# Что такое «природный русак»

Мы постоянно слышим, что русские — не марод, спаника вревью, редственный по крени, а конглемерат людей, объедь ненных общностью культуры и территории. Оброменное кем-п на писателей «поскреби всихото русского, непременно отышка, татарина», стало чуть ли не аксиомой в ходу у политиков, ромывающих помятие русский, а заодно для всихого ввидось видным билетом в среду русского народа. Дескать, какох тольо креней — татарских, кликанских, немецких, финских, бурктоки, мордовских... — в русском ни намешано. Нас усиленно убеждаец что мы, русские, очень разнью по крови, что мы не из одного върия проросли, а явились плавильным котлом для многих народо, когда-либо набеганция, экохуниция, криблудившихся на выши когда-либо набеганция, экохуниция, криблудившихся на выши вемле, и мы всех их принцомали, коускали в дом, бради в родиц-

Действительно ли мы, русские, представляем собой скопице, сплав, плавильный котел, сборище из социациямся на Русь вымен, как нас в том убеждают? Тогда мы вовсе не народ, а насыкие, ведь народ — это люди, нарождающиеся из одного рода, веви одного кория, искры одного кресала. Население же — все, из поселился рядом, без разбору рода-племени. Народ спави кровы, народ умеет различать своих и мужих, поэтому в каждом старки видит отца, в ровеснике — брата, в делушке — сестру, в старуммять, вспоменте, еще недавно были в ходу обращения к совершено мужим, но русским людям — отец, мать, сестренка, бративка, сынок, дочка, тетенька, дяденька...

Обратите внимание, как многозилено слово брат — наше русское мужское обращение к своим же русскоем мужикам — в ки оно меняет форму в зависимости от того, в какой среде и обсывовке звучит. Если мужно установить дружеские отношения с извисомщем, к нему обращаются: «Послушай, брат!», Когда века комого о чем-то просят, его зовут: «Помоги, браток!», Коля мен дошло до укора или попрека, то звучит обычно укорижиемое «Чего ж это ты, братец!», В криминальной среде скорее образов друг к другу «братилны». У моряков в ходу «братилния», В дюбо

нетретвом мужском коллективе возникают «братуха» и «братка». Все это формы одного и того же слова брат, обсажачающего кровную родову, но употребляемого русскими во отношению именно к неродным людям, чаще всего и вовсе незнакомым им.

Подобные обращения возможны только в среде своего народа, ведь никому и в толому не придет вознать — дочка! — маленькую киталику, режьте нас, но вы никогда не обратитесь — натушка! к пожилой таджичке, у высявых не повериется сказать — отец! кудею в касидской шляпе.

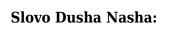
Сейчає эта традиция отнирает, нам пытаются навизать общее обращение по примеру францулского мадам и месье, виглийского мистер и миссис, немецкого геро и фрау, прилаживают к этим моделям сударя и сударамню, навизывают господина и госпоку, приспосабливают гражданием и гражданием пражданием пражданием пражданием обращения. Но само намерение ископть русские родственные формы общения — очень опасная примета того, что русский народ постепенню соглащается стать просто русскоязычным изоелением — «россиянами», сдаться на потребу приналому чужому люду, раствориться в нем, шародиться в массу смуглявых потоиков, исчезнуть, как русские, с дица земли.

Надо развенть этот миф, разорить бастновы дви, громоздашиеся на шатких подпорках «посиреби всякого русского...». Давайте посиребем, да не с понощью политического толерантного словоблудия, а обратившись к научным достижениям антропологии, научным экспериментальным путем, постоянно обмовлеются, и потому не волучится у наших противников отсораться тем, что они устареды. Посиребем и увидим, что русский из поколения в поколение, из рода в род, все тот же русский, а не татарии, не печенег, не половец, не скиф, не монгол, он — русский: И вот произму.

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

# **Slovo Dusha Nasha**

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#### **Table of Contents Slovo Dusha Nasha**

- 1. Understanding the eBook Slovo Dusha Nasha
  - The Rise of Digital Reading Slovo Dusha Nasha
  - Advantages of eBooks Over Traditional Books
- 2. Identifying Slovo Dusha Nasha
  - Exploring Different Genres
  - Considering Fiction vs. Non-Fiction
  - Determining Your Reading Goals
- 3. Choosing the Right eBook Platform
  - Popular eBook Platforms
  - Features to Look for in an Slovo Dusha Nasha
  - User-Friendly Interface
- 4. Exploring eBook Recommendations from Slovo Dusha Nasha
  - Personalized Recommendations
  - Slovo Dusha Nasha User Reviews and Ratings
  - Slovo Dusha Nasha and Bestseller Lists
- 5. Accessing Slovo Dusha Nasha Free and Paid eBooks
  - Slovo Dusha Nasha Public Domain eBooks
  - Slovo Dusha Nasha eBook Subscription Services
  - Slovo Dusha Nasha Budget-Friendly Options

- 6. Navigating Slovo Dusha Nasha eBook Formats
  - o ePub, PDF, MOBI, and More
  - Slovo Dusha Nasha Compatibility with Devices
  - Slovo Dusha Nasha Enhanced eBook Features
- 7. Enhancing Your Reading Experience
  - Adjustable Fonts and Text Sizes of Slovo Dusha Nasha
  - Highlighting and Note-Taking Slovo Dusha Nasha
  - Interactive Elements Slovo Dusha Nasha
- 8. Staying Engaged with Slovo Dusha Nasha
  - Joining Online Reading Communities
  - Participating in Virtual Book Clubs
  - Following Authors and Publishers Slovo Dusha Nasha
- 9. Balancing eBooks and Physical Books Slovo Dusha Nasha
  - Benefits of a Digital Library
  - o Creating a Diverse Reading Collection Slovo Dusha Nasha
- 10. Overcoming Reading Challenges
  - Dealing with Digital Eye Strain
  - Minimizing Distractions
  - Managing Screen Time
- 11. Cultivating a Reading Routine Slovo Dusha Nasha
  - Setting Reading Goals Slovo Dusha Nasha
  - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Slovo Dusha Nasha
  - Fact-Checking eBook Content of Slovo Dusha Nasha
  - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
  - Utilizing eBooks for Skill Development
  - Exploring Educational eBooks
- 14. Embracing eBook Trends
  - Integration of Multimedia Elements

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