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**POETRY OF EXILE, ALIENATION AND DISILLUSIONMENT:
AN EVALUATION OF ADIL JUSSAWALLA'S *LAND'S END***

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Abstract: Adil Jehangir Jussawalla was born in Bombay in 1940 in a Parsi Zoroastrian community. He grew up in a multilingual environment. Jussawalla's youthful life is marked by mobility. This borderline region of culture initiated a sense of in-betweenness early in his life, and this is strongly reflected in his writings. Jussawalla went to England in 1957 and stayed there till 1970. Jussawalla's first book of poetry, *Land's End* was published in 1962. Jussawalla's poems in *Land's End* are preoccupied with the theme of exile, alienation and disillusionment. These poems express disillusionment and defeat, the agony of struggle and loneliness. These themes are characteristic of Jussawalla. *Land's End*, with its lilting rhythms and lyrics, is largely tentative, exploratory and fragmentary. But it is genuine poetry is none the less poetry used as a medium for seeking truth; the poetry of Jussawalla arises from his personal needs and circumstances. The central metaphor, through which Jussawalla explores self and society in his poems, is that of a missing person. Jussawalla's world, is one of suffering and chaos; his immediate environment is that of a protected middle-class intellectual who is not directly subject to the physical hardships of the world.

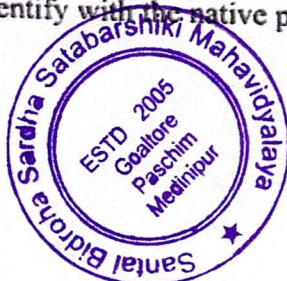
Keywords: Jussawalla, *Land's End*, exile, alienations, disillusionment, loneliness.

Adil Jehangir Jussawalla was born in Bombay in 1940 in a Parsi Zoroastrian community. His father was born in Lahore, and his mother in Jalna in Maharashtra which at that time was in the state of Hyderabad. Jussawalla grew up in a multilingual environment. His mother, Mehera Jussawalla (née Mehta), finished her schooling in an English medium school in Pune. She had part of her education in Santiniketan in Bengal. Jussawalla's father came from a more Anglicised background. In an interview given to Vivek Narayanan and Sharmistha Mohanty, Jussawalla talks about the medium of conversation at his household during childhood: "... my mother's English has never been a very good English. And much of the time my brother and I would talk to her in Gujarati" ("Before and After" 4). Jussawalla went to Cathedral School in Bombay. At Cathedral School, Jussawalla came into contact with a British teacher, Ryder Salmon; Salmon himself wrote poems and didn't mind sharing them with the class. He taught Jussawalla various aspects of the modern poetry. In an interview with Eunice de Souza, Jussawalla acknowledges his debt to the teacher: "None of the poems I wrote in England would have happened without this initial training" (De Souza, *Talking Poems* 69).

At home, Jussawalla had to learn how to read Gujarati, because Gujarati was not taught in school. In the interview with Eunice de Souza, Jussawalla says about his growing up as a child around different languages:

If I just consider the languages I heard as a child, it would be... Hindi from the people who came to see us, to sell their wares; there would be Marathi because my mother spoke fluent Marathi to the servants and my father also spoke Marathi to his staff. There would be a smattering of English, and perhaps more and more English between my brother and myself. ("Before and After" 4-5)

The Parsis in India never wrote in their own particular kind of Gujarati; perhaps, this could be due to the immigrants' desire to identify with the native people in Gujarat. Jussawalla and his brother had to learn



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