

## **BOGGARTS, DEMENTORS, AND PLATO, OH MY!**

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**May 17, 2004**

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*“...we have set dialectic above all other studies to be as it were the coping stone – and ... no other higher kind of study could rightly be placed above it.” –Plato, Republic VII 534e*

In the Harry Potter books, especially in *The Prisoner of Azkaban* and *The Goblet of Fire*, we see how various characters interact with two of the many Dark Creatures that inhabit Potter’s world, the dementors and the boggarts. It is interesting to imagine what would happen if the ideal person—the good, just, wise, most knowledgeable person according to Plato—encountered these creatures. This essay will attempt to show that the ideal person will not be afraid of the boggart, and that the boggart will not be able to transform itself into anything that would frighten the ideal person. Moreover, because of Plato’s theory of happiness and of the soul, the dementor would not be able to affect the ideal person’s happiness or his or her soul in any significant way.<sup>1</sup> Let’s meet the contestants for the first round: the boggart and Plato’s ideal person.

### **Who’s Afraid of the Big, Bad Boggart?**

Quoting the likely Hogwarts’ valedictorian, Hermione Granger, we see that boggart is “a shape-shifter ... It can take the shape of whatever it thinks will frighten us most” (PA 133). According to Remus Lupin, the best Defense Against the Dark Arts teacher Hogwarts may have ever seen, and the resident expert concerning both boggarts and dementors, boggarts like inhabiting, “dark, enclosed spaces ... Wardrobes, the gaps beneath beds, the cupboards under sinks – I’ve even met one that had lodged itself in a grandfather clock” (PA 133). No one—

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<sup>1</sup> I have left most references as gender neutral, because I wish to emphasize that Plato (unlike many other philosophers, ancient and thereafter) thought that women just as well as men could be ‘ideal persons’.

except maybe Mad-Eye Moody, but he's not telling—knows what the boggart looks like when it is alone because it doesn't know what will frighten the next victim the most (PA 133).

The funniest moment in *The Prisoner of Azkaban* might be when Hermione encounters a boggart during Lupin's final. In horror, Hermione describes what she saw in the trunk as, "P-P-Professor McGonagall! ... She – she said I'd failed everything!" (PA 319). Nothing is more funny than a panicking geek (and I ought to know).

Interestingly enough, Mr. Weasley tells us in *The Goblet of Fire* that "everyone's worst fear" is Lord Voldemort (GF 142), which presumably means that every boggart should transform into Voldemort every time it encounters a magical person. Since, however, Rowling writes that the boggart in Harry's Defense Against the Dark Arts class changes into many different shapes: Snape, half a slug, a dementor, a mummy, a banshee, a rat, a rattlesnake, a bloody eyeball, a severed hand, a giant spider, and a cockroach (PA 135-139, 236-237), Mr. Weasley must be wrong, right? Perhaps the boggart senses only what one is consciously afraid of at the moment, as opposed to one's worst theoretical fear.

In any case, boggarts appear in two other significant places in books three and four: Harry and Lupin use a boggart to train Harry so he can defend himself against a dementor, as discussed below; and a boggart appears as a dementor in the Triwizarding Tournament as part of Harry's third task (GF 622-623). In *The Order of the Phoenix*, a boggart appears before Mrs. Weasley and changes into a series of "dead" people: Ron, Bill, Mr. Weasley, the twins, Percy, and Harry (OP 176-177).

There are some puzzling questions to ask about boggarts. Since the boggart deals with fears, and supposedly turns into whatever someone most fears, what if someone most fears being alone, or wide open spaces? If the boggart *physically* manifests an evil intention, then would it

transfigure into a *symbol* of loneliness, and what if I didn't understand the symbol? Lastly, what if someone feared the unknown? How would a boggart manifest itself to scare these people? Rowling, unfortunately, doesn't give us any clues on the answers to these questions.

Lupin teaches the Hogwarts' third year class to deal with the boggart using the "*riddikulus*" spell. One simultaneously concentrates on something he finds amusing, which results in the boggart's assuming the shape of something he fears, but which makes it funny, thus lessening the fear (PA 134-139). If you can laugh at a boggart, you can destroy it. Neville—who would have thought he had it in him—actually kills a boggart by chortling a "Ha!" while the rest of the class laughed at the boggart, whereupon it "burst into a thousand tiny wisps of smoke, and was gone" (PA 139). We are left to assume that boggart is killed. Harry also kills the boggart that appears in the Triwizarding Tournament as well (GF 623).

Being a professor of ethics, I have some questions I'd like to ask concerning boggarts' rights, such as the question that, since boggarts are not intentionally trying to murder anyone by their shape-shifting, is it morally defensible to blow them up in return? Hermione would no doubt be proud of my raising this question, but it's time to introduce the other contestant in the boggart v. ideal person match; namely, the ideal person, according to Plato.

### **Plato's Ideal Person: the "True Philosopher"**

Let us now meet Plato's ideal person and his view of the bad person, before theorizing about what would happen between his ideal person and a boggart. Plato holds that a ideal person has knowledge, as opposed to mere opinion, and that a bad person does not know anything, but may have many opinions—and opinions are pretty useless in Plato's view. An ideal person is a true philosopher; he or she is just, courageous, temperate, and pious.

For Plato, fear is something that occurs in one of the three parts of our souls. The three parts of the soul are Appetite, Spirit, and Reason<sup>2</sup> - desires for food, drink and sex occur in Appetite, emotions such as anger, joy, envy, and pride occur in Spirit, and contemplating reality, or deliberating about what is best for us—our practical wisdom, occur in Reason (*Republic* IV 436a-441a). Now, though Reason is what leads us to be good or just, our Reason is not always what rules our behavior. For instance, Crabbe and Goyle's Appetites desired to eat Hermione's spiked cupcakes (CS 214), even though they must have had a thought that the cupcakes may not be best for them. Also, Malfoy is jealous of Harry's magical powers and teases Harry, thinking that that is best, but Mad-Eye Moody turns him into a ferret and, through his wand, uses him as a basketball (GF 202-205); so, by following his emotions, Malfoy must have made a miscalculation about what would lead to his happiness, and therefore is neither good nor just, according to Plato. So, in general, people who are not ruled by Reason perform actions that make themselves unhappy, since they do not always perform actions that are best for them. Plato holds that actions and things are good when they lead to happiness, and bad when they lead to unhappiness (*Gorgias* 467e-468d, *Republic* X 601d). Plato would say that these "bad" people do not knowingly perform actions that make them unhappy; they are either ignorant of what is best for themselves or insane (*Meno* 77d-78b, *Timaeus* 86b, and *Laws* IX 860d), and that the different parts of their souls are not in harmony with one another. So much for the bad person – what about the good person?

For Plato, being good implies that one has knowledge of what goodness is, and that "goodness" is an objectively knowable, abstract, unchanging object, known as the Form of the Good or simply "the Good". There are other Forms or Ideas as well, for example, Justice, Beauty, Piety, Courage, Large, Sameness, Difference, Being, Motion, Rest, etc., which are the

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<sup>2</sup> I will use capital letters for the parts of the soul, and lower case for what these words usually denote.

ultimate objects of knowledge, and are, according to Plato, the *only* objects of knowledge. In other words, Hermione can only have an *opinion* about the Whomping Willow, the Hogwarts' Express, or anything else that she can sense with her five senses; she cannot have *knowledge* of any of these sensible objects. Why not? Briefly put, Plato thinks that we cannot know sensible objects because they are constantly changing, they are simultaneously one-and-many, and we cannot know them from every possible perspective (See, e.g., *Republic* V 479a-b, 475e-480a, and VII 524d-525a). Moreover, having knowledge implies for Plato that one is in control of one's emotions and desires; Snape shares this philosophy when he tells Harry during Occlumency lessons that if Harry doesn't master his emotions, he'll be weak and more susceptible to Lord Voldemort (OP 536). Plato would agree that Harry needs to control his emotions. Thus, if one has knowledge, one is good, one's three soul parts are in complete harmony, and one's Reason will dictate what is best for one, and one will only perform right actions. Consequently, if it is not a good time to eat, according to Reason, a good person will not eat. If it is not a good time or there is not a good reason for one to be angry, then the good person will not be angry.

Plato uses metaphor to help us understand how one comes to know the Good in his famous Cave Allegory (*Republic* VII 514a-518a). In the Cave Allegory, very briefly, Plato relates a story about an ignorant, chained prisoner who has lived facing a wall in a cave all his life, thinking that the shadows on the wall that are being cast from a fire in the cave are what things really are. For instance, he thinks a shadow of a horse *is* the true nature of a horse. Plato then tells us that the prisoner can, through a rough and steep ascent, exit the cave, see the objects outside the cave, such as a real horse, and see the Sun. This allegory tells us that an ignorant person can, though it is difficult and not for the timid, come to know what really exists, and

know the Form of the Good. Plato claims that you come to understand the following if you know the Good:

in the region of the known the last thing to be seen and hardly seen is the idea of good, and that when seen it must point us to the conclusion that this is indeed the cause for all things of all that is right and beautiful, giving birth in the visible world to light, and the author of light and itself in the intelligible world being the authentic source of truth and reason, and that anyone who is to act wisely in private or public must have caught sight of this (*Republic* VII 517b-c).

So someone who knows the Form of the Good will know that the Good is (1) the cause of every other good thing that exists including the other Forms as well as sensible objects, (2) the cause of knowledge, and (3) the entity that one must know in order to be a good person.

Now, more relevant to boggarts, Plato says many interesting things about fears. His teacher and friend Socrates said at his trial that people who fear death think they know something that they do not, and so Socrates concludes that he does not fear death (*Apology* 29a-b). Plato says that the true philosopher, unlike most people, does not fear death (*Phaedo* 80e-81a), and Plato tell us that Socrates faced death bravely. Dumbledore tells Harry about Nicholas Flamel's preparing to die and exclaims: "to the well-organized mind, death is but the next great adventure" (SS 370), so perhaps Socrates had a well-organized mind. Lastly, Plato says that wisdom makes true courage possible, and that wisdom entails not having emotions such as fears:

... it is wisdom that makes possible courage and self-control and integrity or, in a word, true goodness, and the presence or absence of pleasures and fears and other such feelings makes no difference at all .... The true moral ideal, whether self-control or integrity or courage, is really a kind of purgation from all these emotions, and wisdom itself is a sort of purification (*Phaedo* 69a-c).

So Plato thinks that being wise implies that one is good as well. Plato defines "wrong" as: "the domination of the soul by passion, fear, pleasure or pain, envy or cupidity, alike in all cases, whether damage is the consequence or not" (*Laws* IX 863e-864a).

In short, Plato's view on knowledge, wisdom and fear is this: Once you know the Form of the Good, you then know what exists, what you can know, what is right and wrong, and you are then good—so you have no reason to worry about anything. In fact, Plato says that “nothing in mortal life is worthy of great concern” (*Republic* X 604b-c) and “man's life is a business which does not deserve to be taken too seriously” (*Laws* VII 803a-b), except, of course, for practicing philosophy in the right way. And now the time has arrived: As they say, “Let's get ready to rumble!”

### **Round One: Plato's Ideal Person v. the Boggart**

Plato's ideal person stands before the wardrobe closet in Lupin's room, without a wand or a *riddikulus* charm. *Possibility One*: Since the philosopher fears ignorance, the boggart could turn into an ignorant person. According to Plato, this is the worst way to be or to live. The problem with this possibility is that the ideal person would presumably pity and not fear an ignorant person. *Possibility Two*: The boggart could transform into an image of the ideal person's body, and somehow act unjustly, or badly, or ignorantly; these are the best candidates for what Plato's ideal person would fear. However, the obvious problem is that the ideal person would realize that he or she was not the image portrayed by the boggart, and would realize that the boggart is a representation of what not to do or be.

Therefore, if Plato's ideal person encountered a boggart, he or she would know its true nature. Since Plato's ideal person is not afraid of such things as death, being alone (since the ideal person is self-sufficient), the unknown (since the ideal person knows everything that can be known), or anything else, the boggart has nothing into which to turn.

### **And in This Corner, Weighing ... Nothing ... It's the Dementor!**

Let's start with what dementors look like, for you fashion bugs, you trick-or-treaters looking for a nasty costume, or you visual learners.<sup>3</sup> Drawings by fans on several websites show the dementors as something like the Grim Reaper, without the sickle, but they almost always have their hoods on. Rowling describes what's under the black hooded cloaks as follows: "There was a hand protruding from the cloak and it was glistening, grayish, slimy-looking, and scabbed, like something dead that had decayed in water" (PA 83); and, "Where there should have been eyes, there was only thin, gray scabbed skin, stretched blankly over empty sockets. But there was a mouth ... a gaping, shapeless hole, sucking the air with the sound of a death rattle" (PA 384). They have strong clammy hands and putrid breath (PA 384).

In the wizarding world, dementors do two main things: They guard the prison of Azkaban, sucking the happiness out of the inmates, not surprisingly making most of the prisoners go mad (PA 97, 188). And, according to Lupin, "Dementors are supposed to drain a wizard of his powers if he is left with them too long" (PA 188).

Were it not for the fact that dementors were fictional, one might think that existentialists and nihilists<sup>4</sup> had met, hung out with, and maybe borrowed a bit of their philosophies from dementors. Professor Lupin describes the dementor as follows:

Dementors are among the foulest creatures that walk this earth. They infest the darkest, filthiest places, they glory in decay and despair, they drain peace, hope, and happiness out of the air around them. Even Muggles feel their presence, though they can't see them. Get too near a dementor and every good feeling, every happy memory will be sucked out of you. If it can, the dementor will feed on you long enough to reduce you to something like itself ... soul-less and evil. You will be left with nothing but the worst experiences of your life (PA 187).

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<sup>3</sup> Note that this article was written before the Prisoner of Azkaban movie came out.

<sup>4</sup> Existentialists often have a morbid focus on our inevitable death and the lack of meaning in life, and nihilism here is the ethical view that there is no such thing as objective right or wrong. For existentialists, see Soren Kierkegaard and Jean-Paul Sartre, and for nihilism, see *The Internet Encyclopaedia of Philosophy's* entry for nihilism.

Now THAT is a Dark Creature! Even George Bush would have to admit that dementors might actually be more evil than Saddam Hussein himself. Suffice it to say that dementors, had they existed, due to their love of decay and despair, would have been whooping it up during Stalin's and Hitler's atrocities. We can see this natural connection between evil and the dementors, when, in *The Goblet of Fire*, Dumbledore warns the Ministry of Magic to remove the dementors from Prison of Azkaban because they are likely to join Voldermort. Voldermort, himself, tells us that the dementors are "our natural allies" (GF 651).

I also think that I may have a vague idea about what it must feel like to be a dementor: In my previous job as a quality manager, I would often get a look of disgust and some moans just by walking out onto the production floor, since employees were certain that I was about to suck the happiness from them in the form of training them on the use of a new inspection form, or telling them that they had produced some nonconforming parts, and that we needed to have a meeting about it. Of course the main difference between a dementor and me was that I was not *intentionally* sucking the happiness out of the employees, even though that seemed to be the general effect. If you're still wondering what it's like to meet a dementor, I would think that by watching Pink Floyd's *The Wall* or the movie *Beaches*, you should experience a similar effect.

When the third year Hogwarts' characters other than Harry encounter the dementors, they feel an intense cold in the air, like they'll never be happy again (Ron; PA 85), and their insides are "sort of" frozen (Fred; PA 97). For Harry, the effects are much worse: Not only does he feel a chill in his bones, he feels weak (PA 86), he experiences "a rushing in his ears as though of water" (PA 83), he collapses, but that's not the worst part of it. Harry says, "When they get near me – I can hear Voldemort murdering my mum" (PA 187). That is, he hears his parents pleading for their lives and pleading to spare Harry, as Voldemort kills them (PA 84, 178-179, 187, 239-

240). Lupin explains to Harry that he is more affected than the others, “because there are horrors in your past that the others don’t have” (PA 187). When Harry got attacked by two dementors at the beginning of *The Order of Phoenix*, “...there was no happiness in him” (OP 18). That’s got to hurt.

If you’re a Potter neophyte who hasn’t seen the third movie or read the book, and you’re not already peeing your pants and running for your blankie, there’s one more thing you should know about dementors before you take one to the drive-in: You don’t want to be kissed by one. Why? Well, because as any Potterphile knows, they suck your soul out through your mouth (PA 247)! This unfortunate event is called the Dementor’s Kiss, which Lupin explains as follows: “It’s what the dementors do to those they wish to destroy utterly. I suppose there must be some kind of mouth under there, because they clamp their jaws upon the mouth of the victim and – and suck out his soul” (PA 247). The dementor normally keeps its hood over its head, and only takes it off for one occasion: To perform the Dementor’s Kiss. Harry comes dangerously close to losing his soul to one in Chapter 20 of *The Prisoner of Azkaban*, as if he hasn’t already been through enough.

The description of the Dementor’s Kiss raises more than one hefty philosophical issue, which, unfortunately, cannot be specifically addressed here: First, do we have souls? Second, if I have a soul and a body, am I more my soul, or my body, or equally both? Third, since the soul isn’t usually deemed physical, how could *any* kiss remove it from a body? And fourth, if the dementor is soulless, and sucks someone’s soul into itself, wouldn’t the dementor *then* have a soul? According to Rowling, apparently not.

After being smooched by a dementor, Barty Crouch was “worse than dead” (GF 703). And you thought *death* was bad (unless, of course, you’re Socrates)! Here, Lupin, the resident

dementor expert, explains why, if a dementor yanks your soul from you, you're better off dead: "You can exist without your soul, you know, as long as your brain and heart are still working. But, you'll have no sense of self anymore, no memory, no ... anything. There's no chance of recovery. You'll just – exist. As an empty shell. And your soul is gone forever ... lost" (PA 247). However, if one doesn't have a sense of self anymore and one has no memories, wouldn't one be living the life of a comatose patient in a persistent vegetative state? And if one's brain is working, how can there be "no ... anything" going on? Wouldn't one be able to continue thinking, but just forget what one is thinking about, over and over, not unlike an Alzheimer's sufferer?

For those looking for a dementor silver lining, here's one good thing about meeting a dementor. The best part about meeting a dementor, assuming that it doesn't suck your soul from you, is that the most effective remedy for this encounter is to eat chocolate. Lupin gives Harry Chocolate Frogs (PA 239) and a large bar of Honeydukes' chocolate (PA 242) after Harry's dementor encounter on the Hogwarts' Express and during his "anti-dementor" lessons, respectively. Madame Pomfrey administers a "small boulder" of chocolate after he encountered about one hundred dementors (PA 388)!

What can a real witch or wizard do to attack or defend him or herself against the dementor? Why, use the Patronus Charm, of course (PA 237)! A Patronus Charm is a sort of guardian, or "a kind of positive force, a projection of the very things that the dementor feeds upon – hope, happiness, the desire to survive – but it cannot feel despair, as real humans can, so the dementors can't hurt it" (PA 237). It's an advanced charm and many qualified wizards have difficulty performing it (PA 237, 241), but Harry practices with a boggart of Lupin's that transforms into a dementor—the thing that Harry is most afraid of—and Harry is eventually able

to fend it off. When the charm is performed, the wizard or witch must say “*Expecto patronum*” while concentrating on a single, positive memory (PA 237-238), and a silvery cloud sprays from the wand, turning into a unique form depending on the person. Harry’s Patronus is a white stag, which appears during Harry and Hermione’s successful attempt to save Buckbeak after some dementors attack, and the stag charges at the dementors and pushes them back (PA 411; cf. GF 623). In *The Order of the Phoenix*, we learn that dementors attack by order of Ministry of Magic (OP 146-147); later, however, we find that they were following Professor Umbridge’s commands when they attacked Harry in “Dudley Demented” (OP 747, 845).

### **Introduction to Round Two: Plato’s Ideal Person and the Dementor**

Now let’s think about what an ideal person, according to Plato’s philosophy, would experience were he or she to meet a dementor. Keep in mind that Plato’s ideal person, alas, has neither chocolate nor the Patronus charm.

Unlike Aristotle, who thinks that happiness is an *activity* or *process* involving the active exercise of reason and the possession of human goods, Plato thinks that happiness is a *state* of being, and once it is attained, nothing seems to be able to affect it. In Plato’s dialogue *Republic*, Glaucon challenges Socrates—who represents Plato’s view—to explain why the just person is still happier than the unjust person under the following conditions: Suppose the unjust person seems to be just but is really unjust, has great rhetorical skills in order to escape conviction in the law courts, and wealth (*Republic* II 361a-b); alternatively, suppose that “the just man will have to endure the lash, the rack, chains, the branding iron in his eyes, and finally, after every extremity of suffering, he will be crucified” (*Republic* II 361e-362a). Plato tries to meet Glaucon’s

challenge by arguing that the just person is still happier than the unjust person in these circumstances.

In an often overlooked passage in Book X of the *Republic*, Plato says that the just man, “whether he fall into poverty or disease or any other supposed bad thing, for him all these things will finally prove good, both in life and in death” (*Republic X* 613a). What sense can we make of this statement? According to Plato, if one has knowledge and one is therefore just, one will know how best to live in poverty and disease; one will shun the body’s pain as much as possible (*Phaedo* 82d-83d), and focus on the ‘health’ and ‘wealth’ of one’s soul; for one’s soul—and more specifically one’s Reason—is who or what one most is. In short, as long as one’s Reason and soul are in a good state, one has nothing else to worry about.

From the “Plato’s Ideal Person” section above, Plato claims that happiness is achieved once one has knowledge of the Form of the Good, and one’s soul is properly ordered, its three parts harmonized and working for the best of the whole person. Before we ring the bell for Round Two against the dementor, we need to add one more thing about Plato’s view of the soul: It’s immortal. By one count, Plato gives six arguments for the soul’s immortality.<sup>5</sup> One implication of the soul’s immortality is that nothing someone does to your body can destroy your soul: “we must never say that by fever or any other disease, or yet by the knife at the throat or the chopping to bits of the entire body, there is any more likelihood of the soul perishing because of these things” (*Republic X* 610b). Plato also holds that death is the separation of the soul from the body (*Phaedo* 67d), and that when we die, Appetite and Spirit do not continue on, but our Reason does, since we are most our Reason<sup>6</sup>. Now let’s begin Round Two.

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<sup>5</sup> The first four arguments appear at *Phaedo* 69e-72e, 72e-78b, 78b-84b, and 102a-107a, the fifth is at *Republic X* 608d-611a, and the sixth at *Phaedrus* 245c-246a.

<sup>6</sup> See *Timaeus* 41d-42e, 44d-e, *Phaedo* 107c-d, and *Republic X* 611b-612a.

### **Round Two: Plato's Ideal Person v. the Dementor**

As the dementor appears, We could imagine that the ideal person may feel a chill, if there is something physical that the dementor emits that makes one's body necessarily feel cold. However, if the Potter characters are cold due to psychological reasons, the ideal person will already understand the dementor's true nature, and will not feel a decrease in happiness. If the dementor performs the Dementor's Kiss, the ideal person's soul would presumably "go" with the dementor, since it cannot be destroyed by any bodily procedure (including kisses). However, since Plato defines death as the separation of the soul from the body, the ideal person—his or her Reason part of the soul—would go to Hades to be judged; and in due course, the soul would choose his or her next life, having nothing to fear if he or she led a just life. In short, the soul wouldn't go with the dementor, but to an immaterial realm. Lastly, supposing the ideal person's soul *did* get stuck inside a dementor, the dementor would be responsible for the harm it did, and the immaterial soul inside would contemplate the immaterial Forms, since that's the ideal person's favorite pastime and he or she would do so free from the—as Plato would put it—annoyances of Appetite and Spirit. Is this a fate worse than death? That is a question we must leave open.

### **Conclusion**

What lessons might we take away from this? First, if Plato is correct, gaining knowledge would seem pretty important in order to be truly happy, so it is important for us to investigate the questions concerning what knowledge is and whether knowledge is possible. Although boggarts and dementors are not causing our fears and unhappiness, we certainly must deal with fears and events that affect our happiness. Presumably, knowing the nature of everything and what exists,

and how each thing relates to happiness would go a long—if not the whole—way to battling our fears and increasing our happiness. Second, thinking about the philosophical issues raised by the Potter books strengthens the view that philosophy is the most important study that one can engage in, regardless of whether any philosopher is or will be absolutely correct about reality, knowledge, and ethics. For the philosopher is the person who investigates these issues, and ultimate knowledge, if attainable, would certainly be a priceless philosopher's stone<sup>7</sup>. Hopefully this essay will inspire the readers of the Potter series to accept the challenge of philosophy, to seek the philosopher's stone in earnest, to know what you can know, and be the best, and therefore the happiest, that you can be.<sup>8</sup>

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<sup>7</sup> Though most avid Potter fans know this, note that the first book's title is *Harry Potter and the Philosopher's Stone* in the British edition, and not *Harry Potter and the Sorcerer's Stone*, as it is titled in America.

<sup>8</sup> I would like to thank Shawn Klein, Elaine Poker-Yount, Alexander Yount, Debi Campbell, André Campbell-Scoccia, and Stacy Ropp for their excellent suggestions.