

Form and Function of *Cecimpedan* as a Traditional Balinese Riddle

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ABSTRACT

This study aims to describe the form/variety and function of *cecimpedan* as a traditional Balinese riddle. This qualitative research was performed using descriptive analysis, supported by note taking and interview recording in collecting the data through interview and field observation. The underlying theories used in this research included the theory of reception and the theory of function. The results show, *cecimpedan* is grouped into four types: 1) *Cecimpedan Alit-alit* which refers to riddles for kids (children-puzzle), 2) *Cecimpedan Lumrah* referring to common riddles used among people older than ten years, 3) *Cecimpedan Cecangkriman* that starts with command and questions such as *tegarang bade/tebag cecimpedane ene! Apakah anak...?* (Guess this riddle! What is this person who...?), 4) *Cecimpedan Saur-Pitaken* which starts from an answer with an imperative sentence that should be answered in question sentences. In another word, the question is formed from an answer, while the answer is in the form of a question. For instance, *Tegarang makarya patakon cecimpedan ane bebadeannyane, umah tuduh!* (Try making a riddle in which the answer is a leaky house!). *Cecimpedan* have functions to challenge one's logic, as entertainment, and as education material.

Keywords: *Cecimpedan, Riddle, Traditional Balinese.*

1. INTRODUCTION

Cecimpedan is a Balinese folk literature (folklore) passed down from generation to generation. *Cecimpedan* is folklore that contains questions and answers or vice versa answers that require questions in the form of requests or orders which is included in the type of folk poetry in the form of traditional questions and answers (Putra, 2022). *Cecimpedan* has an important form and function for Balinese society since it depicts factual conditions and functions as a mental picture of society, a symbol of social solidarity, community identity, and legitimacy tool for the existence of a community and ethnic collectivity.

In the educational field, *cecimpedan* is indeed taught as a subject in schools as a curriculum content in elementary schools. The objective of learning *cecimpedan* is to make students aware and understand that *cecimpedan*, as part of the Balinese *basita parihasa* (proverb/language plasticity), contains many important values and can be used as a guide in life (Ginarsa, 2009).

Cecimpedan is not only part of the Balinese proverb but also an important part to give color to the creation of Balinese literary works. *Cecimpedan* is often found in the form of *tembang cecangkriman* or *sekar alit/pupuh* (Tapa, 2001). The word *cecimpedan* comes from the root word "*cimped*" which means guess. Later, the word "*cimped*" got a suffix -an and became "*cimpedan*". Then, the term was reduplicated (*dwipurwa*) to be "*cecimpedan*", which means guessed or riddle in general, a sentence to arouse thoughts (Putra, 2004).

Since *cecimpedan* is a cultural work of Balinese people, the main issues to be discussed in this study were as follows: 1) what and how are the forms and varieties/types of *cecimpedan* as a traditional Balinese question and answer riddle? and 2) what is the function of *cecimpedan* as a traditional Balinese question and answer riddle? This study aims to describe the form/variety and function of *cecimpedan* as a traditional Balinese riddle.

2. METHOD

The existence of *cecimpedan* as a riddle or traditional Balinese question and answer is a discourse of Balinese local wisdom. It contains a national spiritual message that needs to be preserved. The moral values contained in the *cecimpedan* are framed in a question-and-answer building and are very entertaining for the participants.

This study employed a qualitative approach with the analytical descriptive method. This study employed a qualitative approach with the analytical descriptive method. The descriptive analysis describes and pictures an object being studied as represented by research samples without making a generalizable conclusion (Sugiyono, 2013; Cropley, 2022). In another word, this method emphasizes how the Balinese community use *cecimpedan*. During the data collection, note-taking and recording were also used in the interviews and in collecting data on-site.

In this study, the basic theory of Jauss' reception (1983) was used to express reader acceptance and the understanding that can be given to *cecimpedan* as a traditional Balinese question and answer the riddle. Meanwhile, the function theory (Jones, 2009) was used to help reveal the functions of the *cecimpedan* as a traditional Balinese question-and-answer puzzle or riddle.

3. FINDINGS AND DISCUSSION

This study found that there are 4 types of *cecimpedan*, namely (1) *Cecimpedan Alit-alit* or riddles for children (children-riddles); (2) *Cecimpedan Lumrah* or *Ordinary Cecimpedan* which is commonly used or issued by people over the age of ten; (3) *Cecimpedan* in the form of *cecangkriman*. The three types of *cecimpedan* above use or are preceded by orders and questions, for example, *tegarang bade/tebag cecimpedane ene! Apake anak?* (Try to guess this *cecimpedan*! What is it...?), and (4) *Cecimpedan* is a variety of *Saur-Pitaken*. This kind of *cecimpedan* form begins with an answer made in a question or order form and must be answered in a variety of language questions. In other words, asking questions from the answer material and answering questions. For example: *Tegarang makarya patakon cecimpedan ane bebadeannyane, umah tuduh!* (Try to make *cecimpedan* questions whose answer is a leaky house!). Meanwhile, the function of *cecimpedan* is as a medium for testing one's reasoning skills, as an entertainment medium, and as an educational medium.

In general, the discussion of *Paribasa Cecimpedan* is very good and useful as a learning means to hone the intelligence of the mind from the question riddles used by the questioner. Moreover, *cecimpedan* is very effective as a means of measuring how correct and how much Balinese vocabulary is actively mastered by those who take part in the *macecimpedan* activity. In particular, the

discussion of *cecimpedan* as Traditional Balinese questions and answers riddle two main issues, namely: the shapes or types of *cecimpedan* and the functions of *cecimpedan*.

This study elaborates *cecimpedan* as an intangible cultural work maintained by the Balinese people as a nation's heritage. As a cultural work, *cecimpedan* is like a legacy of a beautiful pearl necklace that is always full of passion to be pinned on its owner's neck. A legacy that has been passed down traditionally using the Balinese language breaks down the plasticity of the Balinese language (Balinese proverb) to express the breadth of the way of thinking of Balinese people in their mother tongue.

3.1. Kinds of Cecimpedan

Based on its variety, *Cecimpedan* in general is divided into 4 forms. The first is *cecimpedan alit-alit* or children-riddles. The second is *cecimpedan lumrah* or ordinary *cecimpedan* which is commonly used by people over ten years old. The third is *cecimpedan* used in the form of *cecangkriman*. The three types of *cecimpedan* mentioned are preceded by orders and questions. For example, *tegarang bade/tebag cecimpedane ene! Apake anak...?* (Try to guess this *cecimpedan*! What is it...?).

Meanwhile, the last form of *cecimpedan*, named *cecimpedan Saur-Pitaken* begins with an answer made in a variety of messenger languages and must be answered in a variety of language questions. In other words, questions should be made from the answer given, or the response given should be in the form of a question. This question form completes the four types of *cecimpedan*. The four types of *cecimpedan* are children's variety (*alit-alit*), *lumrah* variety or ordinary variety, *cecangkriman* variety, and *saur-pitaken* variety where the answer is made in the form of questions.

3.1.1. Children's Variety (Alit-alit)

This children's variety of *cecimpedan*, or *cecimpedan alit-alit*, is intended for children. In this *cecimpedan*, children usually use short words given to other children to be answered with the best and most appropriate answer from the choices that is logically correct. For example, *Apake cing dag?* That is a question from *Cecimpedan Alit-alit* (children) which has no less than three answers such as:

- 1) *Cicing ngamah dagdag.*
- 2) *Cicing ngamah bodag.*
- 3) *Cicing medemin bodag.*

The first answer is that a dog eats *dagdag* leaves. The second means a dog eats *bodag* (a large basket made of rectangular woven bamboo complete with a lid). Then, the third answer means a dog sleeps on a *bodag*. The most logically correct answer to this question is option number three. Number one states that a dog eats *dagdag* leaves. In reality, no dogs eat *dagdag* leaves. Similarly, option number two is impossible to be the answer for no dog eats

bodag. The dog's mouth might be torn or injured by the woven bamboo material of the *bodag*.

3.1.2. Ordinary Cecimpedan (Lumrah)

Ordinary *cecimpedan* is a form of *cecimpedan* that is commonly (*lumrah*) used by children above ten years old or by those classified as adults or elderly, to entertain themselves and enliven the atmosphere in the association to make everyone happy. This *cecimpedan* is usually arranged in a question form, using parable words (personification) of the true meaning.

The following are examples of ordinary (*lumrah*) *cecimpedan*.

- 1) *Tegarang bade, apake anak ganggas gondong mailehan?*
'Try to guess this, what is it who tall have goiter around them?'
- 2) *Tegarang bade, apake anak ngamah acepok betek sesai?*
'Try to guess this, what is it that eats only once, but is full forever?'
- 3) *Tegarang bade, apake jangkrik ngecik duur gunungge?*
'Try to guess this, what is it, cricket makes a squeaky sound on a mountain?'
- 4) *Tegarang bade, apake panakne jejek memene slelegang?*
'Please answer this, what is something that the child is stepping on, the mother is leaning on?'

The answer to the questions might be as follows:

- 1) Try to guess this, what is it who tall have goiter around them? The answer is coconut trees. Since the coconut tree looks like a tall person and thick coconuts hanging around the tree look like a person's goiter.
- 2) Try to guess this, what is it that eats only once, but is full forever? The answer is *galeng* (pillow). Before the pillow looks full, it is filled with cotton or the like to keep it full. Then, it is associated with a person who eats only once, but is full forever for the pillow can be used again and again.
- 3) Try to guess this, what is it, cricket makes a squeaky sound on a mountain? The answer is someone who is shaving their hair. The sound of razors is like the chirping of crickets and the hair on top of his head is like a mountain.
- 4) Try to guess this, what is being strangled but smiling at? The answer is *caratan*. People who drink water from a *caratan* (jug) must hold the neck of the jug. This looks like straggling someone's neck.

- 5) Please answer this, what is something that the child is stepped on, the mother is leaning on? The answer is *Jan* (ladder). The steps refer to the child, while the long bamboo as support (handrail) refers to the mother. In order to be able to go up, someone needs to set their feet on the steps of the ladder.

Classically, *cecimpedan* has always involved the mind, both when asking questions and answering questions. Yet, *cecimpedan Saur-Pitaken* requires children or anyone to improve their thinking skills creatively and dynamically. Therefore, *cecimpedan* participants are required to have a lot of vocabulary, especially Balinese vocabulary, for those who issue *cecimpedan* either in the form of a question or answer, accordingly, need to know the answer or the question in advance. Those who respond to the *cecimpedan* are required to think creatively and dynamically to look for exactly the response (either in answer form or question form). Those are kinds of *cecimpedan* that have been used as an instrument to learn Balinese in entertaining and educational ways.

3.1.3. Cecimpedan Cecangkriman

Cecimpedan can also be in the form of *tembang* or song, which is commonly called *cecangkriman* which commonly uses plural *Pupuh Pucung* as its introduction. *Pupuh Pucung's cecangkriman* as well as the appropriateness of *padalingsa pupuh Pucung* (4u, 8u, 6a, 8i, 4u, 8a), requires question and answer of the *Pupuh Pucung*, and vice versa.

Cecangkriman is commonly used in the performance of the performing arts of *Arja* or *Perembon*, as well as other arts. The performers usually show their *matembang* skills on stage. Likewise, *cecangkriman* is commonly sung as a lullaby to bring children to sleep quickly. For example:

- 1) *Burung Buntu*, 'dead end'
- 2) *Tan masepak nolor terus* 'unbranched'
- 3) *Nyen makeneh mentas* 'who wants to pass'
- 4) *Apang elehan agigis* 'to make it a little easier',
- 5) *Mesti blunggu* 'should be tied'
- 6) *Majalan ditu magaang* 'crawling is how you walk there'

The answer for *cecimpedan cecangkriman* above is a child or person climbing a coconut tree using a ladder made of bamboo. The answer can be explained as follows:

- 1) *Rurung buntu* means a dead-end referring to coconut trees, nothing else.
- 2) The road in question has no branches, just like a coconut tree without branches and turns.

- 3) When someone wants to go through that road refers to someone who wants to climb the coconut tree.
- 4) Therefore, it is not difficult to climb.
- 5) Then, the word *musti blenggu* means that the coconut trees must be tied/hugged.
- 6) The phrase *majalan ditu magaang* means that people who climb a coconut tree have to crawl up from above or vice versa.

If this is the case, then the correct answer can be determined. However, *tembang cecangkriman* is a way of generating thoughts and giving a signal for the *cecimpedan* performer to pay attention to the meaning of the *cecangkriman*. Even though it is delivered in the form of *tembang* or song, naturally the meaning of the words in *cecangkriman* must be answered. In contrast, when answers are given, *cecangkriman* questions should be made and presented as text or words from the *cecangkriman*.

3.1.4. Cecimpedan Saur-Pitaken

The variety of *cecimpedan* begins with making answers in advance which should be responded to in the form of a question. In short, asking the opponent to make a question from the available answer. This kind of *cecimpedan* is called *cecimpedan Saur-Pitaken* (Suardiana, 2022).

Examples of *cecimpedan Saur-Pitaken*, where an answer is responded with a question form are as follows:

- 1) *Tegarang ngae patakon cecimpedan ane jawabanne celeng ngamah dagdag!* 'Try to make a *cecimpedan* riddle whose answer is pig eats taro leaves!' Respond: *Tegarang bade, apake leng dag?* 'Try guessing this, what is a *leng dag*?'
- 2) *Tegarang ngae patakon cecimpedan ane jawabane umah tuduh!* 'Try to make a *cecimpedan* riddle whose answer leaks from the roof!'. Respond: *Tegarang bade, apake ulung beten alih ba duur?* 'Try guessing this, what is falling down but people search it up over them?'.
- 3) *Tegarang ngae patakon cecimpedan ane jawabane Klepon!* 'Try to make a *cecimpedan* riddle whose answer is *Kelepon!*' Respond: *Tegarang bade, apake anak cenik ngemu getih?* 'Try guessing this, what is a kid who sucks blood?'
- 4) *Tegarang ngae patakon cecimpedan ane jawabanne tipat sida purna!* 'Try to make a *cecimpedan* riddle whose answer is *ketupat Sida Purna* (Traditional food usually eaten during *Idul Fitri!*)' Respond: *Apake tipat setata ngae jagate rahayu?* 'What is the name of a *tipat* that can make a person successful and perfect?'

- 5) *Tegarang ngae patakon cecimpedan marupa cecangkriman ane jawabanne manas!* 'Try to make a *cecimpedan* riddle in the form of *cecangkriman* whose answer is pineapple!' Respond:
Nyerekutut,
Majempong ya biana senggu
Masisik dong naga,
Matapuk boya ja manggis,
Tur macunguh,
Nanging sing bisa mangungas,

The above *cecimpedan cecangkriman* is described as follows. *Nyerekutut*, 'it is in oval shape, *majempong ya biana sengguhu*, 'it has crown on it but not priest', *masisik dong naga*, 'it has scaly skin but not a dragon', *matapuk boya ja manggis*, 'it has *tapuk* (petals) but not a mangosteen', *tur macunguh*, 'and it has nose', *nanging tusing bisa ngungas*, 'but it can't smell at all.'

That's the form of *cecimpedan cecangkriman* that should be made so that the answer is pineapple. The pineapple fruit is likened to a dragon that wears the crown of Priest *senggu*, has scales, and the pineapple is likened to having nostrils, that cannot be used to smell and the answer is a pineapple.

3.2. Functions of Cecimpedan

Based on the discussion of the types of *cecimpedan* above, the function of *cecimpedan* can be described as 1) media for testing one's reasoning skill, 2) media for entertainment, and 3) media for education. The functions of *cecimpedan* were taken from a book entitled *Tim Pemetaan Sastra Lisan: Nyanyian Rakyat Bali* (Tanjung, 2020). The author of the book is one of the resource persons, supervisors, and also respondents interviewed in this study.

3.2.1. Media for Testing One's Reasoning skill

Cecimpedan is often presented in a metaphorical form. This metaphorical riddle is usually used as a test of a person's reasoning skills. After all, reasoning is an intellectual ability or the ability of a person's mind to understand all stimuli that occur outside of the person. The stimulus then enlightened his mind and used a basic framework or knowledge base to solve problems.

Answering a *cecimpedan* riddle requires adequate or good reasoning skills. Thus, it might be easy to respond (giving an answer or question) to puzzles in *cecimpedan*. In contrast, those with inadequate reasoning ability will experience problems in giving meaning to the response to the existing *cecimpedan*. For example: *ngamah acepok, betek sai-sai*, 'eat once, full every day.'

The above *cecimpedan* shows that a description of the topic and the elements of the answer or referent might be literary different. It is as if there is no meaningful

relationship between the elements of the description and the response or answer. The difference between the elements of depiction and elements of answers may cause those with inadequate reasoning skills to face difficulty in guessing or giving answers to the *cecimpedan*. Meanwhile, those with a good level of reasoning will try to find associations to provide answers to the riddle.

3.2.2. Entertainment Media

Besides testing reasoning skills, *cecimpedan* can be used for entertainment. Traditionally, the ancient Balinese people would be entertained by playing *cecimpedan* which was done alternately during their spare time. *Cecimpedan*'s performance is usually varied, witty, teasing, or just playing around. Basically, Balinese people play *cecimpedan* for entertainment in their spare time.

Cecimpedan is a word game that can be played almost all day long, as long as there is free time. Besides children, adult women usually also play *cecimpedan* to find entertainment in their spare time. *Cecimpedan* usually performed in the afternoon while chatting with family and socializing with neighbors, sitting and getting entertainment. *Cecimpedan* played and served as entertainment varied. The following is an example of *cecimpedan* which can be played in spare time.

Panakne jekjek, memene slelegang.
'The child is stepped on; the mother is leaned up.'

The above *cecimpedan* is difficult and may not be answered by someone who lacks their reasoning ability. People who are smart and have often listened to the *cecimpedan* might easily answer it. An answer is a person who goes up the stairs. The answer or response given invited cheerful laughter, and some of them burst out laughing because they got relief from the entertainment. The naivety from knowing the answer invites laughter for it was funny and entertaining.

3.2.3. Educational Media

Besides testing reasoning skills, *cecimpedan* can be not only to test the reasoning skill but *cecimpedan* also can be used as a medium of entertainment that serves to deliver knowledge. *Cecimpedan* can be a means to deliver new things that have never been seen or known before. *Cecimpedan* which functions as an educational media is slightly different from *cecimpedan* which functions to test reasoning skills. *Cecimpedan*, which tests people's reasoning skills, requires thinking and reasoning skills to answer it, especially the metaphorical one. The two parts of the topic and its response cannot be seen as directly related. Meanwhile, *cecimpedan* which serves to deliver knowledge contains new knowledge which has not been known in advance. People can find out the response through the riddles and answers. The

example of *cecimpedan* serving to convey or deliver knowledge as an educational medium is as follows.

Apake anak cerik matapel?
'What is it, the little guy wearing the *tapel*?'

The answer to this *cecimpedan* is *belauk*. Currently, children (millennials) may not be familiar with this term. Thus, *cecimpedan* might increase children's knowledge of it, making something that was initially unknown become known after hearing answers and explanations from those invited to play *cecimpedan*. Therefore, one of the functions of *cecimpedan* in Balinese society is as a means to convey knowledge, which is to provide an educational function to children. By enhancing children's vocabulary, children get to know a new world as knowledge that may expand their perspective on the world around them and the universe. In short, *cecimpedan* enables children to get to know the contents of the world that they do not encounter in their environment.

4. CONCLUSION

Cecimpedan is not only a part of Balinese proverbs but also an important part that gives color to Balinese literary works. *Cecimpedan* is commonly arranged in the form of *tembang cecangkriman* or *sekar alit (pupuh)*. The term *cecimpedan* comes from the word "*cimped*" which means guess, added with the suffix *-an* to be "*cimpedan*". Then, it was reduplicated (*dwipurwa*) into "*cecimpedan*" which means guesswork or generally called a puzzle or riddle, language plasticity (proverbs) in the form of sentences to arouse thoughts.

Based on its variety, *Cecimpedan* in general is divided into 4 forms. The first is *cecimpedan alit-alit* or children-riddles. For example, *apake cing dag? jawabanne cicing medem di bodag*. 'What is a *cing dag*? The answer is a dog sleeping in a *bodag* (big woven bamboo basket)'. The second is *cecimpedan lumrah* or ordinary *cecimpedan* which is commonly used by people over ten years old. For example, *tegarang jawab, apake anak ngamah acepok betek sesai?* 'Try guessing this, what is it that eats only once, but is full forever?' The answer is a pillow. The third is *cecimpedan* used in the form of *cecangkriman*. For example, *rurung buntu, tan masepak nolor terus, nyen makeneh mentas, apang elehan agigis musti blenggu, majalan ditu magaang. Jawabanne inggih punika, punyan nyuh*. 'Dead end, unbranched, whoever wants to pass to make it a little easier it should be tied (its sole) crawling is how you walk there'. 'The answer is a coconut tree.'. The three types of *cecimpedan* mentioned are preceded by orders and questions. For example, *tegarang bade/tebag cecimpedane ene! Apake anak...?* 'Try to guess this *cecimpedan*!' 'What is it...?'

Meanwhile, the last form of *cecimpedan*, named *cecimpedan Saur-Pitaken* begins with an answer made in a variety of messenger languages and has to be answered

in a variety of language questions. In other words, questions should be made from the answer given or the response should be in the form of a question. For example, *tegarang ngae patakon cecimpedan ane jawabanne umah tuduh!* 'Try to make a cecimpedan riddle whose answer is leaking roof!' The answer is: *tegarang bade, apake ulung beten alih ba duuur?* 'Try guessing this, what is falling down but people search it up over them?'. This question form completes the four types of *cecimpedan*. The four types of *cecimpedan* are children's variety (*alit-alit*), *lumrah* variety or ordinary variety, *cecangkriman* variety, and *saur-pitaken* variety where the answer is made in the form of questions.

There are 3 functions of *cecimpedan* in this study, namely (1) Media to test a person's reasoning power, for example: *apake ngamah acepok betek sesai?* 'What is it that eats only once, but is full forever?' This *Cecimpedan* challenges a person to think logically from an illogical question, (2) Entertainment media for example, *apake panakne jejek memene slelegan?* 'what is something that the child is stepping on, the mother is leaning on?' This *cecimpedan* is for entertainment purpose from a question that seems to contain adult content, but it does not. In the end, it brings laughter because the answer is only a person who goes up a ladder. Lastly (3) Education media for example, *anak cenik matapel*, 'a kid wears a mask' and the answer is *blauk* (a larva of dragonfly). The kids/children are taught the name of insects living in the rice field.

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