what humans look like (or ought to look like) and what in fact we are like. Succumbing to the perversions of media can blur vision, resisting them can do the same. I was clearly and aggressively resisting such influences in my encounter with the fisherwoman. Art as well as the market can be complicit in the sequestering of form from formula, of nature from artifice, of humanity from commodity. Art gesturing toward representation has, in some exalted quarters, become literally beneath contempt. The concept of what it is to be human has altered, and the word *truth* needs quotation marks around it so that its absence (its elusiveness) is stronger than its presence.

Why would we want to know a stranger when it is easier to estrange another? Why would we want to close the distance when we can close the gate? Appeals in arts and religion for comity in the Common Wealth are faint.

It took some time for me to understand my unreasonable claims on that fisherwoman. To understand that I was longing for and missing some aspect of myself, and that there are no strangers. There are only versions of ourselves, many of which we have not embraced, most of which we wish to protect ourselves from. For the stranger is not foreign, she is random, not alien but remembered; and it is the randomness of the encounter with our already known—although unacknowledged—selves that summons a ripple of alarm. That makes us reject the figure and the emotions it provokes—especially when these emotions are profound. It is also what makes us want to own, govern, administer the Other. To romance her, if we can, back into our own mirrors. In either instance (of alarm or false reverence), we deny her personhood, the specific individuality we insist upon for ourselves.

Robert Bergman's radiant portraits of strangers provoked this meditation. Occasionally, there arises an event or a moment that one knows immediately will forever mark a place in the history of artistic endeavor. Bergman's portraits represent such a moment, such an event. In all its burnished majesty his gallery refuses us unearned solace, and one by one by one the photographs unveil us, asserting a beauty, a kind of rapture, that is as close as can be to a master template of the singularity, the community, the unextinguishable sacredness of the human race.

#### QUESTIONS

1. In his book, *A Kind of Rapture*, Robert Bergman included people he encountered on the streets of America. Why does Morrison not dwell on that fact?
2. In the opening paragraphs (1–3) Morrison relates a story about a woman she sees fishing near her property; later in the essay she expresses regret, even guilt, that her story “sentimentalized and appropriated” the woman (paragraphs 6–7). What does Morrison mean by this self-criticism? Do you agree that it may be ethically wrong to create stories about the strangers we see?
3. What do you see in these photographs? More than Morrison does? Different things? Can you read these images the way Updike reads paintings in “Little Lightnings” (p.