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.

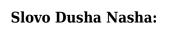
Сейчає эта традиция отнирает, нам пытаются навизать общее обращение по примеру францулского мадам и месье, виглийского мистер и миссис, немецкого геро и фрау, прилаживают к этим моделям сударя и сударамню, навизывают господина и госпоку, приспосабливают гражданием и гражданием пражданием пражданием пражданием 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 проиму.

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

VM Jensen



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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