

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 незнакомого 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, прилаживают к этим моделям сударя и сударыня, навязывают господина и госпожу, приспособливают гражданина и гражданка, 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 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

David MacFadyen



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