

BUDDHIST INFLUENCE ON WINDSCREEN LITERATURE: A STUDY ON STICKER PHRASES POSTED ON THE THREE WHEEL TAXIES IN SRI LANKA

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Abstract

In this paper, we focused on the Buddhist attitudes conveyed through sticker phrases posted on TWTs in Sri Lanka. The main factor which has been studied in this research survey is the influence of Buddhist attitudes upon the TWT community in Sri Lanka in their selection and posting the above mentioned literature pieces on their taxies. For this purpose, we have gathered a collection of 2291 phrases from 831 TWTs in fifteen towns in Kandy, Colombo, Anuradhapura, and Matara districts representing four provinces out of nine. Only Sinhala and English phrases were considered. We found 619 relevant sticker phrases which conveyed an influence of Buddhist attitudes and were categorized into twelve themes. The analysis of results was done both quantitatively and qualitatively. Impermanency, *karma*, *samsara*, *nirvana*, merits and sins, power of human minds, gods and *Mara* were commonly used Buddhist concepts among these phrases. 'Buddhist benedictory sentences' were the most popularly used theme and Kandy had shown the highest frequency of using the shreds with Buddhist influence.

Keywords: Sticker Phrases, three wheel taxies, Sri Lanka

Waiting in traffic jams in the morning is not an unusual experience in Kandy. Everyone keeps irritatingly looking ahead. Still one mischief maker has enough space to creep, scaring the other vehicles by showing his own mischievousness. So many faces frown at him. He doesn't care but rather passes everyone showing the post, "I'm naughty because I'm tiny- Stare not at me". (punchi nisaa danga kalaaTa epa ravanna- mqxÑksid o`. l<dg tmd rjkak). How can one keep frowning at this little mischief maker after reading this post? Three wheel taxies! The little mischief makers! They are everywhere, any time day and night. They are small in size but bigger and stronger as a community. Day by day three wheel taxis have become a common and popular mode of commuter transport in Sri Lanka. This paper discusses a special genre of sticker phrases, which has been posted on three wheel taxies (TWTs). (See annexure 01)

Introduction

Literature is a living phenomenon, it evolves and reorients. Sinhalese have had a great connection with folk poems where they used to express their innocent ideas in a creative way. Especially, in feudal society, where people were divided into many castes in order to maintain the feudal social system, folk poems were commonly used. In feudal society, 'job oriented folk poems' constituted one of the divisions of Sinhala folk poems which gathered the work experiences of each occupation. A child did not have a free choice of his occupation but it was determined by exposure at birth and was passed through generations by patrilineal

descent. Sometimes people felt a psychological conflict with what they heard from and were taught by Buddhist monks versus what they had been engaged in their occupation. For instance, folk poem was the medium used by the bumble-bee honey collectors to express their fear towards sin of stealing the labor of innocent bees. Canoe rowers and farmers expressed their loneliness through folk poems.

The contents of those poems were influenced and nourished with Buddhist attitudes, a wide range of cultural facts and personal thoughts while they were presented in a most appropriate rhythm. This study is not on Sinhala folk poems, yet this paper focuses on a special genre in modern Sinhala folk expressions. We entitle this genre as ‘windscreen literature’. Many commuter and transport drivers all over Asia have a passion for posting divers phrases on their vehicles. Sri Lankan three wheel taxi drivers show a great passion in posting many types of heartfelt sticker phrases on the windscreens of their vehicles. The term ‘windscreen’, is not limited only to the glass screen fixed in the front and the back of the vehicles, as it is commonly meant. For this presentation the term “windscreen” is used to denote with the meaning of:

“1. A screen for protection against the wind.

2. Chiefly British: *The windshield of a motor vehicle.*”

(<http://www.thefreedictionary.com/windscreen>)

Therefore, the stickers posted in all the sides of the TWT, including the two glass screens (in the front and the back of the taxi) and the rexine screen that covers the roof and the sides, were collected and used in this study.

Time has changed Sri Lankan society and the system, people and their taste. However, we can still see certain similarities in people’s cognition and behavior. According to our research instinct, sticker phrases posted on TWTs in Sri Lanka manifest many similarities with Sinhala folk poem tradition. The influence of Buddhist attitudes toward folk expressions is one the common features. This paper focused on the above mentioned influence in both qualitative and quantitative aspects using the data collected with a specific research purpose.

Study Population

In modern days, TWTs also called trishaws, tuk-tuks and wheels, have become a major mode of commuter transport in Sri Lanka. They have become popular due to their availability, affordability and quickness though the comfort may be an issue as compared to that of other types of taxis. Usually, they are used in short distance trips. TWT is a source of self-employment opportunities. This service eases the life of commons in a society.

It is common to notice arguments going on, when the driver suggests a high price at the destination. Some others point finger to TWTs for most of the vehicle accidents. Personally, I have experienced both situations but I felt something unique in them. TWTs easily get you into trouble; on the other hand, whenever you get into trouble, their good hearts are also common to help commuters. In the present Sri Lankan society TWT drivers have been labeled by many financial, social and behavioral facts. They have, therefore, become a kingpin in Sri Lankan society representing a considerable population in the working community. Consequently, the literature which emerged and exists within TWT community is definitely worthy of identifying as a special category in modern folk literature.

In our study, we collected data from fifteen towns in four districts representing four of nine provinces in Sri Lanka.

Kandy District- Katukele, Kandy town area, Katugasthota, Bogambara, Geli-Oya
 Colombo District- Keselwatta, Petta, Kiribathgoda
 Anuradhapura District- Anuradhapura town area, Mihintale, Talawa, Thambuththegama, Kekirawa, Tirappane
 Matara District – Matara town area



Kandy District

Colombo District

Anuradhapura District

Matara District

The selection of these areas for the data collection was attentive due to a few reasons. First, was to maintain a variety between the districts. Colombo is the capital of Sri Lanka; Kandy is from the central hill area; Anuradhapura is one of the busiest Buddhist religious cities in Sri Lanka, and Matara is from down South where a unique sub culture is visible between traditions and modernity favoring tourism. According to our hypotheses our data suggest area-specific differences. In order to study this aspect, we used the area-specific analysis parallel to thematic analysis.

Second, it was hard to find a distinct number of data posted in Sinhala language from Northern and in Eastern provinces as the majority of people who live in those areas use Tamil as their native language. Therefore, we were left with seven provinces out of which we have monitored the survey in four provinces. However, one of the main limitations in data collection was the inability to observe the whole number of TWTs in a park as some of them may have left the park on long hires while the data collection is in progress and not returned to the park even though the data collector may wait hoping for such absent TWTs to return to the park.

Design of study

This paper focuses on one of the important themes of the principle research done on sticker phrases posted on TWTs. The purpose of the principle study was to determine the variety of themes and the frequency of using them. When the data was analyzed, we have identified the fact that different themes have been used in different frequencies. Stickers with religious influence (Buddhist, Hindu, Christian and Islamic) were found common in our data. In this paper we focus on the influence of Buddhist ideas toward the sticker phrases posted on the TWTs in Sri Lanka.

All the phrases were posted as stickers. Hence at the beginning, we planned to meet the sticker sellers. However, we got to know that in Kandy there were no such shops where they have already printed sticker phrases. Few printed common benedictory phrases were found in two stores but they were for lorries and heavy vehicles. Later, we revealed the fact that these sticker phrases were not ready-made, but they were tailor made according to the personal choice of their customer, the owner or the driver of the TWTs.

We have interviewed a few printing shop workers and learnt that there are separate price rates for TWT sticker printing. One square foot with one color printing costs Rs. 120 to Rs. 135 in December 2012. First, the customer could meet a computer operator working at

the printing office in order to get his phrase(s) typed with a desirable design. The printing cost covers the typing and the designing part as well.

The primary argument was that these phrases were worthy to be called as a separate genre of folk literature and this revelation made the argument even stronger proving that these verses and phrases are original thoughts coming up by individual creation, preference or psychological expressions.

Data collection

The data was collected by going from one TWT park to another. Some taxis, which have been randomly parked, also contributed a fairly good amount of data. The data was collected using a chart divided into four sections representing the position of the phrases on the TWT (front-inside-back and other). Only Sinhala and English shreds were considered and the total number of TWTs observed was 831. Each TWT was counted as one single unit even though most of them carried more than one piece of phrases. Therefore, a total number of 2,291 pieces of posts has been gathered. We found 619 relevant sticker phrases which conveyed an influence of Buddhist attitudes. Another limitation was marked at this point. The amount of data collected from the four districts was not equal. The range of the data spread out from 151 (from Anuradhapura) to 181 (from Matara) and 213 (from Kandy) to a maximum of 286 (from Colombo).

Analysis of results

After sorting the relevant sticker phrases on our focus, we categorized all 619 of them into twelve: 1) Buddhist benedictory sentences (divided into five sub categories), 2) Provincial Bodhi wishes, 3) Wishes with gods, 4) General wishes, 5) Statements on Buddhist intimacy, 6) Pali verses, 7) General Statements, 8) Thoughts on Parents, 9) Love, 10), Notices, 11) Career and 12) Jokes. In the analysis, we discussed each of the above themes with a qualitative and a quantitative aspect using MS Excel.

The analysis consists of tables, graphs and descriptions. These tables and graphs were used to illustrate major themes, sub themes and variations of sub themes. Therefore, “theme”, “sub-theme” and “variation” are the three levels that the data was placed and discussed. These twelve main themes illustrated a partial distribution toward the first theme, the benedictory sentences. The following table 1 and the related figure 1 clearly summarize the frequency of usage of each thematic. This preliminary numeration is an overall presentation of the data from all four districts.

Table 1: The distribution of the percentage usage of twelve sub themes

	Themes	Number of Phrases	Percentage
1	Buddhist Benedictory sentences	451	72.86
2	Provincial Bodhi Blessings	42	6.8
3	Personal Statements with Buddhist influence	36	5.81
4	Phrases about PARENTS influenced by Buddhist attitudes	32	5.17
5	Phrases about Gods	18	2.9
6	Buddhist intimacy	16	2.58
7	General Wishes influenced by Buddhist attitudes	8	1.3
8	Phrases about LOVE influenced by Buddhist attitudes	6	0.97
9	Notices influenced by Buddhist attitudes	5	0.81
10	Pali Verses	2	0.32
11	Phrases about JOKES influenced by Buddhist attitudes	2	0.32
12	Phrases about TWT CAREER influenced by Buddhist attitudes	1	0.16
		619	100%

The data is arranged in a descending pattern in order to convey the idea more clearly. The following figure relates to the above data.

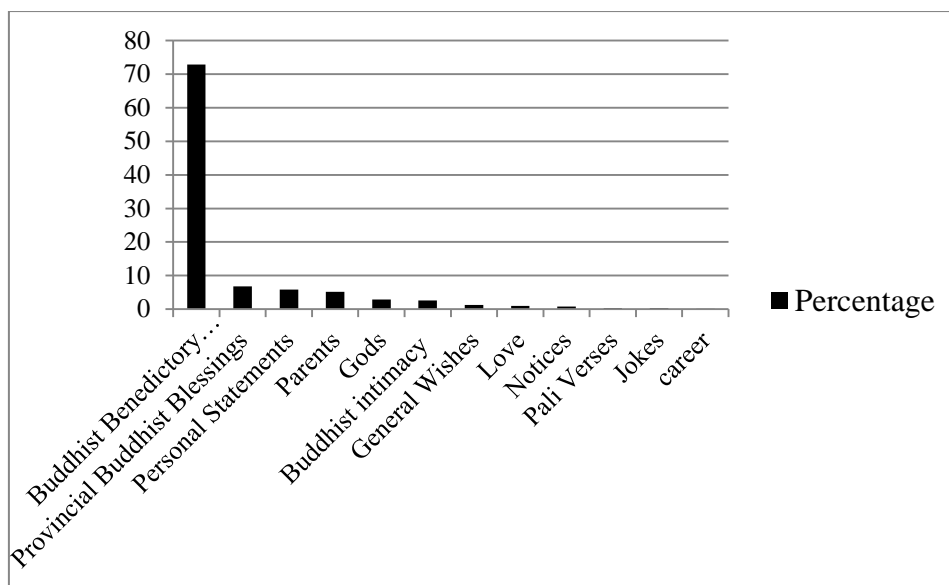


Figure 1: The percentage values of usage of twelve sub themes out of 619 phrases bearing influence of Buddhist attitudes.

(1.1) Ranking first with the highest number of sticker phrases (72.86%), the theme Buddhist benedictory sentences has become worth studying with a special focus. In this case, it is distinguished that the benedictory sentences appeared with few variations. For the convenience of the study, all of the variations were categorized into five sub themes as follows.

- 1.1 Budu saranay! nqÿ irKhs (May the lord Buddha bless you!)
- 1.2 Theruwan saranay!f;rejka irKhs (May the triple gem bless you!)
- 1.3 Provincial Bodhi (tree) blessings
- 1.4 Dalada samindu pihitay! o<od iñ`ÿ msysghs (May the tooth relic bless you!)
- 1.5 Jaya sri maha bodhi pihitay! ch Y%S uyd fndaê msysghs (May the Sri Maha Bodhi bless you!)
- 1.6 Devi pihitay! foú msysghs (May the gods bless you!)

The following table shows the frequency of using each sub theme in benedictory sentence. The numbers represent an overall calculation of data from the four districts.

Table 2: Distribution of the usage of five sub themes of ‘the benedictory sentences’ (in descending order)

	The Benedictory Sentence type	Number of shreds	Percentage
1.1	Budu saranay (May the Buddha bless you)	309	68.51 %
1.2	Theruwan saranayi (May the triple gem bless you)	50	11.08 %
1.3	Dalada pihitay (May the sri Dalada bless You)	39	8.64 %
1.4	Jaya sri maha bo pihitay (May the Noble Sri maha Bodhi Bless You)	32	7.09 %
1.5	Devi pihitay (May the Gods Bless you)	21	4.65 %
	Total of benedictory phrases	451	100%

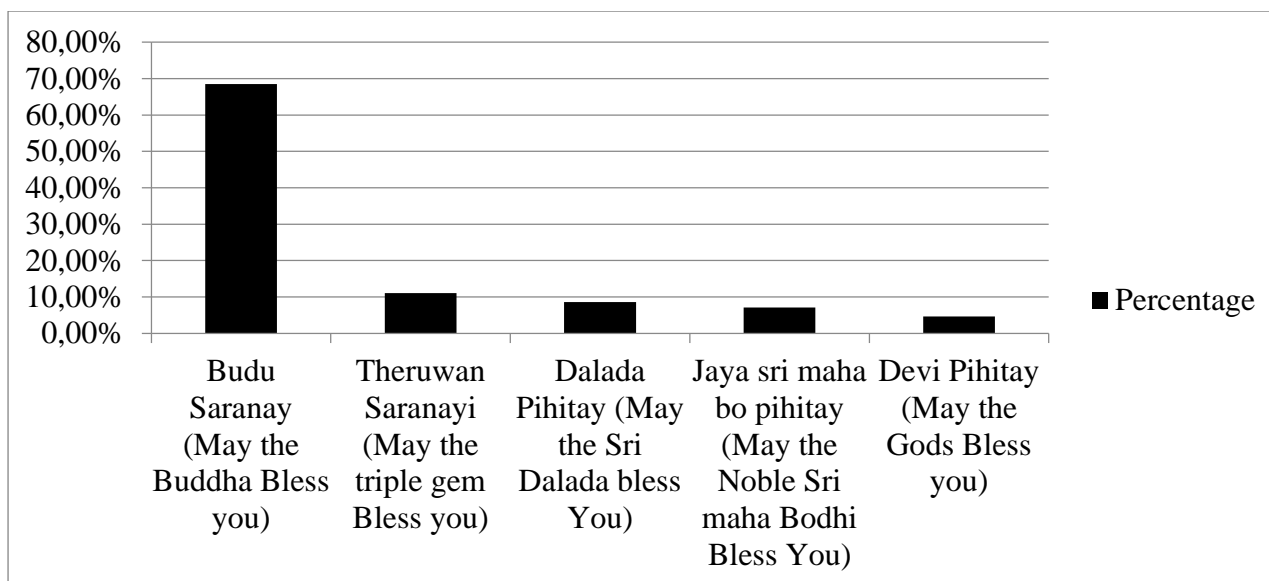


Figure 2: Distribution of the percentage values of the usage of five benedictory sentences.

The benediction “**may Lord Buddha bless you**” (Budu saranay- nqÿ irKhs) reveals the highest number of variations and the highest frequency of usage. Eleven variations of this sub theme are found in our data.

1.1.1 May Lord Buddha bless you!

(Budu saranay- nqÿ irKhs)

1.1.2 May Lord Buddha bless this vehicle!

(mema rathayaTa budu saranay- fuu r:hg nqÿ irKhs)

1.1.3 May Lord Buddha bless to those who travel by this vehicle!

(mema rathaye gaman karana ayata budu saranay fuu r:fha .uka lrk whg nqÿ irKhs)

1.1.4 May Lord Buddha bless to those who scold.

banina ayata budu saranay- nKsk whg nqÿ irKhs)

1.1.5 May noble lord Buddha bless you!

(Sambudu saranay - iinqÿ irKhs)

1.1.6 May noblest lord Buddha bless you!

(Sammaa sambudu saranay- iïud iinqÿ irKhs)

1.1.7 May the blessing of twenty eight Buddhas go to travelers in this vehicle and the hands of the driver of this vehicle (Mema rathaye yanena ayata, riyaduru dethata ata wisi maha budu saranay- fuu r:fha hfkk whg ßhÿre uy;df.a oE;g wgúis uyd nqÿ irKhs)

1.1.8 May Lord Buddha bless the hands of the driver

(Riyarudu dethata budu saranay- ßhÿre oE;g nqÿ irKhs)

1.1.9 May Lord Buddha bless you, who overtake me!

(Ma pasu kara yana obata budu saranay- ud miqlr hk Tng nqÿ irKhs)

1.1.10 May Lord Buddha bless you and May gods help you!

(Budu saranay devi pihitay!- nqÿ irKhs foú msysghs)

1.1.11 Adore Lord Buddha/ My worships to lord Buddha.

(namo buddhaya- kfuda nqoaOdh)

From the above eleven variations, the sub theme “Budu Saranay!” (may Lord Buddha bless you) covers 309 out of the total of 619 relevant sticker phrases. This illustrated that, this sub theme was the most commonly used and the most popular idea among Sri Lanka TWT community since nearly 50% (49.91%) of the relevant sticker phrases has been covered with it. The basic or the pure version of the sub theme “*Budu Saranay*” was repeated 208 times

(Kandy-62/ Co-54/A’p-20/M-72) demonstrating that it is the most used Buddhist influenced phrase among the TWT community.

As we were discussing about the popularity of the sub theme *Budu saranay*, it is worth looking at district wise distribution of this particular sub-theme. Table 3 presents the numerical values and the percentages of the usage of the sub theme (1.2) *Budu saranayi* in each district.

Table 3: Percentage values of usage of the sub-theme *Budu Saranayi* (May the lord Buddha bless you) out of benedictory phrases in four districts

District	Total number of shreds	Shreds on all varieties of “Budu saranay”	Percentages
Kandy	679	113	16.6 %
Colombo	959	84	8.7 %
Anuradhapura	263	30	11.4 %
Matara	390	82	21.0 %

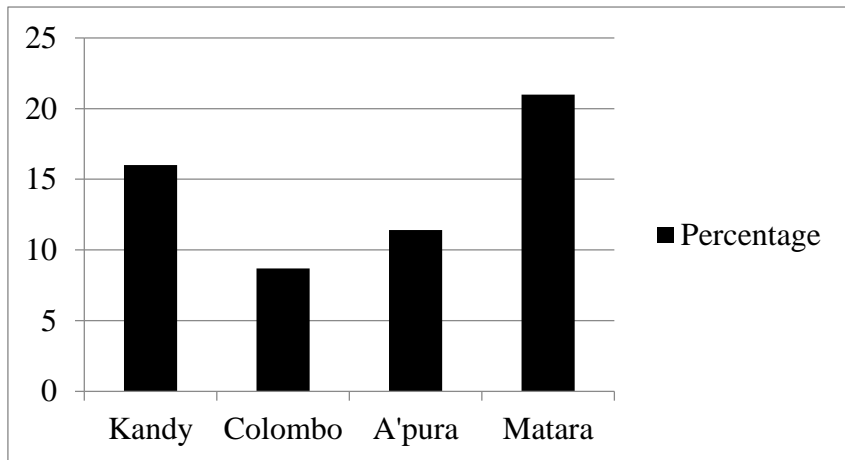


Figure 3: Percentage values of usage of the sub-theme *Budu Saranayi* (May the lord Buddha bless you) out of the benedictory phrases in four districts.

The figure 3 clearly shows that the usage of the phrase “Budu saranayi” out of the total benedictory entries made by the Colombo TWT community carries the lowest figure. Colombo is the capital of Sri Lanka. Those city dwellers interact with many social and economical complexities such as urbanization, capitalization and westernization. Many other external factors may have influenced the TWT community when picking up a phrase of their choice as a post for their taxi. For example: common use of Bob Marley posts and commercial advertisements.

On the other hand, even though Anuradhapura is popular as a city with ancient Buddhist ruins and many Buddhist temples, still the data shows that A’pura ranks third place in using the first benedictory sub-theme *budu saranayi in particular*. However, the data presents in the subsequent tables will show that Anuradhapura has maintained a fairly higher rate of usage of benedictory sentences in common. We will discuss the area-wise usage data later, taking the percentages of overall usage of benedictory sentences in order to get a better generalization towards our focus.

The following sentences of TWT drivers present some of the reasons for them to post phrases about Buddhist benediction.

Colombo 440: “I faced a severe accident at the place where I used to work before. They said I won’t be able to recover. However, I believe I was recovered because I practiced worshipping Lord Buddha every day. I post these phrases because I have a strong faith on Buddhism.”

Colombo 298: “(I post these benedictions because) I have a strong faith on Buddhism.”

Colombo 299: “(I post these benedictions because) Buddhism is my religion and I work righteously by thinking about its doctrines always.”

The personal experiences and attitudes mentioned in the above ideas, reasoned out why people preferred posting benedictions about Lord Buddha.

(1.2) The second highest usage out of the five sub-themes in Buddhist benedictory sentences was “**may the triple gem bless you!**” According to table 2 and figure 2 this sub theme of benediction shows a remarkable gap from the first sub-theme in frequency of usage. Numerically there is a difference of 259 sticker phrases. The following four variations have been documented under this sub-theme.

1.2.1 May the triple gem bless you! (Theruwān saranayi! - f;rejka irKhs)

1.2.2 May the triple gem bless you! (Thisarana saranay - ;sirK irKhs)

1.2.3 May the triple gem bless all who get into this vehicle
(mema rathayata ethulu wana siyalu denata theruwan saranayi –
fuu r:hg we;=¿ jk ish“ fokdg f;rejka irKhs)

1.2.4 May victory happens with the blessing of all of these three blessings”
(me thun saranin jayama wewa! -fu;=ka irKska chu fōjd&

The table 4 with the numerical values and the percentages show us that Anuradhapura ranked highest in the second sub-theme while Kandy and Matara follow respectively keeping Colombo at the last.

Table 4: Distribution Frequency of the usage of the sub theme *Theruwān saranayi* (May the triple gem bless you)

District	Total number of sticker phrases	Phrases on all varieties of “May the triple gem bless you”	Percentages
Kandy	679	21	3.1%
Colombo	959	12	1.2%
A'pura	263	12	4.6%
Matara	390	5	1.3%
	2291	50	2.18%

Colombo showed the lowest percentage in the use of benedictory sentences.

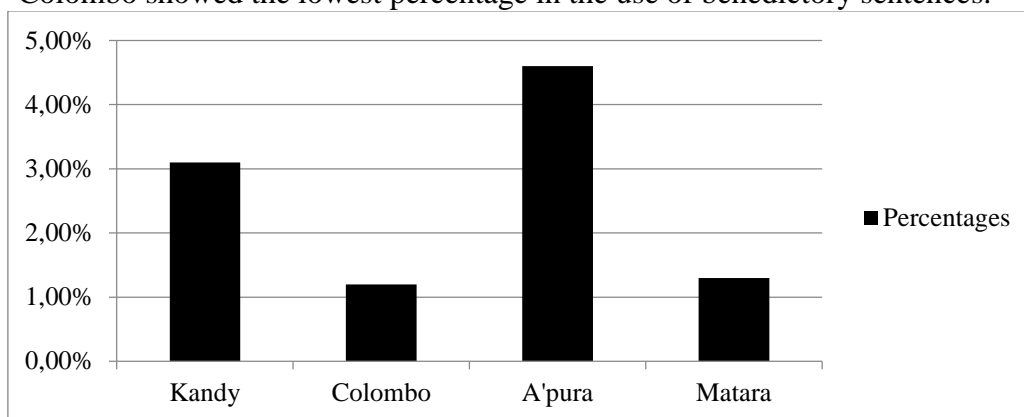


Figure 4: Distribution Frequency of the usage of the sub theme *Theruwān saranayi* (May the triple gem bless you)

An interesting observation between these two benedictions was illustrated with the ranks. Colombo and Kandy have maintained their ranks as the lowest and the 2nd respectively in relation to the first and the second sub themes while Matara and Anuradhapura have exchanged each other’s ranks. This suggests that the TWT community has a trend of using

one of the above benedictions. The phrase *Budu saranayi* is popular in Anuradhapura while *theruwan saranayi* is seen in a less frequency and vice versa in Matara. That could be the reason why Anuradhapura and Matara report highest frequencies of each subtheme by turn.

(1.3) The temple of the sacred tooth relic is situated in Kandy- Sri Lanka but it is one of the landmarks of the Buddhist community in the world. Thousands of devotees and tourists visit *Sri Dalada Maligawa* daily. The data shows that the blessing upon Sri *Dalada* (the sacred tooth relic) had been commonly used in other parts of the country as same as in Kandy. Numerically, Kandy has documented the highest number of phrases (19) on blessings upon tooth relic. We calculate the percentage values of these numeric figures against the total number of sticker phrases and the total number of phrases with Buddhist attitudes, too, to present in our data tables.

Table 5 - Summary table on the usage of the benedictory phrases upon the sacred tooth relic

District	Total number of phrases	Phrases on all variations of Dalada blessings	Dalada blessings as a percentage of total number of phrases	Total number of phrases on Buddhist attitudes	Dalada blessings as a percentage of total number of phrases with Buddhist attitudes
Kandy	679	19	2.8%	201	9.4 %
Colombo	959	8	0.8%	160	5.0%
A' pura	263	8	3.0%	107	7.5 %
Matara	390	4	1.3%	151	2.6 %
Total	2291	39		619	

Though the temple of the sacred tooth relic is situated in Kandy, the data show that the blessings upon Sri Dalada (sacred tooth relic) are used in all four areas. However, Kandy as the city where the sacred tooth relic is currently enshrined, since the beginning of the kingdom of Kandy, showed a higher percentage of using the phrases with blessings upon Sri Dalada.

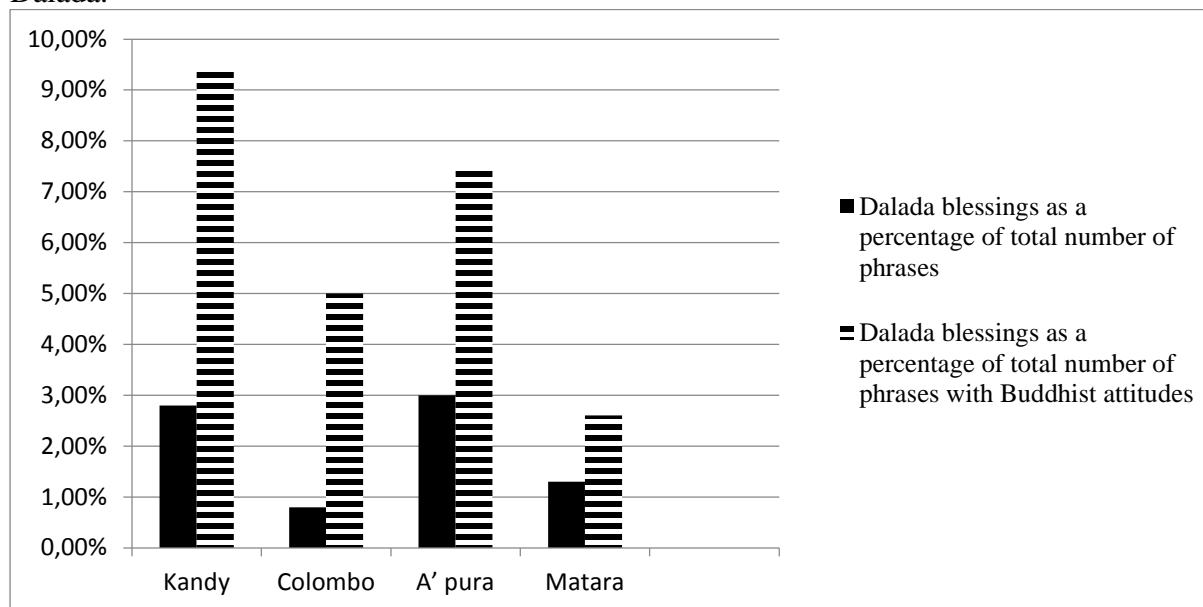


Figure 5: Use of the sub-theme “May the sacred tooth relic bless upon you”- Percentages of sticker phrases observed from the four districts

People from Kandy are proud to have this sacred place in their city and they mostly use this blessing sentence as a special symbol of Kandyans even when they write personal letters. Therefore, it is evident about the psychological preference in choosing this particular benedictory sentence by folk coming from that same area.

Anuradhapura has had many special temples where the sacred tooth relic had been enshrined and worshipped for many centuries in the history well before Kandy. This sacred tooth relic was the prime symbol of Sri Lankan royalty. Finally, the sacred tooth relic was reverentially brought and enshrined in Kandy where it is still resting in the golden shrines with great reverence. Anuradhapura was the first kingdom where the sacred tooth relic had been enshrined for many centuries in several special temples situated in proximity to the royal palace of each king. Ruins of few temples of the sacred tooth relics still remains in the close association with the ruins of some ancient royal palaces. This background could be an influence for the TWT community in Anuradhapura to post phrases depicting the belief on sacred tooth relic.

Time to time, during the historical eras, the sacred Dalada was reverentially taken from kingdom to kingdom in public procession or moved from location to location in hide and secrecy depending on the prosperity or austerity of the situation.

Colombo reports the lowest usage of this sub-theme. The reason can be the same as what we suggested before, that the focus of the people have spread out to many other socio-economic factors other than religious factors.

We found eight variations in this sub-theme as follows:

- 1.3.1 Adore Lord Buddha/ My worships to lord Buddha. Dalada namami o<od kudñ
- 1.3.2 Adore tooth relic/ My worships tooth relic Sri dalada namami Y%S o<od kudñ
- 1.3.3 Adore tooth relic/ My worships tooth relic Namami sri dalada kudñ Y%S o<od
- 1.3.4 May the tooth relic bless you!Sri dalada pihitay Y%%S o<od msysghs
- 1.3.5 May the tooth relic bless you!Sri dalada samindu pihitay Y%S o<od iñ`y msysghs
- 1.3.6 May the tooth relic bless you!Dalada samindu pihitay o<od iñ`y msysghs
- 1.3.7 May tooth relic bless this vehicle.mema rathayaTa dalada samindu pihitay fuu r:hg o<od iñy msysghs
- 1.3.8 May tooth relic and Gods bless this vehicle! mema rathayata dalada samindu pihitay devi pihitay! fuu r:hg o<od iñ`y msysghs fou msysghs

The variations were not as vivid as the previous subthemes.

(1.4) Besides the sacred self-relics of Lord Buddha, the worship of the Bodhi trees is another major material cult of Buddhists. The sacred Bodhi tree in Anuradhapura is a propagated branch of the sacred Bodhi tree in Buddha Gaya, India. Branches from the Anuradhapura Jaya Sri Maha Bodhi tree are established in many places around the island. Other than the propagated branches of the sacred Jaya Sri Maha Bodhi, Gatambe, Matara, Kelaniya are few reputed provincial Bodhi beliefs. We found few variations of Bodhi beliefs in our data. In order to have an overall discussion on Bodhi beliefs we combined the data of one sub-theme of the theme one (May the sacred Bodhi tree bless you) with theme two, 'provincial Bodhi beliefs'. The following table summarizes all five relevant Bodhi blessings present in our data.

Table 6: Distribution of phrases on Bodhi blessing in relation to four districts

District	Jaya Sri Maha	Kelaniya	Rambukkana	Gatambe	Matara
Kandy	3	-	-	1	-
Colombo	4	3	1	-	-
Anuradhapura	25	1	-	-	-
Matara	-	-	-	-	36

The above table only discusses the numerical values but not the percentages relating to them. However a preference towards each provincial Bodhi belief is visible from each particular area. For instance: the blessing "May Matara Bodhi bless you" has been only used in Matara documenting 36 phrases (9.23% of total shreds from Matara and 1.57% of total phrases). A special higher usage of blessings with Sacred *Jaya Sri Maha Bodhi* was documented from Anuradhapura (25- 9.5% of total phrases from A'pura and 1.09% of total

phrases) where the identical sacred Bodhi tree is living over two and half millennia. Gatambe and Rambukkana Bodhi blessings are mentioned only once as they are popular mostly in that particular area. Phrases on Kelaniya Bodhi had been observed three times as Kelaniya and Kiribathgoda were some of the areas where that data collection had been carried out. Therefore, we can observe that provincial Bodhi beliefs are used in taxi tickers in each area with a preference.

The variations we found in our data on Bodhi beliefs were as follows:

- 1.4.1 May the noble Jaya Sri maha Bodhi tree bless you!
 Jaya Sri Maha Bo samindu pihitay ch Y%S uy fnda iñy msysghs
 1.4.2 May the noble Jaya Sri maha Bodhi tree bless you!
 Jaya Sri Maha Bodhi pihitay ch Y%S uy fndaê msysghs
 1.4.3 May the noble Jaya Sri maha Bodhi tree bless you!
 Sri Maha bo samindu pihitya Y%S uyd fnda iñ`y msysghs

Even though there were 32 phrases on sacred Bodhi blessings, they did not appear in many variations. The sentence (1.4.1) was repeated 28 times while the rest was repeated thrice and once accordingly. The provincial Bodhi blessings only reported in four variations as,

- 2.1 May the Kelaniya Bodhi bless you!
 Kelani bo samindu pihitay! le<Ks fnda iñy msysghs
 2.2 May Rambukkana Bodhi bless this vehicle!
 Mema rathayata Rambukkana bo samindu pihitay!
 fuu r:hg rUqlalk fnda iñy msysghs
 2.3 May Gatambe Bodhi bless this vehicle!
 Mema rathayata gatambe bo samindu pihitay fuu r:hg .egfò fnda iñy msysghs
 2.4 May Matara Bodhi bless you!
 Matara bo samindu pihitay ud;r fnda iñy msysghs

(1.5) Buddhism is a philosophy. During the forty five year long span of Lord Buddha's preaching, there are occasions of mentioning unique descriptions relating to the existence of real gods. However, it was interesting to see evidence on different beliefs of gods in our set of data. We divided them into two sections, the first section as a sub theme of the benedictory sentences and the other as a separate theme called "wishes with gods". Other than the concept of existence of real gods in Buddhist preaching, the influence of Hinduism has driven many Buddhist to cultivate a belief of different gods. The picture of many Hindu Gods have relations to nature of profession, profession based cast, education and intelligence (God Gana), music (Saraswathie), moral conduct (Paththini) etc. God Kataragama and God Dedimunda for instance are regional beliefs, a concept with direct influence by Hinduism.

- 1.5.1 God bless you Devi pihitay! foú msysghs
 1.5.2 All gods bless you Siyalu devi pihitay ish` foú msysghs
 1.5.3 God bless the driver's hands Riyaduru dethata devi pihitay rshÿre oE;g foú msysghs
 1.5.4 May you blessed by all the gods. ObaTA siyalu devi pihitay Tng ish,q foú msysghs
 1.5.5 God bless this vehicle. Mema rathayata devi pihitay fuu r:hg foú msysghs
 1.5.6 May you protected by gods. Devi rekavaranay. foú /ljrKhs
 1.5.7 May the driver's hands be protected by gods. Riyaduru dethata devi pihitay rshÿre oE;g foú /ljrKhs
 1.5.8 God bless you who travel in this vehicle. Mama rathaye yana obata devi pihitay fuu r:fha hk Tng foú msysghs

(3) The above variations did not classify any god by name. They were just general blessings about gods. That subjected it to be kept as a separate sub theme. The section below was categorized as the third theme, ‘blessings with gods’, because those phrases concerned blessings from a specific god.

- 3.1 God Katharagama, please protect us reka denna surinduni Katharagama
/l fokak iqqβ` ýks l;r.u
- 3.2 May god Skanda bless (us)! Kanda surindu pihitay l`o iqqβ` ý msysghs
- 3.3 May god Katharagama bless (us/you) Katharagama devi pihitay l;r.u foú msysghs
- 3.4 May god Dedimunda bless (us/you) Dedimunda devi pihitay oeäuqKav foú msysghs
- 3.5 May god Gana bless (us/you) Gana devi pihitay .K foú msysghs
- 3.6 May goddess Pattini bless (us//you) Paththini meni pihitay m;a;sks uEKs msysghs
- 3.7 May the righteous goddess Pattini bless (us//you) Sathpaththini meni pihitay i;am;a;sks uEKs msysghs
- 3.8 May the god Getabaru bless (us) GeTabaru devi pihity .egnre foú msysghs
- 3.9 May god Saman bless (us)! Saman devi pihitay iuka foú msysghs
- 3.10 May god Saman bless (us)! Sumana Saman devi pihitay iquk iuka foú msysghs
- 3.11 May god Vishnu bless (us)! Vishnu devi pihita úIaKq foú msysghs
- 3.12 May god Sri Vishnu bless (us)! Sri Vishnu devi pihitay Y%S úIaKq foú msysghs

Names of seven gods were found in our data. They were Katharagama, Dedimunda, Gana, Pattini, Getabaru, Saman, and Vishnu. Table 7 and figure 6 summarize the related data.

Table 7: Distribution of phrases on gods (general wishes and wishes by name of the god)

No	Wish related to the name of God	Ky	% of total shreds from Kandy	Col	% of total shreds from Colombo	A'pura	% of total shreds from A'pura	Ma	% of total shreds from Matara	Total
1	God Bless	9	1.3 %	6	0.6%	2	0.8%	4	1.0%	21
2	Katharagama	1	0.15%	1	0.1 %	2	0.8%	0	0	4
3	Dedimunda	0	0	1	0.1 %	1	0.4%	0	0	2
4	Gana	0	0	1	0.1 %	0	0	0	0	1
5	Pattini	0	0	2	0.2%	1	0.4%	0	0	3
6	Getabaru	0	0	0	0	0	0	1	0.25%	1
7	Saman	0	0	1	0.1 %	2	0.8%	0	0	3
8	Vishnu	0	0	0	0	0	0	4	1.0%	4
	Total	10		12		8		9		

Numerical values elicited a different aspect compared to the percentage values. All the percentages show the connection between the numbers of phrases from each variation to the total amount found from each area.

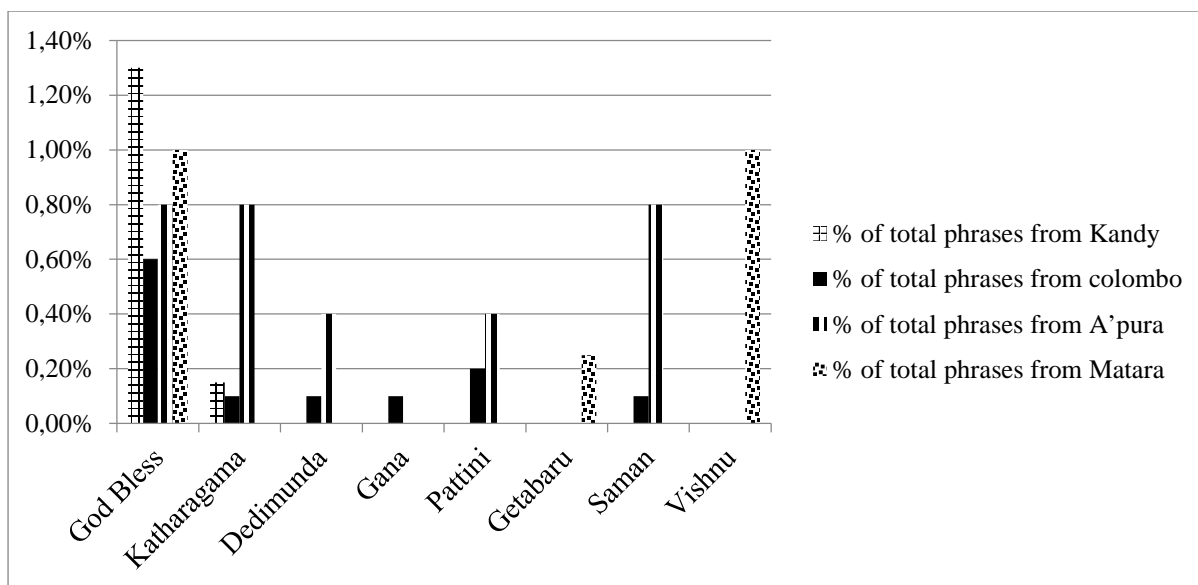


Figure 6: Distribution of phrases on gods (general wishes and wishes by name of the god)

Using six different types of beliefs in gods Colombo reported the maximum number of variety, but they were not used very frequently. Anuradhapura reported phrases of five different types of gods with a higher frequency compared to Colombo. A prevalence of using general wishes on gods (Gods bless you!) is shown from all four districts with a distinct higher frequency.

The following ideas of some of the TWT drivers bring out the connection between posting the sticker phrases about Gods and their beliefs on gods.

Colombo 471: I believe in gods because I have experienced the protection of the gods. So, I post these phrases.

Colombo 408: I use to visit the *devala* to beg for protection. Annually, I am holding a *pooja* (a special ceremony) in order to keep the vow to gods. I post these phrases to keep me thinking of gods always.

Colombo 215: I posted the phrases on gods with the wish “may the gods protect us to return home safely after a long journey!”

These ideas illustrate that safety and protection is the basic expectation of posting the phrases about gods.

(4) Beyond the benediction and blessings with gods, another trend of wishing was visible in our data. This trend consisted in general wishes which show an influence of Buddhist attitudes.

4.1 May the world be healed with the coldness of virtuous Buddhist doctrine (Dhamma)

Sadaham sisilen lowa nehe wewa! ioyi isisf,ka f,dj keyefōjd

4.2 May Gauthama Buddha be my sun and moon!

Gauthama minindu mage hiru sandu wewa f.!:u uqKs`y uf. ysre i`y fōjd

4.3 Our wish is the island of Dhamma

ape pethuma dahama divayinay wfma me;=u oyi Èjhskhs

4.4 May Sri Lanka be the kingdom of Maythri Buddha!

Sri Lankawa Maythri Buddha rajyayama wewa! Y%S ,xldj ffu;%S nqoaO rdcHhu fōjd

4.5 May all beings be released from suffering!

Siyalu sattvayo dukin midethwa! ish` i;ajfhda ylska ñfo;ajd

This did not appear to be a common theme, as only 9 sticker phrases were found for this theme which covered only 0.4% of the total number of phrases. The highest percentage of this type of phrases was reported from Anuradhapura (1.14%) and Kandy (4 shreds),

Colombo (3) and Matara (1) placed 2nd, 3rd and last places with 0.58%, 0.3% and 0.25 respectively.

(5) Sixteen intimacy sticker phrases with Buddhist attitudes were found with five variations. Theravada Buddhism has established in Sri Lanka even though many life events of prince Siddhartha and Lord Buddha took place in India. Mahawamsa says that once Lord Buddha mentioned God Sakra that Buddhism will be firmly established in Sri Lanka.

“patiThissati devinda lankaayan mama saasanam”

(sakra devendrayeni, mage sasanaya lankavehi pihitanneya)

Mahawamsa

This could be the fact that influenced the folk to select a post with Buddhist intimacy. A total number of sixteen phrases were found with Buddhist intimacy which tries to state the idea that Sri Lanka is the kingdom of Lord Buddha.

5.1 This is the state of Gauthama Buddha. Me gauthama Buddha deshayay
fi f.!:u nqoaO foaYhhs

5.2 This is the kingdom of Gauthama Buddha me gauthama Buddha raajyayay
fi f.!:u nqoaO rdcHhhs

5.3 This is the country of Buddha me budunge deshayay fi nqykaf.a
foaYhhs

5.4 This is country of Gauthama me gauthama deshayay fi f.!:u foaYhhs

5.5 Sri Lanka is the country of Buddha Sri Lankawa budunge deshayay

Y%S ,xldj nqykaf.a foaYhhs

The ideas of intimacy had contributed only an overall of 0.7%. While Matara did not report a single sticker phrase under this theme, Anuradhapura (1.52%) Kandy (0.88%) and Colombo (0.62%) had reported a total of 16 phrases as 4:6:6 respectively.

(6) Pali verses are another trend we found in our data. Pali (Magadhi) is the original language in which Lord Buddha preached his doctrine more than 2600 years ago. Most Buddhists in Sri Lanka learn Pali verses from their families, schools and dhamma schools (Sunday schools). However, gradually young people begin to understand the practical value of these verses when they grow older and experience the difficulties and differences in the human life.

6.1 Avoid all evil- cultivate the good and the truth
sabba paapassa akaranan- kusalassa upa sampada iín mdmiai
wlrKx l=i,iai Wmiimod

6.2 One who lives with Dhamma is protected by Dhamma
dhammo have rakkathi dhamma chari.

Oifuda yfō rlaL;s OiupdÍ

6.3 The attachment with Buddhist doctrine (Dhamma) wins among all the other
attachments and desires. - sabba rati matha dhamma rathi jinathi iín r;S u: Oïu r;S ðkd;s

Each Pali verse is found only once in our data, both 6.1 and 6.2 from Colombo and 6.3 from Kandy showing up a 0.2% and 0.15 respectively.

(7) A variety of twenty two phrases were found for the theme ‘general statements’ which show an influence of Buddhist attitudes. The concepts discussed in Buddhism such as *Impermanency, samsara, nirvana*, desires, understanding the mind and the death.

7.1 Sometimes I just look and understand my feelings. (Phrases was in English)

7.2 Happiness is a state of mind (Phrases was in English)

7.3 True happiness is found in giving (Phrases was in English)

7.4 **Buddha’s way** (Phrases was in English)

7.5 The men will never be satisfied. (Phrases was in English)

7.6 Don’t tell them to change you (Phrase was in English)

7.7 The only thing in this world is “**losing**”

Lowa ethi ekama de ahimi viima pamanayi

f,dj we;s **tlu foa wysñ ùu muKS**

7.8 You are the truth, **father Lord Buddha.**

sathya obay budu piyanani i;H Tnhs nqy mshdKks

7.9 **Samsara** is fearful; **Nirvana** is elegant.

Sasara biyakaruya- nivana piyakaruya iir ihlreh - ksjk mshlreh

7.10 Qualities of **Lord Buddha** remain in the world for ever.

Budu guna lowa sada rende nqy .=K f,dj iod /f`oa

7.11 Life that travels on the path of **Samsara.**

Sansaara maavathee – piyamanina jivithee ixidr udjf;a mshuksk Ôúf;a

7.12 Living with **maara**

maruwaa samaga vaasee urejd iu. jdfia

7.13 **Lord Buddha**, we feel we are lost.

Api asarana welaa wage hithata denenawa

wms wirK fj,d jf.a ys;g oefkkjd- nqy yduqyrefjka

7.14 In a silent jungle cave- in a pleasant loneliness- my heart also feels- the comfort in a Buddha's heart

nihanda vana guhaawaka- sonduru huda kalaavaka- budu sithaka ethi suwaya- mahadatath denenawa

ksy`v jk .=yjdj- fid`y`re yqol,djl- nqy is;l we;s iqjh uyog;a oefkkjd

7.15 Don't ever bundle **desire**, as we die, yes we die

epaa aashaa podi badinnata-merenewvaa api -merenevaa

tmd wdYd fmdÈ n`Èkakg-uefrkj d wms uefrkj d

7.16 Even a pond filled with flowers becomes just a pit one day.

malak piri vilak uwath- kalakadii- palak nethi valak ve

u,la msß ú,la jqj;a l,l§ m,la ke;s j,la fõ

7.17 **Mind** is the strongest among everything.

Siyalu deta wadaa sithay balavath ish` foag jvd is;hs n,j;a

7.18 Beautiful everything heals you for a while but at the end brings you sadness.

Lassana hema de- mohothata suwa de- ehi kelavara duka de

,iaik yeu foa fudfyd;l iqjfoa tys fl<jr yl foa

7.19 What can not be achieved by a human?

minis lowakata labannata beri jayak mokaddo

ñksia f,djlg ,nkakg neß chla fudloafoda

7.20 If you behave your self- the **gods** will also worship your name

hitiyoth hondata hedi- deviyoth namata vandi

ysáfhd;a fyd`og ye§- foufhd;a kug j`§

7.21 Around the immovable mind, there is **merit** but not waste

nisala hitha asala- kusala misa netha kasala

ksi, ys; wi, l=i, ñi ke; li,

7.22 Reputation of **Lord Buddha** is limitless.

budu guna ananthay nqy .=K wkka;hs

All the phrases except 7.20-22 had been used only once. The phrase 7.20 was used twice in Kandy and Anuradhapura. A four time repetition of the phrase 7.21 was found in Kandy, Anuradhapura and twice in Matara. The single use of 19 above sentences suggested that they were personal choices or thoughts which the owners or the drivers wanted to post on their TWTs. Out of all phrase only 1.57% (36 shreds) represented the theme 'general statements'. A rhythm and some sound patterns such as alliteration and assonance were visible in the original Sinhala verses. Using of a rhythmic language and parts of speech has added a literary value to these statements. Moreover, this reminded us the characteristic of

‘rhythmic language’ used in most of the literature work in Sinhala- Buddhist literature and in Sinhala folk poems.

(8) “*Gedara budun amma*” (Mother, the living Buddha at home) is a very common and popular phrase among Sinhala Buddhists, the blessing “*amma budu wewa!*” (May my mother become Buddha) as well. These phrases are also repeated in many Sinhala poems, songs other literature genres. Parenthood and maternal- paternal love are popular themes in Sinhala literature. Our data elicits the fact that this trend has been imitated even in windscreen literature.

8.1	Adore the parents	<i>namaami demapiyan</i>	<i>kudñ foudmshka</i>
8.2	Adore the parents	<i>demaapiyan namaami</i>	<i>foudmshka kudñ</i>
8.3	Worship father’s feet	<i>piithu paadan namaami</i>	<i>mS;= mdox kudñ</i>
8.4	Worship mother’s feet	<i>maathu paadan namaami</i>	<i>ud;= mdox kudñ</i>
8.5	May the mother become Buddha!	<i>amma budu wewa!</i>	<i>wiud nqÿ fõjd</i>
8.6	May the parents become Buddha.	<i>demaapiyan budu wewa!</i>	<i>foudmshka nqÿ</i>

fõjd

8.7 The one and only living god I have seen on this world is you, my mother

Melowa dutu ekama deviyan ee mage amma

fuf,dj ÿgq tlu fouhka ta uf.a wiud

8.8 The meritorious face I saw in the Samsara is ‘mother’

sansare maa dutu me ruwa pinbara amma

ixidf^{3/4} ud ÿgq fi rej msxnr wiud

8.9 My world and my universe is the mom, the living Buddha in home

mage lokaya, mage wishwaya – gedara budun amma.

uf. f,dalh uf.a úYajh f.or nqÿka wiud

8.10 Mother, this samsara is not enough for me to tell your virtuousness

amme obe guna mahima kiyannata mata me sasara madi

wifi Tfn . =K uysu lshkag ug fi iir uÈ

8.11 I haven’t done enough merits to pay you back for the milk you gave me

oba pew kiriwala naya arawannata amme madi mama pin keruwa

Tn fmõ lsßj, Kh wrjkakg wifi uÈ uu mska flrejd

8.12 You are my mother for the next birth too

mathu sansareth obay mage amma

u;= ixidfr;a Tnhs uf. wiud

8.13 Mother, samsara is not enough to pay you back for showing me the way and advising me

niveradi maga penna- guruharukam dunna- obata thiyene naya gewanna- sasarama madi

amma ksjerÈ u. fnkacd - . =reyreli ÿkacd - Tng ;sfhk Kh f.jkak iiru uÈ wiud

8.14 Mother and father, you are the people who know our suffering next to lord Buddha

budun langata apage duka danne- mawuni payanani oba pamanay

nqÿka < .g wmf.a ÿl okafka uõks mshdKks Tn muKhs

8.15 Mother, this samsara is not enough for me to tell your virtuousness- I will make this world nicer by telling the word “mother”

pewu kiriwala naya gevanna sansarema vandimi- amma yana vadana kiyaa, okaya heda karami

fmõlsßj, Kh fjkak ixidfru j`Èñ- wiud hk jok lshd f,dalh yev lrñ

8.16 Having mixed with the fragrance of flowers in the Bodhi compound, the fragrance of mothers’ milk is breezing

bo maluwe mal suwandaka petali- amma pewu kiri suwanda gala enne

fnda u¿fõ u,a iqj`ol meg,S wiud fmjq lsß iqj`o .,d tkafka

Most of them address, recall, worship or bless their mothers. We determined three sub themes emerged in our data as worshipping the parents, wishing parents (to become Buddha) and praising parents (for their righteousness and lovingness). Another interesting fact we noticed was that 9 of these shreds were quotations from popular songs about parents (8.8 - 8.16).

Out of the 16 different phrases, eleven were about mother (4, 5, 7, 8, 9, 10, 11, 12, 13, 15 and 16), four were about both parents (1, 2, 6, and 14) and only one was about father (3). This observation suggested that there is a trend of discussing and appreciating the mother’s love and caring more than the father’s through the windscreen literature of the TWTs. This opinion was even strengthened with the percentage values.

Table 8: Distribution of shreds on parents in the four districts

District	About mother		About Father		About both parents	
	Number of shreds	Percentage	Number of shreds	Percentage	Number of shreds	Percentage
Kandy	4	0.6 %	1	0.14 %	2	0.28 %
Colombo	13	1.35 %	1	0.1 %	0	0
Anuradhapura	6	2.3%	0	0	0	0
Matara	3	0.77 %	0	0	2	0.52 %
		5.02%		0.24%		0.80%

The above numerical values are clearly brought out through the following two figures as they separately illustrate the cognitive behavior of the TWT community in selecting their phrases on parents.

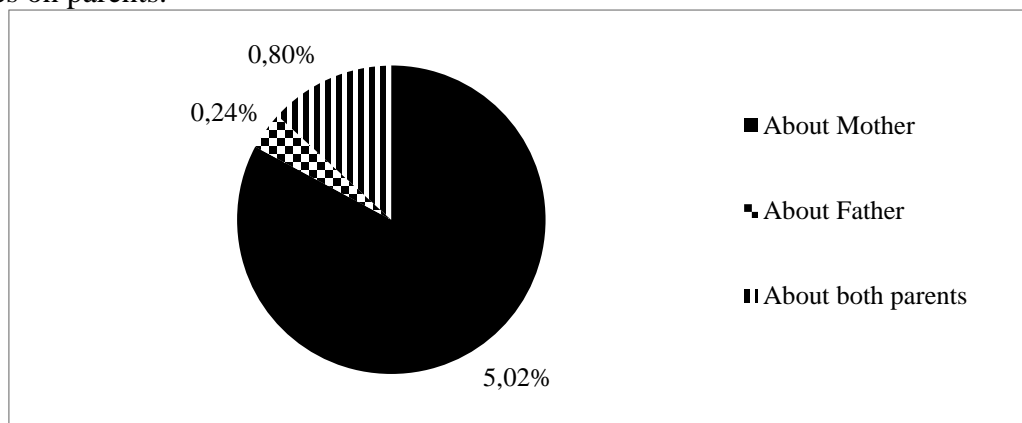


Figure 7: Distribution of the sub themes - phrases on mother, father and both parents

According to figure 7 the majority of the phrases on parents were about ‘mother’ while the phrases about “father” had contributed only 0.24% for the total number of phrases. *Itivuttaka nipatha* has introduced parents as Brahmas, the first devas, the first teachers and those worthy of gifts from the children. No supremacy could be attributed to due respect to the mother or father. However, according to our opinion, Buddhists are more influenced by the story which says how the *bodhisattva* was blessed by his mother for saving her life by sinking in the ocean. On the other hand, almost all in the TWT community (except very few) are males- sons who have a special psychological bond to their mothers. Mother is very close to a child from the conceiving and by feeding with milk, and giving love and care. Usually, the mother’s love is tenderer and she expresses her love to the child often and open. Mothers are not showing dominancy on their children whereas fathers usually attempts to express or indicate dominancy over the children. Fathers may feel inward shyness to show tendency in front of their children. On an average the children exhibit some degree of fear to their fathers in comparison to fearless approach to their mothers. When the children’s behavior becomes irritating the fathers usually turn rough on them contrast to the mother’s reaction of bearing

kindness and compassion towards them. As result of above all human care, the children enjoy the physical and psychological sensation of the mothers. The society talks more and often about the love and affection of the mothers. Despite the fact that any doctrine might preach equal status of the concepts of mother and father, many human beings bear some sort of bias towards the mother’s affection. These are few of the un-spoken facts relating to the topic. This is the practical justification to the explanation as to why the number of phrases on appreciation of the mother is always more than that for the father.

Therefore, we suggest that these facts may be responsible for the greater percentage of posting the phrases about mothers than fathers.

The following figure illustrates the district wise distribution of the phrases on parents.

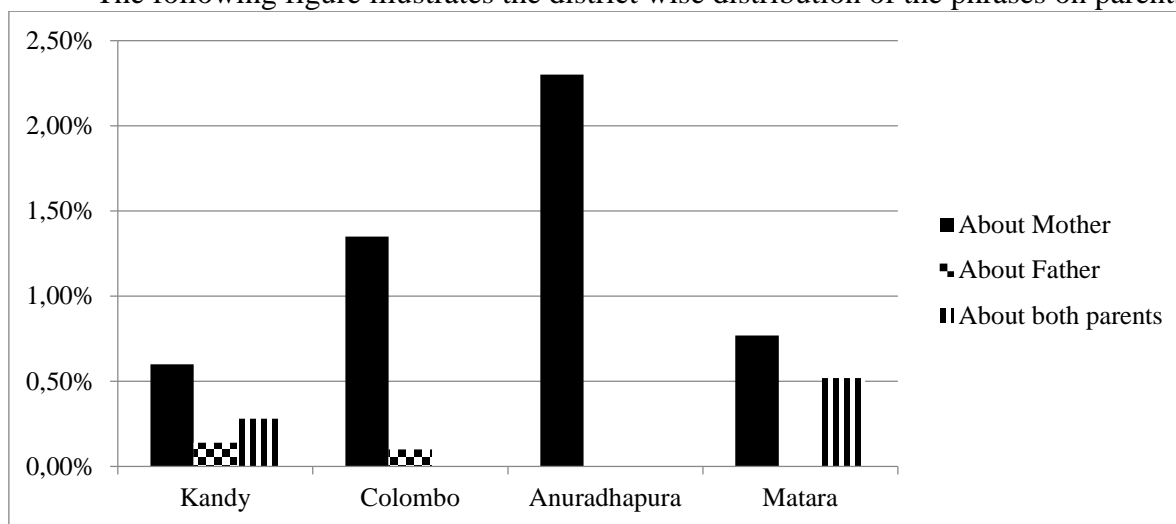


Figure 8: Area wise distribution of the data on three sub themes

The highest percentage of using the phrases about mothers has been documented from Anuradhapura while Kandy reported the wider variety, by posting about mothers, fathers and both together.

The driver of the only TWT in Colombo which carried a sticker phrase about father came up with the reason why he wanted to post a phrase about father.

Colombo 305 :

“I wanted to talk about father because not many people talk about him.”

^;d;a;d .ek ljqr;a jeäh l;d lrkafk ke;s ksud&

The following opinions bring out two contrast ideas of folk.

Colombo 363:

“(I posted about parents because) I am looking after my parents according to the religion”

wd.u wkqj fouömskag fyd`Èka i,lf.k bkak ksud

Colombo 450:

“Some post ‘may the mother become Lord Buddha’. Does it mean anything can happen to the father? So, I don’t post anything. He is my only trust (pointing out an image of Lord Buddha)”

iuyr tjqka wüud nqy fõjd lsh,d .ykjd' t;fldg ;d;a;g fyk .y, .sh;a lula kE"@ tal ksud lsisu fohla uu .ykafka kE' uf. tlu úYajdih fuhd' ^nqykaf.a rEmhla fmkajhs&

These live expressions show the different aspects of the folk towards selecting and posting the sticker phrases about the parents on their TWTs.

(9) A larger proportion of the three wheel community is represented by the young generation. Therefore, ‘love’ is not a strange theme to be found in our data. However, as our main focus for this paper lies on the influence made by Buddhist attitudes towards the TWT phrases, we only discuss about the phrases marked with love as a mixture of Buddhist ideas.

- 9.1 Impermanent Chaya *anithya Chaya* *wks;H Pdhd*
- 9.2 The fair younger sister, I don't know whether I have done merits to make you mine
Sudu nangi mage venna pin kalaada manda!
iqy kx.S uf.a fjkak mxsl<do ukaod
- 9.3 Can we expect an eternal love in this impermanent world?
Asthira loke isthira aalayak balaporoththu viya hekida?
wiaÓr f,dafla iaÓr wd,hla n,dfmdfrd;a;= úh yelso@
- 9.4 Is there a bad karma affect both of us?
Api dennata me wenne kaumayakda uruma?
wms fokakg fi fjkafka lreuhlao Wreu
- 9.5 Please tell my darling, in this life are you created for me?
Me bhavaye ma venuwen- oba mewwe- denwath kiyanna mage raththaran
fi Njfhha ud fjkqfjka Tn ueōfō oekaj;a lshkak uf.a r;a;rka
- 9.6 Let us be together till we go with the walking stick
Serayatiyen api yanena thura- sansare api ekaTa imu
ierháfhka wms hfkk ;=rd- ixidf¾ wms tlg buq

None of them were found from Colombo but two from each area reporting 0.51%, 0.3% and 0.2% in Matara, Kandy and Anuradhapura respectively. A remarkable difference cannot be observed among the areas. On the other hand, as love is a universal theme, area differences would not be a reasonable point to be discussed. However, some of the principle concepts discussed in Buddhism such as impermanency, merits, *samsara* and rebirth can be seen in these sticker phrases about love.

(10) It is an important trend to see how these phrases are used to communicate about certain Buddhist occasions and charity. One TWT driver had mentioned that he only posted the phrases on meritorious deeds.

Data number: Colombo/455

I “I only post about meritorious acts” (pin sidda wena dewal witharay gahanne - *msx isoaO fjk foaj,a ú;rhs .ykafka*)

As he said, he had only posted a sticker phrase about a blood donation campaign.

- 10.1 *Poson* splendor in Seethawaka (*Sithavaka pura poson asiriya- is;djlmqr fmdfidka wisβh&*)
- 10.2 Donate a drop of blood *Le bondak dan denna - f,a i`ola oka fokak*
- 10.3 The Vesak journal of Sri Buddha anniversary
Sri sabuddha Jayanthi wesak kalapaya Y%S iinqoaO chka;s fjila l,dmh
- 10.4 Let's destroy Dengue and save lives
Dengu nasamu- divi surakimu fvx.= kiuq Èú iqrlsuq
- 10.5 Depositing of relics And exhibiting the relics of Lord Buddha in Nagadeepa
Nagadeepa Punya bhumiye thempath karanu labana mani mandala anuruwa saha sarwancha dhathu pradarshanaya
kd.šm mqKH N+ñfha ;eim;alrkq ,nk uKsuKav, wkqrej iy i¾ajf Od;= mqo¾Ykh

This type of sticker phrase was only found from Matara – 0.77% of total phrases (3, 4 and 5) and Colombo – 0.2% of total phrases (1 and 2). All the five notices were found only once in our data.

(11) There was only one phrase that mentions about their job experience, with a Buddhist aspect.

- 11.1 Righteously and devotionally (Righteously and slowly)
dehemen – semen oeyefuka fifuka

Usually, the phrase “dehemen – semen” is used to mean that rulers of a country have to rule the country in righteously and religiously. But here it is used with a different

interpretation as the word “*semen*” also means slowly. This ironical interpretation suits their job very well as they have to charge righteously and drive slowly and carefully.

(12) In one hand it is argumentative about the ethics to make funny phrases referring to religious concepts. However, according to our opinion ‘irony in a language’ is able to compromise the religiousness, ethics and humor.

12.1 Ghosts scream when gods give

deyyo denakota bhuuthayo ke gahanawa fohsfhda fokfldg N+;fhda lE .ykjd

12.2 Oh when will I be able to reach *Sri Pada*, told a centipede

Kawada yayda siri pade... hekarellek kiweya. ljob hhsō isīmdfoa yel/af,la lSfōh

Gods and demons is one of the concepts discussed in Buddhism. In this case, the creator of this phrase may be expressing his own experience. When one is helped by good people, some disdain it; when one receives good, some become jealous of it. This could be one way to get the irony of this phrase. *Sri Pada* is one of the most religiously valued places in Sri Lanka. It is being worshiped not only by Buddhists but also the other devotees. Climbing up this holy mountain and reaching the holy peak are not easy. May be this person tries to convey the decimation against social hierarchy by saying ironically the inability for him to achieve top positions in the society.

Conclusion

We named the sticker phrases posted on three wheel taxies (TWTs) as a special genre of windscreen literature similar to folk expression in general. It is clearly visible that Buddhist attitudes have influenced this new genre of folk expressions. The TWT community in Sri Lanka shows interest in selecting and posting their expressions in many themes.

However, many of these themes illustrate an influence of Buddhist attitudes. Benediction is the most popular theme which showed the influence of Buddhist attitudes. The Buddhist cults such as worshipping Bodhi tree and relics of Lord Buddha were also emerged through these phrases.

The data revealed a significant presence of Buddhist influenced phrases as 27% of the total sticker phrases (619 of 2291 phrases) showed an influence of Buddhist attitudes. Those phrases were not only about benedictions; gods; or Buddhist cults but they also represented a variety of several other themes such as parenthood, love, noticing the social events, jokes and aspects about their own occupation (as a three wheeler taxi driver). However, benedictory theme covered a remarkable percentage (72.86%) of total relevant phrases (619) while jokes and career related phrases documented a least influence by Buddhist attitudes.

According to the data, the ratio between the numbers of Buddhist influenced sticker phrases per TWT was documented as 0.94 in Kandy, 0.83 in Matara, 0.71 in Anuradhapura and 0.56 Colombo. Colombo, the capital city, showed the least usage of Buddhist influenced sticker phrases. The decentralization of the focus towards religiousness due to many psychological complexities in urban atmosphere and the city mentality could be possible reasons for this circumstance. Anuradhapura, the city with ancient Buddhist ruins, had recorded the third most use of Buddhist influenced sticker phrases. Anuradhapura city is focused and high lighted with a religious and archeological value, so thousands of national and international pilgrims as well as foreign tourists visit this city every day. According to these circumstances it is reasonable to suggest that the presence of social and individual consciousness on Buddhist culture and Buddhist attitudes caused by the archeological facts present around in Anuradhpura area, as the major stimulus to report a fair percentage of sticker phrases exhibiting Buddhist influence. However, it is worth to remind the fact that data from Anuradhapura district was collected not only from the areas around the main religious and archeological sites but also from the towns situated away from them. Therefore, it is possible to suggest that the widening of the boundary of the areas in data collection may

have an impact on the findings. Data in Matara was mostly collected from the town area where the major Buddhist temples are situated. This may be a possible reason for Matara to show up with a higher use of Buddhist influenced sticker phrases on the TWTs even though Matara is an area partially known for tourism too. Living in the hill -up -country, having an internationally reputed ‘temple of tooth relic’ and many other historically and religiously reputed Buddhist temples around, folk in Kandy may have reported the highest use of Buddhist influenced sticker phrases on their TWTs. The social and individual consciousness which is mainly caused by the natural location of the city and with a less exposure to industrialization (machinery and tourism) and urbanization compared to Colombo and Matara, is a possible suggestion for the highest use of Buddhist influence on the sticker phrases appear in Kandy area.

There is a great deal of influence of the psychological back ground of the person who selects the sticker phrases. Religious tendency, belief, expectations, pride, love, sarcasm, jovial, loneliness, solitary, evil eye, bless of the gods are some of the psychological factors that drive a person to pay preference to his selection of the phrase for the sticker.

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Annexure 1:

- 1) A three wheel taxi park in Sri Lanka
- 2) A TWT posting *budu saranayi* on the glass shield
- 3) A TWT posting *budu saranayi* on the steel body
- 4) A TWT posting *budu saranayi* inside, just in front of the driver and facing him
- 5) A TWT posting *theruwan saranayi* on the glass shield
- 6) A TWT posting “*raththaran amma*” (golden mother)
- 7) A TWT posting different types of sticker phrases on the back
- 8) A TWT posting different types of sticker phrases on the back

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