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नीतिविना गति गेली, गतिविना वित्त गेले  
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## THE MALKHED REGION : BACKGROUND

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### ABSTRACT

This paper presents a region-based method for background subtraction. It relies on color histograms, texture information, and successive division of candidate rectangular image regions to model the background and detect motion. Our proposed algorithm uses this principle and combines it with Gaussian Mixture background modeling to produce a new method which outperforms the classic Gaussian Mixture background subtraction method. Our method has the advantages of filtering noise during image differentiation and providing a selectable level of detail for the contour of the moving shapes. The algorithm is tested on various video sequences and is shown to outperform state-of-the-art background subtraction methods.

**Keywords:** motion detector, background subtraction, iterative subdivision, region-based, histograms, Gaussian Mixture

### INTRODUCTION

The Rashtrakuta Empire was a royal dynasty ruling large parts of the Indian Subcontinent between the sixth and the 10th centuries. During this period they ruled as several closely related, but individual clans. Rashtrakutas in inscriptions represented as descendants of Satyaki, a Yadava well known in Puranas. The earliest known Rashtrakuta inscription is a 7th century copper plate grant that mentions their rule from Manpur in the Malwa region of mod-

ern Madhya Pradesh. Other ruling Rashtrakuta clans from the same period mentioned in inscriptions were the kings of Achalapur which is modern Elichpur in Maharashtra and the rulers of Kannauj. Several controversies exist regarding the origin of these early Rashtrakutas, their native home and their language.

The clan that ruled from Elichpur was a feudatory of the Badami Chalukyas and during the rule of Dantidurga, it overthrew Chalukya Kirtivarman II and went on to build an empire with the Gulbarga region in modern Karnataka as its base. This clan came to be known as the Rashtrakutas of Manyakheta, rising to power in South India in 753. At the same time the Pala dynasty of Bengal and the Pratihara dynasty of Malwa were gaining force in eastern and northwestern India respectively. An Arabic writing Silsilatuttavarikh (851) called the Rashtrakutas one among the four principle empires of the world.

### The Origin of the Rashtrakutas:-

The origin of the Rashtrakutas has been subject of much controversy, providing ample scope for legends and speculations. Some of the later records of the family arrogantly recount legendary associations of the family, some tracing its descent in the lineage of Yadu, some starting with Brahma as its progenitor. A few epigraphs claim that their early ancestor was the redoubtable Satyaki of the Yadava clan.

These descriptions were obviously intended to invest the family with epic fame. Again, a few records with to tell us that the Rashtrakuta family originated from a person called Tunga. This is again an attempt to explain the suffix Tunga occurring in the titles of the members of this family like Nripatunga, Shubhatunga or Jagattunga. These legendary associations, therefore, need not be taken seriously.

Dr. J. F. Fleet was inclined to think that the Rashtrakutas were connected with the Rajputs, and that they were the descendants of



the Rathors.

Dr. A. C. Burnell and H. Krishna Shastri held the view that the Rashtrakutas were linked with the Dravidian Reddis of Andhra Desha. C. V. Vadiaya, R. G. Bhandarkar and Pathak subscribe to the theory of the Maratha origin of the Rashtrakutas.

#### **Epithets:-**

The appearance of the terms Rathika, Ristika (Rashtrika) or Lathika in conjunction with the terms Kambhoja and Gandhara in some Ashokan inscriptions of 2nd century Bad from Mansera and Shahbazgarhi in North Western Frontier Province (present day Pakistan), Girnar (Saurashtra) and Dhavali (Kalinga) and the use of the epithet "Ratta" in many later inscriptions has prompted a claim that the earliest Rashtrakutas were descendants of the Arattas, natives of the Punjab region from the time of Mahabharata who later migrated south and set up kingdoms there, while another theory points more generally to north western regions of India. Based on this theory, the Arattas may have become natives of the Deccan having arrived there during the early centuries of the first millennium.

#### **Royal names and signatures:-**

In linking possible connections between the medieval Rashtrakuta families to the imperial family of Manyakheta it has been pointed out that only the family members ruling from Elichpur (Berar or modern Amravati district, modern Maharashtra) had names that were very similar to the names of Kings of the Manyakheta dynasty. From the Tivarkhed and Multhai inscriptions it is clear that the kings of this family were Durgaraja, Govindaraja, Svamikaraja and Nannaraja. These names closely resemble the names of Manyakheta kings or their extended family, the name Govindaraja appearing multiple times among the Manyakheta line. These names also appear in the Gujarat line of Rashtrakutas whose family ties with the Manyakheta family is well known.

#### **Emblems:-**

Several Rashtrakuta families ruled India during the 6th century - 7th century period. Scholars have tried to understand their relationship with the Rashtrakutas of Manyakheta by a comparative study of the emblems.

The only Rashtrakuta family whose royal emblem is similar to that of the rulers of Manyakheta, the golden eagle or Garuda lanchhana (emblem) is that of the family that ruled from Amravathi district of modern Maharashtra. It has been theorised that this line may possibly have been ancestors of the Manyakheta kings. Their inscriptions (Tivarkhed and Multhai) were issued from Achalapura (modern Elichpur) which may have been their capital. Another Rashtrakuta family ruling from Manapur in Malwa region with its founder King Abhimanyu had the emblem of a lion. This makes it improbable that they were the ancestors of the Manyakheta family.

#### **Vamsha (genealogy):-**

With regards to their vamsha (whether they belonged to Surya Vamsha (solar lineage) or Chandra Vamsha (lunar lineage), Rashtrakuta inscriptions remained silent on the issue, until about 860. Some 75 inscriptions have been found thereafter in the Deccan and Gujarat which speak about their vamsha. Of these, only 8 claim that they belonged to the Yadava line.

#### **Language:-**

While the linguistic leanings of the early Rashtrakutas have caused considerable debate, the history and language of the Rashtrakutas of Manyakheta has been free of such confusion. It is clear from inscriptions, coinage and prolific contemporaneous literature that the court of these Rashtrakutas was multi-lingual, used Sanskrit and Kannada as their administrative languages and encouraged literature in Sanskrit and Kannada. However this period was the very end of the classical era of literary Sanskrit and Prakrit. As such, from the Kavirajamarga of 9th century, it is known that Kannada was popular



from Kaveri river up to the Godavari river, an area covering large territory in modern Maharashtra.

#### **Rashtrakutas and Rajputs:-**

The Rashtrakutas emerged before the term "Rajput" came to be used as a community. The emergence of Rajputs in Rajasthan and Gujarat coincides with the arrival of the Rashtrakutas and Chalukyas in the region.

#### **Dantidurga (735–756 CE):-**

Dantidurga also known as Dantivarman or Dantidurga II was the founder of the Rashtrakuta Empire of Manyakheta. His capital was based in Gulbarga region of Karnataka. He was succeeded by his uncle Krishna I who extended his kingdom to all of Karnataka. The Ellora record of Dantidurga says he defeated the Chalukyas in 753 and took the titles Rajadhiraja and Parameshvara.

#### **Krishna I (756–774 CE):-**

Krishna I an uncle of Dantidurga, took charge of the growing Rashtrakuta Empire by defeating the last Badami Chalukya ruler Kirtivarman II in 757. This is known from the copper plate grant of Emperor Govinda III of 807 and a copper plate grant of the Gujarat Rashtrakuta Emperor Karka from Baroda. He is also known as Kannara or Kannesvara and took the titles Akalavarsha, Shubatunga, Prithvivallabha and Shrivallabha. He patronised the famous Jain logician Akalanka Bhatta, the author of Rajavartika.

#### **Govinda – II (774-780 CE):-**

Govinda succeeded the throne from his father Krishna –I and he identified his incursion of Vengi and the defeat of Eastern Chalukya king Vishnuvardhana IV. And then his younger brother Dhruva took over the majority of the realm by overpowering. Krishna –I bid adieu to the government and restored the position to Dhruva Dharavarsha also called as Nirupama.

#### **Dhruva ( 780 - 793 CE):-**

Dhruva Dharavarsha was destined for a brilliant and successful career. His irresistible

political ambition led him to North India to stake his claim over Kanauj. This Dhruva achieved by humbling the might of Vatsaraja of the Gurajara - Pratihara family and Dharmapala of Bengal. The Vengi Chalukyan ruler Vishnuvardhana bowed before the Rashtrakuta power and offered his daughter Silabhatarika in marriage to Dhruva.

#### **Administration under Rashtrakutas:-**

Inscriptions and other literary records show the Rashtrakutas selected the crown prince based on heredity. The crown did not always pass on to the eldest son. Abilities were considered more important than age and chronology of birth, as exemplified by the crowning of Govinda III who was the third son of king Dhruva Dharavarsha. The most important position under the king was the Chief Minister (Mahasandhivigrahi) whose position came with five insignia commensurate with his position namely, a flag, a conch, a fan, a white umbrella, a large drum and five musical instruments called Panchamahashabdas. Under him was the commander (Dandanayaka), the foreign minister (Mahakshapataladhikrita) and a prime minister (Mahamatya or Purnamathya), all of whom were usually associated with one of the feudatory kings and must have held a position in government equivalent to a premier.

#### **Economy under Rashtrakutas:-**

The Rashtrakuta empire of Manyakheta came to power in South India in 753 and ruled for over two centuries. At its peak the Rashtrakutas of Manyakheta ruled a vast empire stretching from the Ganges River and Yamuna River doab in the north to Cape Comorin in the south, in a time of political expansion, architectural achievements and famous literary contributions.

The Rashtrakuta economy derived its funding from its natural and agricultural produce, its manufacturing revenues and moneys gained from its conquests. Cotton was the chief crop of the regions of southern Gujarat,



Khandesh and Berar while cotton yarn and cloth was exported from Bharoch and incense and perfumes from the ports of Thana and Saimur. Minnagar, Gujarat, Ujjain, Paithan and Tagara were important centres of textile industry. White calicos were manufactured in Burhanpur and Berar and exported to Persia, Turkey, Poland, Arabia and Cairo. Jawarit Bajri was grown in some regions of modern Maharashtra and oil seeds in dry areas of northern Karnataka region.

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02

## PORTRAYAL OF GREED AND DESIRE IN GRACE ODOT'S THE GREEN LEAVES: A POSTCOLONIAL STUDY

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**Abstract:**The present paper focuses on the theme of greed and desire in "The Green Leaves" a short story by famous African writer Grace Ogot. It is from her book Land Without Thunder (1968).It aims to elaborate the impact of colonial materialist ideology that causes dualism. For the understanding of colonial oppression through the themes of Greed and Desire, postcolonial theories such as Négritude, Mimicry and Performative Masculinity are used to analyse the selected work. In this work the greed of the male character leads to a problematic situation. The character shifts from a power position in his normal life being a part of his clan, to a vulnerable state with his desires for unauthorized wealth. It shows Greed and Desire makes human minds corrupt that eventually causes the ruinous for the male character along with his wife.

**Keywords:**African Literature, Colonialism, Négritude, Greed, Desire, Conflict, Dualism

Grace Ogot was the first Anglophone Kenyan female writer to publish her work. She is known for her versatile career as a diplomat, politician, trained nurse, and BBC journalist. She portrayed Luo culture and native realism through her work after her return to Kenya. In her young days, she served as a nurse in England and Uganda. After her marriage to Luo historian husband, Bethwell Allan Ogot, we find explora-