



The Development of Blacksmith Crafts in West Muna Regency 1985–2016

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Abstract. This study aims to provide an overview or social phenomenon of: (1) The background of the development of blacksmith craft in Walelei Village, Barangka District, West Muna Regency, and (2) The development of blacksmith craft in Walelei Village, Barangka District, West Muna Regency. The method used in this study is a qualitative method with a historical approach with steps: heuristics, criticism, interpretation, and historiography. Data collection techniques through observation, interviews, and document studies. The results showed that: (1) The background of blacksmith craft in Walelei Village, Barangka District, Muna Barat Regency began with the arrival of craftsmen from Aceh who gradually settled and taught how to forge iron with the type of goods produced in the form of machetes in Kampung Lama Walelei Village., (2) The development of blacksmith craft is one of the results of the economic income of the Walelei community and the workforce is still a member of the family.

Keywords: History · Development · Blacksmith Craft · Community · Small Business

1 Introduction

The life of the Indonesian nation is essentially a product or work that has rules, norms and noble values which can then be utilized in the life of society, nation and state in development. In an effort to unite and foster national unity, there are 3 important points, namely: (1) Efforts to build the development of the Indonesian national cultural system or foster the development and spread of Indonesian culture in a broad sense, (2) Efforts to strengthen or reproduce Indonesian collectives associated with efforts so that everyone according to the laws of our country is an Indonesian citizen, and (3) efforts to foster the development of Indonesian elements from the personalities of people who together create our nationality.

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This can be seen in the 1945 Constitution in the context of nation building, the development of cultural values that can unite a pluralistic Indonesian society in Article 32 of the 1945 Constitution which reads that the government is advancing national culture. It can be said that such efforts need to be developed and maintained considering that Indonesian society is a heterogeneous society. Seeing the phenomena that exist in society, both rural and urban communities follow the development of science and technology. Today, public awareness and participation is needed in developing cultural values in all their forms and forms. The Indonesian ethnic group is rich in cultural heritage that is owned and entrenched from generation to generation from generation to generation (Yogaswara, 2010). These cultural heritages are in the form of historical heritage, arts and traditional ceremonies that are traditional in nature which are passed down from generation to generation from a community group so that currently they are still developing in ethnic groups in Indonesia (Sahari, 2008), including traditional crafts. Traditional crafts are one of the nation's cultural heritage that must be fostered, preserved and developed (Hann, 2013).

Traditional crafts are quite potential as a source of employment because they are the process of making various kinds of goods by relying on hands and simple equipment within the scope of the community group itself. This traditional craft was developed from generation to generation only through informal education and not through formal education (Weber, 1987). Human activities in life are always experiencing changes and developments, which include various aspects both in the fields of social, economic and cultural life (Gudeman, 2001). These changes and developments do not take place in a revolutionary way, but in an evolutionary way.

The logical consequence of the historical dimension is the occurrence of a change towards gradual development in aspects of human life, especially in the economic and socio-cultural fields. Therefore, in reviewing the activities carried out by humans in the past in an effort to maintain their life by making various efforts which gradually gave birth to various lifestyles and diverse livelihoods. These changes and developments are found in the community, not only in agrarian and industrial communities, but also in the communities of each region in showing the characteristics of each region (Haryono, 2008).

The economic system of the Indonesian people consists of an agrarian society, a maritime community, an industrial society, and even a society that combines the three economic systems (Yudoseputro, & Wiyoso, 2005). This phenomenon illustrates that the life of the previous community is undergoing a transition. This means that changes that occur in today's society experience changes in various fields of life. Changes in society have existed since ancient times, although changes occur gradually when compared to those that occur in various areas of people's lives. Blacksmith craftsmen in each area are largely determined by industrial conditions with such conditions until now in some parts of Indonesia there are still blacksmith craftsmen who still survive with the traditional economic system, such as the blacksmith craftsman community in Walelei Village, Barangka District, Muna Regency. West (Yogi, 2016).

Previous relevant research on "The Development of Blacksmith Crafts in Walelei Village, Barangka District, West Muna Regency in 1985–2016", was carried out by: (1) Antonius Rismoko (2003: 31) with the title "Development of Blacksmith Crafts in Asaki

Village, Lambuya District 1980–2002”, and (2) Harsia (2007: 30) “Blacksmith Crafts in Sanggona Village, Wawotobi District, Konawe Regency in 1978–2003. This research has a novelty, namely conducting research in Walelei Village, Barangka District, West Muna Regency in 1985–2016, where the tools are still fairly traditional and the marketing is still traditional, and researchers review the development of blacksmith crafts.

2 Background of the Development of Blacksmith Crafts in Walelei Village, Barangka District, West Muna Regency

Blacksmith crafts are generally found in all corners of the country both from Muna, Wakatobi, Java and others with the same material of iron used as tools and materials, from every blacksmith craftsman of each tribe must be in accordance with the potential materials in nature and the environment in which it is located. The equipment used by blacksmith craftsmen in Walelei is almost completely the same as other craftsmen depending on the blacksmith craftsmen he inherited from his predecessors in certain areas (Amriadi, 2016).

The blacksmith crafts in Watuputih and Waulai are fractions of the craftsmen in Walelei who were originally brought by a craftsman from Aceh who later settled in the old village of Walelei with the type of machete produced. Since then blacksmith craftsmen from Ambon have started to open blacksmith crafts, who eventually married in the village and began to teach the community how to forge iron (Sukardi, Jumadi, & Najamuddin, 2020). At that time the craftsmen opened a blacksmith ward or in the muna language often referred to as *bansala no obuso*. Since then, machetes made only for forging iron have only been used as machetes just in case (*kapulu ewanga*) and machetes for daily use (Makkulawu, 1990). As time went on, more and more iron forging workers then slowly began to separate themselves from the main ward of the first and make their own ward. The style and type of the machete he makes are still the same. Based on an interview with Mrs. Wa Salama related to the origin of clever crafts, namely:

“Mie mandeno buso bhabhano nokoneagho ampasina maighono we aceh dokon-akonae mie mande asi, this anoamo bhabhanoa melengkano obuso seise-iseno we agadi”. “The first smart person named Ampasina who came from Aceh with the title of original smart person, he was also the first person to open and the first clever craft from Kampung Lama Walelei” (Interview, January 23, 2018).

Based on the results of an interview with Wa Salama’s mother, La Ampa also added about the origin of the blacksmith craft in Walelei, namely: “There are many versions related to the origin of this blacksmith craft, some say from Aceh, Ambon, Java, even from Wawonii. Brought by the travelers along with the entry of Islam at that time. The travelers at that time attracted the attention of the people of Muna with art and one of these crafts. The traveler at that time was in the Muna mosque (Masigi Wuna) which was not far from the old village of Walelei (agadi) and began to practice the procedures for making machetes to some people who began to study Islam. In the past, in making a machete just in case (*kapulu ewanga*) was inserted or there were supernatural things because the machete made was a machete just in case and the way to find out if the machete was really successful or not was by piercing a banana, whether to die within seven (7) Friday or not?. To be precise, he knew that the first blacksmith craft ward

(obuso) came from the old village of Walelei and there was only one at that time (before moving), there were many workers while the workers' land was lacking (one ward where iron forgings were made) making it possible to open new land and over time the craft of blacksmithing has been passed down from generation to generation (after) moving" (Interview, January 21, 2018).

This traditional blacksmith craft is made of tools and materials that are almost entirely made of iron, the materials being derived from the surrounding environment and the results are adjusted to the needs of the surrounding community. Wa Tia also explained the origin of the blacksmith's craft in Walelei, namely:

"Obuso bhabhano noowae mieno aceh, this aceh mieno is satahano nefofoguru oagama we masigi wuna in namely nofofoguru two mieno agadi detiti kapulu, kapulu karabundo bhabhanom bhembali neliwanga kakaradjaaha. Obusa when anagha seisese kaawu mahom kaawu daminda nobhari kaawu mande obusono at that is obuso kaawu seise pas dopinda pata kumaradjaano we buso bhabhano seiseno nagma complete two buses andoa bhe dofosampue until awa-awando to ampaitu nando we Waltopelemai". "The blacksmithing craft was originally brought by Musafir from Aceh. At first he taught religion at the Muna mosque in addition to teaching Islamic law, he also taught how to forge iron, machetes made at that time machetes for guard and machetes for daily needs. There was only one wrought iron ward at that time, after moving close to many craftsmen who started not working in the first forged iron ward, after moving from Kampung Lama in Walelei Village (agadi) to Walelei Village, they began to make their own wrought iron ward and were introduced to it. With their children and grandchildren, so that we can still meet them in Walelei Village" (Interview, January 25, 2018).

Based on some of the information above, it can be seen that the origin of the blacksmith craft found in Walelei Village today comes from the Aceh area. The existence of community life in Walelei Village from ancient times to the present day has been running for quite a long time (Dunham, 2008). Where in the past the pattern of community life in Walelei Village was still simple, but evolutionarily it could turn into a modern society as we find today. In that relation then; "When traced, these changes are due to various reasons, such as the occurrence of contact with the outside world which gives birth to diffusion with various forms of manifestation, the existence of new discoveries (Innovation and Discovery) and the turmoil of problems caused among the people concerned". As a result of these developments is the development of handicrafts produced by iron forges in Walelei with equipment that is still simple in accordance with the needs and demands of consumers as one of the supporters of culture (Azmi, 2015).

In general, a craft is born in a series of population developments and various aspects of their needs and in order to maintain the existence of life and the natural challenges faced in each period of time. Crafts that were born in the Walelei people in the past are a picture of their activities in their daily lives. In connection with that, "humans as social beings in human history began their development to form groups from the very simple and progressively developed to a higher level" (Tamburaka, 1990: 8).

The tradition above proves that this area is already known as a blacksmith craftsman. That is why in this area appeared blacksmith crafts (detiti ghuti). In general, this area has widely available materials needed in the manufacture of machetes, knives, hoe and so on by the people of West Muna to be exact. Iron is the main ingredient in making

machetes and others that play an important role in everyday life. Based on the results of the interview, La Rianta, who has been working on blacksmithing since the fifth grade, said that:

“The raw materials for making this blacksmith craft that are often used are peer cars, bars, steel and teak charcoal. Teak charcoal is added because the iron is oily and the teak charcoal is also oily, so in the smelting process it will blend together and make machetes and steel to be strong and durable in the process of use” (Interview, January 27, 2018).

Based on the above historical background, it can also be stated that the traditional blacksmith craft found in the West Muna community, especially in Walelei Village, according to the information given by the informants that they know the blacksmith craft is obtained from the traveler which is then passed down from generation to generation. Generations, both living and dead. The way of inheritance is orally and directly taught about techniques in forging iron and its forms.

From the information above, it appears that although the blacksmith craft is an ingenuity of the local community, it originally came from Aceh and in the process of development it can also be enriched with cultural products that come from outside. Besides that, the handicrafts of the Walelei Village community can be maintained in their original (original) form which can then also develop without affecting the value, function, benefit or various forms and types (Kodiran, 2004).

3 The Development of the Blacksmith Craft Business in Walelei Village, Barangka District, West Muna 1985–2016

A. Periodization

There are several periods of development of obuso (a place for making machetes), namely:

1. 1985–1993 Period

In 1985 was the beginning, entry and introduction of blacksmith craft among the community Agadi (Kampung Lama Walelei) which was brought from Aceh by a traveler who wanted to teach Islam. In this period the blacksmith craft still not many people who know how to forge iron is good and right, in 1989 the travelers have started to build the ward obuso (iron forging) and the tools used at that time were made of gold ranging from hammers, karabu (anvil), kasingki (clip), kaeberaha/bitele (cutter), and obuso (blowing machine) and there is still only one place for making machetes and the machetes produced are limited to only machetes of the tater type and pattimura models and this year he began to teach with passion. Willing how the procedures in forging iron are good and right. As the years went by, many people began to know and understand the procedures for forging iron. With the encouragement of many enthusiasts and the limited number of iron-making wards, at the end of 1993 the second built again obuso was, which was founded by Ampasina, who was a student of a traveler from Aceh. During this period, machetes were only made for ewanga (just in case) namely the tater model and the patimura model and in the manufacturing process there were elements or mystical arts used. This is because this year there are mobs roaming the land of Muna.

2. *1993–2002 Period*

In this period of development, in early 1994 in the Ampasina obuso there were several workers who were engaged in the development of blacksmithing. Seeing the many benefits of machetes that can be produced from blacksmith crafts, blacksmith craftsmen began to make machetes with the efficiency of farming and used for daily needs, with this initiative the blacksmiths made Muna machetes (kasombo wuna), and farming tools such as tembilang (kasinala) and hoe (kasaera). Over time, from 1997 to 1998, two machete-making facilities (Obusoopened) were closed on the grounds of limited employment opportunities while the number of workers was increasing. And at the end of 2001 there was another obuso or iron forge that had been opened for the same reason. During this period, in its development the blacksmith craft produced were Muna machetes (kasombo wuna, tembilang (kasinala) and hoe (kasaera). The places for making machetes (Obuso) which were made in this year's series were three Places for making machetes (Obuso).

3. *2002–2009 Period*

In 2002, during the La Dase administration in the village, iron craftsmen received attention from the government, where in that year the village head conducted counseling in buso-buso with the aim of changing the mindset of blacksmith craftsmen, who were at that time in the minds of the craftsmen the results of forged iron were only used as priceless products and works or only used as daily life (Dukomalamo, 2010). In the counseling the village head urged that the results of local wisdom possessed by the Walelei people is an opportunity which can then be used as a source of income if introduced in the market With the enthusiasm given by the village government, many craftsmen began to build their buso-buso own. At the end of 2007 after the La Dasi government was replaced by La Ode Ase by implementing sustainable development, the craftsmen were continuously encouraged to continue to work and create new types of machetes.

The village government began to encourage the craftsmen in their village to continue to develop in 2008–2009 the village government received Block Grant Funds from the Provincial Budget. From this part of the funds, the village government began to provide assistance with loan status to the blacksmith craftsmen in Walelei at that time. At the end of 2009 there were nine places for making machetes (Obuso) scattered in Walelei Village. In this period, in its development, the work created by blacksmith craftsmen in the village of Walelei began to increase with crow's (beaked machetes kasombo ghalo) and ordinary machetes (ordinary kasombo). The types of machetes produced and agricultural tools have also been introduced to nearby markets.

4. *2009–2016 Period*

Early in 2010 there were nine obuso in the village and people outside Walelei began to see the work that had been made by craftsmen. Seeing the large number of enthusiasts from the blacksmith crafts needed by the muna community, for example various types of machetes for weapons (ewanga), machetes for tapping palm oil (kakebaha) and machetes for daily work (kakardjaha) and agricultural tools on the market. Forcing craftsmen to start making machetes with various

needs or following market needs. With this development, marketing began to increase and some even ordered directly.

As the years go by and following the market needs, the craftsmen continue to create new works and begin to think about the quality of the machetes produced by going through a lot of experimentation and finding out a lot so that they find out how to improve the quality of the machete compared to the previous one, namely by adding a little steel so it doesn't go fast. Rusty, according to the market including demand, pando (spearhead) and saber model machete according to the type of need. Based on the results of an interview with Mr. La Ase (Former village head) regarding the development of blacksmith crafts, he said that:

"Blacksmith's craft has been known since 1985, considering the geographical location, condition and structure of the land on the mainland, it is possible for farming to support or in line with the presence of blacksmith crafts around the muna area and until now this wisdom is due to being passed down from generation to generation" (Interview, 5 February 2018).

With the many needs and increasing economic needs, the blacksmith craft in Walelei Village is used by the community as a source of income. La Rianta explained that:

"I have been doing this blacksmith craft since the fifth grade of Elementary School (SD). If there is no place to forge iron (working obuso) I don't know what to feed my wife and children, I want to pay for my child's school fees. Sustenance is already set as long as we want to try and pray, we don't know where sustenance comes from, we don't even realize it is sustenance, so from the tip of the nail if God wills it will appear. Try to imagine how much profit I made from selling my forged iron, now my eldest son is in the military and his younger brother is in college, it's all made from wrought iron. That's what I always imagine now how come I can pay for my children and fulfill our daily needs, it is true that the scholars of God never sleep always provide a way for people who always pray and try" (Interview, 28 January 2018).

From the two quotations above that the beginning of the existence of blacksmith crafts in Walelei Village, Barangka District, West Muna Regency according to informants since 1985 and passed down from generation to generation and the geographical location of Muna supports blacksmith craftsmen, even though additional customs in the manufacture are eroded and always pray and strive in If you want something, sustenance will come from a direction you would not expect.

B. *Types*

of machetes The following are some forms or types of machetes made by blacksmiths in Walelei Village:

1. *Parang Aceh (Rencong)*

The shape of the Rencong weapon forms the sentence bismillah. Starting from the curved handle then thickening at the elbow is the Arabic letter Ba, the longitude of the handle is the Sin script, the taper shape that drops down at the base of the iron near the handle is Mim script, the iron strip from the base of the

handle to near the end is Lam script, the end of which is the Lam script. Tapered with a flat top plain and a slightly upward bottom is the Ha script.

The sequence of the letters Ba, Sin, Lam, and Ha is what forms the Bismillah sentence. So a blacksmith who was the first to make rencong was also good at makrifat iron and also had a high knowledge of calligraphy. Therefore, this traditional weapon is not used for small things that are not important, let alone to be misused. The real purpose of Rencong is only used to defend themselves from enemy attacks and fight in the cause of Allah.

When compared with the results forged by blacksmith craftsmen in West Muna, precisely in Walelei Village, they have the same shape, which is both pointed at the tip of the machete Kasombo Ghalo and the handle is still slightly visible with Alif's writing. This reveals that with the description of the shape of the Rencong machete contained in the forged iron with the type of machete Kasombo Ghalo in Walelei Village, it is possible or the story of the people in Walelei Village that it is true that the first craftsmen in Walelei Village were taught and acquired. From blacksmith craftsmen who came from Aceh. The machete Kasombo Ghalo or Kapulu Ewanga is used by the Walelei community only to protect themselves from enemy attacks.

2. *Parang Walelei (Kasombo Wuna)*

Apart from the machetes produced by blacksmith craftsmen from Aceh and from Ambon gave birth to a machete which is the only one with an iron handle in Southeast Sulawesi which is the hallmark of craftsmen in Walelei Village starting from the 90s which are still preserved until now is the machete Kasombo Wuna which is the hallmark of the West Muna. This machete is commonly used by the Walelei people only for daily activities. The manufacture of this type of machete in Walelei Village is still very traditional because from the cutting of materials to the approval of the machete produced, they still use manual tools. The manufacturing process, namely: (1) selection of iron material (chainsaw bar) according to the type and shape of the machete you want to make, (2) cut the selected material with a betel, (3) burn the material that has been cut using a casing. as a handle so that it is farthest from the embers, (4) in making the embers to produce the expected machete, maintain the stability of the embers by periodically pumping the buso, (5) continue to burn the material that has been prepared in the fire that has been produced by the buso using a case so that it is farthest from the embers until the burned material changes color to coals, (6) after becoming coals, beat evenly and shape the material so that it becomes a machete that you want to make while dipping it in plain water that has been provided and do it regularly, (7) after the material has been prepared. Resembling the shape of a machete, then the sharpening of the machete is carried out using the material (river stone) that has been provided, (8) if the machete has been sharpened then made the handle. In making the handle, there are two types of handles, namely the handle made of tree trunks and twisted iron which is formed in the fifth process and connected to the machete that has been provided so that it becomes a complete machete so that it can be used in various needs.

4 Conclusion

Blacksmithing has become a micro-enterprise by some people in the village of Walelei which is still preserved and maintained to this day. The place for making machetes (obuso) has been around for decades. The origin of the machete-making ward (obuso) in the old village of Walelei Village, the arrival of a traveler who came from Aceh who then the traveler taught the procedure for making machetes with makeshift tools and materials with the type of machete produced, namely the shape of a machete which is similar to a machete that comes from Aceh or Rencong machete. Since then, the traveler then first opened a machete-making place in the old village of Walelei Village and after many were interested and only one parag-making place, several new branches or places were opened but they were still in the area of the old village of Walelei Village so that the workers those who work are still relatives. The development of blacksmith crafts every year has developed in accordance with the needs of consumers on the market. In the early period only a few types of machetes and gardening tools could be produced because at that time the people depended a lot on farming. As time progressed and the mindset of the Walelei village community changed so that blacksmithing was used as land or a place for micro-enterprises. Many blacksmith craftsmen depend on the continuity of their children's schools and kitchen needs from the income from this blacksmith. So that the type of machete making has also undergone many developments so that in the end it can make a type of machete with the identity of the Muna people, namely a machete with an iron handle.

List of Interview Informants:

La Ida T (village head)
 La Rianta (blacksmith craftsman)
 Wa Sallama (blacksmith craftsman)
 La Ampu (blacksmith craftsman)
 Wa Tia (blacksmith craftsman)
 La Ase (blacksmith craftsman)
 La Ode Sihani (blacksmith craftsman)
 Wa Rohima (blacksmith craftsman)

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