An attempt at a total recall of the salient features expressed in the earlier chapters is made here to provide a sharp focus and a perspective to the theme explored in the major portion of the thesis. Starting with an analysis of the geographical, geological and ecological factors of the Deccan and their impact on the moulding of the characteristic personality of the people and the region has been attempted.

The Nizam's territories comprised the Deccan plateau, leaving the mountaneous track of the Western Ghats as a barrier between the Maratha lands on one side and a major part of the present day Vidarbha under the Bhosles of Nagpur. Yet the Deccan as a geographical unit had a long cultural, ethnological and religious legacy spread over a period of about 2000 years of recorded history. Even the Proto-historic and the egalithic cultures of the Deccan have demonstrated traits of uniform nature. The river systems flowing through the hill tracks and occasionally in plain lands have never been helpful for agricultural as well as for navigational purposes due to their shallow nature and flow in the deep banks. Neither they were perennial in their character unlike the north Indian rivers. At the same time the land surface is rocky
and undulating due to the peculiar geo-system of the Deccan. Barring a few tracks the rainfall in the former Nizam territories is scanty and irregular. Chapter I, in its Part A traces out all these aspects and a general conclusion has been drawn to show that over centuries the inhabitants attuned themselves to such hardships of life imposed by the natural factors. However, their rugged and hard life held in good stead at times of political exigencies and religious holocausts which took place from time to time, as the people of the region surmounted all the hurdles put up by nature. Thus the Maratha warriors proved themselves to be indefatigable while resisting the Moghul onslaughts. Similarly their positive response to all the religious activities and movements during the ancient and medieval periods is indicative of their Catholic frame of mind.

The pageant of history and the procession of rulers and the quick change of hegemony from one dynasty to another and from religion to another and the resulting effect of these dynamics on the dynasties of the people of the Deccan have been traced out in Chapter I. Towards the end of the 18th century the three major powers such as the Marathas in the north and north-western parts of the Deccan, the Sultans of Mysore in the Southern and
South-western parts of the Deccan and the Nizam of Hyderabad in the Central and the Eastern parts of the Deccan were poised for political supremacy. At this stage the growing strength and relatively disturbing political activities by the foreign powers such as the British and the French, contending among themselves and more often than not allying themselves with the native powers have contributed for a new political phenomenon in the Deccan. While the Anglo-French political and colonial rivalry in the continent was extended to the Indian sub-continent, their intrigues and political and commercial machinations disturbed the political equilibrium here. This chapter also analysed the firmness with which the British succeeded in liquidating the French from the Nizam's territories.

The English subsidiary system, as was the case elsewhere, was a master stroke in keeping its allies constantly under check, sometimes under the veiled threat of military action. The findings as elaborated in this chapter also prove as to how the British Contingent in the Nizam's state neutralised the importance (nuisance value) of the semi-feudals, self-styled adventurers, the Arabs, the Rohillas, etc. In effect it was conclusively proved that the English took over not only the military force but
also the civil administration of the state of Hyderabad before the outbreak of the Sepoy Movement of 1857.

As the thesis is based on the writings and correspondence of Meadows Taylor, chapter II has been devoted on his manyfold qualities of head and heart. Given his scanty schooling from an insignificant institution and his uncertain future plans, his phenomenal rise as a military officer, administrator and diplomat will be fully realised after going through his voluminous works on a wide ranging subjects such as literature, history, art and architecture and archaeology. His sense of serious devotion to his work and methodical planning of his future career and his ever preparedness to accept any challenging jobs seem to have held in good stead in his career far away from his home land. He was endowed with a peculiar oriental temperament, quite uncommon among his fellow men, whereby he cut across all barriers of language, religion and other social norms.

This chapter traced out his military adventures, his knack of impressing upon his superiors and his extra flair for learning new languages etc which enabled him to assume higher positions, totally incompatible to his age and education. While he was neither in the military service of the East India Company nor in its civil
service, he was just accommodated on personal considerat-
ion as an army officer in the services of the Nizam of
Hyderabad. It is well known that the English contingent
provided to the Nizam was dominant and the role of the
Nizam's troops generally officered by the British and
other Europeans Eurasians was very nominal. Inspite of
it, Taylor made his presence felt wherever and in
whatever capacity he worked. Thus he was posted as
Superintendent of Bazzars and Assistant Police Superin-
tendent of some of the districts. Everywhere he was
propted by one guiding principle of socialising with
the people, his subordinates and with a sense of total
involvement to his job.

His contribution as an administrator at Sorapur,
Osmanabad and Berar is ever remembered by the posterity.
This chapter has analysed his familiarisation tours in
the countryside, his keenness to know everything about
his district and his plans of augmenting the miseries
of the people. On one hand he was not the sole authority
of the district as he was always required to submit
proposals and seek approval from the Resident, on the
other he was dauntless in flooding the Resident's office
with innumerable schemes and their effective implementation.
It is gratifying to note that Meadows Taylor realised
the peculiar conditions of India with about 90% of
agricultural population and was primarily concerned about improving their lot. His famine relief measures, construction of irrigation reservoirs, his road laying schemes and methods of improved cultivation, introduction of oil seed crops, increase of agricultural acreage and the rationalisation of the land revenue system are some of the schemes introduced by him which are relevant even in modern times.

His diplomatic qualities were fully expressed during his tenure at Srirapat. Being fully conversant with the moods and temperament of the unruly Beydurs, he dealt with them sometimes, compassionately and sometimes with firmness of a British officer. That was not the case with many white officers who maintained their own identity and could not be taken as one among the natives which resulted into the coining the popular adage, "The Rolls Royce administration in a bullock cart country like India."

Meadows Taylor's services as a military officer and an administrator can be assessed through his autobiography, his letters to Henry Reeve. But his contribution as a historian and an archaeologist though not much publicised is equally outstanding. His writing
of the 'Students Manual of the Indian History', was an outcome of his realisation of the need for such a concise work. Therefore, he wrote it after his retirement from active service and after leaving for England. Yet, as analysed in Chapter III, his insights and Indian experience are fully seen. Given the serious limitation of source material, nobody would have done a better job than Meadows Taylor, Scholars of Indian art and architecture and archaeology are greatly indebted to Meadows Taylor's pioneering work and for throwing open the new vistas of untapped knowledge. All these aspects have been thoroughly highlighted in this chapter.

Meadows Taylor's association with Sorapur principality synchronised with his extremely formative years of his career. Chapter IV traced out the genesis of the Beydur's statehood and their role in the political affairs of the Deccan and their final settlement with Sorapur as the headquarters. The tribal characteristics and the unruly nature of Beydurs due to lack of sophistication and exposure to the civilised world. Meadows Taylor's latest energies and talents were fully put to test while handling the complex situations of religious, social, economic and political nature. In fact he rose to the occasion and to the delight of his superiors who chose
him to handle the situation. He displayed the qualities of firmness and a sense of dedication like many British officers. But unusually enough he had the temperament of a typical motive as to understand the moods of the natives and act accordingly. His association with Sorapur was both an official triumph and personal grief. While the restoration of political order and economic betterment in the state was a matter of great satisfaction, his wife's failing health and her final death made him mentally depressed. It was also shown that maintenance of political normalcy was the only concern of Meadows Taylor. He addressed himself to augment the economic prosperity of the people. The agricultural acreage was increased whereby the revenue was doubled. He took steps to rehabilitate about 300 families of weavers who migrated from Sorapur for want of proper support. The roads he laid and the irrigation reservoirs he built, earned him a permanent place as an enlightened administrator. His special consideration towards the Sorapur affairs specially in streamlining the finances and the quantum of payment to the Nizam Government at times caused suspicions among his superiors. But he doggedly pursued the matters. He was immensely happy to witness the installation ceremony
of the young Raja on the Gadi of Sorapur Samsthan. Even after the departure of Meadows Taylor from Sorapur, things went on well until the young Raja got himself involved with the revolters as a part of the general uprising of 1857. Taylor laments for his imprisonment though he was spared from death sentence. However, the young Raja was not destined to live longer as he shot himself dead while he was undergoing the imprisonment.

Meadows Taylor's writings provide deep insights into one of the most serious social and legal problems of the century which is about Thugeeism. His famous novel "Confession of a Thug" synthesises the complex nature of the entire problem. Unlike Colonel Sleeman who provides an up-to-date data on Thug problem, it is Meadows Taylor who has dramatised the entire issue whereby the general public was made fully aware of the cold blooded and highly shocking murders committed by the Thugs. Chapter V analysed the pathology of the Thug activities. While the epi-centre of the Thugs and their activities was Central India, their depredations were in no way less intense in the rest of the Deccan which is the theme of the present thesis. The principal cities and towns and the usual routes that the Thugs followed have
been dealt by Taylor in all their details. His writings are further corroborated by the details provided in the records of the Political Affairs Department, now kept in the National Archives, New Delhi. Indirectly Taylor's detailed description about the major cities of the Deccan also help us to know the political geography and the economic activity in the Deccan. Therefore, the Thug problem is considered to be one of the highlights of the cultural dynamics of the 19th century Deccan as revealed in the works of Meadows Taylor.

Taylor's works are full of social, cultural and religious occurrences. One may be inclined to believe that his works project a three culture theme about the Hindu, Muslim and the Christian religions comingling during the 19th century. Yet the separate identity of the three major religions was discernable. Chapter VI analysed the religious events, the feasts, the fairs, among the Hindus and the Muslims. One would also come across occasionally the inter-communal marriages between the Hindus and Muslims, the Hindus and the Christians and the Muslims and the Christians.

This chapter also dealt with the food habits, costumes and jewellery. Interestingly Taylor's occasional sketches give a synoptic picture of the Deccan as it
existed in all its varieties in the form of temples, mosques, mausoleums, landscapes, city thoroughfares, typical soldiers and the countryfolk etc. On the whole it may be concluded that the impact of the British rule on the society of the Nizam's territories was not as intense as it was seen in the Maratha kingdom which was directly administered by the British after 1818. The tradition specially among the orthodox Hindus and the Muslims did oppose the English liberal ideas and values spread through English education. But the sections of the society for practical reasons came forward to cope with the changing times.

Meadows Taylor, like many Englishmen, came to India in search of his career. But he had no reason for regret as he attained eminence as a soldier and as an able administrator. But he left everlasting memories very fondly cherished by the people of the Deccan and the posterity is constantly reminded about Taylor though his monumental works, some are just recorded and others are in concrete form as a reservoir here, a road there and above all his house at Sorapur which was subsequently converted into a Museum popularly known as Taylor's Manzil. There are streets, localities, named after Meadows Taylor who loved the people of the Deccan and in whose midst he lived till his retirement.

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