

## Что такое «природный русак»

Мы постоянно слышим, что русские — не народ, спаянный кровью, родственной по крови, а конгломерат людей, объединенных общностью культуры и территории. Обращенное кем-то из писателей «поскреби всякого русского, неваряжского, татарина», стало чуть ли не аксиомой в ходу у политиков, романистов, публицистов, а заодно для всякого явилось важным билетом в среду русского народа. Дескать, каких только кровей — татарских, кавказских, немецких, финских, бурятских, мордовских... — в русском ни намешано. Нас усиленно убеждают, что мы, русские, очень разные по крови, что мы не из одного корня проросли, а явились плавильным котлом для многих народов: когда-либо набегавших, заходивших, приблудившихся на нашу землю, и мы всех их принимали, впускали в дом, брали в родню.

Действительно ли мы, русские, представляем собой сплав, сплав, плавильный котел, сборище из соединившихся на Русь племен, как нас в том убеждают? Тогда мы вовсе не народ, а население, как нас в том убеждают? Тогда мы вовсе не народ, а население, ведь народ — это люди, нарождающиеся из одного рода, имеющие одного корня, искры одного кресала. Население же — все, кто поселился рядом, без разбору рода-племени. Народ спаян кровью, народ умеет различать своих и чужих, поэтому в каждом старике видит отца, в ровеснике — брата, в девушке — сестру, в старухе — мать, вспоминает, еще недавно были в ходу обращения к совершенно чужим, но русским людям — отец, мать, сестренка, братишка, сыночек, дочка, тетенька, дяденька...

Обратите внимание, как многозначно слово брат — наше русское мужское обращение к своим же русским мужикам — и как оно меняет форму в зависимости от того, в какой среде и обстановке звучит. Если нужно установить дружеские отношения с незнакомцем, к нему обращаются: «Послушай, брат!». Когда незнакомому о чем-то просят, его зовут: «Помоги, браток!». Когда дошло до укора или попрека, то звучит обычно укоризненное: «Чего ж это ты, братец!». В криминальной среде скорее обратятся друг к другу «братаны». У моряков в ходу «братишки». В любви

непретворном мужском коллективе возникают «братуха» и «братиза». Все это формы одного и того же слова брат, обозначающего кровную родню, но употребляемого русскими по отношению именно к неродным людям, чаще всего и вовсе неизвестным им.

Подобные обращения возможны только в среде своего народа, ведь никому и в голову не придет позвать — дочка! — маленькую кыстанку, ревюте нас, но вы никогда не обратитесь — матушка! — к пожилой таджичке, у вас язык не повернется сказать — отец! — куда-то в каспийской шляпе.

Сейчас эта традиция отмирает, нам пытаются навязать общее обращение по примеру французского мадам и месье, английского мистер и миссис, немецкого герр и фрау, прикладывают к этим моделям сударя и сударыню, навязывают господина и госпожу, приспособливают гражданина и гражданку, внедряют товарища. Но ничего не выходит. Не приживаются такие обращения. Но само намерение искоренить русские родственные формы общения — очень опасная примета того, что русский народ постепенно соглашается стать просто русскоязычным населением — «россиянами», сдаться на потребу пришлому чужому народу, раствориться в нем, выродиться в массу смуглых потонков, исчезнуть, как русские, с лица земли.

Нужно развеять этот миф, разорить бастионы лжи, громогласно заявить на шатких подпорках «поскреби всякого русского...». Давайте поскрежем, да не с помощью политического толерантного словоблудия, а обратившись к научным достижениям антропологии, науки о биологических видах человека. Эти знания точны, получены научным экспериментальным путем, постоянно обновляются, и потому не получится у наших противников отспорить то, что они устарели. Поскрежем и увидим, что русский из поколения в поколение, из рода в род, все тот же русский, а не татарин, не печенег, не половец, не скиф, не монгол, он — русский! И вот почему.

Выдающийся антрополог, исследователь биологической природы человека А.П. Богданов в конце XIX века писал: «Мы сплошь и рядом употребляем выражения: это чисто русская красота, это

# Slovo Dusha Nasha

**Dominique Arel**



**Slovo Dusha Nasha:**

## Enjoying the Tune of Expression: An Psychological Symphony within **Slovo Dusha Nasha**

In a global consumed by displays and the ceaseless chatter of immediate communication, the melodic elegance and mental symphony produced by the prepared term often disappear in to the back ground, eclipsed by the constant noise and distractions that permeate our lives. Nevertheless, set within the pages of **Slovo Dusha Nasha** a marvelous fictional value overflowing with natural feelings, lies an immersive symphony waiting to be embraced. Crafted by an elegant musician of language, this charming masterpiece conducts visitors on a psychological journey, well unraveling the hidden melodies and profound impact resonating within each carefully crafted phrase. Within the depths of this poignant analysis, we shall examine the book is key harmonies, analyze its enthralling publishing fashion, and submit ourselves to the profound resonance that echoes in the depths of readers souls.

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born in shkodra where he also attended his first lessons at the local jesuit college in 1918 his father send him to study in the jesuit directed cesare arici college in brescia and afterwards in bergamo then at the university of padua and became knowledgeable in albanian folk history he began to write under pseudonyms such as hilushi hilush vilza and borizani in the 1920s and 1930s koliqi was the founder of leading magazines in albania such as the illyria magazine

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