

FUNCTIONING OF POLITICAL APHORISMS WITH A FUTURE MEANING IN THE MEDIA OF THE INTERNATIONAL AND RUSSIAN REGIONAL LANGUAGES

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Abstract

The article is devoted to a research of problems of contact development of the international and Russian regional languages in the context of the European political discourse on the example of functioning of aphorisms with a future meaning.

The expression of the category of future in aphoristic space of world and regional media of languages with different structure – French, Russian, Tatar and Mari – is studied. Special attention is paid to functioning of language / mass aphorisms for expression of the concepts "power" and "politician".

The comparative description of proverbs and sayings, appeals, mottoes, slogans, clichés, symbols, quotes is carried out. The most represented aphorisms in a political discourse of the French, Russian, Tatar and Mari media are the aphorisms related to the following lexical semantic fields: *foreign / domestic policy, state / country, state structures / services, institutions, parties and political movements, governing bodies, political system, authorities, heads of political structures, parties, movements and their members.*

Keywords: aphorism, political aphorisms, political discourse, future, power, politician, media.

1. INTRODUCTION

Within the framework of functional approach, many researchers, such as M.A. Shelyakina, T.A. Sukhomlina, Y.S. Maslov, M.V. Vsevolodova, N.G. Shaymerdinova, E.I. Shendels, T.V. Bulygina, M.Y. Glovchinskaya, E.V. Guliga, K.T. Rysaldy, A.V. Bondarko, Z.K. Ahmetzhanova, M.B. Nurtazina, G.A. Zolotova, A. Zhanabekova, G.K. Shayrahmetova and others, study the functional-semantic features of the category of time. Among all the categories of time the category of future is the most subjective, it is often associated with the position of the speaker, his aspirations, intentions or desires. The status of the category of future is often stipulated by speaker and depends on his preferences and on his desire to present a future fact as a reality which will take place without any reference to conditions.

A working definition in this article is following: future is a functional-semantic category, which is a complex of multi-level means of expression, connected to each other by a semantic commonality of the future. As a

multi-level unity, the category of the future is analyzed as a systematic structure possessing a core and a periphery. A core of the means of expression of this category is a grammatical method, and its periphery – a semantic method. Lexical and lexical-grammatical methods are applied to border areas.

However, the problems of comparative study of the world and regional political aphorisms in the aspect of expression of future remain insufficiently studied. The purpose of this article is to analyze the functioning of aphorisms with the meaning of future in political discourse of the Russian Federation, France, the Republic of Tatarstan and the Republic of Mari El at the end of the 20th - beginning of the 21st centuries.

2. MATERIALS AND OPINION

The object of this study – language aphorisms and aphoristic statements with a component of future, which are used in the world (Russia, France) and regional (the Republic of Tatarstan, the Republic of Mari El) media. The material of the study is the aphorisms presented on the official websites of periodicals and also publications in some leading printings in the Russian, French, Tatar and Mari languages: French political diaries, weeklies and news magazines *Le Monde*, *Le Figaro*; Russian social and political publications: *Arguments and Facts*, the LDPR newspaper (the Liberal Democratic Party of Russia), *Voice of Truth* (the printing of the CPRF – the Communist Party of the Russian Federation – in the Republic of Mari El), websites of parties and movements; social and political newspaper in the Tatar language: *Ватаным Татарстан / Vatanyım Tatarstan* (My homeland Tatarstan), *Безнең гәжит / Beznen gejit* (Our newspaper), *Шәһри Казан (Kazan City)*; social and political newspaper in the Mari language *Марий Эл / Mari El* (Mari land).

It is necessary to distinguish such concepts as "aphoristic character" and "aphorism". In the Ozhigov's dictionary "aphoristic character" means briefness, pithiness, lapidarity, laconicism; a saturation of speech with laconic, sharpened aphorisms, expressing a generalized idea by statements. Aphoristic character is regarded as an abstract noun derived from the adjective *aphoristic* (Ozhegov, Shvedova).

N.M. Kalashnikova suggests interpreting the term "aphoristic character" in a broader sense, that is the use of aphorisms, created by a specific author or borrowed from other authors and other language and speech units of generalizing and figurative character: proverbs and sayings, stereotyped formulas of era, quotes from classic literature, popular songs, poems, movies and so on (Kalashnikova, 2004, p. 91).

The concept of "aphoristic character" in the context of political discourse, according to N.S. Bazhalkina, is advisable to interpret as "a saturation of the speech with aphorisms, aphoristic expressions (AE), well-aimed statements of figurative or general nature, quotes, statements in reported speech with reference to their source, interrogative and rhetorical constructions, slogans, appeals, indexical phrases and program statements" (Bazhalkina, 2009, p. 64). Under political aphorisms the author understands a set of statements and judgments, the inner content of which is directly related to the political sphere. There are such genres as: aphorism, proverb, maxima, title, slogan, motto, program statement, phrase-symbol, indexical phrase.

A political aphorism, according to A.N. Baranov and D.O. Dobrovolskiy, should be considered as an aphorism, in which the particularity and / or the subjects of political activity are comprehended in specified form. In this case both politicians and other public figures or writers can be the authors <...> (Baranov, Dobrovolskiy, 2008, p. 69).

E.M. Vereshchagin and V.G. Kostomarov distinguish **language** (mass) and **speech** (individual) **aphorisms**, within the framework of which aphorism and aphoristic statement are considered (Vereshchagin, Kostomarov, 1990, p. 71-72, p. 88). According to the authors, language aphorisms include: 1) proverbs and sayings; 2) idioms - "brief quotes, figurative expressions, statements of historical persons"; 3) appeals, mottos, slogans and "other idioms, which express certain philosophical, social, political views"; 4) social and scientific formulas and natural sciences formulations. The main differences of speech aphorism are the obligatory presence of authorship and elegance of an idea, consisting in relevance and topicality of the affected issues. Expressiveness, which is achieved by a wide range of linguistic means at all levels, is also important for a speech aphorism.

The study of aphorisms on the material of the Tatar and Mari languages in the Russian regional media is presented in the work of F.Y. Habibullina and I.G. Ivanova. The comparative study of the functioning of aphorisms reveals that the use of language aphorisms in the regional political discourse prevails over the speech aphorisms (Khabibullina, Ivanova, 2016, p. 68).

The monographic study of aphorisms is carried out by N.T. Fedorenko, L.I. Sokolskaya (Fedorenko, Sokolskaya, 1990). In their book the authors regard the main issues of aphorisms: their main features, variety, genre boundaries, terminology. Also a review of the Russian and foreign aphorisms is carried out.

This monograph is practically the only study in this field of linguistics in Russia in the last twenty-five years.

3. METHODOLOGY

The study is based on the following methods of a research: distributive, structural; comparing method, method of the synchronous analysis, method of continuous selection.

4. RESULTS AND DISCUSSION

The study of functioning of modern political aphorisms in analyzed languages in this article was carried out according to basic ideas of political discourse – “power” and “politician” conveyed by the following lexical – semantic groups (LSG): **state/country, state system, state symbols, parties/political movements, elections, inner and foreign policy, government bodies, state structures, state services, institutions, head of State, heads of power structures** (Khabibullina, Ivanova, 2014, p. 188-189, 2015, p. 65).

From the great variety of **language** aphorisms in considered international and Russian regional mass media we distinguish proverbs and sayings.

In compared languages – French, Russian, Tatar and Mari – there are many *proverbs* equally appearing as laconic widely used moralistic sayings. They are represented in the form of sentences containing practical instructions and worldly wisdom.

For example:

Russ.: As for the introduction of proportional representation in 225 districts – they **are going** to put a fly in this ointment (Lebedev, 2012).

This expression refers to lexical-semantic group “elections” and the Russian politician Igor Lebedev used here the periphrasis of the Russian folk proverb “A fly in the ointment”, the future tense is realized by the grammatical construction “**be going** to do something”.

Russ.: A bird in the hand is worth two in the wood – this position is clear and understandable. **Hereof – the result** (Zhirinovskiy, 2007). There was a Russian proverb “A bird in the hand is worth two in the wood” in the words of the leader of the Liberal Democratic Party of Russia, Vladimir Zhirinovskiy, when he was speaking about the intention of the candidate of the Communist Party of the Russian Federation to win on the presidential poll. In this case the future meaning is expressed by semantic manner, changing from the present to the future is fulfilled without a verb that can be used in this context «Hereof – **the result**».

Fr.: Qu'est-ce que c'est que la place d'un jeune? Qu'est-ce qu'il peut attendre d'entre nous? <...> Et ensuite **aide-toi et le ciel t'aidera**. / What does the place of work mean for a young professional? What can he expect of us? <...> And then, **put your trust in God, and keep your powder dry**. (literally: **God helps him who helps himself**) (Barthe, 2016). (This and further translation made by – H.F.Ya. and I.I.G.) In his speech Nikolas Sarkozy, the 23rd French president, used the proverb «Aide-toi et le ciel t'aidera» stressing the fact that someone should not rely on the other person and first of all should feel reliance in himself. In this example the future meaning is delivered by a grammatical method, in the Russian variant the verb is in future tense – for the presentment of solutions in the state social and economic sphere (LSG «inner policy»).

Most of analyzed proverbs and sayings in Russian regional mass media sources appear as explicit references to appropriate counterparts of the Russian ones, they are either represented as being based on a precedent text or interpreted referring to the specific source, for instance:

Tat.: Руслар озак **жиксәләр дә, жиккәч тиз чаптырылыр** <...>. / The Russian are slow starters but they **drive fast**. <...> (the problem of Russian development during last 12 years) (Vatanyam Tatarstan, 2013). The proverb is used in the article with a powerful title “Торгынлыклы тотрыкылык” / “Constant immobility” and represents a direct quotation of the famous Russian proverb that indicates the intense influence of Russian aphorisms on the Tatar language. The Russian people are called in the article “Өлкән туран” (the elder relative). The future meaning is given by the grammatical method – the verb in future tense is used – «**чаптырылыр**».

Mari: Пырля **лийына** – пашана **вийна**, пашана **вийна** / **We will be together** – the work goes with a swing, the work goes with a swing (Mari EI, 2009). The future meaning is realized by the grammatical method – the verb in future tense (the Mari verb «**лийына**») and is intensified by reduplication «**пашана вийна**».

These examples in enumerated fragments imply the existence of calqued variants of the Russian proverbs which characterize the inner and foreign policy.

The *proverbs* being figures of speech are aimed to add the expression to the sentence and to enrich the thoughts and the speech. They don't contain any instruction and morality, but establish a fact. Their common features are nationality, laconism, exactness, rhyme.

For example:

Tat: Ил икътисады турында сөйлигәндә: Жигәбәз дә жигәбәз, кайчан **чаптырып китәбәз?** / Speaking about state policy in economy. We put in but when we **will break into a run at a full gallop?** (Vatanym Tatarstan, 2013). The future characteristic is carried out by lexico-grammatical method with a verbal word combination «will break into a run» in the future tense – «**чаптырып китәбәз**».

Tat.: Аерылганны аю **ашар** / Quarreled people will **be eaten** by a bear (Shəhri Kazan, 2014). The proverb is used for the title of the article about integration of the Crimea to the Russian Federation. The main idea of the article is the power in the unity. Many years of the united life in the unified state confirm this idea. They underline that these relations will be inviolable in the future. This proverb is a short variant of the Tatar aphorism **Аерылганны аю ашар, бүленгәнне бүре ашар** / **The ununited will be eaten by a bear and the divided will be eaten by a wolf** (Proverbs in Tatar, 2010). The future meaning is showed by the grammatical way – the verb in future tense «will be eaten» «**ашар**».

The above mentioned examples reflect the concept “power”.

The concept “politician” is represented by naming units of the heads of power structures, parties, movements and their members (Khabibullina, Smirnova 2016, p. 94).

The concept “politician” in the regional (Tatar) discourse is showed not only by the calque of Russian paremic units, but also by original Tatar proverbs:

Tat: **Яңа себерке яңача себерер** / A new broom will sweep clean. (literally: will sweep) (Beznen gejit, 2014). The proverb is used in the title of the article referring to the assumption of the Republican prosecutor's office of Ildus Nafikov. The author expresses his hope that a new leader will change a lot in work of this state structure. The future idea is provided at the lexical (lexical item «new» - «**яңа, яңача**») and grammatical level «will sweep» - «**себерер**».

In the political discourse the native Mari proverbs and sayings have low frequency and they are hardly used there:

Mari: Нелылык пырля веле **сеналтеш** / Problems **are possible to be solved** only acting together (about the work of State Assembly deputies of the Republic Mari El) (Mari El, 2009a). The further actions are necessary for meeting challenges. The future meaning is realized by the grammatical method – the verb is used in present and future passive voice «are possible to be solved» - «**сеналтеш**».

As a rule, **the clichés** reflect an event or a phenomenon, images which are inherent to a certain era, people, nation, and intertwine with such types of language aphorisms as *motto*, *slogan* and *appeal*. The last are considered as a call or an appeal in a laconic form expressing the leading idea, the requirement. They represent a compression of the political and ideological principles which are put forward by a certain political force, the movement (party, state) as a basis of its activity during this period of time. For example, the main idea (concept, accent) of an election campaign is implemented in all types of political advertising (Ilyasov, 2000). Political *slogans* are extremely popular in all languages, for example, in the USSR they played the leading role in promotion: **Under Lenin's banner, forward, to communism victory! Proletarians of all countries unite! Let's defend gains of October! The victory of communism is inevitable! Party – immortality of our business! The name of Lenin is eternal!** The idea of the future is realized in these slogans by lexical, lexical-grammatical and semantic means.

Mottoes, slogans and appeals with an address form with a requirement or with a request to take part in any business or activity of this or that political party / movement. For example:

Russ.: "**Unity and consent!**" invokes people for unification and unity; "**For the power, honor and advantage!**" – the motto of the Russian sovereign party of Terekhov urges to be a patriot of the country and describes lexical-semantic groups "state / country". The future meaning is transferred implicitly or explicitly by the use of a prefix «за», i.e. in a lexical way (Official site of the Russian Power Party, 2016).

Russ.: "**Nobody, BUT us!**" (Official site of the Congress of Russian Communities of D. Rogozin, 2016). This slogan of the Congress of the Russian Communities (CRC) of Rogozin reflects an appeal to consolidation of efforts of all people for creation of the safe future under the auspices of "CRC". The future meaning is expressed in the semantic way. This example is based on word-play aiming to attract the interest of

electorate, therefore impact on the addressee.

Russ.: "**The left turn**" – **rescue of the country** (from G. A. Zyuganov's report at the international economic forum 2016 in Oryol) (Golos pravdy, 2016). G. A. Zyuganov is the leader of the Communist Party of the Russian Federation relating to the left block. This slogan urges to follow "the left turn", i.e. a course of the Communist Party and, according to the author, this direction is the most correct for rescue of the future.

The given examples can be referred to lexical-semantic groups "parties / political movements".

The most popular statements with the seme of future in the French political discourse are *mottoes* and *slogans*. The future meaning is implemented in a morphological way, i.e. a combination of forms of verbs in a future tense of an indicative mood and a subjunctive mood. In the following examples the verb *vivre* in a subjunctive mood in the 2nd person form of singular bears future meaning. It should be noted that this verb was frequently used in the corresponding form in the politicians' speeches for a glorification of the republican political system. For example:

Fr.: "Peuple de France, le 6 mai, ça **sera**: Vive la République, et vive la France, forte! / Residents of France, on the 6th of May, it **will happen**: **Long live**, Republic and **long live**, strong France!" [Declaration of Nicolas Sarkozy, 2015]. In this example N. Sarkozy urges French people to vote on May 6 for his candidate during the President elections.

"Merci Toulouse! **Vive** la République! / Thanks to Toulouse! **Long live**, Republic!" (Declaration of François Hollande, 2015). (From the pre-election speech of the incumbent president of the French Republic F. Hollande on May 5, 2012).

Fr.: "La France de la liberté. La France de l'égalité. La France de la fraternité. **Vive** la République! **Vive** la France! / France of freedom, equalities and brotherhoods. **Long live** Republic! **Long live** France!" (Declaration of Jacques Cheminade, 2015). (From Jacques Sheminad's statement, the chairman of the party "Solidarity and progress", the candidate at presidential elections of 2012).

The regional political discourse also uses the slogans and mottoes characteristic of lexical-semantic groups "elections", "foreign policy" etc.:

Tat.: **Без булдырабыз!** / **We can!** This aphorism was the slogan of an election presidential campaign of Rustam Minnecanov, the acting president of the Republic of Tatarstan.

Tat.: Дошман эзлэгән - дошман, дуслашырга телэгән дуслар **таба**. / One who wants contention - **will find** an enemy, one who wants to be on friendly terms - **will find** a friend (Vatanym Tatarstan, 2013). This aphorism (motto) summarized the meeting which came to the end in Moscow of "Media-bridge between Europe and Asia" (on July 7 - 8, 2014) and emphasizes historical importance of strengthening of political, economic and cultural ties between the West and the East in present period.

Every era has its features formulated in *phrase symbols*. They send to a case situation, but not the text (phrase symbol); or, having autonomous text status (an aphorism, a proverb, the slogan, a maxim), do not possess a discourse identity. For example:

Fr.: "Moi, président de la République, je ne **serai** pas le chef de la majorité, je ne **recevrai** pas les parlementaires de la majorité à l'Élysée. Moi, président de la République, je ne **traiterai** pas mon Premier ministre de collaborateur. / Me, the president of the Republic, **will not be** the head of the majority, I **will not meet** parliamentarians of the majority in the Élysée Palace. Me, the president of the Republic, **will not discuss** the Prime minister" (Krieg-Planque, 2013). The phrase "Moi, président de la République / Me, the president of the Republic" is said during televised debates between two rounds with N. Sarkozy's rival during the presidential elections in France 2012 and used repeatedly (is repeated 15 times), led to the fact that this phrase became symbolical for the period of its board. All the verbs, subsequent to this phrase, are used in a future simple tense, thereby giving to the program character of the realized future that he guarantees.

Tat.: Чаң сугарлык **хәлләп бап** / **There is power** to clang the bell (Vatanym Tatarstan, 2013). The phrase can be carried to lexical-semantic groups "governing bodies" as it was stated about the beginning of work of a spring session of the State Council of deputies of RT of the fourth convocation and expresses full confidence that deputies will effectively resolve the issues discussed at this session. The future meaning is realized lexically "хәлләп бап / there is power" that assumes their application for the solution of the immediate tasks.

Mari: Нимо мондалтын огыл, нигө ок мондалт! / Nobody is forgotten, nothing is forgotten (lit.: it **will not be forgotten**) (Mari EI, 2009b). This expression sends the reader to an era of the World War II, emphasizing

audacity and courage of the Soviet soldiers whose feat will be in memory of people forever.

The clichés have a national-cultural background and are based on traditional ethno-stereotype images, for example:

Mari: *Изи калыкнан вий-куатшым ок керт весе сенен / No one can suppress* the strength of our small nation (the Day of the National Hero) (Mari EI, 2015). People is represented as the personification of the lexical-semantic group "state / country." This phrase is based on a generalized picture of the Mari people about the national hero, which is a collective image of such national heroes as Chumbulat and Акпатыр. For example, Chumbylat (Mari. Курык кугыза, Кугу ен, Поро Лемдетур Курык Кугыза, Полемдрук Кугыза) is a legendary Mari prince who moved into the national mythology. The proper name is derived from the Turkic "chum", husband + "bylat" – a steel of special strength. In the end of the 11th century Chumbylat gathered under his wing a large part of the Mari disparate tribes and ordered to build walled towns. His people considered him as their northern tsar. To defend the native land and traditional folk belief, he gathered under his banner thousands of warriors to rescue his people from the invasion of enemies. During his life traditions of worship and order of sacrifice were established and they all remained traditional for centuries (Toydybekova, 2007).

Eloquent expressions, folk sayings, idioms containing the seme of future meaning are typical for the studied political discourse, for example, the precedent-setting statements that have inherently Bible stories:

Russ.: The Liberal Democratic Party of Russia understands **the importance of thoughts about the daily bread**. (Zhirinovskiy, 2016).

In this phrase, the LDPR leader Zhirinovskiy uses the expression of the prayer given in the Gospels (Matt. 6: 11) "Give us today our daily bread" referring to the domestic and foreign policy. The future meaning is expected in an original phrase and is included in the verb "give" (Future tense, grammatical method of conveying future meaning), but it is not lost in the words of the politician. The future meaning is expressed by the semantic method and lies in the phrase "the importance of thoughts about the daily bread."

Quotes from literary works - the world's best-sellers - are also typical for political discourse, including the French language.

For example, in Le Monde Journal of December 24, 2003 an article entitled «**Gagner ou perdre**, telle est la question de M. Rumsfeld / Win or lose, that's the question to Mr. Rumsfeld," is published (Rumsfeld, 2003. Le Monde 2003). It is a changed phrase of a main character of 'Hamlet' "To be or not to be, that is the question!" from the work of William Shakespeare. In this case, the verbs «gagner, perdre» have a focus on the future by using a famous phrase, therefore the future meaning is expressed in this statement with a help of semantic method.

Russ.: Party members **will leave** - the platform **will remain** (Arguments and Facts, 2005). This statement is a title of the article in the AIF newspaper and it represents a paraphrase of a line from a song to the film "Irony of Fate, or Enjoy Your Bath!" ("The coach will leave - the platform will remain"). The future meaning is passed in a grammatical way (verbs "leave, remain" in the future tense). The quote is originally used to name the members of political parties and movements.

One of the brightest examples of an *idiom* use is a well-known saying of the first Secretary of the CPSU, head of the USSR, N.S. Khrushchev (1953-1964):

Russ.: In our disposal there are tools that will have serious consequences for you. **We'll make it hot for you!** (Fasmer, 2004). N.S. Khrushchev told that established phrase, speaking at the UN session in 1960. With this statement, Khrushchev wanted to indicate that for every thoughtless act towards the USSR, any country, in that case the United States, will suffer an appropriate punishment. This idiom shows a threat and is often used as a joky-ironic threat towards somebody.

5 CONCLUSION

Analysis of the aphorisms functioning in the media of France, Russia, the Republic of Tatarstan and the Republic of Mari EI indicates coincidence of reflections of the concepts "power" and "policy" in the political discourse of the studied languages.

From all the lexical-semantic groups that express the concept "power", the most represented in the political discourse of the media are: (in the frequency of use) *external / internal policies* (39%), *elections* (11.5%), *state / country* (7%), *parties and political movements* (15%), *political institutions* (11.5%). The lexical-semantic group *governing bodies* is not widely presented (4%). Such lexical-semantic group as *national*

symbol is not reflected in the aphoristic field. From the two lexical-semantic groups of the concept "politician" the most widely used group is *heads of power structures* (8%) in comparison with the lexical-semantic group *head of state* (4%).

The percentage of the basic types of language aphorisms is distributed in the following way: proverbs (23%), sayings (15%), quotes (8%), phrase-symbols (11%) clichés (35%): mottos, slogans, idioms (8%). Proverbs and sayings are used less frequently than slogans and phrases-symbols in the speech of French politicians.

In all analyzed languages aphoristic nature is based on precedent texts and intertextuality. In the French political discourse precedent sayings are used less than in the Russian one. Aphoristic nature in the political discourse of regional media is provided largely by intertextuality that is by base on precedent texts and tracing predominantly from Russian. The use of the language internal resources prevails in Russian, French and Tatar political discourse. The functioning of author's (occasional) aphorisms in regional languages has quite a low level.

The future meaning expressed by grammatical means is represented in all analyzed languages: in the Russian language it is 42%, French - 58%, in Tatar - 60%, in Mari - 83%.

The lexical and lexical-grammatical ways are widely represented in the Russian (24%), Tatar (29%), French (31%) languages. The Mari language composes 14.5% of this method.

Semantic transformations in the implementation of the future meaning dominate the political aphorism study of the Russian language - 34% of the total number of identified factual material; and the least represented in the Mari language (2.5%). In the French and Tatar languages the ratio is the same - 11%.

Thus, according to the classification of the means of future meaning expression in the aphorisms of political discourse, there are 60.75% aphorisms which refer to the core area of functional-semantic field of future meaning, 14.63% refer to the periphery and 24.62% - to the border area.

To express future meaning in the aphorisms of political discourse of the studied languages one could use the future simple tense, the future complex tense, the imperative forms of the verb, the verb periphrasis and verbs in the subjunctive mood. Among the lexical means one can observe the frequent use of the lexical units with the seme of future meaning, constructions with modal verbs, short participle and predicative, inflectional particles and adverbial modifiers of time.

It should be noted that in aphorisms, in aphoristic political discourse in particular, the future meaning is more completely represented in Russian political discourse than in French, Tatar and Mari ones.

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