

FTAXP 16.21.27

DOI

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TRANSFORMATION OF KAZAKH PROVERBS AND SAYINGS IN DIGITAL DISCOURSE AND THEIR ADAPTATION FOR ARTIFICIAL INTELLIGENCE SYSTEMS

Abstract. This article examines contemporary paremiogenesis in the Kazakh language in relation to digital communication. Using traditional proverbs and their transformed versions as material, the study describes the stability of structural frames, the pragmatic mechanism of the expectation effect, and the conflict between inherited and emerging values in network discourse. Structural-semantic and pragma-cognitive methods are used to identify the grammatical, rhythmic, oppositional, and logical elements preserved during transformation. Three types of proverb transformation are distinguished: distorted, antithetical, and transient proverbs. The findings show that inherited frames can convey social criticism, gender re-evaluation, and situational digital humor. The article also argues that proverbs and their variants should be represented as structured data for artificial intelligence systems and large language models. A JSON-based model is proposed for recording the canonical form, transformed form, logical model, semantic interpretation, pragmatic function, discourse context, and temporal status of a proverb. Such an approach can help distinguish original, modified, ironic, and temporary proverb forms and reduce the risk of reliable data debt in Kazakh-language digital resources.

Keywords: paremiology; paremiogenesis; Kazakh proverbs and sayings; proverb transformation; paremiological frame; expectation effect; artificial intelligence; large language model; JSON.

Introduction

Language is a complex and living system that constantly evolves alongside society and renews itself according to the requirements of each historical period. Social, political, cultural, technological, and economic changes leave their mark on all layers of language. Proverbs and sayings are among the most sensitive units in this process because they preserve collective memory and, at the same time,

react quickly to changes in public consciousness. In Kazakh culture, proverbs have traditionally functioned as compressed judgments, norms of behavior, and models of evaluation. Therefore, every transformation of a proverb should be regarded not merely as a stylistic play but as a sign of cognitive and social movement.

At the end of the twentieth century and the beginning of the twenty-first century, the idea that proverb creativity had ceased was sometimes voiced in folkloristics and linguistics. According to this view, the classical stock of proverbs had already been formed, while modern speakers merely repeated inherited units. However, the expansion of the internet, social networks, meme culture, short videos, and public comment platforms has created a new environment for paremiogenesis. Traditional proverbs are now actively shortened, expanded, distorted, reversed, and adapted to current events. These new forms reveal how the old authority of proverb structure is used to express new social values.

The purpose of this article is to analyze the pragma-cognitive foundations of modern Kazakh paremiogenesis and to propose a way of adapting transformed proverbs to artificial intelligence systems. The main research questions are as follows: what remains stable when a proverb is transformed; how the expectation effect operates in the listener's or reader's consciousness; what types of transformation can be distinguished in digital discourse; and how these units can be encoded so that large language models do not confuse an original proverb with a temporary or ironic modification.

Materials and Methods

The present study uses a structural-semantic and pragma-cognitive approach. The structural-semantic approach allows us to determine the stable frame of a proverb: its grammatical pattern, opposition, rhythm, rhyme, and logical relation. The pragma-cognitive approach explains why a transformed proverb is understandable even when it departs from the traditional form. A speaker relies on the listener's cultural memory. The listener recognizes the beginning, reconstructs the expected continuation, and then interprets the changed ending as a meaningful deviation.

The material of the study consists of traditional Kazakh proverbs and their modern transformations circulating in internet discourse. The examples are analyzed in relation to their original model, transformation mechanism, value orientation, and degree of temporal stability. The aim is not to compile a complete corpus of new proverbs, but to outline a typology that can later be applied to a larger digital corpus. For that reason, the article also proposes metadata fields for future machine-readable annotation.

From the perspective of digital humanities, the unit of analysis is not only the proverb text itself. Each paremia should be described together with its source frame, pragmatic function, semantic shift, and discourse context. Such an approach makes

it possible to distinguish a canonical proverb from an ironic variant, a social-media joke, a gender-political reversal, or a temporary meme. Without this distinction, an artificial intelligence system may reproduce a distorted form as if it were a stable traditional norm.

The national theoretical foundation of Kazakh paremiology was laid by A.Baitursynuly in *Ädebiyet tanytqyş*. He places proverbs and sayings among the traditional forms of oral literature and emphasizes their different epistemic status: a proverb is expressed as a truth derived from experience, whereas a saying is used as a conventional expression without necessarily claiming truth. He also connects the proverb with rhythmic verse, noting its semantic weight and truth-oriented character [1].

A recent study by G. Omarbekova examines modified Kazakh proverbs collected from websites and social media, focusing on structural and semantic changes, the emergence of anti-proverbs, and users' attitudes toward these forms [2]. The study confirms that Kazakh-language internet paremiology remains underexplored and demonstrates that traditional models are actively renewed in digital communication. The present article develops this line of inquiry by offering a pragma-cognitive typology and a machine-readable model for distinguishing canonical and transformed proverb forms.

All nations possess fixed linguistic structures such as proverbs and sayings. According to Archer Taylor, "New proverbs are most often made on the model of old ones. It is easy to introduce new ideas into certain frames" [3]. This observation is important for the Kazakh material because it draws attention to the frame rather than to isolated words. A proverb may change its lexical content, but the syntactic rhythm, binary structure, evaluative opposition, or logical relation can remain recognizable.

G.L. Permyakov, through the study of paremias in different linguistic systems, proved that proverbs are not only national folklore units but also universal logical structures [4]. A. Krikmann identifies several world-universal formulas: "Who ..., that ..."; "If / when ..., then ..."; "If ... is liked, ..."; "... is better than ..."; and "Every ... has its own ..." [5]. These models show that a proverb is simultaneously a linguistic unit and a logical scheme. The formula "X is better than Y" is one of the most widespread, as seen in Spanish, German, Finnish, and many other languages.

Wolfgang Mieder associates the international spread of such formulas with several channels of linguistic exchange: the classical Latin tradition, Bible translations, Medieval Latin proverb formation, and the distribution of literature through mass media in the age of globalization [6]. Kazakh proverbs also contain numerous examples based on the same model: "Mal qaiyry joq baidan, Küş qaiyry bar jarly artyq"; "Ary joq jigitten namysy bar qyz artyq"; and "Qaiyndağan küieuden, Qarğylağan tazy artyq" [7]. These examples demonstrate that the Kazakh

proverb system can be studied through logical-semantic frames, not only through thematic groups.

The question of origin is complex and requires special historical research. Nevertheless, it is clear that Kazakh proverbs include both universal logical structures and nationally specific imagery. Some models may have entered the steppe through religious, literary, or oral contacts, while others were created inside nomadic culture. The task of contemporary paremiology is not to reduce Kazakh proverbs to borrowed schemes, but to identify how universal structures acquire Kazakh semantic, axiological, and pragmatic content. The historically layered religious traditions of Kazakh culture also form part of the broader cultural background against which such contacts and semantic adaptations developed [8].

Discussion

Digital Transition And Reliable Data Debt

The logical models and transformation types discussed above should not remain only within a traditional philological framework. We live in the era of artificial intelligence and large language models. Future generations will increasingly acquire language norms, examples, definitions, and cultural knowledge through AI-mediated systems. If complex linguistic units such as proverbs are not accurately integrated into digital environments, the Kazakh language will face a growing reliable data debt.

Reliable data debt refers to future errors, distortions, and hallucinations caused by the failure to encode reliable linguistic knowledge today. In the case of proverbs, the risk is especially high. A model trained on uncontrolled online material may treat an ironic or temporary version as a canonical proverb. It may also merge different variants, lose the value conflict behind an antithetical form, or translate the proverb literally without recognizing its pragmatic function. This can distort not only language use but also national cognition.

Therefore, the digitalization of paremiological heritage must include more than scanning books or collecting strings of text. Each unit should be accompanied by metadata: canonical form, variant form, source frame, logical model, semantic field, pragmatic function, type of transformation, temporal status, and discourse context. Such metadata transforms a proverb from an isolated quotation into a structured cultural-linguistic object.

Proposal For Machine-Readable Encoding

To prevent reliable data debt, paremias, their initial frames, and transformation types can be encoded in JSON format. JSON is understandable for machines and can be integrated into databases, annotation platforms, and language model evaluation datasets. It allows an AI system to process not only the surface sequence of characters but also the logical-semantic and pragmatic information behind the utterance.

For example, the distorted proverb “Sana jeñbeğendi para jeñedi” can be encoded with the following fields: *paremia*, *translation*, *status*, *original model*, *logic model*, *semantic interpretation*, *pragmatic function*, and *social context*. The *status* field should indicate that the unit is not a canonical proverb but a distorted proverb. The *original model* field should preserve the link to “Aqyl jeñbeğendi aşı jeñedi”. The *logic model* field may record implication or opposition. The *pragmatic function* may be marked as social criticism.

A simplified JSON representation can be shown as follows: {“*paremia*”: “Sana jeñbeğendi para jeñedi”, “*translation*”: “What consciousness cannot overcome, a bribe will”, “*status*”: “*distorted_proverb*”, “*original_model*”: “Aqyl jeñbeğendi aşı jeñedi”, “*logic_model*”: “*Implication*”, “*semantics*”: {“*literal_meaning*”: “A problem not solved by reason is solved through bribery”}, “*pragmatics*”: “*criticism of corruption*”}. This structure can later be enriched with corpus frequency, source link, date, dialectal information, and reliability level.

Such encoding is not merely a technical operation. It is a methodological bridge between paremiology, corpus linguistics, and artificial intelligence. If Kazakh proverbs are represented in this way, language models can learn to distinguish original forms from transformations, stable values from temporary jokes, and literal meaning from pragmatic implication. This is one of the necessary steps toward creating high-quality Kazakh linguistic datasets.

The typology proposed in this article can be used for further corpus-based research. A larger dataset may include canonical proverbs, shortened variants, expanded variants, distorted proverbs, antithetical proverbs, transient proverbs, and authorial paremias. Each type should be marked according to its relation to the original model. This will allow researchers to measure the frequency of transformation types and to observe which value conflicts are most active in contemporary Kazakh discourse.

The involvement of Turkological scholarship is also important. Kazakh paremiogenesis should be compared with proverb transformations in other Turkic languages. Such comparison may reveal shared logical models, common cultural frames, and language-specific innovations. A cross-Turkic database of transformed proverbs could become a valuable resource for comparative linguistics, translation studies, and the development of multilingual AI systems.

Results

The main findings of the typological analysis can be summarized as follows:

Transformation type	Relation to original model	Dominant pragmatic function	Temporal status
Distorted proverbs	Frame and rhythm are retained; the key lexical element is changed.	Criticism and irony toward current social realities.	Potentially recurrent.

Antithetical proverbs	The traditional form is retained; the inherited value is reversed.	Value conflict, gender and social re-evaluation.	May stabilize.
Transient proverbs	The old frame is tied to a platform, event, profession, or trend.	Digital humor and situational commentary.	Time-bound.

Preservation Of The Paremiological Frame

Although the logical model of a proverb can remain unchanged for centuries, it manifests itself in various forms depending on communicative situation. Marcis Mac Coinnigh notes that “the shape of proverbs is changing very rapidly, and their usage is fluctuating” [9]. Such conclusions may correspond to the dynamics of Anglo-American and Irish proverb material. In the Kazakh language, however, the main frame often remains highly stable even when the surface wording is transformed.

From the perspective of ethnolinguistics and structural semantics, the internal form of Kazakh paremiological models functions as a cultural matrix. Based on G. Permyakov’s theory of stereotypical models and the conclusions of domestic scholars Ä. Qaidar and G. Smağūlova regarding phraseological and paremiological matrices, the internal frame of Kazakh proverbs can be described as remarkably resistant [4; 7; 10]. This resistance does not prevent innovation. On the contrary, it makes innovation visible because the audience notices the change against the background of the familiar pattern.

The preservation of the frame is especially clear in transformed proverbs that keep the rhythm and syntactic skeleton of the original. The lexical material may be modernized, while the old cadence remains. For example, a proverb about traditional social relations may be transformed into a comment on bureaucracy, journalism, corruption, digital platforms, or gender equality. The old form lends authority to the new meaning, and the new meaning draws its force from the violated expectation.

The Expectation Effect And Transformation Types

The preservation of the paremiological frame is directly linked to the mechanism that may be called the expectation effect. When the listener hears the first part of a proverb, the brain unconsciously expects its traditional continuation. In classical rhetoric, such a structure is close to the relation between protasis and apodosis. When the speaker offers an unexpected continuation, cognitive dissonance occurs, and the new message is reinforced with irony, humor, criticism, or evaluative emphasis.

This mechanism explains why transformed proverbs can be understood immediately even by people who have never heard that exact new wording before. The recognition of the first part activates the old proverb in memory. The

replacement of the second part then creates a semantic contrast. Therefore, modern paremiogenesis depends on cultural competence: the stronger the traditional proverb is in collective memory, the stronger the effect of its transformation becomes.

New usages built on the expectation effect may be categorized into three main types: distorted proverbs, antithetical proverbs, and transient proverbs. These categories are not closed or absolute. A single example may contain features of more than one type, especially in online discourse. Nevertheless, the typology helps to distinguish between structural distortion, ideological reversal, and situational temporality.

Distorted Proverbs

In distorted proverbs, the key word, rhythm, or logical model is preserved, but the structure is adapted to a new social condition or authorial intention. The transformation does not fully reject the original value system; it reuses the old pattern to describe a new reality. For instance, “Sana jeñbeğendi para jeñedi” is built on the traditional frame “Aqyl jeñbeğendi aşı jeñedi”. The old opposition between reason and anger is replaced by a modern critique of bribery. The logical relation remains, while the semantic field changes.

Another example is “Äkim biledi degen ösedı, özım bilemin degen öşedi”, which echoes the traditional pattern “Köp bilemin degen öşedi”. The transformed version reflects administrative culture and social dependence on authority. Similarly, “Jurnalistiñ jazğany – kerim, jeğeni – jelim” is an authorial distortion shaped by traditional rhyme and rhythm. It describes a professional situation through a familiar paremiological sound pattern. In all these examples, the proverb becomes a flexible communicative form rather than a frozen museum item.

Antithetical Proverbs And Value Conflict

Antithetical proverbs retain the recognizable form of the traditional unit but express a meaning that directly opposes the inherited national mentality or a centuries-old value. These examples are especially important because they reveal value conflict in society. A proverb is not only a linguistic ornament; it is a compressed social axiom. When a society begins to question an old axiom, the proverb becomes a site of ideological struggle.

In modern Kazakhstani internet discourse, this reaction is often observed in relation to gender equality and socio-political issues. The traditional proverb “Äiel (qatyn) bastağan köş oñbaidy, qūralai bastağan qūs oñbaidy” expresses a patriarchal evaluation. Its modern transformation, “Äiel bastağan köş oñady”, reverses the negative judgment and turns the old formula into a positive statement about women’s leadership. This is not a simple word game; it is a conscious re-evaluation of the social role of women.

Other examples include “Feminist bolğan ozar, seksist bolğan tozar”, which

transforms the frame of “Asyq oınağan ozar, dop oınağan tozar”; “Jaqsı äiel özine ūnamaityn is qylmaidy”, which opposes the traditional formula “Jaqsı äiel eri ūıalar is qylmaidy”; and “Ūl ösirme, qyz ösir, qalyñmaly onyñ köl-kösir”, which reworks the economic imagery of “Mal ösirseñ qoi ösir, önimi onyñ köl-kösir”. These forms show that paremiogenesis can be a discourse of resistance and social correction.

Transient Proverbs

Transient proverbs are also created with traditional logical models, but their content is tied to a specific temporary phenomenon, technological trend, or situational context. They may be widely understood for a short period and then disappear when the referenced event or platform loses relevance. For example, “100 Kaztube-ıñ bolğaşa, 1 Youtube-ıñ bolsun” uses the traditional frame “Jüz teñgeñ bolğaşa, jüz dosyñ bolsun”. Its effect depends on the contrast between a local digital platform and the global authority of YouTube.

The example “Borandy küni qasqyr men bloğer qūtyrady” transforms the traditional proverb “Borandy küni bala qūtyrar, jeldi küni it qūtyrar”. Here the blogger appears as a modern social actor whose activity is connected with public attention, weather events, and online content production. Another example, “Jaza-jaza bloğer bolasyñ”, is based on “Söilei-söilei şeşen bolasyñ, köre-köre kösem bolasyñ”. The new version transfers the old idea of skill acquired through repetition into the digital profession of blogging.

Transient proverbs are valuable for researchers because they record the linguistic reaction to a particular historical moment. Even if they do not become stable proverbs, they should not be ignored. They help to reconstruct how speakers perceive technological change, platform prestige, new professions, and the humor of everyday digital life. In a future corpus, such units should be marked as time-bound so that artificial intelligence systems can interpret them in context.

The analysis shows that the vitality of Kazakh proverbs lies not only in preservation but also in productive transformation. The proverb frame functions as a cultural algorithm. It receives new lexical content while maintaining a recognizable logical structure. This makes proverbs suitable for both human communication and computational modeling. However, computational modeling requires explicit annotation; otherwise, the cultural logic remains hidden from the machine.

Conclusion

In Kazakh paremiology, traditional logical frames have not lost their vitality in the creation of new proverbs. Instead, modern speakers use the authority of those frames and the expectation effect to introduce distorted, antithetical, and transient proverbs into active discourse. These phenomena are not merely linguistic games. They reflect value conflict, social criticism, gender re-evaluation, technological change, and the adaptation of national cognition to the digital environment.

The study also demonstrates that paremiological research must now enter the field of digital humanities and artificial intelligence. If transformed proverbs are not encoded with their original models and pragmatic meanings, future language models may reproduce erroneous versions and deepen reliable data debt. Algorithmizing linguistic heritage is therefore a necessary condition for preserving the accuracy, richness, and cultural continuity of the Kazakh language in the digital world.

The results make it possible to regard transformed proverbs as indicators of social and cognitive renewal. Distorted forms show how a familiar paremiological frame can describe new realities without losing its connection with collective memory. Antithetical forms demonstrate that the proverb may become a discursive tool for revising inherited judgments and for expressing new value orientations. Transient forms, in turn, preserve the linguistic trace of digital platforms, current events, and temporary public interests. For this reason, even short-lived proverb-like expressions are important for documenting the living dynamics of the Kazakh language.

From a practical perspective, the article argues that the study of modern paremiogenesis should be connected with corpus design, annotation standards, and the development of Kazakh-language artificial intelligence resources. A proverb should be stored not only as a text string but also as a unit with a source model, transformation type, semantic interpretation, pragmatic function, and temporal status. This will help researchers, translators, educators, and AI systems distinguish a canonical proverb from an ironic, modified, or situational form. In this sense, the digital description of proverb transformations is not a secondary technical task but part of the broader preservation of national linguistic consciousness.

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ҚАЗАҚ МАҚАЛ-МӘТЕЛДЕРІНІҢ ЦИФРЛЫҚ ДИСКУРСТАҒЫ ТРАНСФОРМАЦИЯСЫ ЖӘНЕ ЖАСАНДЫ ИНТЕЛЛЕКТ ЖҮЙЕЛЕРІНЕ БЕЙІМДЕЛУІ

Аңдатпа. Мақалада қазіргі қазақ тіліндегі паремиогенез құбылысы цифрлық коммуникация кеңістігімен сабақтастырыла қарастырылады. Зерттеу материалдары ретінде дәстүрлі мақал-мәтелдер мен олардың интернет-дискурста кездесетін өзгерген нұсқалары алынды. Құрылымдық-семантикалық және прагма-когнитивтік әдістер арқылы трансформация барысында сақталатын грамматикалық, ырғақтық, оппозициялық және логикалық элементтер айқындалады. Жұмыста мақал-мәтелдердің құрылымдық фреймінің тұрақтылығы, тыңдаушы санасындағы «күту әсері» және ескі мен жаңа құндылықтар қақтығысынан туындайтын прагматикалық жаңару сипатталады. Трансформацияланған мақалдар бұрмаланған, антитезалық және өтпелі мақалдар ретінде жіктеледі. Зерттеу нәтижелері дәстүрлі фреймдердің әлеуметтік сын, гендерлік қайта бағалау және жағдаяттық цифрлық юморды жеткізе алатынын көрсетеді. Сонымен қатар мақал-мәтелдерді жасанды интеллект жүйелері мен үлкен тілдік модельдер үшін құрылымдалған дерек ретінде сипаттау қажеттігі негізделеді. JSON үлгісі арқылы мақалдың түпнұсқа нұсқасын, өзгерген формасын, логикалық моделін, семантикалық түсіндірмесін, прагматикалық қызметін, дискурстық контексті мен уақыттық мәртебесін белгілеу ұсынылады.

Мұндай тәсіл қазақ тіліндегі түпнұсқа, өзгерген, ирониялық және уақытша мақалдық қолданыстарды ажыратуға, цифрлық ортадағы сенімді дерек қорын қалыптастыруға мүмкіндік береді.

Түйін сөздер: паремиология; паремиогенез; қазақ мақал-мәтелдері; мақал-мәтел трансформациясы; паремиологиялық фрейм; күту әсері; жасанды интеллект; үлкен тілдік модель; JSON.

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ТРАНСФОРМАЦИЯ КАЗАХСКИХ ПОСЛОВИЦ И ПОГОВОРОВ В ЦИФРОВОМ ДИСКУРСЕ И ИХ АДАПТАЦИЯ ДЛЯ СИСТЕМ ИСКУССТВЕННОГО ИНТЕЛЛЕКТА

Аннотация. В статье рассматривается современный паремиогенез в казахском языке в связи с цифровой коммуникацией. Материалом исследования послужили традиционные пословицы и поговорки, а также их трансформированные варианты, встречающиеся в интернет-дискурсе. С помощью структурно-семантического и прагма-когнитивного методов выявляются грамматические, ритмические, оппозиционные и логические элементы, сохраняющиеся при трансформации. Описываются устойчивость структурного фрейма пословицы, прагматический механизм «эффекта ожидания» и обновление смысла, возникающее в результате конфликта старых и новых ценностей. Выделяются три типа трансформации: искаженные, антитетические и переходные пословицы. Результаты показывают, что традиционные фреймы способны выражать социальную критику, гендерную переоценку и ситуативный цифровой юмор. Кроме того, обосновывается необходимость представления пословиц и их вариантов в виде структурированных данных для систем искусственного интеллекта и больших языковых моделей. Предлагается JSON-модель, позволяющая фиксировать исходную форму, трансформированный вариант, логическую модель, семантическое толкование, прагматическую функцию, дискурсивный контекст и временной статус пословицы. Такой подход помогает разграничивать традиционные, измененные, иронические и временные пословичные употребления и снижает риск накопления недостоверных данных в цифровых ресурсах казахского языка.

Ключевые слова: паремиология; паремиогенез; казахские пословицы и поговорки; трансформация пословиц; паремиологический фрейм; эффект ожидания; искусственный интеллект; большая языковая модель; JSON.

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