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, братицка, 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.

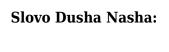
Сейчає эта традиция отнирает, нам пытаются навизать общее обращение по примеру францулского мадам и месье, виглийского мистер и миссис, немецкого геро и фрау, прилаживают к этим моделям сударя и сударамню, навизывают господина и госпоку, приспосабливают гражданием и гражданием пражданием пражданием пражданием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

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