

1.5 - The Rise of NEW MONARCHS

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1. 释义

If you' ve ever seen a movie 后定 set (v.) during the feudal period 封建时期 of Europe — which is to say the Middle Ages 中世纪 — you' ve probably seen the king **portrayed (v.)**描绘, 描述 **as** all-powerful 全能的; 权力极大的. "I' m the king and I do whatever I want." But that is not how power worked (v.) in those days. Instead, kings **shared (v.) powers with** their nobles 贵族 and to some degree 某种程度上 the church 教会. And if you asked 主 which of those three 系 was the most powerful during the Middle Ages, then **without doubt** 毫无疑问 it would have been the nobility (贵族; 崇高, 高尚) 贵族阶层.

But all that began to change (v.), especially in the 1500s, and in this video /I' m going to tell you everything you need to know about that change.

So if you' re ready to get them brain cows milked **consolidation** 巩固; 合并 **of power** style 权力巩固风格的知识灌输, let' s get to it.

So in this period /we see the rise (数字、数量、价值) 增加; 升高, 上升 of what became **known as** new monarchs 新君主, and 主 what made them new 系 was that they **took measures** to 采取措施 **take power away from** other entities 实体 like the church and the nobles /and consolidated (v.) 巩固 that power **smack dab** 直接地, 恰好; 正好 underneath themselves 权力被集中到 "他们自己 (君主) 的正下方".

Now in Unit 3 we' re going to talk about **absolutist monarchs** 专制君主, and they' re really the ones who are like "I' m the king and I can do whatever I want," so while 而, 然而 (表示对比) ; 尽管, 虽然 these new monarchs are not quite 完全地 to that level, their **consolidation of power** was definitely 肯定地, 当然; 明确地 on the same path.

These **new monarchs** are going to get more powerful, but they' re not yet **as powerful as** the absolutist 专制主义者.

这一时期出现了所谓的 '新君主', 他们的 '新' 体现在采取措施, 从教会和贵族等势力手中夺权, 并将权力 牢牢集中到自己手中。在第三单元我们会讨论 '绝对君主' ——那些宣称 '我是国王, 想干嘛就干嘛' 的君主。虽然这些新君主 还没到那种程度, 但他们的集权无疑走在同一条路上。他们会变得更强大, 但尚未达到绝对君主的水平。

Example 1. 案例 smack dab

exactly in a place or at a time 恰好 (非正式) ; 不偏不倚地 (非正式) :

- You called **smack dab in the middle of** dinner. 晚饭吃到一半的时候你打来电话
- The bug landed smack-dab in the middle of the cake. 那只虫子直接落在蛋糕中间。

→ **smack** 本指“掌掴”，在口语中可当“猛烈地”的意思；**dab** 指“轻拍”。这两个字都带有“快速地接触”的意思，因此 **smack-dab** 便指“直接地”。“smack dab”（口语化短语）：= 直接地、精准地、完全地（强调位置或程度的绝对性）。

强调位置：“He placed the book smack dab in the middle of the table.”（他把书 正正好好 放在桌子正中央。）

强调程度：“The answer was smack dab in front of us, but we missed it.”（答案 明明就 在我们眼前，但我们没注意到。）

词源：可能来自拟声词 “smack”（啪的一声，表精准）+ “dab”（轻击，表位置），合起来表示“不偏不倚”。

while 而，然而（表示对比）；尽管，虽然 *these new monarchs are not quite to that level*

“quite” 在这里 = “完全地”（fully, entirely），用于否定句时表示“尚未达到”。

“not quite to that level” = “还没有完全达到那种程度”（指绝对君主制的水平）。

对比例句：

“The soup is quite hot.” → 汤 非常 烫。（肯定句中表程度高）

“The soup is not quite hot enough.” → 汤 还不够 烫。（否定句中表“未完全达到”）

Okay, so these new monarchs have more power. So what are they going to do with it? So glad (a.)高兴的；感激的 you asked.

The first thing we’ ll consider is 表 top-down 自顶向下 religious reforms 自上而下的宗教改革, and just for *poops 拉屎，排便 and giggles* (咯咯地笑,笑声；一阵傻笑) 开玩笑地；闹着玩地, how about we start (v.) with the guy who couldn’ t seem to stay (v.) married 维持婚姻关系 for more than five minutes — Henry VIII of England 英格兰亨利八世.

Example 2. 案例
for shits and giggles

(in British English.) for fun

Now Henry reigned (v.)统治,支配 during the outbreak (战争、疾病、暴力等的)爆发，突然发生 of the Protestant (a.n.)新教徒 Reformation 新教改革 (on which more in the next unit)，and he began as a staunch (a.)坚定的；忠诚的；坚固的 opposer 坚定的反对者 of Protestant doctrine 新教教义.

In fact, he **so** opposed (v.) Martin Luther 马丁·路德 on his new doctrines **that** the Catholic pope 天主教教皇 named (v.) him *Defender of the Faith* 信仰捍卫者 — the irony of which I shall explain presently 不久，随即；马上，很快.

Henry was married to Catherine of Aragon 阿拉贡的凯瑟琳 for 20 years, and she was rude 粗鲁的，无礼的 enough **not to produce** (v.) (自然地) 生产，产生 a male heir 男性继承人 for him — *at least* none 后定 **that survived (v.) long enough** to succeed (v.) him 继承他的王位. So Henry decided to be classy (a.)上等的；豪华的；时髦的;(实则厚颜无耻地) and **kick (v.) her to the curb** (<美>路缘，马路牙子)抛弃她 by getting their marriage annulled (v.)废除；取消.

Example 3. 案例
Henry was married to Catherine

“was married” 是 被动语态 (passive voice)，字面意思是“亨利被与凯瑟琳绑定在婚姻中”。

为什么不用主动句, 而用被动语态?

1. 强调婚姻的持续性: **被动语态 ("was married") 更强调 "婚姻状态的持续" (20年), 而非单次动作。** 若用主动语态 "Henry married Catherine", 会像在说 "亨利娶了凯瑟琳" (仅强调结婚的动作)。

2. 历史叙述的客观性: **"被动语"态在历史文本中更常见, 避免主观色彩 (如谁主动求婚)。**

对比例句:

被动 (状态): "They were married for 50 years." (婚姻持续了50年。)

主动 (动作): "He married her in 1980." (他在1980年娶了她。)

Henry decided to be classy

classy 的常见含义: 形容词, 原意是 "优雅的、高贵的" (of high class), 但在这里是 "反讽" (ironic) 用法。

结合上下文, 亨利的行为 (休妻、另娶) 实际是 自私、冷酷的, 但作者用 "classy" 假装夸他, 实则讽刺。

前文提到凯瑟琳 "rude enough not to produce a male heir" (作者故意说凯瑟琳无礼"生不出儿子, 实则在讽刺亨利苛责妻子)。后文 "kick her to the curb" (把她踢到路边) 和 "classy" 形成强烈反差, 突出亨利的虚伪。

annul

[VN] to state officially that sth is no longer legally valid 废除; 取消; 宣告无效

• Their marriage was annulled (v.) after just six months. 他们的婚姻仅过半年就宣告取消。

→ annul = an (=ad, 使) + nul (零、无效的) → 使其无效 → 取消 词源解析: nul ← 拉丁语 nullus (零、无效的) 同源词: null (零、无效的), nullify (取消), nullity (无效) 衍生词: annulment (取消、废除)

Henry VIII 亨利八世

亨利八世 (1491 年 6 月 28 日-1547 年 1 月 28 日) 于 1509 年 4 月 22 日至 1547 年逝世期间担任英格兰国王。亨利八世以其六次婚姻, 以及试图废除其与阿拉贡的凯瑟琳的第一次婚姻而闻名。他与教皇克莱门特七世在废除婚姻问题上的分歧, 导致亨利发起了英国宗教改革, 将"英国国教"与"教皇的权威"分离。他任命自己为英国国教的最高领袖, 并解散了修道院和隐修院, 为此他被教皇逐出教会。

亨利对英国宪法进行了彻底的改革, 扩大了王权, 并提出了"君权神授"的理论, 以对抗教皇至上。他经常以叛国罪和异端罪名来压制异议, 并经常使用"褫夺公权"的法令, 将被告未经正式审判就处决。



But Catherine happened to be the daughter of the Catholic monarchs 天主教君主 of Spain, and they began **putting pressure on** 施加压力 the pope to deny (v.) the annulment (取消; 废除) 拒绝废除婚姻, which he did.

But things got even more complicated when Henry's mistress 情妇 Anne Boleyn 安妮·博林 became pregnant, and again **sticking** 将...刺入 (或插入); 刺; 戳; 插入 with 紧跟, 不离开 (某人, 以便得到帮助) his classy 上等的; 豪华的; 时髦的 moves, Henry divorced (v.) 与 (某人) 离婚 Catherine and married Anne Boleyn.

So the pope **went ahead** and declared (v.) **that marriage** illegal 非法的, and Henry bit (v.) 咬 his thumb 拇指 right back at the pope 对教皇表示蔑视, and that's when the English Parliament 英国议会 **passed (v.) a law** making Henry the head of the Church of England 英格兰教会领袖.

And as head of the state church 国教领袖, wouldn't you know it 你难道不知道吗? 你猜怎么

着?, Henry was **positively** 绝对地; 乐观地; 赞成地 **fine** (指行为、建议、决定) 可接受; (表示满意) 很好, 不错, 满意 with the divorce and remarriage 再婚。

Example 4. 案例

Henry bit (v.) his thumb right back at the pope

这句话是一个 英语习语 (idiom), 字面意思是 "亨利对着教皇咬大拇指", 但实际上它来源于莎士比亚时代的 侮辱性手势, 类似于今天的 "竖中指" 或 比划侮辱性动作。

在莎士比亚的戏剧 《罗密欧与朱丽叶》(Romeo and Juliet) 中, 有一个场景是蒙太古家族的仆人 "咬大拇指" (bite his thumb) 挑衅卡普莱特家族的人。

"I do bite (v.) my thumb, sir, but not at you, sir." ("我的确咬了拇指, 但不是冲您咬的。")

含义: 这是一种 公开的侮辱, 类似于今天的 "呸" 或 "挑衅"。

类似表达 (现代英语中的对应说法)

- "thumb his nose at" (轻蔑地对待): "Henry thumbed his nose at the pope."
- "defy" (公然反抗): "Henry defied the pope."
- "give the finger to" (竖中指, 更粗俗的表达): "Henry gave the finger to the pope."

"right back" 强调 "立即反击", 表示亨利 不甘示弱。

wouldn't you know it, Henry was positively fine with the divorce and remarriage.

Wouldn't you know it 直译是 "你难道不知道吗?", 但实际使用时通常不表示疑问, 而是一种 讽刺、无奈或意料之中的感叹, 类似于中文的:

"你猜怎么着?"

"果然不出所料"

"不出意外的话, 果然....."

Okay, now 主 all that 系 is just set up 建立, 设立, 铺垫 for what we're talking about here, which is how did new monarchs like Henry **consolidate (v.) power** through 凭借 top-down religious reform?

And here's how he did it. The Treason Act 叛国法案 was passed (v.) 后定 that made it **a capital (a.) 可处死刑的 crime** 死罪 to refuse (v.) **to recognize (v.)** the Church of England **as** the official state church 官方国教. Now many English folks remained (v.) Catholic 天主教徒, but they **had to** kind of **keep it** on the down low 低调行事.

好了, 这些都是我们要讨论的内容, 即像亨利这样的 "新君主", 是如何通过自上而下的宗教改革来巩固权力的? 他是这样做的。《叛国罪法案》的通过, 将拒绝承认英国国教为国教的行为, 定为死罪。现在很多英国人仍然是天主教徒, 但他们不得不保持低调。

Example 5. 案例

keep it on the down low

"on the down low" (缩写: DL) 是美国俚语 (slang), 原意是 "低调、秘密进行", 常用于描述 不公开的事情。

可能源自 "down" (低) + "low" (隐秘), 强调 "不张扬、不让人知道"。

维基百科的解释: Down-low, 有时缩写为 DL, 是一个非裔美国人俚语, 一般用于非裔美国人社区, 通常指男性性亚文化群体, 他们通常认为自己是同性恋。他们一般避免透露他们的同性性行为。

Down-low 被视为 "一种印象管理"。

"down-low" 一词起源于非裔美国人群体, 最初用来形容 "任何形式的圆滑、隐秘的行为, 包括异性恋关系中的不忠"。

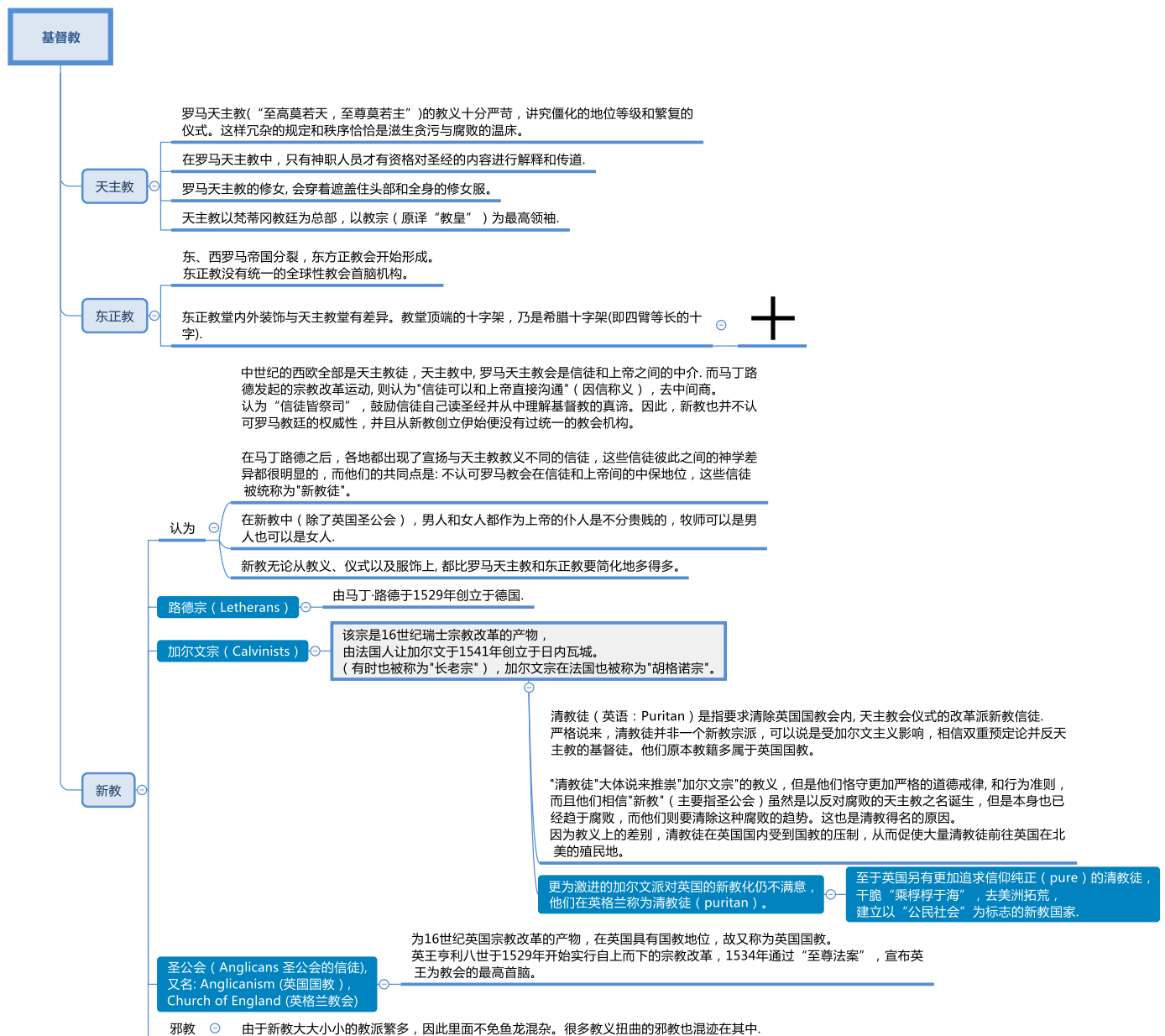
在医学研究中, 该术语用于识别男男性行为者 (MSM) 中的 "性认同" 与 "行为不一致" 的情况。

Now let me quickly **fill out 补充完整 the story** in England here.

After Mary Tudor 玛丽·都铎 became queen /and tried to wrench (v.)扭转 England back to Catholicism 天主教 (again, there' s top-down religious reform) , Elizabeth I 伊丽莎白一世 rose (v.)to the throne 登上王位.

Elizabeth **went (v.) ahead** and ended (v.) the persecution 迫害 of Anglican (a.n.)英国国教徒 bishops 圣公会主教 that occurred (v.) during her predecessor' s 前任 , 前辈 reign 前任统治时期 /and steered (v.)操纵,掌方向盘,引导 England back to Anglicanism 英国国教 — which is to say (v.) Protestantism 新教.

Now real quick 现在快速地讲一下, when I say Anglicanism 英国国教 I' m talking about **the Anglican Church** 圣公会, which is just another term for **the Church of England**. Don' t get confused.



Anyway, Elizabeth also **consolidated (v.) power** through top-down religious reform in something called **the Act 法令 , 法案 of Uniformity** 统一法案, **under which** English subjects 英国臣民 had to attend (v.)经常去 , 定期去(学校、教堂等) Anglican church services (n.)圣公会礼拜 once a week /or **pay (v.) a fine** 罚款.

Okay, so 主 top-down religious reform 系 was **one way** these new monarchs **consolidated (v.) power**.

主 Another way they did it 系 was by being the only entity 实体, 独立存在体 后定 **responsible for taxation** 税收 and **the extension of bureaucratic power** 官僚权力扩张. Now **in case** 如果, 以防万一 you don't know what a bureaucracy 官僚机构 is, let me just tell you real quick 非常快地.

So the monarch 君主 has the power to tax (v.) 征税 his or her citizens, for example.

Now how is that monarch going to get all of those taxes 君主是如何得到这些税收的呢? Like is the queen gonna **go from door to door** collecting (v.) them 女王会挨家挨户地收集它们吗? No.

Is the king going to order (v.) all of his subjects 臣民 to bring (v.) their taxes to his castle 城堡, 堡垒 /and drop (v.) them at the door? No. Most people really couldn't travel (v.) in those days.

So what is the monarch going to do? Create (v.) a bureaucracy. This is a group of officials 官员 **whose job it is** to make sure the people are following (v.) the law 遵守法律.

So it's the dozens or hundreds of folks in the bureaucracy 后定 that are going **to go out** and **figure out** how to get (v.) taxes from the people **into** the national treasury 财政部, 国库. And just to be clear 澄清一下, the bureaucracy is not just a tax thing — it's there **to make sure that** all the laws are executed (v.) 执行.

Example 6. 案例

This is a group of officials **whose job it is** to make sure the people are following the law. 这句话中, **whose job it is** to make sure 为什么里面有个 it? 如果说成 whose job is to make sure 可以吗?

这里的 "it" 是一个 "形式主语" (dummy subject), 真正的主语是 "to make sure the people are following the law", 但因为 "to make sure..." 太长了, 为了让句子更自然, 英语里常把它放在后面, 用 "it" 来占位。

这个结构常出现在表达 "某人/某物的任务/职责是做某事" 时, 句式为:
someone's job/role/responsibility it is to do something

举几个例子来帮助理解:

- It's your job to lock the door, not mine. → (主语是 "to lock the door", 但用 "it" 形式占位)
- Do you know **whose responsibility it is** to call the police?

你可以这样理解它的运作方式:

原本的句子结构可能是: "主" To make sure the people are following the law 系 is whose job." (这种结构不太自然)

为了使句子更自然, 我们引入形式主语 "it": **"It is whose job to make sure the people are following the law."**

将 "whose job" 提前, 形成疑问句或定语从句的结构: **"Whose job it is** to make sure the people are following the law."

So I reckon (v.) 认为, 把.....看作 we **ought to** look at a couple of examples of how this works. In Spain, Ferdinand and Isabella 斐迪南和伊莎贝拉 **assumed (v.)** 承担 (责任) ; 就 (职) ; 取

得 (权力) **the throne** 登上王位 promptly 迅速地 /and began their **consolidation of power** by establishing (v.) national taxes on **the sale or exchange of property** 财产买卖或交换税 /and creating (v.) a massive bureaucracy 庞大的官僚机构 which was **responsible for collecting taxes** and **deciding (v.)**决定 ; 裁决 **questions of justice** 司法问题.

In France /we see similar methods being used — namely 即 taxation and bureaucracy — but 主 something 后定 **specific (a.)**特定的 ; 特有的 , 独特的 **from** France you should know 系 is **the Concordat** 协定 ; 宗派间的协约 **of Bologna** 博洛尼亚协约 in 1516.

This was an agreement between Francis I 弗朗索瓦一世 and Pope Leo X 教皇利奥十世 concerning (v.)关于 , 涉及 taxation and the church.

In this agreement, the pope **got the right** to collect (v.) income from the French Catholic Church 法国天主教会, while Francis **got the right** to appoint (v.) church officials 任命教会官员, which **restricted (v.) their right** to communicate (v.) with the pope directly 直接与教皇沟通的权利.

Now 主 the third way **new monarchs consolidated (v.) power** 系 was by **assuming (v.)**担 (责任) ; 就 (职) ; 取得 (权力) **the right** to determine (v.)决定 , 控制 the religion 宗教 of their subjects.

You know, when I say religion /I don' t mean that some European monarchs were like "I think we' ll be Hindu 印度教教徒" — no, the choice was really **between** Catholic 天主教 and Protestant Christianity 新教.

Now 主 a significant document 重要文件 to know (v.) **in this regard** 在这方面 ; 在这一点上,关于这一点 系 is **the Peace of Augsburg** 奥格斯堡和约 signed in 1555.

This **gave** individual rulers in the Holy Roman Empire 神圣罗马帝国 **the right** to decide (v.) whether their subjects (尤指君主制国家的) 国民 , 臣民 would be Catholic or Lutheran 路德宗的, which was the earliest strain (动、植物的) 系 , 品系 , 品种 ; (疾病的) 类型;流派 of Protestantism 新教.

Now monarchs weren' t the only ones 后定 **gaining (v.) power** during this time. You also saw the rise in power of commercial and professional groups 商业和职业团体 as well, and with this new power they begin playing a greater role in political affairs 政治事务.

Now the group you should **focus on** here is merchants and bankers 商人和银行家, especially in the Italian and German states.

In Italy, more particularly in Florence 佛罗伦萨, you should know the Medici family 美第奇家族, who essentially established the banking industry 银行业 there.

In Augsburg 奥格斯堡 and the German states, the Fugger family 富格尔家族 established the banking industry there.

Now the way they were able to gain power was because **with the rise of** the money economy 货币经济, all that money **was flowing (v.) through their hands** 流经他们之手 because they were the bankers.

That fostered (v.)促进 ; 培养 a very close alliance 联盟 between those groups and the

monarchs, which allowed these bankers to exercise (v.) increased political power 行使更大的政治权力.

Now 主 the last change you need to know under the heading of new monarchies 新君主制系 was the rise of the concept of *the secular (a.)非宗教的, 世俗的; 现实世界的* *state* 世俗国家概念的兴起.

Now a secular state 世俗国家 is a state in which the church has *little to no* 很少; 几乎没有 political influence 政治影响力.

This new idea began (v.) in the fragmented (a.)分裂的 Italian states, and soon the debate would **be taken up** 开始从事 (某项活动), 被...讨论 by French, British, and Dutch authors as well.

In Italy, Machiavelli 马基雅维利 championed (v.)拥护 republicanism 共和主义 in his book *Discourses on the First Ten Books of Titus Livy* 《论李维》. Republicanism 共和主义; 共和政治, in case you don't know, is a government structure 政府结构 in which *elected (a.) representatives* 民选代表 **make the laws** and they **wield (v.) the power** 行使权力 by the consent of the governed 得到被统治者的同意.

On *the opposite (a.) side* 相反的观点 was Jean Bodin 让·博丹 of France, and he thought (v.) 主 *the best structure for a secular state 世俗国家 系 was one* where the monarch ruled (v.) absolutely 绝对统治 — and **not only** that, **but** the kings would rule (v.) by *divine (a.)神的, 天* *赐的 right* 君权神授, which is to say (v.) *the king ruled (v.) as a kind of substitute 替代品, 代替物 for God* 作为上帝的替身进行统治.

Okay, here's my playlist 播放列表 for Unit One, and that is definitely where you should go next.

Click right here to grab my AP Euro review pack 美国大学预修课程欧洲历史复习资料包, which has everything you need to get an A in your class and a five on your exam. I'll catch you on the flip-flop. Heimler out.

2. 中文释义

如果你曾经看过以欧洲“封建时期”(也就是**中世纪**)为背景的电影,你可能会看到国王被描绘成拥有绝对权力的形象。“我是国王,我想做什么就做什么。”但**在那个时代,权力的运作并非如此。相反,国王与贵族,以及在一定程度上与教会共享权力。**如果你问在**中世纪这三者中谁最有权力,毫无疑问是贵族。**但这一切开始发生改变,尤其是在**16世纪**,在这个视频中,我会告诉你关于这种改变你需要知道的一切。所以,如果你准备好以巩固权力的方式让自己的大脑运转起来,那我们开始吧。

在这个时期,我们看到了所谓“新君主”的崛起,他们之所以被称为“新”,是因为他们采取措施,从教会和贵族等其他实体手中夺取权力,并将权力集中在自己手中。现在,在第三单元我们会谈到**“专制君主”,他们才是真正说“我是国王,我想做什么就做什么”的人,所以虽然这些“新君**

主"还没有达到那种程度,但他们巩固权力的过程肯定是朝着那个方向发展的。这些"新君主"的权力越来越大,但他们还没有"专制君主"那么强大。

好的,这些"新君主"拥有了更多权力。那么他们要用这些权力做什么呢?很高兴你问了这个问题。我们首先要考虑的是"自上而下"的宗教改革,为了找点乐子,我们从那个婚姻似乎都维持不了五分钟的人开始——英格兰的亨利八世(Henry VIII)。

亨利八世在位期间正值"新教改革"爆发(我们会在下一单元详细讨论),他一开始是"新教教义"的坚定反对者。事实上,他非常反对马丁·路德(Martin Luther)的新教义,以至于天主教教皇授予他"信仰的捍卫者"的称号——我很快会解释这个称号的讽刺之处。亨利八世与阿拉贡的凯瑟琳(Catherine of Aragon)结婚20年,而她很"粗鲁"地没有为他生下男性继承人——至少没有一个能活到继承他王位的。所以亨利八世决定"优雅"地把她甩了,宣布他们的婚姻无效。

但凯瑟琳恰好是西班牙天主教君主的女儿,他们开始向教皇施压,要求教皇拒绝批准离婚,教皇照做了。但事情变得更加复杂,因为亨利八世的情妇安妮·博林(Anne Boleyn)怀孕了,亨利八世再次采取了他所谓"优雅"的行动,与凯瑟琳离婚并娶了安妮·博林。于是教皇宣布这段婚姻不合法,亨利八世则毫不示弱地与教皇对抗,就在这时,英国议会通过了一项法律,让亨利八世成为了英格兰教会(Church of England)的领袖。作为国教的领袖,你知道吗,亨利八世当然对离婚和再婚没有意见。

好的,现在所有这些,只是为我们这里要讨论的内容做铺垫,也就是像亨利八世这样的"新君主",是如何通过"自上而下"的宗教改革,来巩固权力的呢?他是这样做的。《叛国罪法案》通过了,拒绝承认英格兰教会为国教者,被定为死罪。现在很多英国人仍然是天主教徒,但他们不得不低调行事。

现在让我快速补充一下英格兰的情况。玛丽·都铎(Mary Tudor)成为女王后,试图让英格兰回归"天主教"(这又是自上而下的宗教改革),伊丽莎白一世(Elizabeth I)登上了王位。伊丽莎白一世结束了她前任在位期间对"圣公会"主教的迫害,并让英格兰重新回到了圣公会(Anglicanism)——也就是"新教"。快速说明一下,当我说"圣公会"(Anglicanism)时,我说的是"英格兰教会"(Anglican Church),这是"英格兰教会"的另一种说法,不要混淆。

不管怎样,伊丽莎白一世也通过自上而下的宗教改革,来巩固权力,这体现在一项名为《统一法案》的法案中,根据这项法案,英国臣民必须每周参加圣公会的礼拜,否则就要支付罚款。好的,所以自上而下的宗教改革,是这些新君主巩固权力的一种方式。

他们巩固权力的另一种方式,是成为唯一负责"征税"和"扩大官僚权力"的实体。如果你不知道什么是官僚机构,让我快速告诉你。例如,君主有权对他或她的臣民征税。那么君主要如何征收所有这些税呢?难道女王要挨家挨户去收税吗?不。国王要命令他的所有臣民把税送到他的城堡门口吗?也不。在那个时代,大多数人真的无法出行。那么君主该怎么做呢?创建一个官僚机构。这是一群官员,他们的工作是确保人们遵守法律。所以是官僚机构里的几十或几百个人,要走出去,想办法把人们的税征上来存入国库。需要明确的是,官僚机构不仅仅与"税收"有关——它的存在是为了确保所有法律都能得到执行。(中国早在秦始皇时期就做到了这一点。)

所以我认为我们应该看几个例子,看看这是如何运作的。在西班牙,费迪南德和伊莎贝拉迅速登上王位,通过对财产的出售或交换,征收国家税,并创建了一个庞大的官僚机构,来负责收税,和裁决司法问题,开始巩固他们的权力。

在法国，我们看到了类似的方法——也就是征税，和建立官僚机构——但你应该知道法国的一个具体事件，那就是1516年的《博洛尼亚教务专约》（Concordat of Bologna）。这是弗朗索瓦一世（Francis I）和教皇利奥十世（Pope Leo X）之间，关于税收和教会的一项协议。在这项协议中，教皇获得了“从法国天主教会收取收入”的权利，而法国国王弗朗索瓦，获得了“任命教会官员”的权利，这限制了“法国教会官员”与“教皇”直接沟通的权利。（法王对教皇：要钱可以，要人事权没有。）

“新君主”巩固权力的第三种方式，是假定有权“决定他们臣民的宗教信仰”。你知道，当我说宗教时，我不是说一些欧洲君主会说“我觉得我们应该成为印度教徒”——不，选择实际上是在“天主教”和“新教”之间。在这方面，有一个重要的文件需要知道，那就是1555年签署的《奥格斯堡和约》（Peace of Augsburg）。这项和约，赋予了神圣罗马帝国的个别统治者，决定他们的臣民是“天主教徒”还是“路德教徒”（路德教是“新教”最早的一支）的权利。

现在，在这个时期，君主并不是唯一获得权力的群体。我们也看到了“商业和专业团体”权力的上升，凭借这种新权力，他们开始在政治事务中，发挥更大的作用。现在你应该关注的群体是商人和银行家，尤其是在意大利和德国的一些邦国。在意大利，更具体地说是佛罗伦萨，你应该知道美第奇家族（Medici family），他们基本上在那里建立了银行业。在奥格斯堡和德国的一些邦国，富格尔家族（Fugger family）建立了银行业。

*他们获得权力的方式是，随着货币经济的兴起，所有的钱都经过他们的手，因为他们是银行家。这促进了这些团体与君主之间非常紧密的联盟，这使得这些银行家能够行使更大的政治权力。

在“新君主制”这个标题下，你需要知道的最后一个变化，是“世俗国家概念”的兴起。一个世俗国家是指“教会几乎没有政治影响力”的国家。这个新思想，始于四分五裂的意大利邦国，很快法国、英国和荷兰的作家也开始讨论这个问题。在意大利，马基雅维利（Machiavelli）在他的《论李维罗马史前十书》（Discourses on the First Ten Books of Titus Livy）中倡导“共和主义”。共和主义，如果你不知道的话，是一种政府结构，在这种结构中，选举产生的代表，制定法律，并在“被统治者”的同意下，行使权力。

与之相反的是法国的让·博丹（Jean Bodin），他认为“世俗国家”的最佳结构，是“君主绝对统治”的结构——不仅如此，国王将通过“神权”进行统治，也就是说国王作为上帝的替代者，进行统治。（君权神授）

好的，这是我第一单元的播放列表，这绝对是你接下来应该去看的地方。点击[这里](#)获取我的AP欧洲历史复习资料包，它包含了你在课堂上取得A的成绩以及在五月份的考试中获得5分所需的一切内容。回头见。海姆勒（Heimler）下线。

3. pure

If you've ever seen a movie set during the feudal period of Europe — which is to say the Middle Ages — you've probably seen the king portrayed as all-powerful. "I'm the king and I do whatever I want." But that is not how power worked in those days. Instead, kings shared powers with their nobles and to some degree the church. And if you asked which of those three was the most powerful during the Middle Ages, then without doubt it would have been the nobility. But all that began to change, especially in the 1500s, and in this

video I' m going to tell you everything you need to know about that change. So if you' re ready to get them brain cows milked consolidation of power style, let' s get to it.

So in this period we see the rise of what became known as new monarchs, and what made them new was that they took measures to take power away from other entities like the church and the nobles and consolidated that power smack dab underneath themselves. Now in Unit 3 we' re going to talk about absolutist monarchs, and they' re really the ones who are like "I' m the king and I can do whatever I want," so while these new monarchs are not quite to that level, their consolidation of power was definitely on the same path. These new monarchs are going to get more powerful, but they' re not yet as powerful as the absolutist.

Okay, so these new monarchs have more power. So what are they going to do with it? So glad you asked. The first thing we' ll consider is top-down religious reforms, and just for poops and giggles, how about we start with the guy who couldn' t seem to stay married for more than five minutes — Henry VIII of England.

Now Henry reigned during the outbreak of the Protestant Reformation (on which more in the next unit), and he began as a staunch opposer of Protestant doctrine. In fact, he so opposed Martin Luther on his new doctrines that the Catholic pope named him Defender of the Faith — the irony of which I shall explain presently. Henry was married to Catherine of Aragon for 20 years, and she was rude enough not to produce a male heir for him — at least none that survived long enough to succeed him. So Henry decided to be classy and kick her to the curb by getting their marriage annulled.

But Catherine happened to be the daughter of the Catholic monarchs of Spain, and they began putting pressure on the pope to deny the annulment, which he did. But things got even more complicated when Henry' s mistress Anne Boleyn became pregnant, and again sticking with his classy moves, Henry divorced Catherine and married Anne Boleyn. So the pope went ahead and declared that marriage illegal, and Henry bit his thumb right back at the pope, and that' s when the English Parliament passed a law making Henry the head of the Church of England. And as head of the state church, wouldn' t you know it, Henry was positively fine with the divorce and remarriage.

Okay, now all that is just set up for what we' re talking about here, which is how did new monarchs like Henry consolidate power through top-down religious reform? And here' s how he did it. The Treason Act was passed that made it a capital crime to refuse to recognize the Church of England as the official state church. Now many English folks remained Catholic, but they had to kind of keep it on the down low.

Now let me quickly fill out the story in England here. After Mary Tudor became queen and tried to wrench England back to Catholicism (again, there' s top-down religious reform), Elizabeth I rose to the throne. Elizabeth went ahead and ended the persecution of Anglican bishops that occurred during her predecessor' s reign and steered England back to Anglicanism — which is to say Protestantism. Now real quick, when I say Anglicanism I' m

talking about the Anglican Church, which is just another term for the Church of England. Don't get confused.

Anyway, Elizabeth also consolidated power through top-down religious reform in something called the Act of Uniformity, under which English subjects had to attend Anglican church services once a week or pay a fine. Okay, so top-down religious reform was one way these new monarchs consolidated power.

Another way they did it was by being the only entity responsible for taxation and the extension of bureaucratic power. Now in case you don't know what a bureaucracy is, let me just tell you real quick. So the monarch has the power to tax his or her citizens, for example. Now how is that monarch going to get all of those taxes? Like is the queen gonna go from door to door collecting them? No. Is the king going to order all of his subjects to bring their taxes to his castle and drop them at the door? No. Most people really couldn't travel in those days. So what is the monarch going to do? Create a bureaucracy. This is a group of officials whose job it is to make sure the people are following the law. So it's the dozens or hundreds of folks in the bureaucracy that are going to go out and figure out how to get taxes from the people into the national treasury. And just to be clear, the bureaucracy is not just a tax thing—it's there to make sure that all the laws are executed.

So I reckon we ought to look at a couple of examples of how this works. In Spain, Ferdinand and Isabella assumed the throne promptly and began their consolidation of power by establishing national taxes on the sale or exchange of property and creating a massive bureaucracy which was responsible for collecting taxes and deciding questions of justice.

In France we see similar methods being used—namely taxation and bureaucracy—but something specific from France you should know is the Concordat of Bologna in 1516. This was an agreement between Francis I and Pope Leo X concerning taxation and the church. In this agreement, the pope got the right to collect income from the French Catholic Church, while Francis got the right to appoint church officials, which restricted their right to communicate with the pope directly.

Now the third way new monarchs consolidated power was by assuming the right to determine the religion of their subjects. You know, when I say religion I don't mean that some European monarchs were like "I think we'll be Hindu"—no, the choice was really between Catholic and Protestant Christianity. Now a significant document to know in this regard is the Peace of Augsburg signed in 1555. This gave individual rulers in the Holy Roman Empire the right to decide whether their subjects would be Catholic or Lutheran, which was the earliest strain of Protestantism.

Now monarchs weren't the only ones gaining power during this time. You also saw the rise in power of commercial and professional groups as well, and with this new power they begin playing a greater role in political affairs. Now the group you should focus on here is merchants and bankers, especially in the Italian and German states. In Italy, more

particularly in Florence, you should know the Medici family, who essentially established the banking industry there. In Augsburg and the German states, the Fugger family established the banking industry there.

Now the way they were able to gain power was because with the rise of the money economy, all that money was flowing through their hands because they were the bankers. That fostered a very close alliance between those groups and the monarchs, which allowed these bankers to exercise increased political power.

Now the last change you need to know under the heading of new monarchies was the rise of the concept of the secular state. Now a secular state is a state in which the church has little to no political influence. This new idea began in the fragmented Italian states, and soon the debate would be taken up by French, British, and Dutch authors as well. In Italy, Machiavelli championed republicanism in his book *Discourses on the First Ten Books of Titus Livy*. Republicanism, in case you don't know, is a government structure in which elected representatives make the laws and they wield the power by the consent of the governed.

On the opposite side was Jean Bodin of France, and he thought the best structure for a secular state was one where the monarch ruled absolutely—and not only that, but the kings would rule by divine right, which is to say the king ruled as a kind of substitute for God.

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