

CHAPTER I

INTRODUCTION

The researcher provides some explanations about research background as the background of this research, statement of problems as finding problem in this research, research purpose as the goals of doing this research, research significant as kind of benefit of this research, and the definition of key terms.

1.1 Background of Research

Literary work plays an important role in the life of society, due to the fact that it reflects the social condition that occur in the world, therefore literary work is usually formed from an author's concern about what is happening around him. According to Endraswara (2008), literary work is a work of art that is the product of a mental state and the author's thought that is in a semi-conscious state after getting an ambiguous form and then pouring it into certain forms that are conscious in the form of a literary work. However, not all literary works are realistically true to the real life. Although literary works are often inspired by the real world, Noor (2015) stated that they must have been transformed by the author through his or her own imagination, and therefore it cannot be expected that the realness of literary works is the same as that of the real world. This is simply caused by the author adding "something" to the literary work so that the truth within the literary work is the truth that the author considers ideal.

Poem serves as a profound vehicle for representation, encapsulating the essence of human experiences, emotions, and ideas within the fluidity of language and form. Through vivid imagery, metaphor, and symbolism, poems offer a lens through which both the creator and the audience can explore and interpret various aspects of life, ranging from love and loss to politics and social justice. According to Ahmad (2006), poem is any kind of verbal or written language that is structured rhythmically to tell a story, or express any kind of emotion, idea, or heart condition.

The Sundanese ethnic group, who inhabit the western part of Java Island, have a rich tradition of both oral and written literary works, as noted by (Koswara & Hermawan, 2021). This literary heritage encompasses a wide range of genres and forms, from folklore and proverbs to epic narratives and lyrical poetry, each reflecting the unique cultural identity and historical experiences of the Sundanese people. Given this cultural richness, Sundanese literature should be selected, considered, and appreciated not only for its artistic merit but also for its cultural significance. As a form of regional literature, Sundanese works are highly contextual, capturing specific cultural nuances, values, and traditions that are integral to the Sundanese way of life. However, despite their deep cultural roots, these works also possess a universal appeal that transcends regional boundaries, making them accessible and meaningful to a wide audience. This duality allows Sundanese literature to offer valuable insights and emotional resonance to readers from diverse backgrounds, fostering greater understanding and appreciation of cultural diversity. One significant medium for expressing human thoughts and

emotions in Sundanese literature is poetry. Poetry, with its rhythmic and evocative language, serves as a powerful tool for conveying complex ideas, emotions, and experiences. It is not uncommon for poems to encapsulate and represent ideas or concepts deeply rooted in Sundanese culture, such as communal harmony, respect for nature, and the importance of heritage. Through poetry, the local people of West Java can articulate their collective memories, aspirations, and philosophies, thereby preserving and perpetuating their cultural legacy. This makes Sundanese poetry a vital component of the broader literary landscape, deserving of recognition and study for its contributions to both regional and global literary traditions.

Many high Sundanese writers and poets have written poem. But it would be impossible to talk about Sundanese poets without mentioning this one name, Ajip Rosidi. Faruk in Wawan (2020), stated that Ajip Rosidi is a conduit for the world of poem. Especially in his poem style that emphasizes regional elements. Some of the titles of his works include *Tanah Sunda*, *Manusa Sunda Néangan Jalan*, *Jati Walagri*, *Gelarna Sajak*, and *Di Jero Torowongan*. He was active as a literary critic, writer of literary histories, literary documentaries, literary organizations and management, and even as a patron for regional literature, the Sundanese literature. One of Ajip's monumental works was establishing *Rancage 1989*. This was because it stimulated the dormant regional literature. Not many people focus on the survival of regional literature. Ajip is an exception.

This is what attracted the researcher to read one of Ajip Rosidi's works, the book of poem collection entitled *Janté Arkidam*. The researcher found one poem entitled *Bendara Ikin*. This poem takes the figure of the authority (bendara) named

Ikin as the narrator who tells how pointless it is to fight for the country since in the end it is only those who obey the regime who will get the respect. It repeatedly mentions the name of the hero and his services to the country which ended up being abandoned and ignored by the community. From reading the poem entitled *Bendara Ikin*, the researcher found an interesting topic about heroes, specifically forgotten heroes.

Heroes are people who have sacrificed their resources for the public good. Thoughts, energy, time, and even life must be willing to let go in order to achieve the security and welfare of many people. Through warfare, for example, not a few people eventually fall in blood and die as a result of fighting for rights that are taken away by the enemy. For that reason, they deserve the gratitude and indebtedness of the people they are fighting for. But in reality, it is almost impossible to remember and repay all the heroes who have fought for the public interest. In Indonesia, for instance, there are many heroes who played an important role in the independence of the country, but ended up being forgotten in society. Instead of being used as street names, as is the tradition in Indonesia, Say (2016) stated that some of those heroes even became beggars once they were unable to work in their old age. Hence most of them end up becoming forgotten heroes.

Heroes are not just about people who fight in wars. Those who study and use their knowledge and skills for the benefit of others are also heroes. Someone who is kind, thoughtful, and talented is also a hero if he puts the public interest first. It's also not uncommon for their glory to be overlooked in society, making them forgotten heroes. So, the researcher looked for comparisons through works that

have similar topics and found *Elegy Written in a Country Churchyard*, a poem written by one of the "canon" or classic poets in the English literary tradition, Thomas Gray. This poem embodied the memory of people who have made merit in the past but end up forgotten due the fact that they were non-famous people. While not about war heroes, this poem takes the idea of the deaths of an ordinary, unrecognized people. It speaks of how many lives and sacrifices may have been lost to history.

Thomas Gray was an English poet, letter writer, classical scholar, and professor at Cambridge University. He is considered a pivotal figure in the transition from Augustan poetry to Romantic poetry, a shift that emphasized personal experience, emotional expression, and the sublime power of nature. Gray's work, particularly his renowned poem "*Elegy Written in a Country Churchyard*," exemplifies this transition by blending the structured elegance of Augustan verse with the introspective and nature-focused themes that would come to define Romanticism. His ability to capture profound emotional depth and universal human experiences through his refined yet evocative language solidifies his importance in the literary canon.

Thus, from the explanation of *Bendara Ikin* and *Elegy Written in the Village Churchyard*, it can be understood that these works have in common that they both represent forgotten heroes in them. The concept of forgotten heroes is represented in these literary works according to their respective interpretations. The theme of forgotten heroes present in these literary works shows the contribution of a person or group of people who are underestimated and even ignored by society. Forgotten

heroes are individuals or groups who are neglected or marginalized in society despite their contributions and services.

According to Stuart Hall (1997), representation is the process through which meaning is attributed to objects, people, or concepts that are depicted in various forms, such as images, text, or media. This process is not merely a reflection of reality but an active construction, where symbols, signs, and language play a crucial role in shaping our understanding of the world around us. Hall also contends that language is the primary medium through which we comprehend things and create and share meanings. He emphasizes that language functions as a system of representation. In poetry, the language employed is distinctive and not typical. Poets often utilize unique words and expressions to elevate the aesthetic quality of their work. These expressions are known as figurative language. Consequently, this analysis will focus on exploring how forgotten heroes are represented in *Bendara Ikin* and *Elegy Written in a Country Churchyard* through the use of figurative language.

To discover connections between two literary works, we need to compare them closely. This comparison is a fundamental part of studying literature using the method of comparative literature, which goes into more detail about this process. According to Susan Bassnett (1993), comparative literature examines literature from many cultural perspectives. It examines the connections between literary works from diverse eras and locations by bringing together disciplinary boundaries.

This claim makes it clear that Susan Bassnett defines comparative literature as the study of literary works through the comparison of two written works that can

be regarded from various cultural perspectives as well as different times and places. From the preceding explanation, it can be inferred that the practice of comparative literature links literary works with other scientific disciplines like history, sociology, economics, and so forth in addition to comparing literary works with other literary works that differ across time, cultural backgrounds, and countries.

In this case, the researcher uses *Bendara Ikin* and *Elegy Written in a Country Churchyard* on the grounds that these literary works can be used as research objects for comparative literary studies. When viewed from the cultural aspects of both, of course, they are very different. In terms of the authors, Ajip Rosidi is Indonesian and Thomas Gray is British, and these two countries have very different cultural styles. Not only in terms of cultural products, these two literary works also use different languages. *Bendara Ikin* uses Sundanese as the medium of expression, while *Elegy Written in a Country Churchyard* uses English.

The selection of these two works is in accordance with one of the main requirements of comparative literature studies according to Nada (in Damono, 2005:3), namely language, because it compares *Bendara Ikin*, which is Sundanese, *Elegy Written in a Country Churchyard* in English. Since both poems come from two different countries, Indonesia and the UK, this is in fulfillment of Damono's statement that comparative literature compares one country's literature with another country's literature. Additionally, Sussan Bassnett enables a comparison between the two works that the researcher selected in accordance with the assertion that *a reader may be impelled to follow up what appear to be similarities between texts or authors from different cultural contexts* (Bassnett, 1993).

In addition, the selection of these two poems is intricately tied to the vision of the English Literature department at State Islamic University of Sunan Gunung Djati: *To be a program that excels in language training, linguistics, literature and translation studies with local-Islam orientation in ASEAN level in 2025*. Thomas Gray's *Elegy Written in a Country Churchyard* was chosen as a representation of English Literature, aligning with the department's academic focus. This poem, considered a classic in English literature, embodies the richness and depth of literary tradition within the English language. By studying Gray's work, students can delve into the complexities of English literary heritage and develop a deeper understanding of literary analysis and interpretation.

On the other hand, Ajip Rosidi's *Bendara Ikin* was selected to manifest the department's commitment to local body of knowledge, one of its key vision points. As the researchers originate from West Java, the choice of a Sundanese literary work reflects the department's emphasis on promoting and preserving regional literary traditions. *Bendara Ikin* serves as a poignant example of Sundanese poem, showcasing the cultural richness and diversity of Indonesia's literary landscape. By studying both English and local literary works, students in the English Literature department gain a comprehensive understanding of literary traditions, both global and local. This approach aligns with the department's vision of producing graduates who are proficient in English language and literature while also appreciating and contributing to the preservation of Indonesia's diverse cultural heritage.

Furthermore, the discussion of forgotten heroes was chosen because it is in line with the repertoire of Islam, especially with the concept of heroes. In Islamic

tradition, a hero is often depicted as someone who upholds the principles of justice, courage, and faith, sacrificing personal interests for the greater good of the community. As stated in the Qur'an:

"Indeed, those who have believed and emigrated and fought with their wealth and lives in the cause of Allah and those who gave shelter and aided - they are allies of one another." (Surah Al-Anfal 8:72)

This verse highlights the esteemed position of those who demonstrate unwavering commitment to their faith and community through significant sacrifices. Islamic teachings celebrate such figures, who exemplify moral and spiritual fortitude alongside physical bravery. These heroes, much like the forgotten warriors mentioned earlier, are revered not just for their courage in battle but for their dedication to justice and the welfare of others.

Thus, exploring the concept of forgotten heroes in this context is very much in line with the Islamic repertoire and resonates with the values upheld by the State Islamic University of Sunan Gunung Djati. This institution, deeply rooted in Islamic teachings and values, emphasizes the importance of recognizing and celebrating those who have made significant sacrifices for the greater good. This exploration enriches the educational experience by providing students with inspirational examples of moral and spiritual fortitude, fostering a deeper appreciation for the historical and cultural heritage that shapes their faith and identity.

Those all explanation about research background which including explanation about the topic of forgotten heroes, literary representation, relationship between comparative literature and finding similarities between *Bendara Ikin* and

Elegy Written in a Country Churchyard, and the reasons of choosing *Bendara Ikin* and *Elegy Written in a Country Churchyard* as research objects.

1.2 Statements of Problem

From several explanations regarding the finding of similar topic in *Bendara Ikin* and *Elegy Written in a Country Churchyard*. On this occasion the author tries to find information related to the topic of forgotten heroes.

1. Who are forgotten heroes in *Bendara Ikin* and *Elegy Written in a Country Churchyard*?
2. Why are warrior and farmer considered forgotten heroes in *Bendara Ikin* and *Elegy Written in a Country Churchyard*?
3. How are forgotten heroes represented through figurative language in *Bendara Ikin* and *Elegy Written in a Country Churchyard*?

1.3 Objectives of Research

In line of the above questions, the objectives of this research are:

1. To explain who are forgotten heroes in *Bendara Ikin* and *Elegy Written in a Country Churchyard*.
2. To analyze why the warrior and farmer are considered forgotten heroes in *Bendara Ikin* and *Elegy Written in a Country Churchyard*.
3. To describe how forgotten heroes are represented through figurative language in *Bendara Ikin* and *Elegy Written in a Country Churchyard*.

1.4 Significance of Research

The significance of this research is to broaden the readers' knowledge regarding comparative literary studies, and can also increase the reader's knowledge regarding representation of forgotten heroes found in a literary work.

Besides that, the results of this research can broaden the researcher's insight in comparing the themes of forgotten heroes found in *Bendara Ikin* and *Elegy Written in a Country Churchyard*. For a person who interested, this research can become a research reference regarding comparative literary studies in further research and it can also be used as a reference for researchers in studying poetry-type literary works using comparative literary study methods.

Furthermore, this research also fulfills the vision of the English Literature department at State Islamic University of Sultan Gunung Djati: *To be a program that excels in language training, linguistics, literature and translation studies with local-Islam orientation in ASEAN level in 2025*. Thomas Gray's *Elegy Written in a Country Churchyard* was chosen as a representative of English Literature, the department where the researcher is currently studying. On the other hand, Ajip Rosidi's *Bendara Ikin* was chosen as a manifestation of one of the department's vision points, namely local body of knowledge. This is due to the fact that the researcher comes from West Java, so one of the literary works of poem in Sundanese was picked.

1.5 Previous Studies

In preparing this research, of course, it is necessary to have previous research related to both the object of research and the topic of this research. The existence of this previous research is very helpful for researcher in compiling this research and makes it easier to find relevant theories to use in this research. Some of the previous studies below have been summarized and the purpose of the research have been found, the theories and methods used, as well as the results of research that has been done by previous researchers.

No.	Title of Research	Authors	Theories	Method	Object of Studies
1.	Struktur dan Peran Mitos dalam Novel <i>Ciung Wanara</i> Karya Ajip Rosidi	Ferina Meliasanti	Claude Lévi-Strauss' theory of myth structure	Descriptive analytical, objective (structural) approach	The novel <i>Ciung Wanara</i> by Ajip Rosidi
2.	Indonesian Poem by Ajip Rosidi: An Affirmation of a	Sumiyadi	Greimas semiotic narrative analysis	Comparative, Analysis Descriptive	Indonesian poem written by Ajip Rosidi entitled

	Sundanese Demon Myth				“Burak Siluman”
3.	Kekerasan dalam Novel Masyitoh Karya Ajip Rosidi	Deta Aulia, Mulyanto Widodo, Siti Samhati	Sociology of Literature	Analysis Descriptive	Novel Masyitoh by Ajip Rosidi
4.	Literature as a Medium of Exposing Social Problem through Thomas Gray’s “ <i>Elegy Written in a Country Churchyard</i> ”	M. Manugere, Jumino Suhadi, Pardi Pardi	Sociology of Literature	Descriptive qualitative	Thomas Gray’s “ <i>Elegy Written in a Country Churchyard</i> ”
5.	The Lower Class in Thomas Gray’s	Vivin Afini	Social Class by Marx	Qualitative research method	The Lower Class in Thomas Gray’s

	<i>“Elegy Written in a Country Churchyard”</i>				<i>“Elegy Written in a Country Churchyard”</i>
6.	An Analysis of Figurative Language in Thomas Gray’s ‘ <i>Elegy Written in a Country Churchyard</i> ’	Ruly Adha	Figurative language	qualitative descriptive approach	<i>Elegy Written in a Country Churchyard</i>
7.	Representasi Makna Patah Hati melalui Lirik Lagu Pamer Bojo – Didi Kempot (Analisis Semiotik Roland Barthes)	Hastrio Husein Al Habib	Roland Barthes’ Semiotics Theory, Stuart Hall’s Representa tion theory	a qualitative approach to narrative analysis	Didi Kempot’s song lyric entitled Pamer Bojo

8.	Struggle in Naomi Shihab Nye and Chairil Anwar War Poems	Zakiyyatun Nupus	Figurative language, Stuart Hall's Representation theory	descriptive qualitative research methods and a comparative literature approach	war poems by Naomi Shihab Nye entitled which originated in America and Chairil Anwar's war poems which originated from Indonesia
9.	A Comparison of Broken Heart Symbolism in Sara Teasdale's Love Songs and Adele's 25 Album	Annida Ul Marhamah	Paul Verlaine's Symbolism	a qualitative descriptive approach, and comparative literature	Sara Teasdale's Love Songs and Adele's 25 Album

1. Struktur dan Peran Mitos dalam Novel *Ciung Wanara* Karya Ajip Rosidi by Ferina Meliasanti

The purpose of this research is to describe how the structure of the myth contained in the novel *Ciung Wanara* by Ajip Rosidi and how the role of the myth of the story of *Ciung Wanara* in the novel in the development of human culture. This research method uses descriptive analytical with an objective (structural) approach. The results of the myth structure analysis show that the novel *Ciung Wanara* by Ajip Rosidi is a natural condition of the reality of human desires (individuals) in obtaining or seizing power, and the role of the myth as the Myth of freedom (liberation myth) that appears in the novel *Ciung Wanara* as a negation of the myth of the *Ciung Wanara* story.

2. Indonesian Poem by Ajip Rosidi: An Affirmation of a Sundanese Demon Myth by Sumiyadi

The main concern of the present research is whether the Sundanese demon myth in Ajip Rosidi's poem has negated the myth within Mohamad Ambri or has stayed at the same affirmation position, or even lied on another category? To answer it, the present research used inter-textual approach by utilizing Genette trans textuality theory. The method employed was comparative analysis descriptive. The result showed that the poem entitled *Burak Siluman* by Ajip Rosidi was the hypertext of hypo text *Burak Siluman* the novel by Mohamad Ambri.

3. Kekerasan dalam Novel *Masyitoh* Karya Ajip Rosidi by Deta Aulia, Mulyanto Widodo, and Siti Samhati

This study aims to describe the forms and factors that cause violence depicted in the novel *Masyitoh* by Ajip Rosidi. The research was conducted using descriptive analysis method with literary sociology approach. The results showed that the novel *Masyitoh* by Ajip Rosidi represents various forms and factors that cause violence. The forms of violence consist of psychological violence and physical violence.

4. Literature as a Medium of Exposing Social Problem through Thomas Gray's "*Elegy Written in a Country Churchyard*" by M. Manugeran, Jumino Suhadi & Pardi Pardi

Through descriptive qualitative research method, referring to social phenomena supported by sociology of literature approach, the results of the study show that there are three social problems that always arise in the community, especially in the lower class one: poverty, right to get proper education and equality to obtain opportunities in the line of life. These three social problems are closely interrelated so that they become a unification undermining the lives of marginalized people.

5. The Lower Class in Thomas Gray's "*Elegy Written in a Country Churchyard*" by Vivin Afini

The purpose of this research is to find out the concept of the lower class in social discrimination. This research is qualitative research. The results show that in this poem, social stratification is formed by itself and the system used is a

closed system. The poor are in the lower class and are always the focus of attention because they are destitute, helpless and illiterate. They are actually great in their lowly qualities.

6. An Analysis of Figurative Language in Thomas Gray's '*Elegy Written in a Country Churchyard*'

The purpose of this research was to describe the types of figurative languages used by Thomas Gray in his poem '*Elegy Written in a Country Churchyard*'. The researcher used a qualitative descriptive approach. The object of this research was Gray's poem '*Elegy Written in a Country Churchyard*'. Documentation was the instrument in collecting the data. The documentation was taken from Gray's poem entitled '*Elegy Written in a Country Churchyard*'. After reading the poem, the researcher selected figurative languages in all stanzas. Then, the researcher identified the types of figurative language and described the meaning. As the result, the researcher found that there were some figurative languages found in Gray's poem, namely personification (17 data), transferred epithet (1 datum), metonymy (2 data), onomatopoeia (1 datum), inversion (7 data), interrogation (2 data), hyperbole (2 data), and euphemism (4 data). From the data, personification was the figurative language that mostly found in the poem '*Elegy Written in a Country Churchyard*' Written by Thomas Gray

7. Representasi Makna Patah Hati melalui Lirik Lagu Pamer Bojo – Didi Kempot (Analisis Semiotik Roland Barthes) by Hastrio Husein Al Habib

This research discusses the Representation of the Meaning of Heartbreak through the Lyrics of Didi Kempot's "Pamer Bojo". This research aims to focus on how the meaning of broken heart is depicted in the song "Pamer Bojo" by Didi Kempot. To criticize the representation of the meaning of broken heart in the song "Pamer Bojo" by Didi Kempot. The researcher used the Qualitative Research method. The data obtained is then analyzed with the formulation of Roland Barthes' semiotic model by clarifying the terms in the lyrics and visuals. (1) Being lied to by someone you love, (2) Being hurt by someone you love, (3) Feeling disappointed with someone you love, (4) Deep sadness, (5) A cracked heart.

8. Struggle in Naomi Shihab Nye and Chairil Anwar War Poems

This research aims to describe: 1) concepts of struggle which presented in Naomi Shihab Nye and Chairil Anwar war poems, and 2) how Naomi Shihab Nye and Chairil Anwar represent the struggle in their literary works. The data used in this study are war poems from two different countries, namely war poems by Naomi Shihab Nye entitled Things Don't Stop, The Words Under The Words, Blood, All Things Not Considered, Passing The Refugee Camp, and Jerusalem which originated in America and Chairil Anwar's war poems entitled Diponegoro (1943), Aku (1943), Hukum (1943), Siap Sedia (1944), Krawang-Bekasi (1948), and Persetujuan Dengan Bung Karno (1948) which originated from Indonesia. To analyze the subject in this research, researchers used descriptive qualitative research methods and a comparative literature approach because this research is research by comparing several literary works. As a result

of this research, there are two concepts of struggle in the war poems of Naomi Shihab and Chairil Anwar, namely the concept of struggle of achieving independence and survival. Then, regarding the representation of struggle in the poems of these two poets, there are several figurative language such as metaphor, visual imagery, auditory imagery, symbol and allusion that represent the struggle.

9. A Comparison of Broken Heart Symbolism in Sara Teasdale's Love Songs and Adele's 25 Album

This study describes the symbolism of a broken heart in two works taken from two different periods. The research subject used is in a book by Sara Teasdale entitled *Love Songs* (1917) and an Album containing a collection of songs by Adele (2015). The data obtained from the two works are in the form of whole books and albums. Then with the advancement of the times from the era of modernism to post-modernism, there are some differences, including between the two works that are the object of this research. The research method uses a qualitative descriptive approach, and comparative literature. This method produces descriptive data in the form of an overall analysis of books and albums. The researcher examined several poems from a collection of poem books and several songs from the album which contained symbolism that contained the meaning of broken heart. This study uses one theory; there is the theory of Paul Verlaine (1992) which is used to answer the first research question and the second research question. The results showed that data from poems and songs found that the symbolism of a broken heart was found in poem and songs, and

how the symbolism of the broken heart developed from two different periods. Namely Love Songs by Sara Teasdale which comes from the modernism period, and 25 Albums by Adele which comes from Postmodernism.

1.6 Definition of Key Terms

1. Literary work is a work of art that is the product of a mental state and the author's thought that is in a semi-conscious state after getting an ambiguous form and then pouring it into certain forms that are conscious in the form of a literary work (Endaswara, 2008)
2. Poem is a literary work whose form is chosen and arranged so carefully that it is able to sharpen people's awareness of an experience and evoke a special response through sound, rhythm and special meaning (Waluyo, 1987)
3. Representation is a product of the concept of meaning in the human mind which is conveyed through language (Hall, 1997)
4. Comparative literature is a study that discusses the differences and similarities that exist in two or more literary works between literary works and other scientific disciplines (Bassnett, 1993)
5. Forgotten heroes are people who have made significant contributions to society but are overlooked or forgotten (Zinn, 1980)
6. Figurative language involves the use of words or expressions that depart from their literal interpretation to achieve a more powerful or vivid effect. Instead of conveying information directly, figurative language relies on

comparisons, associations, or other figures of speech to convey meaning in a more imaginative or expressive way

7. Imagery is collection of words used to describe objects with sensory responses in literary works, either descriptively or figuratively
8. Visual imagery is imagery related to vision or imagery that arises from vision. Visual imagery is usually used by authors to describe a situation, place, view, or building (Abrams, 2008)
9. Auditory imagery is imagery that arises from things related to hearing. Like certain voices or sounds (Abrams, 2008)
10. Metaphor is a direct comparison between two unlike things without using "like" or "as."
11. Hyperbole is a figurative language that involves exaggerated statements.
12. Symbol is a figurative language in which an object, person, situation, or action represents something more than its literal meaning.