

Что такое «природный русак»

Мы постоянно слышим, что русские — не народ, сплав крови, родственная по крови, а конгломерат людей, объединенных общностью культуры и территории. Обращенное кем-то из писателей «поскреби всякого русского, невременно отыщешь татарина», стало чуть ли не аксиомой в ходу у политиков, романистов, покаяние русский, а злобно 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 сплав крови, 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

нетретьем 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, прилаживают к этим моделям сударя и сударыня, 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 потанков, исчезнуть, как русские, с лица земли.

Нужно развенчать 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 печенеж, 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

VM Jensen



Slovo Dusha Nasha:

Reviewing **Slovo Dusha Nasha**: Unlocking the Spellbinding Force of Linguistics

In a fast-paced world fueled by information and interconnectivity, the spellbinding force of linguistics has acquired newfound prominence. Its capacity to evoke emotions, stimulate contemplation, and stimulate metamorphosis is actually astonishing. Within the pages of "**Slovo Dusha Nasha**," an enthralling opus penned by a very acclaimed wordsmith, readers set about an immersive expedition to unravel the intricate significance of language and its indelible imprint on our lives. Throughout this assessment, we shall delve in to the book is central motifs, appraise its distinctive narrative style, and gauge its overarching influence on the minds of its readers.

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