

BPSC PATHSHALA

BPSC Mains General Studies – History & Culture

Section I: History & Culture

Topic: Ancient Indian History & Culture

Structured Notes for **BPSC Mains Examination**

Prepared for serious aspirants focusing on **concept clarity, cultural understanding and answer writing preparation.**

These notes cover important themes of ancient Indian art, architecture and cultural traditions relevant for **BPSC Mains GS Paper-I.**

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LESSON 1: ANCIENT INDIAN HISTORY & CULTURE

Topics covered under this lesson

1. Art, Architecture & Culture

- 1.1 Mauryan Art
- 1.2 Pal Art
- 1.3 Effect of religion on Mauryan Art and Pal Art
- 1.4 Nagara, Dravida and Vesara style of temple architecture

2. Painting & Cultural Traditions

- 2.1 Patna Kalam Painting

1. Art, Architecture & Culture

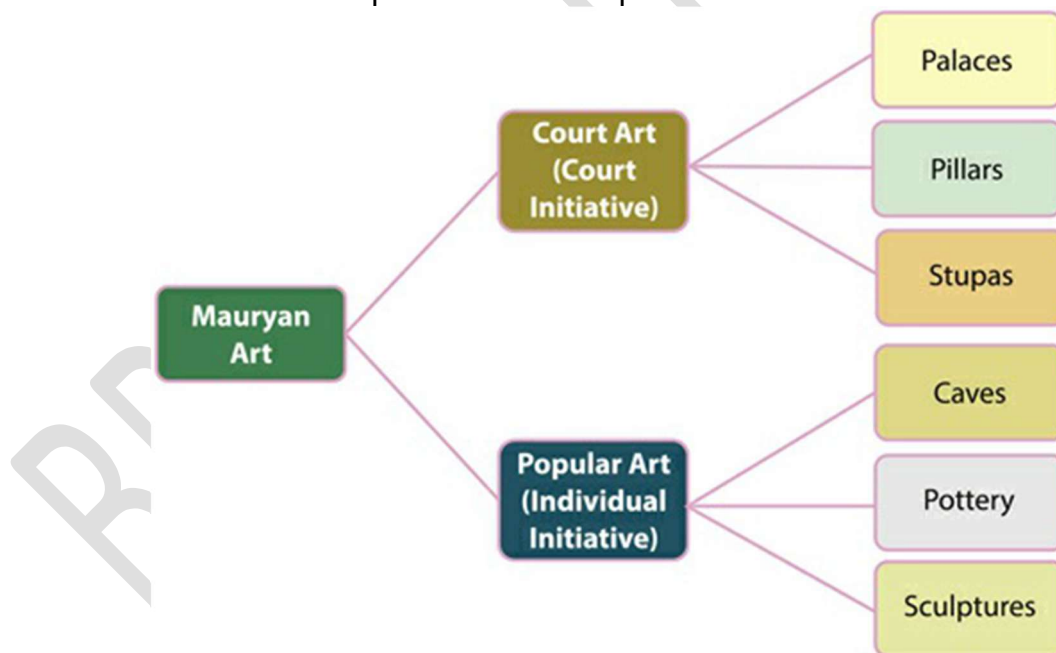
1.1 Mauryan Art

Mauryan art and architecture were the culmination of a long movement that began indigenously in the Gangetic Plains, where it became the first major centre after the fall of the **Indus Valley Civilisation**. The beginning of Mauryan Art and Architecture was undoubtedly due to royal initiative but its flowering was rooted in the Indian soil. Apart from being developed indigenously, Mauryan Architecture also had influences from the Achaemenid Empire.

By the fourth century BC, the Mauryas had established their power in the Magadh region and by the third century BC, a large part of India was under Mauryan control.

Features of Mauryan Art and Architecture

- **Indigenous in origin:** Many scholars believe that Mauryan art originated indigenously as a combination of court and folk elements.
- **Departure from earlier tradition:** Mauryan art was different from the earlier art traditions in that it departed from the use of wood, sun-dried brick, clay, ivory, and metal to that of stone in huge dimensions.
- **Achaemenid Influence:** One of the important features of Mauryan art is its Achaemenid connection. It was due to Mauryan dominions touching Afghanistan, which had been erstwhile Achaemenid possessions. The Persian influence can be observed in Ashokan pillars and bell capitals.



Mauryan Art and Architecture

Mauryas contributed significantly to both art and architecture. They introduced and greatly expanded the use of stone masonry. It can be understood from different forms of art and architecture like caves, stupas, pillars and palaces.

Palace: Mauryan Palace (Eighty pillared hall and Arogya Vihar, Pataliputra)

- The palaces of the Mauryan empire have been described in high regard by all the writers, such as **Megasthenese**, **Patanjali (in his Mahabhasya)**, and **Arrian** (he compared Chandragupta's palace with the buildings of Achaemenian cities such as Susa and Ekbatan).
- The overall planning of the palaces was inspired by Achaemenid **palace art**, with some differences such as the use of wood and the simple monolithic style of pillar construction.
- Megasthenese mentions that the palaces of Pataliputra were surrounded by **wooden walls** with a number of holes created to let the arrow pass by.

The royal assembly building in **Kumhrar** was a **hall with 80 pillars** with a wooden roof and floor. The hall was used for various purposes including the third Buddhist Council, during the reign of Ashoka.

Pillars: General features

- The Mauryan pillars are monolithic, tall, lustrous, well-proportioned, free-standing structures with tapering shafts.
- They are made of sandstone, which was quarried at Chunar.
- The Mauryan (Ashokan) **pillars** were different from those of Achaemenid empire:
- Mauryan pillars are single, rock-cut structures with local symbols and motifs whereas; the Achaemenid pillars are constructed in pieces by a mason.
- Inscriptions engraved by Ashoka have been discovered on stone pillars he constructed in India, called Pillar Edicts.
- Capital figures like the bull, the lion, the elephant, etc. were generally carved into the top of the pillar.

Important Mauryan Pillars

Pillars	Description
Sarnath (Lion Capital) (Uttar Pradesh)	• Known as the Mauryan pillar capital. • Hsuen Tsang mentions a seventy-foot-high pillar with shining polish standing at the same site. • Roaring Lion: It is carved with notable, voluminous roaring lion figures firmly standing on a circular abacus • Abacus: It depicts a chakra (wheel) with twenty-four spokes in all four directions. • It is carved with the figures of a horse, a bull, a lion, and an elephant between every chakra in vigorous movement, executed precisely. • A bell-shaped lotus: It forms the lowest portion of the pillar. • This pillar capital represents Dharmachakrapravartana, the Buddha's first sermon. • Our national emblem is based on the Sarnath capital.

	The Capital with omitted bell-shaped and with the motto of Satyameva Jayate is the State Emblem of India.
Lauriya Nandangarh (Bihar)	- The top of the pillar is bell-shaped with a circular abacus. - It has six edicts inscribed on its polished stone shaft. - Situated on the trade route that connects the eastern Gangetic basin with western Asia. - Sculpted with a row of geese, the drum is supported by the lotus bell capital. A seated lion crowns the capital. - Emperor Ashoka commemorated the site of Lauriya Nandangarh with a Dharma Stambh adorned with a single Lion Capital at the top.
Rampurva (Bull Capital) (Delhi)	- It is a realistic depiction of a Zebu bull. - It is a mixture of Indian and Persian elements. - The motifs on the base, atop the inverted lotus, the rosette, the palmette, and the acanthus ornaments are not Indian features. - Established at Rampurva, Bihar, it has been placed at the Rashtrapati Bhavan. Note: A Lion Capital was also erected at Rampurva.
Prayag-Prashasti (Allahabad Pillar) (Uttar Pradesh)	- It carries major pillar edicts from 1 to 6. - It also contains the Schism Edict of Ashoka. - The inscriptions of Gupta Emperor Samudragupta and Mughal Emperor Jehangir are also attributed to this pillar. - The inscription mentions that Samudragupta defeated twelve rulers in his South India expedition.

Important Mauryan Stupas

Due to the popularity of Buddhism and Jainism, stupas were constructed on a large scale.

Sanchi Stupa (Madhya Pradesh)	- The great stupa at Sanchi was built with bricks during the time of Ashoka and later was covered with stones. - It was enlarged using local sandstone during the Sunga period. - The elaborately carved gateways were added later (by Satvahanas) in the 1st century BC. It depicts Jataka stories. - The main body of the stupa symbolises the cosmic mountain. - It is topped by a 'harmika' to hold the triple umbrella, or 'chhatravali', representing the three jewels of
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	Buddhism – the Buddha, the Dharma, and the Sangha. • The reliefs of Sanchi display the following quite prominently. • The four great events of the Buddha's life- birth, attainment of knowledge, dharma chakra - pravartana and Mahaparinirvana. • Representations of birds and animals like lions, elephants, camels, oxen, etc., are abundant. • Some animals are shown with riders in heavy coats and boots. • Lotus, wishing vines and unique representation of forest animals.
Bharhut Stupa (Madhya Pradesh)	• Originally built by Ashoka but enlarged later by Shungas. • It is important for its sculptures. • Gateways or toranas, which are stone replicas of wooden gates. • Railings made of red sandstone spread out from the gateways. They also are imitations, in stone, of post and rail fences, but the stone railings of Bharhut have, on top, a heavy stone border (coping). • Railings have carvings of Yakshas, Yakshis and other divinities associated with Buddhism. • The Jataka stories and other Buddhist themes are depicted alongside various natural elements, as in other stupa railings.
Dhauli Shanti Stupa (Orissa)	• Ashoka laid the foundation of Dhauligiri Shanti Stupa at a place known for the end of the Kalinga War. • The overall structure is in the shape of a dome. • The Dhauli Shanti Stupa has four massive idols of Lord Buddha in various postures, along with episodes from Gautam Buddha's life carved on stone slabs.
Dhamek Stupa (Sarnath, Uttar Pradesh)	• Its construction was ordered by Emperor Ashoka. • In this location, Buddha delivered his very first sermon. • At Dhamek stupa Buddha revealed an eight-fold path leading to nirvana. • The site is described as Mriga-daya-vanam (sanctuary for animals).

Rock-cut Caves

The beginning of rock-cut architecture in India was in the Mauryan period. These caves are present in two hills of Bihar - **Barabar Hill and Nagarjuni Hill**. All these caves were dedicated to the monks of the **Ajivika sect** (founded by Makkhali Gosala).

Important Rock-cut Caves

Barabar Hill caves	- Four caves are present here: Lomus Rishi, Sudama, Viswamitra and Karna Chopar Caves. The Sudama cave is the earliest one. - The latest and best specimen among these caves is the famous Lomus Rishi cave. - These caves have inscriptions on Ashoka. - Consisting of an ante-chamber, having a doorway with sloping jambs. The most glaring feature of the cave is its sculptural ornamentation on the doorway.
Nagarjuni Hill caves	- Three caves are present in the Nagarjuni Hill: Vadathi ka Kubha, Vapiya ka Kubha, and Gopi ka Kubha. - Inscriptions on the Devanpiya Dasaratha (son of Ashoka) say that he donated it to Ajivikia monks. - Gopi has the largest chamber in the group, with polished walls as well as a floor (Mauryan polish).

Pottery: Northern Black Polished Ware

- Developed in the Iron Age.
- Highly polished gaze coating with black colour.
- Generally used as luxury items.
- Usually have a thin section, grey core, and distinctive glossy lustre.
- Mainly consists of the standard dining set and tableware and excludes large or heavy forms.

Sculptures

Large statues of Yakshas and Yakshinis are found at places like Patna, Vidisha and Mathura. It shows the popularity of Yaksha worship and how it became part of figure representation in Buddhist and Jain religious monuments.

Important Sculptures

Didarganj Yakshini (Chauri bearer) (Bihar)	- Tall, well-proportioned, free-standing sculpture. Made of sandstone with a polished surface. - It exhibits happiness and bounty. - Chauri (flywhisk) is held in the right hand. - The image demonstrates expertise in the way form and medium were handled.
Dhauili Elephant (Orissa)	Carved in the living rock. - The Ashoka edict at the place ends with the word Sevto (white) in Pali. It suggests that it depicts Airavat, a white elephant depicted in Indian religious texts.

	Situated close to the battleground where Ashoka decided to shift away from warfare and towards Buddhism.
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Mauryan Literature

Literature flourished under Ashoka's peaceful reign due to liberal religious practices and a thriving Mauryan economy.

Kautilya's Arthashastra	- The exact year of its writing is unknown; even the identity of the writer (one or many) is doubtful. But Chanakya, Kautilya and Vishnugupta (all these names are for the same person) are credited as the writer. - It is a detailed work on statecraft. - It consists of 15 volumes (Adhikarnas). - The first five deal with internal administration (tantra). - The next eight with inter-state relations (avapa) and - The last two with miscellaneous topics. - Kautilya clearly distinguishes between Dharmasthiya (civil law) and Kantaka Sodhana (penal law). - Several types of enslavement are mentioned in Arthashastra. - There was a variety of protection offered to the slaves, especially to the enslaved women. - The Arthashastra states that the mother and the child are immediately accepted as being free if a child is born to a female slave by her owner. - A boy born to a female slave who was fathered by her master was granted the legal status of the master's son, according to the Arthashastra. - Kautilya also wrote Chanakya-shataka.
Indica by Megasthenes	- It tells the story of India during the reign of the Maurya Dynasty. - According to it, the legendary Greek hero Heracles contributed to the construction of Pataliputra, a magnificent metropolis. - It talked about the nature of the economy and society of the Mauryan period.

LESSON 2: MODERN INDIAN HISTORY

Topics covered under this lesson

1. Tribal & Popular Movements

- 1.1 Santhal Revolt
- 1.2 Munda Revolt
- 1.3 Tribal revolts in Indian freedom struggle

2. British Rule & Economic Policies

- 2.1 Economic impact of British rule in India
- 2.2 Concept of Drain of Wealth
- 2.3 Land revenue system of British India

3. Education & Ideas

- 3.1 Orientalist–Anglicist controversy
- 3.2 Downward Filtration Theory
- 3.3 Wood's Despatch
- 3.4 Development of Western & Technical education in India

4. National Movement & Ideologies

- 4.1 Causes of Sepoy Mutiny of 1857
- 4.2 Rise of Nationalism in India
- 4.3 Boycott and Swadeshi Movement
- 4.4 Rise and progress of revolutionary movements in India
- 4.5 Khilafat Movement
- 4.6 Non-Cooperation Movement
- 4.7 Civil Disobedience Movement
- 4.8 Quit India Movement

5. Important Acts & Missions

- 5.1 Government of India Act 1858
- 5.2 Government of India Act 1892
- 5.3 Morley–Minto Act 1909
- 5.4 Government of India Act 1919
- 5.5 Government of India Act 1935
- 5.6 Rowlatt Act
- 5.7 Communal Award and Poona Pact
- 5.8 Cripps Mission
- 5.9 Cabinet Mission

6. Important Leaders & Thoughts

- 6.1 Thoughts of Mahatma Gandhi
- 6.2 Thoughts of Jawaharlal Nehru
- 6.3 Thoughts of Rabindranath Tagore
- 6.4 Role of Subhas Chandra Bose in freedom struggle
- 6.5 Lord Dalhousie
- 6.6 Lord Curzon

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1. Tribal & Popular Movements

1.1 Santhal Revolt

The 19th century in India witnessed innumerable movements, but the ones like the **Santhal revolt** hold a significant position, in India's struggle for freedom. The Santhal rebellion was a rebellion in present day **Jharkhand**, Eastern India against both the British East India Company and zamindari system by the Santhal.

Background to the Rebellion

- In order to control the vast territory of India, East India Company began to implement revenue policies, law and order rules to be followed by the countrymen, from the time they began consolidating, after **Battle of Plassey in 1757**.
- In 1793, Lord Cornwallis introduced the **Permanent Settlement** in some parts of the country like Bengal, Bihar and Orissa. Under the **Permanent Settlement** system, landlords had **perpetual and hereditary rights** over the land as long as they paid a fixed revenue to the British government. If the peasants were not able to pay their rent, the British auctioned away large tracts of land belonging to the Santhals, to anyone who would **pay them fixed revenue** and so in this process, several tribal lands were sold. In this process, the **Santhal lost control over the land**, and their old tribal systems and political structures that had continued for generations came to an end.
- The Santhals were the tribal people inhabiting the forest of Rajmahal hills. In 1832, East India Company demarcated the **Damin-i-Koh** from the region of Jharkhand and gave it to Santhals, to settle with a promise of **non-interference** in their land. But with changing times and the rising demand of the Britishers, the **rent to the Santhals raised** to an exorbitant rate. Ultimately, the Santhals were **trapped in a situation** where they had the only option to revolt against the Britishers and the Zamindars.
- Another reason cited for the Santhal rebellion was that the Santhals followed the **barter system** and they faced **trouble paying the zamindars in cash**, and as a result, they had to borrow money from the moneylenders at an **exorbitant rate**, which ultimately trapped them into a vicious cycle. To come out of this cycle and save the identity of the Santhals, the **only solution** was to **revolt against the British policies**.

Causes of Santhal Rebellion

1. Oppression under the Zamindari System:

- The British East India Company implemented the Permanent Settlement System in 1793 which granted zamindars (tax-collecting intermediaries) perpetual and hereditary rights to land in exchange for a fixed revenue paid to the government.
- This system, however, gave zamindars significant power to exploit and oppress peasants, leading to widespread resentment among the Santhal community.

2. Exploitation by Moneylenders:

- Many Santhals fell victim to predatory lending practices, where they were charged exorbitant interest rates on loans.

- When they were unable to repay these loans, they often lost their land and were forced into bonded labor.

3. Loss of Land Ownership:

- The zamindars and moneylenders, with the support of the British police, frequently dispossessed the Santhals of their land through aggressive extractions.
- This resulted in a significant loss of land ownership for the Santhal community.

4. Disruption of Traditional Systems:

- The implementation of the Zamindari system and the arrival of moneylenders led to the disruption of traditional systems and political structures that had been in place for generations among the Santhals.

5. Economic Hardship:

- The Santhals were forced to rely on moneylenders, which led to a heavy debt burden and increasing poverty among the community.
- This economic hardship contributed to the decision of many Santhals to revolt against the British and the zamindars.

6. Barter System:

- The Santhals traditionally used a barter system and had difficulty adapting to the use of money.
- This made it difficult for them to pay the zamindars, and they often had to borrow from moneylenders at high interest rates, trapping them in a cycle of debt.
- The only way out of this situation was to resist British policies and reclaim their traditional way of life.

Events of the Santhal Rebellion

- The Santhal revolt (also known as the **Hul revolt**) started on **30th June 1855**, with the help of prominent leaders like **Sidhu, Kanhu, Chand and Bhairav**, and also their two sisters **Phulo and Jhano**.
- The depressed and anguished Santhals engaged in **guerrilla warfare** against the Britishers and formed their **own troops** which included the farmers, villagers and the women. In this quest, they were able to capture large parts of land including Rajmahal Hills, parts of Bhagalpur district and Birbhum.
- They militarized over 10000 Santhal people. The villagers put to **fire the storehouses** and the warehouses and all forms of communication lines were disrupted. The **government applied** all possible means to **suppress** the movement. In order to curb the rebellion, Britishers used heavy loaded weapons against bows and arrows used by the Santhals.
- The landlords were in the support of the government whereas the local people supported the Santhals in full vigour.
- Unfortunately, the duo brother Sidhu and Kanhu were **arrested** and the **revolt had a brutal end**. The Santhals **were repressed** and the **movement came to an end in 1856**.

How Was the revolt, different From the Other Revolts?

1. Organized movement: The Santhal uprising was an organized movement with **good leadership qualities**. In a short period of time, it was successful in uniting about 60,000 people. If we look at the **other spontaneous movement** of that time, we find that none of the movements was that well-arranged as the Santhal revolt. The unity of the Santhals shook the nerve of the Britishers.

2. Use of weapons & Tactics: Despite the Santhal using **bows and arrows** against the weapons and artillery used by the Britishers, the guerrilla tactics, which was a new occurrence for Bihar to fight against the Britishers, gave Santhals an upper hand.

3. Trained leadership: The prominent leaders of the war, Sidhu, and Kanhu in a short span of time, were **successful** in mobilizing a huge number of people to fight against the cause.

4. Blow on British powers: The Santhal rebellion was a blow on the British powers. It was such a fierce movement that Britishers had to **implement martial law** to quell the powers of Santhals

4. Growth of Revolutionary Nationalism: The Santhal revolt fostered a **sense of unity** among the Santhal tribes. It was seen as the beginning of larger wars to free the people from the oppressive British rule. This movement resulted in a feeling of nationalism which helped to mobilize people for further wars, **like the Revolt of 1857**.

5. Identity of the tribal people: The Santhal rebellion gave birth to the modern **Santhal identity**. It also promoted the tribal people to protect their culture and tradition from any kind of destruction and interference.

6. Successful movement: It was seen that the Britishers did acknowledge their follies, despite the Santhals being defeated. Further, after the end of the war, the **Santhal Paraganas Tenancy Act** was enacted which provided the tribes some protection against the oppressive British Rule. This was successful in inculcating nationalist feelings among the people.

Conclusion

Thus, the Santhal uprising is not only a movement of great Historical importance. It rather, is the root cause behind it, **the rights to tribal lands** that finds mention, which becomes relevant in present context. Thus, History truly is a continuum and it is important to understand the past, to make sense of the present, in order to deal with current **Tribal related issues** in India.

LESSON 3: HISTORY & CULTURE OF BIHAR

Topics covered under this lesson

1. Revolt of 1857 & Bihar

- 1.1 Mutiny of 1857 and Bihar
- 1.2 Kunwar Singh and Mutiny of 1857
- 1.3 Important tribal revolts of Bihar

2. National Movement & Bihar

- 2.1 Champaran Satyagraha and Bihar
- 2.2 Non-Cooperation Movement and Bihar
- 2.3 Civil Disobedience Movement and Bihar
- 2.4 Quit India Movement and Bihar
- 2.5 Quit India Movement and Jayaprakash Narayan

3. Bihar Specific Contributions

- 3.1 Role of women of Bihar in Indian freedom struggle
- 3.2 Role of peasants of Bihar in freedom struggle post Champaran
- 3.3 Kisan Sabha and Swami Sahajanand Saraswati
- 3.4 Thoughts of Jayaprakash Narayan

4. Education in Bihar

- 4.1 Development of Western & Technical Education in Bihar

1. Revolt of 1857 & Bihar

1.1 Mutiny of 1857 and Bihar

The revolt began at **Meerut on 10 May 1857** and soon spread to large parts of northern India, including Bihar. Bihar assumed importance due to its early conquest by the East India Company and its role in the colonial economy. At the time, the Patna Division of the Bengal Presidency comprised Patna, Bihar, Saran, Shahabad, Tirhut, and Champaran.

Since the seventeenth century, Bihar had been significant for European trading companies, particularly for **indigo and opium production**. The forced cultivation of indigo and exploitation of peasants by European planters and local zamindars created deep agrarian discontent, which later contributed to popular participation in the revolt.

Beginning of the Revolt in Bihar

The first major incident in Bihar was the **Patna uprising of 3 July 1857**, led by **Pir Ali**, a book-seller. On this occasion, Dr. Lyell, the Deputy Opium Agent of the Patna Opium Agency, was killed. This attack directly targeted the opium revenue system, one of the most important sources of British income. The British administration responded with severe repression. Pir Ali was convicted and hanged, while several others were executed, imprisoned, or deported. The brutal actions of Commissioner William Tayler reflected the colonial state's fear of popular resistance.

Danapur Mutiny and Expansion of the Revolt

Following the Patna uprising, the revolt gained momentum with the **Danapur (Dinapur) mutiny on 25 July 1857**. Three regiments stationed at the Danapur cantonment rebelled and crossed the Son River into Shahabad. There they joined forces with **Kunwar Singh**, the Raja of Jagdishpur, who had already initiated resistance against British rule. This event marked the beginning of a widespread and prolonged revolt in Bihar, which continued for more than a year.

Kunwar Singh: Leader of the Revolt in Bihar

Kunwar Singh (1777–1858) emerged as the most prominent leader of the revolt in Bihar. Belonging to the Ujjainiya Rajput house of Jagdishpur, he took up arms at the age of nearly eighty. Despite failing health, he provided determined leadership and became the chief organiser of resistance in the region. He was supported by his relatives, local chiefs, rebel sipahis, peasants, and tribal groups.

Kunwar Singh was widely regarded as a natural leader by the rebels. Many believed that British authority had collapsed and that his leadership symbolised the end of Company rule. Leaders and rebel groups from Danapur, Chhotanagpur, Manbhum, Singhbhum, and Palamau sought to coordinate their struggles under his command.

Popular Participation and Regional Spread

The revolt in Bihar witnessed joint action by soldiers and civilians. In Patna and Chhotanagpur divisions, civilians actively fought alongside rebel troops. In Shahabad, Rajputs rose under Kunwar Singh's leadership, while in Gaya, villagers and Bhojpuri rebels strengthened the rebel forces. Tribal participation was significant in areas such as

Hazaribagh, Singhbhum, and Manbhum, where Santhals, Kols, and other groups joined the uprising. The impact of the Danapur mutiny was also felt in Champaran, Saran, Muzaffarpur, and Purnea, demonstrating the wide geographical spread of the revolt in Bihar.

Military Strategy and Later Campaigns of Kunwar Singh

Kunwar Singh adopted **guerrilla warfare tactics**, avoiding fixed positions and attacking weaker British outposts. Although his forces suffered a setback at **Bibiganj in August 1857**, he continued the struggle by moving across regions such as Mirzapur, Rewa, Banda, Kanpur, Lucknow, Azamgarh, and Ghazipur. His mobility and coordination with local supporters enabled the rebellion to survive for an extended period.

By April 1858, Kunwar Singh returned to Jagdishpur despite having lost an arm. He defeated British forces in a final engagement but died shortly thereafter on **26 April 1858**.

Role of Amar Singh and Continuation of Resistance

After Kunwar Singh's death, his brother **Amar Singh** carried forward the struggle. The forests of Jagdishpur became the base of resistance, and guerrilla warfare continued to trouble British forces. Contemporary observers, including Engels, noted Amar Singh's military skill and the serious threat posed by rebel activities to British communication lines, especially the Grand Trunk Road. Amar Singh was eventually captured and died in British custody in 1860.

Role of Indigo Planters and Colonial Policy After 1857

During the revolt, European indigo planters largely supported the British by protecting treasuries and European settlements. Their loyalty during the crisis strengthened their position in the post-1857 period. The colonial administration responded by appeasing the landed aristocracy and reinforcing zamindari control over peasants. This led to the formation of a **'triple alliance'** of British officials, zamindars, and planters to suppress peasant resistance and stabilise colonial rule in Bihar.

Conclusion

The Revolt of 1857 in Bihar was not merely a military mutiny but a **broad-based resistance involving peasants, tribals, local leaders, and rebel soldiers**. Though lacking uniform organisation, it demonstrated widespread popular discontent against colonial exploitation. **Kunwar Singh** emerged as the most significant symbol of resistance in Bihar, and his leadership highlighted the depth and resilience of anti-colonial sentiment. Despite its failure, the revolt exposed the weaknesses of British rule and influenced subsequent colonial policies and later nationalist movements.