

N. Sarsek^{1*}, Zh. Rakysh², A. Oralbek³

^{1, 2, 3} M.O. Auezov Institute of Literature and Art, Almaty, Kazakhstan

E-mail: ¹sarsekn@mail.ru, ²zhumashay19@mail.ru, ³ora-10@mail.ru

ORCID: ¹ 0000-0003-4586-5318, ² 0000-0002-7574-072X, ³ 0000-0002-0600-7006

TYPES AND DISTRIBUTION OF CHAIN LETTERS IN THE KAZAKH-LANGUAGE INTERNET SPACE

Abstract. In the article, for the first time, the types and distribution aspects of chain letters in the Kazakh-language Internet space are considered. Review of foreign post-folkloric studies was done, chain letters distributed among Kazakh-speaking social media users, were grouped according to the truth or falsity of the message, harmfulness or harmlessness to the addressee, content and meaning. The stylistic and structural features of the samples of this post-folklore genre were analyzed. The object of the study is the texts of chain letters of religious and mystical content, as well as letters warning of any danger and calling for vigilance, which are distributed in a transformed form in the Kazakh-language Internet space. Code words and numbers often found in letters of religious and mystical content have been identified. The study analyzed the influence of beliefs and rumors on widespread dissemination of one of the genres of digital folklore – chain letters in the context of globalization. The comparative method, complex research, comparative-historical analysis, systematic analysis methodology, content analysis, etc. were used in the research work. The possibilities and ways of spread of chain letters in the Internet was scientifically studied, through the content analysis during which the need of its evaluation was proven. The study of chain letter patterns in virtual environment will allow to evaluate genre transformation of post-folklore in Kazakh-language Internet space. To identify common types of chain letters in the Kazakh-language Internet space, the article examined messages sent via instant messengers and identified factors influencing their widespread distribution.

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Keywords: Internet, virtual environment, folklore, post-folklore, chain letters, text.

Н. Сәрсек^{1*}, Ж. Рақыш², А. Оралбек³

^{1, 2, 3} М.О. Әуезов атындағы Әдебиет және өнер институты, Алматы, Қазақстан

E-mail: ¹sarsekn@mail.ru, ²zhumashay19@mail.ru, ³ora-10@mail.ru

ORCID: ¹ 0000-0003-4586-5318, ² 0000-0002-7574-072X, ³ 0000-0002-0600-7006

Қазақ тілді интернет кеңістіктегі тізбек хаттардың түрлері мен таралуы

Аңдатпа. Мақалада қазақ тілді интернет кеңістіктегі шынжыр хаттардың түрлері мен таралу аспектілері алғаш рет сараланды. Шетелдік постфольклорлық зерттеулерге шолу жасалып, қазақ тілді әлеуметтік медиадағы шынжыр хаттарда айтылатын хабардың шынайылығына немесе жалғандығына, адресатқа зиянды-зиянсыздығына, мазмұны мен мағынасына қарай топтастырылып, постфольклорлық материалдар стилдік-құрылымдық жағынан талданды. Зерттеу нысаны ретінде қазақ тілді интернет кеңістікте трансформацияланған қалпында таралып жүрген діни-мистикалық мазмұндағы және әл-дебір қауіптен сақтандыру мақсатында жазылған шынжыр хаттар қарастырылды. Діни-мистикалық мазмұндағы хаттарда жиі кездесетін код сөздер мен сандар анықталды. Зерттеуде жаһандану

жағдайындағы диджитал фольклор жанрының бірі шынжыр хаттардың әлеуметтік желіде кең таралуына наным-сенімдер мен қауесеттердің ықпалы талданды. Зерттеу жұмысында салыстырмалы әдіс, кешенді зерттеу, салыстырмалы-тарихи талдау, жүйелі талдау әдістемесі, контент-талдау, т.б. пайдаланылды. Шынжыр хаттардың интернет желісінде таралу мүмкіндігі ғылыми тұрғыда зерделеніп, оған баға беру қажеттігі контент талдау барысында дәлелденді. Қазақ тілді виртуалды коммуникациядағы шынжыр хаттардың үлгілерін зерттеу виртуалды коммуникациядағы постфольклордың жанрлық трансформациясын бағамдауға мүмкіндік береді. Мақалада қазақ тілді интернет кеңістіктегі шынжыр хаттардың қандай түрлері бар екенін анықтау мақсатында мессенджерлер арқылы таралып жүрген хабарламалардың мазмұны қарастырылып, олардың таралуына әсер ететін факторлар нақтыланды.

Алғыс: Ғылыми мақала AP14871567 «Қазақ постфольклоры: генезисі, семантикасы және жанрлар трансформациясы» атты гранттық жоба аясында дайындалды.

Кілт сөздер: интернет, виртуалды орта, фольклор, постфольклор, тізбек хаттар, мәтін.

Н. Сарсек^{1*}, Ж. Рақыш², А. Оралбек³

^{1, 2, 3} Институт литературы и искусства имени М.О. Ауэзова, Алматы, Казахстан

E-mail: ¹sarsekn@mail.ru, ²zhumashay19@mail.ru, ³ora-10@mail.ru

ORCID: ¹0000-0003-4586-5318, ²0000-0002-7574-072X, ³0000-0002-0600-7006

Виды и распространения цепочечных писем в казахоязычном интернет-пространстве

Аннотация. В статье впервые рассматриваются виды и структура цепочечных писем в казахоязычном интернет-пространстве. Был сделан обзор зарубежных постфольклорных исследований, цепочечные письма, распространяемые среди казахоязычных пользователей социальных сетей, были сгруппированы по достоверности или ложности сообщения, безвредности или вредности для адресата, содержанию и смыслу. Были проанализированы стилевые и структурные особенности образцов данного постфольклорного жанра. Объектом исследования являются тексты цепочечных писем религиозно-мистического содержания, а также письма предупреждающие о какой-либо опасности и призывающие быть бдительными, которые распространяются в трансформированном виде в казахоязычном интернет-пространстве. Выявлены кодовые слова и цифры, часто встречающиеся в письмах религиозного и мистического содержания. В исследовании проанализировано влияние верований и слухов на широкое распространение одного из жанров цифрового фольклора – цепочечных писем в условиях глобализации. В статье были использованы сравнительный метод, метод комплексного исследования, сравнительно-исторический анализ, методология системного анализа, анализ контента и другие методы. Возможности и пути распространения цепочечных писем в интернете были изучены с помощью анализа контента, в ходе которого выявлена необходимость ее оценки. Исследование образцов цепочечных писем в виртуальной коммуникации позволит оценить жанровую трансформацию постфольклора в казахоязычном виртуальном пространстве. В статье с целью выявления распространенных видов цепочечных писем в казахоязычном интернет-пространстве, были рассмотрены сообщения, пересылающиеся через мессенджеры и определены факторы, влияющие на их широкое распространение.

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Ключевые слова: интернет, виртуальная среда, фольклор, постфольклор, цепочечные письма, текст.

1. Introduction

In today's virtual space, post-folkloric texts are read, copied, edited and distributed by many millions of Internet users. Traditional folklore genres undergo some structural and content changes when they move to digital format. Folklore texts not only spread on the

Internet and social networks, but also underwent genre transformation and became the main information of Internet portals.

The lack of domestic research on post-folklore in the context of globalization and the need to study the genesis, semantics and transformation of genres of post-folklore determine the relevance of the article. Special attention was paid to the applied aspects of virtual communication analysis of chain letters in the Kazakh-language Internet space.

The types and distribution of chain letters in the Kazakh-language Internet space, genre transformation, the level of research of the research topic in foreign science were differentiated. Post-folkloric texts on the Internet and social media were analyzed from the point of view of their distribution and development in digital content, the types of chain letters in the Kazakh language cyberspace were determined, their changes were described, and an expert analysis was conducted.

The relevance of the issues discussed in the article arose from the need to recognize, master, and promote our national values, traditions and oral literature in the modern digital culture.

2. Research methods and materials

2.1 Methods

The types of chain letters in the Kazakh-language Internet space were determined for the first time by means of comparative and complex research methods. Comparative-historical analysis, systematic analysis methodology, content analysis, and other methods were used in the study of post-folklore phenomenon. The comparative-historical method used when considering the types of chain letters in the Kazakh language cyberspace in the cultural-historical context; structural-typological, textological, comparative-typological method used in the analysis of folklore and literary genres; the hermeneutic method used in the interpretation of the literary text, the methods of intertextual analysis were used. Searching for folklore texts on the Internet, storing the collected data in the database, systematic processing, statistical analysis, working with big data, and SWOD analysis were carried out.

2.2 Material description

The research material was based on the works of foreign scientists who considered the multiplicity of post-folklore, the types and distribution of chain letters in cyberspace, and their transformation. Chain letters circulating in the Kazakh-language Internet space in their transformed form were considered as the research object of the article.

3. Discussion

The study differs from similar works on this topic in world folklore not only by its content related to the topic of Kazakh post-folklore, but also by the scope and scope of the material considered for the first time.

Chain letters in the Kazakh-language Internet space were collected and systematized, and their genesis, semantics, and genre transformation were analyzed for the first time in the scope of the study. In order to form an electronic database of the texts of Kazakh post-folkloric chain letters in virtual communication, the collected materials were systematized, differentiated, and studied using the methodology of folklore studies.

It is known that the term «post-folklore» was first used by S. Yu. Neklyudov (Neklyudov, 1995: 2-4). Texts that do not belong to traditional folklore, but develop according to the

law of folklore, can be classified as post-folklore. Post-folklore has features in common with folklore works, such as: changeability, multivariateness, the author's being forgotten, becoming popular, etc.

According to H. Guliev, the reason for the emergence of Internet-folklore patterns is the opposition of the new to the old, the new to the traditional (Guliev, 2018: 377).

It can be said that the wide spread of the Internet and the rapid introduction of Web 2.0 technology into everyday use opened the way for the active spread of post-folklore, which develops according to the law of folklore, but does not belong to traditional folklore, and gave a new direction to its development (Gramatchikova, Khoruzhenko, 2017: 14). Post-folklore genres (anecdotes, myths, riddles, proverbs, oral stories, etc.) that used to be spread orally have now spread rapidly through Facebook (Facebook Messenger), Instagram, LinkedIn, Twitter, VK, WhatsApp and other social networks.

Widespread use of the Internet prompted the development of some genres of post-folklore at a new pace. An example of this is chain letters as an example of Internet folklore. As the number of users of social networks increased, chain letters of various contents began to spread more and more. Previously, such letters were copied by hand and distributed through the postal service, but since the development of technology, they began to be distributed through the Internet. When social networks were not widely used, «chain letters» were distributed by e-mail. Now it is often sent through WhatsApp, Facebook, and Instagram social networks, and the way of distribution has become even easier.

D.Yu. Gulinov and O.A. Dmitrieva suggest to look at the typology of chain letters depending on the distribution channel, language, strategy and tactics, and subject matter. The author distinguishes between paper and electronic forms of chain letters, depending on the channel of distribution. Note that electronic chain letters also include messages and posts on social networks (Gulinov, Dmitrieva, 2023: 55).

Daniel W. VanArsdale, in his work on the evolution of chain letters written on paper, says that such letters were invented not to help someone, but only to copy them. The author also identified nine different motivations for chain letters: protection, charity, religion, luck, advocacy, money, parody, exchange and world record (VanArsdale, 2016). Although the author mentions the types of motivations that promote the distribution of paper letters, it can be seen that some of these motivations promote the distribution of chain letters and messages on the Internet.

Nowadays, letters motivated by charitable motivation are widely circulated on the Kazakh-language Internet. Most of them are letters asking to help raise funds for the treatment of sick people in clinics abroad. In such messages, the patient's diagnosis is written, the amount of money needed for treatment abroad, the account to which the money is transferred, and a photo of the patient is attached. At the end of such letters, requests are usually written: "Even if you can't help financially, please spread it further", "Please spread it so that more people can see it." Thus, it continues and spreads like a chain on the pages of individuals in social networks and messengers.

The second type of chain letters that are widely distributed on the Internet is motivated by the motivation of advocacy. It is clear that such letters have nothing to do with religion or religious beliefs and do not ask for money. They often ask you to sign a petition about a

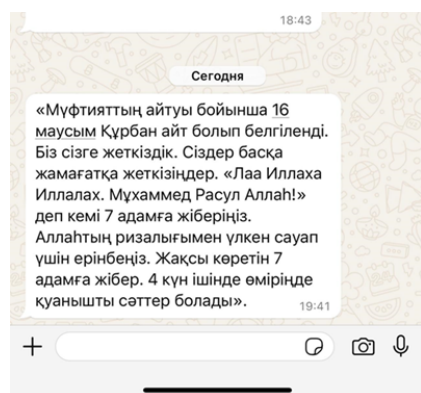
specific issue. The majority of such messages circulating on the Kazakh-language Internet are letters asking people to sign, distribute and support a petition related to the renaming of settlements, cities and villages left over from the period of Soviet rule, restoration of former toponymic historical names, or opposing or supporting the adoption of some law.

A.A. Panchenko attributes chain letters to the genre of urban folklore, including magic letters. There are two types of magical letters: "holy letters" and "lucky letters" (Panchenko, 2002: 342). The author says that the content of "lucky letters" is more unstable than "holy letters". He explains that usually only the advice (ritual prescriptions) and the epic part of such letters are preserved, the history of the writing of the letter is not told in the epic part, it is only told about the people who copied and distributed the letter or not, and letters, numbers, and various symbols are randomly added to the text of the letter and the text changes (Panchenko, 2002: 344).

Often, the content of such letters is related to mysticism and religion. Sentences such as «if you spread this information, your life will be good, if you don't spread it, you will be unlucky» are often used to give some information. There are also letters that tell that the person who distributed it has achieved good fortune, and the one who did not distribute it has suffered misfortune. In this way, the history of the writing of the letter is not mentioned, but the possible events that happened after it are described. Stories of people who spread the letter and succeeded or suffered misfortune because they didn't spread the letter may be added later to the letter. It is known that the person who first wrote the letter cannot write the events that will happen after that, if the people who distributed it later do not write and distribute it from their side. Thus, the content of letters changes.

4. Results

Recently, chain letters with religious content or information related to religious holidays have been widely spread on social networks, especially WhatsApp. For example, in 2024, when Eid al-Adha was approaching, messages with the following content were distributed to groups via WhatsApp:



(«According to the Muftiyat, June 16 was designated as Eid al-Adha. We've got it for you. Bring it to another community. "Laa Illaha Illalah. Muhammad Rasul Allah! Send to at least 7 people. By the grace of Allah, do not lie for a great reward. Send to 7 people you love. There will be happy moments in your life in 4 days.»)

At the same time, although it is not related to the religious holiday, messages with the following content are circulating in WhatsApp groups:



(«Send to 10 people saying La Illaha Illallah, Muhammad Rasul Allah. Good news will come tomorrow morning. Don't be lazy! Get rewarded»). Another feature of such letters is that various emoticons are used between the text. Messages with such content contain words related to Islam, even if they have nothing to do with the text. Nefise Abali says that «Usually, chain letters with words and sentences related to Islam have a much greater impact on the recipients» (Abali, 2008: 67). It is known that such words are often used in the text of chain letters circulating in the Kazakh-language Internet space because of their influence on superstitious message recipients.

Nefise Abali points out that in the ethnology of the Turkic peoples, there is a belief that sacred numbers such as 3, 7, 9, 40, 41 have some magical power, and says that the number 7 also has an important role in the effect of the chain letter, which he gave as an example in his article (Abali, 2008: 68). When chain letters were written on paper and distributed by hand, there were 7, 9, 40 people, that is, numbers considered sacred among the people. Nowadays, the numbers 3 and 7 are repeated and stand out in chain letters spread through messengers, but random numbers such as 4, 5, 10 are also found.

K.G. Yakovenko's article says that if the content component of chain letters is considered in depth, they can be divided into several types (Yakovenko, 2021).

The first type includes letters that were distributed even before the advent of e-mail and messengers. The author says that they are closely related to their original source/protogenre, i.e. «letters from heaven». It is argued that similar things can be found in the "Book of Enoch". The religious side of the letters in this group is immediately noticeable, the vocabulary characteristic of different denominations is used. As an example of the religious vocabulary found in such letters, the author of the article uses "Glory to God and Holy Virgin!"; "Our Father, pass through my house"; "Amen"; and words such as "Dalai Lama sends you happiness" are used.

In the Kazakh-language Internet space, messages belonging to this type of chain letters include "La Illaha Illallah", "Sawaap", "Amen" and other words. A special feature of such letters is that they do not contain threats, only the need to distribute.

According to K.G. Yakovenko, the second type of chain letters does not have any religious background, but letters with magic content can be included. According to the

author, these letters emphasize the needs (wealth, love, happiness, success, health, family, home, career) that are in the main place for people. In such letters, there are many threats that “if you don’t send it to others, you will get into trouble”, the distribution is not expressed as a request, it is a threat and an obligation.

The third group includes letters with humor. According to the author, since such letters are written with light humor, nothing serious is said, and at the same time, their content is more divination than magic (Yakovenko, 2021).

Some of the messages spread in the Kazakh-language Internet space, in particular, through the WhatsApp network, can be attributed to this third group. For example, messages of this type can be found in WhatsApp groups or in chats with an individual. It is observed that such letters are often sent by children and teenagers and distributed to groups. This can be seen from the content, the use of various emoticons. The content of one such letter is as follows:



(“Pay attention! In short, a boy looked at this and his wish came true.

Find this emoticon: ... (several different emoticons will be placed)

Close your eyes 5 times.

Now tell me your three wishes.

Now blow three times.

Now name the person you love.

Send to 15 friends.

Otherwise, this wish will not come true. If you do, do it for the sake of Allah”)

There is no religious or magical background in this letter. Just written as a joke. But it is spreading through messengers. The content of the letter does not say anything important, but it is said that if the message is not spread, the wish will not come true, that is, it will not bring good luck. This feature suggests that it is similar to the chain letters that were sent by

mail before the advent of messengers. The text consists of short sentences with a command value, emoticons with different meanings are placed between them. In such messages, as a rule, there are often stylistic and grammatical errors and borrowings.

Yu.S. Lanskaya says that the words "Bogus Warning", "Chain Letter", "Hoax", which are used in American sites that collect electronic messages, have not yet been fully established as terms, and the corpus of texts related to them is insufficient. However, it should be noted that materials related to the term Bogus Warning are often found on the Internet. The author also says that messages such as Bogus Warning, Chain Letter, Hoax have become a part of the daily life of modern people in the United States and English-speaking countries, and have even gradually lost their importance, and people do not trust them as before. However, it is emphasized that it began to spread widely in the Russian Internet space in the early 2000s (Lanskaya, 2009: 165).

Such insurance messages, i.e., Bogus Warning, are often spread in the Internet space of Kazakhstan. The fact that they are often shared in messengers and WhatsApp groups shows that such messages are still trusted and considered important by people. Bogus Warnings are usually anonymous messages warning about the existence of some kind of danger. The subject area of such messages is too broad, that is, it is said that it is necessary to beware of various threats, such as various crimes (kidnapping, stealing human organs, intentional transmission of dangerous diseases, smuggling of cannabis, etc.), frauds of large companies, terrorist threats, computer viruses, from the life of an individual.

In recent years, especially after the covid-19 pandemic, there has been an increase in the number of messages urging people to beware of Internet fraudsters, the threat of a certain disease, and other threats in the Kazakh-language Internet space. Such messages are especially common in group and private chats on WhatsApp. For example, when the population census was conducted in Kazakhstan in 2021, a message was spread in messengers and WhatsApp groups about how fraudsters deceive people. It tells about how fraudsters came to people's houses claiming to be conducting a population census, showed fake documents, asked the owner of the house for documents, found a way, made him unconscious, robbed his house, and urged people to be careful.

Yu.S. Lanskaya says that in St. Petersburg, messages were spread warning that unknown people stick needles into the tree by the stairs of houses, and that a person who accidentally sticks a needle in his hand in the dark can get infected with HIV (Lanskaya, 2009: 169). Similar messages spread in Kazakhstan's Internet space. It says that needles with the HIV virus are stuck on the seats of city buses, and warns to be careful. However, the messages do not mention the exact city, from whom and where this information was obtained, that is, the first source, the author, and the distributor remain anonymous.

Dégh Linda divides chain letters into five main groups: invocation (letters that start with an invitation to worship, believe in God, love someone to show your love), origins (a certain place (Argentina, Venezuela...) a certain person (a sea captain, a doctor...) wrote, traveled around the globe ten, twenty or more times, told about the luck brought to the person who copied and distributed it, warned to distribute it immediately in four, five, ten, twenty copies), happy story, unhappy story (letters that "break the chain" and tell about the misfortunes that happened to people who were punished for it, without passing on, without

sending further), instruction and promise (short, only wishing good luck and success, a recipe for preparing some food or a postcard (postcard) can be sent along with the letter and letters with a warning to be sent to a certain number of people (Dégh, 2001: 189-191). Previously, when the text of the letter was copied by hand and distributed by mail, chain letters in the Kazakh language could be classified into these five types. Currently, among the chain letters spread over the Internet, there are more messages similar in content to invocation, origins, and happy stories.

Dégh Linda says that chain letters are a type of luck legend, but it differs significantly from those legends in terms of structure and content. Chain letters are not a commodity, they are delivered and distributed by friends, bringing together friendly, well-wishing people (Dégh, 2001: 189).

Chain letters are also closely related to urban legends and instructive stories circulating on the Internet. To warn people about something, some urban legends form the basis of the text of the chain letter. In 1996-1997, the e-mail "Travelers Beware!!" Bogus Warning text was based on the urban legend "The Kidney Heist" (Lanskaya, 2009: 159). The text of this letter as an urban legend is included in "Too Good to Be True: The Colossal Book of Urban Legends" by J.H. Brunvand (Brunvand, 1999).

It can be seen that similar legends or instructive stories in the Kazakh language found on the Internet are distributed as a chain letter. A story depicting the story of a materialistic old man who asked God for life while on the verge of death was spread on the Internet (Rakysh, Sarsek, Akan, 2024: 104). At the end of the story, it is said that this message should be sent to 5 people, and this year will be good for the person who sent it. The letter ends with an invitation to distribute the text of this story, but the purpose of distribution is not clearly stated. It is not clear whether it is to prevent people from being worldly or to encourage them not to waste their lives, it is only said that it will be good if they spread it. That is, it can be considered that what prompted the writing of this letter was the belief that it would bring him good luck. However, since the text of such letters contains an instructive story or an urban legend, it should not be forgotten that the motive of the distribution of such letters may be the thought of the people who spread it: "let the readers learn from this, not to repeat the mistakes of the portrayed character, and let it be a lesson."

A group of chain letters that have been circulating through messengers in recent years are messages that offer advice on various issues. One such letter, which was circulated on WhatsApp groups, begins with the story of a doctor who teaches clinical medicine at a medical university. He talks about how bad it is for the human body to go without drinking water, and how serious it is for people over sixty years old. Further, he warns about the need to get into the habit of drinking water and gives advice on how to form this habit. It is said that people over sixty in the family should always be offered water, because people of this age do not feel the lack of water in their bodies, so they go without drinking. It is also said that liquid foods such as juice, milk, tea, soup cannot replace water, and it is necessary to drink clean water for the metabolism process. At the end of the message, next instruction is given "Send this information to others. ACT NOW!" and finishes with the sentences "Your friends and family need to know for themselves and help you stay healthy and happy. It is important for people over 60 years old."

The last sentences can be considered as the motivation for the distribution of this letter through messengers, that is, by distributing this letter to acquaintances, relatives, and friends, there is an intention to inform people who are not aware of this issue, thereby helping them. If we look at the text of the letter from a stylistic point of view, it is clear that it was translated into Kazakh from another language. It is noticeable that some sentences are translated in a tracing method, not in accordance with the linguistic norms of the Kazakh language. Stylistic and grammatical errors are also common. The punctuation rule is not observed. But since the letter contains advice necessary for human health, netizens are spreading it to each other through messengers.

The origin of the letters with this content and warning against the actions of fraudsters or inviting to transfer money to charity is unknown. It is doubtful that some of it is even true information. However, most people prefer to spread this information without denying that it is dubious and unreliable. About this, Çiğdem Kara, in his article on the history of the distribution of a chain letter (Kara, 2008: 49), no matter what purpose such letters are sent for, it is important that their content be set up in the right codes and suitable and is of the opinion that it is enough to reach the "right" distributors.

Considering the content of messages circulating in the Kazakh-language Internet space, it can be determined that there are several motives that cause their spread:

Religious-mystical faith;

Insurance against the actions of fraudsters and other risks;

Charity;

Messages urging people to sign a petition protesting a particular issue;

Willingness to share tips on a variety of topics, especially health benefits.

In comparison with the works of foreign researchers regarding chain letters and messages in general, it can be seen that the motives and reasons for the spread of such letters are similar or even identical. A peculiarity of the Kazakh-language messages is that most of the petitions are devoted to the onomastic issue, that is, they call for the return of the historical name of large settlements or cities in the Kazakh language from the Soviet Union period.

Panchenko, referring to the article of Goodenough and Dawkin, who considered chain letters as an example of a mental virus, says that such letters resemble computer viruses: «Chain letters (as with older forms of apotropaic text such as heavenly letters) do resemble computer viruses, if not biological ones: they easily embed themselves in any social, cultural and linguistic environment, adapt to it and encourage or force human beings to reproduce them». The article also mentions the opinion of these authors that feelings such as guilt, fear, greed and piety motivate the spread of chain letters, but some people with strong immunity do not spread such letters and break the chain. (Panchenko, 2023: 5)

It is clear that the spread of messages, which are considered as a type of chain letters in the Kazakh language, is motivated by the above-mentioned feelings of guilt, fear, greed and piety. At the same time, the feeling of compassion, such as «let others know about this», «let others be informed» is also a motivation. Since such letters can be absorbed into any environment like a computer virus, they have become a normal situation in the Kazakh-speaking environment and the Internet.

5. Conclusion

In the article, the types of chain letters that spread in the form of messages in the Kazakh-language Internet space, the reasons for their distribution were considered. The content and topics of chain letters circulating on the Internet are different, that is, the reasons for their distribution are also different. Some people want to make a donation and help the sick or needy people to get a house and live in proper conditions. Some people want to protect others from some danger. Some decide it's okay to share tips that might help save other people's lives. Chain letters related to religious holidays contain Arabic words related to the name of Allah and the religion of Islam, verses of the Holy Qur'an and prayers. "Help for God's sake!" or "Send it away for God's sake!" are common in messages asking to raise money for charity. It can be seen that these words are written as a pledge of the chapter of the message. It is no coincidence that the numbers, which are considered sacred for the Kazakh people, are often found in chain letters. This is the way to get people's attention and make an impact. The reason for the frequent distribution of messages with such content lies in the use of such "code" words or numbers in the text. Although chain letters written on paper and distributed by mail have undergone evolution along with the development of technology, and after the advent of the Internet, they began to be distributed in the form of e-mail and then in messengers, the use of "code" words and numbers remains unchanged.

For the first time, the content-structural, functional role of chain letters was sequenced through the content analysis of the Kazakh language. In the future, it is necessary to carry out studies in sociology, psychology, how it affects the psychological state and emotional state of a person in the case of reading or not distributing chain letters, and in the future, researches will be carried out by computer technology to control the mechanisms of not further distributing unnecessary or harmful chain letters and correspondence.

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