

2.6 - SOCIETY in the 16th Century

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1. 释义

All right, with Renaissance ideas 文艺复兴思想 spreading, with the Protestant Reformation 新教改革 overturning (v.)颠覆 relatively stable societies 相对稳定的社会, and with shifting (a.)不断移动的, 不断变化的 economic power 不断变化的经济权力, we need to look at how both of these phenomena 现象 affected (v.) society in the 16th century.

So if you' re ready to get them brain cows milked, let' s get to it.

Now in other videos, we' ve talked about the rise of a new middle class 中产阶级 and a merchant elite 商人精英. But for the most part 大部分情况下, 主 people in 16th century Europe 谓 understood /主 their place in society 谓 **based on** social hierarchies 社会等级制度 that had existed for a long time. And essentially, that hierarchy 等级制度 had three zones (规划的) 区域, 分区;层面: class 阶级, religion 宗教, and gender 性别.

Now prior to this period 在这一时期之前, class was established at birth 阶级是在你出生时就确立的 by one' s wealth and family pedigree 家族谱系. Therefore, in the European construct 社会结构, monarchs 君主 and nobility 贵族 were at the top of the pile 处于顶端.

But with the rise of the merchant elite — some of whom became very wealthy — class movement upward 阶级向上流动 was a possibility. And this was a significant shift 重大转变 /because not only **was upper class rank** 上层阶级地位 **determined** (v.)决定 ; 形成 ; 支配 ; 影响 by family pedigree 家谱 ; 门第 ; 世系, it was also connected to **land ownership** 土地所有权.

And so /as the **merchant elites** began **raking** (v.)耙子;耙 ; 梳理 **in** 赚取 (大量的钱) ;大量敛集 piles of cash, it was a big deal 重要的事 that they were able to, in some cases, **move into the upper class** without **owning** (v.) land.

因此,当商人精英们开始攫取大量现金时,在某些情况下,他们能够在没有土地的情况下进入上层阶级,是一件大事。

Example 1. 案例

not only **was upper class rank determined** by family pedigree

是一个 部分倒装结构,其正常语序应为:"not only upper class rank **was determined** by family pedigree".

倒装原因: 当 "**not only**" (不仅) 用于句首,表示强调时,英语语法要求 主语和助动词倒装 (类似疑问句语序)。这是英语中 "否定或限制性副词前置" 触发的语法规则。

类似倒装结构举例:

副词/短语	倒装例句	正常语序
Not only	Not only did he protest, (but) he refused to pay.	He not only protested, but also refused to pay.
Never	Never have I seen such chaos.	I have never seen such chaos.
Only then	Only then did they realize the truth.	They realized the truth only then.

若写作中遇到类似结构：“否定/限制词（如 **never, not only, hardly**）+ 助动词 + 主语 + 谓语”是英语正式表达的常见套路。

pedigree

→ 英语单词pedigree（家谱）源自古法语中的 pied de gru（foot of crane），因为鹤的脚丫形状，与树状的家谱图很像。pedigree中的pe=foot，如impede（妨碍）。pedigree：[ˈpedɪɡri:] n.家谱，血统 adj.纯种的



rake



But I should hasten (v.)急忙进行，赶紧说（或做） to add 赶紧补充说 that /even in the shifting (a.) social hierarchies of the time, *land ownership* still held (v.) significant social capital 社会资本.

And then he said to me, he said, he said, "I' ve only got four thousand acres of land. 我只有四千英亩的土地" [Music] That accent' s 口音，腔调 the worst accent I' ve ever done.

For example, in the English Parliament 英国议会, *the upper house* 上议院 — the House of Lords 贵族院 — was reserved (v.) 预订, 预约; 保留 for the landed citizens 拥有土地的公民, while *the lower house* 下议院 — the House of Commons 平民院 — was reserved (v.) for those bums 屁股; 流浪乞丐; 无业游民 (俚语, 这里指无土地者) without land, **even if** some of them were very wealthy.

The point is, 主 the prestige 威望 of land ownership 系 was waning 减弱; (月亮) 亏缺; (尤指状况、感觉) 衰落, 减少, but it still certainly had power.

Now *in terms of* 就.....而言; 从.....角度来看 religion and social hierarchy, it really mattered (v.) what you believed 你相信什么是很重要的.

Despite *religiously tolerant places* 宗教宽容的地方 like Amsterdam /and *agreements* like the Peace of Augsburg 奥格斯堡和约 — which allowed princes 诸侯 in the Holy Roman Empire 神圣罗马帝国 to decide (v.) their subject' s (尤指君主制国家的) 国民, 臣民 religion — religious persecution 宗教迫害 was still very much alive.

尽管存在像阿姆斯特丹这样的宗教宽容地区, 和奥格斯堡和约 (允许神圣罗马帝国的王子决定其臣民的宗教信仰) 这样的协议, 但宗教迫害仍然非常猖獗。

For example, recall (v.) 记起, 回想起 that in the French Wars of Religion 法国宗教战争, Catherine de Medici 凯瑟琳·德·美第奇 **had** French Protestants **slaughtered** 屠杀 by the thousands /in order to consolidate (v.) her power 巩固权力. And also 也; 并且; 而且, Jews 犹太人 were systematically persecuted (v. (尤指宗教或政治信仰的) 迫害) 有计划地迫害 and expelled (v.) 驱逐 from many countries /so that they had to

observe (v.)遵守 (规则、法律等) their religious practices 进行宗教活动 in secret.

So the point is, **depending on** *the religious flavor* 宗教氛围 *of the society* in which a person lived, 主 what you believed 谓 could put you higher or lower /in that society' s social hierarchy.

And finally, 主 a person' s place in the social hierarchy 谓 was affected by their gender 性别. Basically, 主 all European societies during this period 谓 were defined by patriarchy 父权制, which is to say a male-dominated society 男性主导的社会.

In a patriarchal society, men have **more** rights, esteem (n.)尊重 ; 敬重 ; 好评, and opportunities **than** women. In general, women were expected to submit to 服从 their husbands and fathers, and their earnings 收入 belonged to the men in their lives 生活.

Example 2. 案例 esteem

→ 来自拉丁语aestimare, 估计, 评估, 判定价值, 来自aes, 铜, 词源同ore, -tim, 砍, 切, 词源同anatomy. 原指铸造铜币, 估计并判定币值, 该词义见 estimate (估计; 判断, 评价). 同时, 引申义尊重, 尊敬, 即值得一看的, 值得考虑的。

Now to be clear, 主 this kind of rigid 严格的 gendered structure 性别结构 谓 existed mostly in the upper classes 上层阶级, especially in the nobility and wealthy urban households 城市富裕家庭.

In rural households 农村家庭, men and women **tended to be**

more equal, even though there were still *separate (a.) spheres of work* 不同的工作领域 for both /and certain roles 特定的角色 that they each fulfilled 履行. Even so 即使如此, 尽管如此, women were largely excluded (v.) from 被排除在.....之外 the economic and political life of Europe.

However, with the ideas of *the Renaissance* 文艺复兴 (欧洲14至17世纪) and *the Reformation* 宗教改革运动(16世纪) spreading (v.), 主 questions of women' s proper role 适当的角色 in society 谓 came under scrutiny (n.仔细观察 , 详细审查)受到审视.

In France, people began debating (v.) what was known as the *querelle des femmes* (法语) “女性问题” — 主 which *when being translated* (v.) 谓 means "the woman question."

在法国，人们开始讨论所谓的 *querelle des femmes* ——翻译过来就是“女人的问题”。

On one side of the debate, people argued that /patriarchy 父权制；家长统治 was justified (a.)合理的 /because women by nature were inferior (a.)次的，较差的；低等的，下级的 to 不如 men, and they had *philosophy* 哲学；哲学体系，思想体系 and *the Bible* on their side.

Philosophically, it was Aristotle 亚里士多德 who said that /women were just unfinished men — like, you know, God **took** women **out of** the oven 烤炉，烤箱 a few minutes early 上帝提前几分钟把女人从烤箱里拿出来.

And 主 people on this side of the debate 谓 also invoked 援引 the Bible /by pointing out that /in Genesis 3 《创世纪》第三章, it was Eve 夏娃 who was deceived (v.)欺骗；误导 by the

serpent 蛇 /and thus **plunged** (v.) (猛地) 将.....推入；使突然陷入 the entire human race **into** sin and separation from God.

Example 3. 案例

plunge

[+ adv./prep.] to move or make sb/sth move suddenly forwards and/or downwards 使突然前冲 (或下落)



But 主 on the other side of the debate 系 were *the practical* (人) 明智的, 务实的 *people* who said that /主 the only reason *women appear* (v.) *less competent* (a.) 能干的, 能胜任的 *than men* 系 is because they have been **robbed** (v.) 抢劫, 掠夺 **of** 被剥夺 any opportunity for improvement 改善；改进之处 /by the patriarchal 父权制的 structure.

After all, they argued, look at *Elizabeth I* of England 英格兰的伊丽莎白一世 — last we checked 检查, 核对；查看, she was one of those undercooked (a.) 煎 (或烤、炸) 得火候不足的；煮得欠熟的 men, and yet she ruled (v.) like a boss.

Now women' s roles were also being debated (v.) in the church.

In the Catholic Church 天主教会, women could not be priests 牧师, but they could be nuns 修女, 尼姑 and join a convent 女修道院, which gave them the opportunity to use (v.) their artistic, medical 医学的, or leadership gifts 才能 in the context of *a community* 社区, 社会 *of women*.

Even so, Catholic women could hold (v.) no position of authority 权威职位 over a man.

On the Protestant side 新教方面, of course, vocations 职业 like monk 修道士 and nun 修女 were abolished 废除. So Luther and Calvin **taught (v.)教授 that** women ought to be **subservient (a.)恭顺的; 驯服的 to** 顺从;次要; 从属于 their husbands /and put themselves on display as *the model 模范, 典型 of obedience 服从 and charity 慈善; 宽厚* — because after all, her husband' s sandwiches ain' t gonna make themselves.

当然, 在新教方面, 僧侣和修女等职业被废除了。因此, 路德和加尔文教导说, 女人应该顺从她们的丈夫, 并把自己展示为“服从和慈善的典范”——因为毕竟, 她丈夫的三明治可不会自己变出来。

Example 4. 案例 convent

→ con-, 强调。-ven, 走。走到一起修道的地方, 在18世纪以前并没有性别限制。

her husband' s sandwiches ain' t gonna make themselves

反讽. 意思是, 只有让女性做了家庭煮夫, 才能为丈夫做出三明治么。女性如果都去抛头露面了, 谁为家里的男人做饭呢?

在西方, "make sandwiches" 是“家庭主妇”的刻板印象代名词 (类似中文“洗手作羹汤”), 象征女性被规训的世俗角色。

However, the Anabaptists 再洗礼派 gave women positions of authority, and some of them even became preachers 传教士, 牧师. And out of all the Anabaptists 再洗礼派 who were martyred (v.) (因宗教或政治信仰) 使殉难, 处死 during this period, nearly a third of them were *women in leadership*.

然而, 再洗礼派给了女性权威职位, 其中一些人甚至成为了传教士。在这一时期殉教的再洗礼派教徒中, 有近三分之一是女性领袖。

Example 5. 案例

martyr

→ 来自拉丁语martyr,来自希腊语martys,见证者, -r,所有格后缀, 来自PIE *smer,mer,记住,记忆,词源同memory,remember.后引申词义殉道的人,为教而牺牲的人。

Okay, now during this period, with so many people moving **from** the country **into** the city, and with the larger challenge to religious authority 宗教权威 happening because of the Reformation, city governments were left (v.) *with the task of* creating (v.) laws to regulate (v.)规范 public morals 公共道德 —whereas before, that was the domain 领域 of the church. For example, some states **passed (v.) secular laws** 世俗法律 restricting (v.) prostitution 卖淫 and begging 乞讨. In Protestant states 新教国家, clergy 神职人员 worked (v.) with local officials /to get these laws passed (v.) /because they **believed that** marriage was the only suitable outlet 合适的宣泄途径 for male lust (n.性欲; 强烈欲望; (神学, 被看作是罪过的) 感官欲望) 男性情欲.

Example 6. 案例

lust

n.~ (for sb) : very strong sexual desire, especially when love is not involved 强烈的性欲; 色欲; 淫欲

•Their affair was driven by pure lust. 他们私通纯粹是受淫欲的驱使。

2.~ (for sth) : very strong desire for sth or enjoyment of sth 强烈欲望; 享受欲

•to satisfy his lust for power 满足他对权力的强烈欲望

•She has a real lust for life (= she really enjoys life) . 她真懂得享受生活。

——see also bloodlust

(v.) **lust after/for sb/sth**

(often disapproving) to feel an extremely strong, especially sexual, desire for sb/sth 对...有极强的欲望 (尤指性欲)

→ 来自PIE*las,没有管制的, 没有控制的, 可能来自PIE*leu,松开, 词源同lose,loose.后主要用于指性欲, 肉欲, 其它词义逐渐消失。词义演变比较 wanton,lascivious.

Also, in some Protestant states, laws were passed (v.) to restrict (v.) the celebration of Carnival 狂欢节. This is a festival held (v.) right before Lent 大斋期, 主 which **according to** the Catholic church calendar 天主教教会日历 系 was a season of repentance (后悔; 懊悔; 悔过; 忏悔) 忏悔季节.

During Carnival, people **got drunk** and danced (v.) like mad, and because it was motivated by *the Catholic doctrine* of penance (补赎; 悔罪; 修和圣事) 天主教忏悔教义 during Lent, some Protestant leaders attempted **to make laws** restricting (v.) the excesses 过度行为 of Carnival.

However, in more *rural areas* 农村地区 后定 far from *the reach of the state* (国家的影响范围) 在更多远离国家控制的农村地区, people **persisted in** 坚持 celebrating (v.) Carnival.

Example 7. 案例
repentance

→ re-,表强调, -pent,惩罚, 悔罪, 词源同 pain,punish,penitentiary.引申词义悔过, 忏悔。

penance

(n.)[Usually sing.U] ~ (**for sth**) : (especially in particular religions尤见于某些宗教) an act that you give yourself to do,

or that a priest gives you to do /in order to show that you are sorry for sth you have done wrong 补赎；悔罪；修和圣事

Lent 大斋节

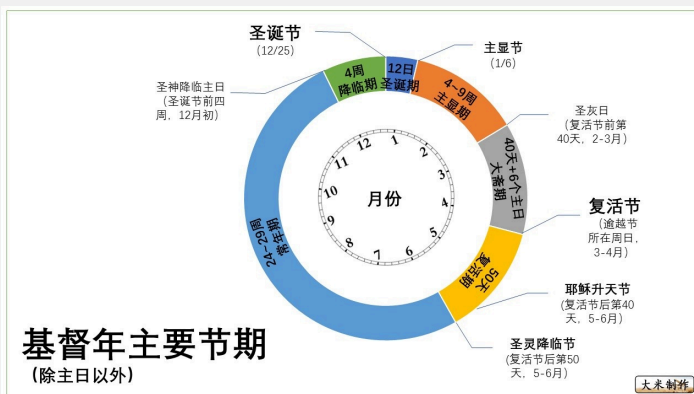
→ 来自古英语Lenten,四旬期，复活节（Easter,原为春天女神）前的四十天，来自lencten,春天，词源同long,因春天白昼时间逐渐变长而得名。

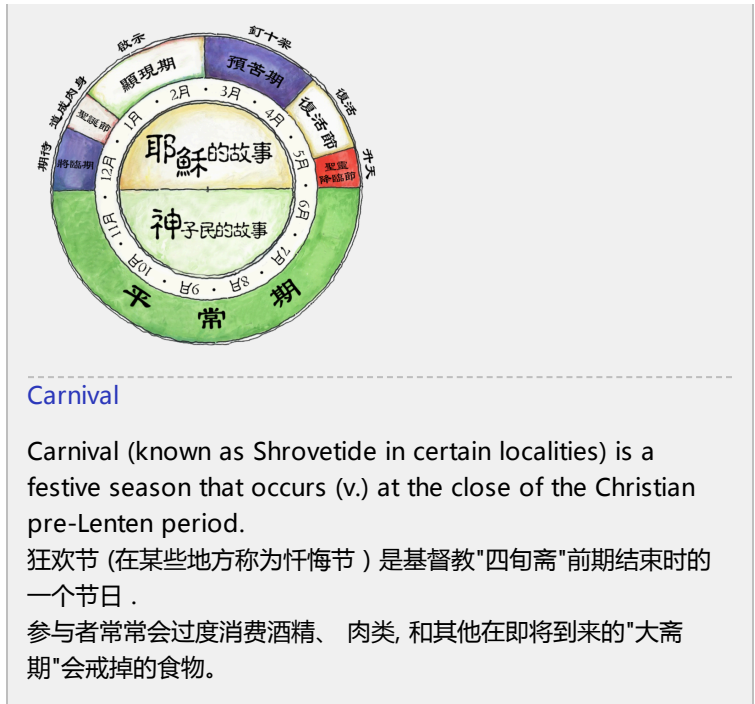
四旬斋（拉丁语：Quadragesima，[1]“第四十”）是基督教礼仪年中**为准备复活节而举行的庄严的宗教仪式**。根据马太福音、马可福音和路加福音，它与耶稣在开始公共事工之前在沙漠中禁食40天并忍受撒旦的诱惑相呼应。

斋，本义指斋戒，就是不做一些事情。西方教会的牧者常用一幅图像提醒信徒，**在大斋期的时候，要在这诸多的事物上有所节制，即不做或者是少做。**

比如说：花尽量少时间在社交媒体，少饮酒精类、碳酸类饮品，禁食糖类，少吃芝士等高油脂的东西，少吃具有咖啡因的东西，以及快餐类食物，甚至性需求也应该克制等等。

大斋期的主旋律是“成长”多于“悔罪”，虽然悔罪是成长的先决条件。**大斋期，英文“Lent”，这个独特的名称，是由“延长（lengthening）”一词衍生出来，指的是春季白天时间延长了，黑夜逐渐地缩短，是一种生命增长、生机勃勃的景象。这提醒我们：像大自然一样，生命也是需要成长的。**





Even so, in order to execute (v.)执行 these laws, states had *certain public punishments* 公开惩罚 that they imposed 实施 **to keep** the population **in order** 维持秩序.

If you broke (v.) one of these laws, you might find yourself, for example, in the stocks 颈手枷. This is a contraption 装置; 奇异的机械; 奇特的装置 that bound (v.)束缚 your head, arms, and feet /so that you couldn' t move. It' s usually done in a public area, and residents **hurl** (v.)投掷 *rotten food and waste* (废物,粪便, 尿液) **at** the prisoner.

Or if you broke these laws, you might find yourself in the middle of a charivari 吵闹游行;喧闹的庆祝, which was *a loud, clamorous* 喧闹的 *parade* 游行; 列队表演 whose goal was **to publicly shame** (v.)公开羞辱 those who marched (v.) through town.

或者，如果你违反了这些法律，你可能会发现自己陷入了一场“charivari”，这是一场喧闹的游行，目的是公开羞辱那些在镇上游行的人。

Example 8. 案例 charivari



contraption

→ 来自 contrive (谋划，策划；设计，发明) 和 deception (欺骗，蒙骗；骗术) 的合成词。

But for those who did not find themselves in the stocks or the charivari, a new culture of leisure 休闲文化 was on the rise 在上升.

People had more free time /thanks to the shifting nature 性质 of work and the economy, and thus — how do we **fill up** that time?

One way was through blood sports 血腥运动 — so titled 如此命名 because, you know, you were going to see blood. Some examples were boxing 拳击 or jousting 骑士比武;马上长枪比武, or like putting animals together in contests 竞赛, 竞赛活动 like cockfights 斗鸡.

And then *saints' 圣徒 day festivals* 圣徒节 also drew (v.) huge crowds for celebration. *All Saints' Day* 诸圣节 was a big one — it was a yearly festival (n.) on November 1st /celebrating (v.) all the saints that had departed (去世) 已故圣徒.

And 主 celebrations like this 系 were officially sanctioned (v.)批

准,认可, 准许 by the church, whereas 主 celebrations like Carnival 系 were not.

然后圣徒的节日也吸引了大量的人群来庆祝。万圣节是个大节日——每年的11月1日是庆祝所有死去的圣徒的节日。这样的庆祝活动,得到了教会的官方认可,而狂欢节这样的庆祝活动却没有。

Example 9. 案例

joust

→ 来自古法语joster,争斗,马上打斗,来自拉丁语iuxta,靠近,接近,来自jungere,连接,接在一起,词源同join,jugular,juncture. 引申词义短兵相接,骑马比武,及辩论,讨论等。

Now even *with the spread* of Renaissance ideals 文艺复兴理念 like humanism 人文主义, and *the challenge to church authority* in the Protestant Reformation, folk ideas 民间观念 continued to persist (v.)持续存在.

And this was especially true /in the witchcraft 巫术; 魔法 trials 巫术审判 of the 16th and 17th century.

For all 尽管; 虽然 that the Protestants and Catholics **disagreed on** 在某个问题上意见不一致, they agreed that /witchcraft 巫术 was the evidence of *a pact* 条约, 协议, 公约 *with the devil* 与魔鬼的契约 /and thus to be feared and extinguished 消灭.

Now scientific methods and principles 科学方法和原理 are just around the historical corner 就在历史的拐角处 at this point, but before those arrived, many in the church **believed that** 主 sickness and natural disasters 系 were the fault 错误; 责任 of witches doing the bidding (n.)请求; 吩咐; 命令 of their father (即魔鬼撒旦) below 下方地狱.

Example 10. 案例
for 'all

(1) despite 尽管；虽然

•**For all** its clarity of style, the book is not easy reading. 这本书虽然文体清晰，但读起来并不容易。

(2) used to say that /sth is not important or of no interest or value to you/sb (表示对某人不重要、无价值或无所谓)

•**For all** I know she' s still living in Boston. 据我所知她还住在波士顿。

•You can do what you like, **for all I care**. 你想干什么就可以干什么，我才不管呢。

•For all the good it' s done /we *might as well* not have bothered. 那件事带来的好处不多，我们本不该操心的。

So during this period, 主 a significant surge 激增 in *witch trials and executions* 谓 were **carried out** 实施,执行,进行.

And it' s not hard to understand why: Catholics and Protestants were locked (v.) in *a battle to the death* 殊死搏斗 to maintain (v.) influence and power in Europe, and if the witches were **in league** (与.....) **组成联盟，加入联盟** with 与.....勾结 the devil /to overthrow (v.) Christianity 推翻基督教, then they needed **to be snuffed out** 熄灭,掐灭 out 消除; 扼杀; 消灭.

And so **by some estimates** 据估计, during this period, 40 to 60,000 people were executed (v.) for witchcraft (巫术；魔法) 因巫术被处决—the overwhelming 巨大的，压倒性的 majority of them being women.

天主教徒和新教徒, 为了维持在欧洲的影响力和权力，陷入了一场殊死搏斗，如果女巫与魔鬼联手推翻基督教(中的任何一方)，那么他们就需要被扼杀。据估计，在此期间，有40到6万人因巫术被处决，其中绝大多数是女性。

And there' s a good reason 有很好的理由 for that one-sidedness 片面性. Recall that 主 *the general idea* in a patriarchal 父权制的 society 系 was that women were *unfinished men* /and thus they were weaker (a.) and lacked (v.) the moral fortitude (n.刚毅 ; 不屈不挠 ; 勇气) 道德勇气 of men.

That made women much easier (a.) targets 这使得女性更容易成为攻击目标 for the influence of Satan 撒旦 because, you know, they didn' t have the strength **to fight off** 抵御 his influence.

That' s one explanation for *the witchcraft craze* 巫术热潮, but another **has to do with** 与.....有关 , 与.....相关 where these women were executed.

主 About *three quarters* 四分之三 of the executions 谓 occurred in the Holy Roman Empire 神圣罗马帝国. Remember, this is where *the Protestant Reformation* began, which caused (v.) a great deal of social upheaval 社会动荡 — **not to mention** 更不用说 they experienced (v.) the devastations of the Thirty Years' War 三十年战争的破坏 — and thus could have been trying to regain (v.)重新获得 some control over their lives /by **scapegoating** (v.)把.....当作替罪羊 **women as witches**.

这种片面是有原因的。回想一下，父权社会的普遍观念是，女性是未完成的男性，因此她们更弱，缺乏男性的道德刚毅。这使得女性更容易成为撒旦影响的目标，因为，你知道，她们没有力量抵抗撒旦的影响。这是巫术狂热的一种解释，但另一种解释与这些妇女被处决的地点有关。大约四分之三的处决发生在神圣罗马帝国。记住，这是新教改革开始的地方，它引起了巨大的社会动荡——更不用说他们经历了三十年战争的破坏——因此，他们可能试图通过把女人当作女巫，来重新控制自己的生活。

With that, you should click right here to continue reviewing my videos for Unit Two, and you can click right here to get my AP Euro video note guides 美国大学预修课程欧洲历史视频笔记指南 which follow along with these videos and will help you get an A in your class. I' ll catch you on the flip-flop. Heimler out.

2. 中文释义

好的，随着文艺复兴思想的传播，“新教改革”颠覆了相对稳定的社会，经济权力也发生了转移，我们需要看看这两种现象是如何影响16世纪的社会。所以，如果你准备好获取知识，那我们开始吧。

在其他视频中，我们谈到了新中产阶级和商人精英的崛起。但在很大程度上，16世纪欧洲的人们是基于长期存在的社会等级制度，来认识自己在社会中的地位。从本质上讲，这种等级制度包括三个方面：阶级、宗教和性别。

在这一时期之前，阶级是由一个人的财富和家族血统，在出生时决定的。因此，在欧洲的社会结构中，君主和贵族处于社会的顶端。但随着商人精英的崛起——其中一些人变得非常富有——向上的阶级流动成为了可能（有钱就有权力）。这是一个重大的转变，因为上层阶级的地位，不仅由家族血统决定，还与土地所有权相关。所以，当商人精英开始赚取大量金钱时，在某些情况下，他们能够在不拥有土地的情况下，进入上层阶级，这可是件大事。

但我得赶紧补充一点，即使在当时不断变化的社会等级制度中，“土地所有权”仍然具有重要的社会价值。然后他对我说，他说，他说：“我只有四千英亩土地。” [音乐] 这个口音是我用过的最糟糕的口音。例如，在英国议会（English Parliament）中，

上议院 (House of Lords) 是为"拥有土地的公民"保留的，而下议院 (House of Commons) 是为那些"没有土地的人"保留的，即使其中一些人非常富有。关键是，土地所有权的威望在下降，但它仍然具有一定的影响力。

就宗教和社会等级制度而言，你所信仰的宗教真的很重要。尽管像阿姆斯特丹 (Amsterdam) 这样的地方实行"宗教宽容"政策，并且有像《奥格斯堡和约》 (Peace of Augsburg) 这样的协议——该协议允许神圣罗马帝国 (Holy Roman Empire) 的王子们，决定其臣民的宗教信仰——但宗教迫害仍然非常普遍。例如，回想一下，在法国宗教战争 (French Wars of Religion) 中，凯瑟琳·德·美第奇 (Catherine de Medici) 屠杀了成千上万的法国新教徒，以巩固自己的权力。此外，**犹太人 (Jews) 遭到系统性迫害，并被许多国家驱逐**，所以他们不得不秘密地进行宗教活动。所以**关键是，根据一个人所生活的社会的宗教倾向，你的信仰，会使你在该社会的等级制度中处于较高或较低的地位 (如同中国的思想压迫)。**

最后，一个人在社会等级制度中的地位，受到其性别的影响。基本上，这一时期的所有欧洲社会都由"父权制" (patriarchy) 定义，也就是说这是一个男性主导的社会。**在父权制社会中，男性比女性拥有更多的权利、尊重和机会。一般来说，女性被期望服从她们的丈夫和父亲，她们的收入，属于她们生活中的男性。**

需要明确的是，这种严格的性别结构，主要存在于上层阶级，尤其是贵族和富裕的城市家庭中。在农村家庭中，男性和女性的地位往往更加平等，尽管他们仍然有各自不同的工作领域和特定的角色。即便如此，女性在很大程度上被排除在欧洲的经济和政治生活之外。

然而，随着文艺复兴和宗教改革思想的传播，女性在社会中的适当角色问题受到了审视。在法国，人们开始辩论所谓的“女性问题”（querelle des femmes）——翻译过来就是“女性问题”。在这场辩论中，一方认为“父权制”是合理的，因为女性天生不如男性，而且他们有哲学和《圣经》作为依据。从哲学角度来看，亚里士多德（Aristotle）说“女性只是未完成的男性”——你知道的，就好像上帝过早地把女性从“烤箱”里拿了出来。辩论的这一方还引用《圣经》指出，在《创世纪》第三章中，是夏娃（Eve）被蛇诱惑，从而使整个人类陷入罪恶，与上帝分离。

但在辩论的另一方，是务实的人，他们说女性看起来不如男性有能力的唯一原因，是“父权制”结构剥夺了她们任何提升的机会。毕竟，他们争辩说，看看英国的伊丽莎白一世（的功绩）（Elizabeth I）——据我们所知，她就是那些“未完成的男性”之一，但她却像个领导者一样统治国家。

现在，女性在教会中的角色，也受到了辩论。在天主教会（Catholic Church）中，女性不能成为牧师，但她们可以成为修女（nuns），并加入女修道院（convent），这使她们有机会在女性群体中发挥自己的艺术、医学或领导才能。即便如此，天主教女性不能拥有凌驾于男性之上的权威职位。在新教方面，当然，修士和修女这样的职业被废除了。所以路德（Luther）和加尔文（Calvin）教导说，女性应该服从她们的丈夫，并展示出顺从和慈善的典范——因为毕竟，她丈夫的三明治可不会自己做。

然而，再洗礼派（Anabaptists）给予女性权威职位，其中一些女性甚至成为了传教士（preachers）。在这一时期殉道的所有“再洗礼派”教徒中，近三分之一是担任领导职务的女性。

好的，在这一时期，随着许多人从农村搬到城市，并且由于“宗教改革”对宗教权威提出了更大的挑战，城市政府承担起了制定法律，

规范公共道德的任务——而在此之前，这是教会的职责范围(教会的威望已经被宗教改革动摇了)。例如，一些州通过了世俗法律来限制卖淫 (prostitution) 和乞讨行为。在新教州，神职人员与地方官员合作使这些法律得以通过，因为他们认为婚姻是男性性欲的唯一合适的宣泄途径。

此外，在一些"新教"州，通过了法律来限制狂欢节 (Carnival) 的庆祝活动。**狂欢节是在大斋期 (Lent) 之前举行的节日，根据天主教会的日历，大斋期是一个忏悔的季节。在狂欢节期间，人们喝醉并疯狂跳舞，**由于这是受大斋期天主教忏悔教义的影响，一些新教领袖试图制定法律来限制狂欢节的过度行为。然而，在远离国家管控的农村地区，人们仍然坚持庆祝狂欢节。

即便如此，为了执行这些法律，各州实施了一些公开惩罚措施, 来维持社会秩序。例如，如果你违反了这些法律，你可能会被关进"颈手枷" (stocks)。这是一种束缚你的头、手臂和脚，让你无法动弹的装置。通常在公共区域执行，居民们会向囚犯投掷腐烂的食物和垃圾。或者，如果你违反了这些法律，你可能会被卷入一场喧闹的游行 (charivari) 中，这种游行的目的是公开羞辱那些在镇上游行的人。

但对于那些没有被关进"颈手枷"或卷入喧闹游行的人来说，一种新的休闲文化正在兴起。由于工作性质和经济的变化，人们有了更多的空闲时间，那么——我们该如何打发这些时间呢？一种方式是参加血腥运动——之所以这么称呼，是因为你会看到流血事件。一些例子包括拳击、骑士比武，或者像把动物放在一起进行斗鸡之类的比赛。然后，圣徒纪念日 (saints' day) 的庆祝活动也吸引了大量人群。**诸圣节 (All Saints' Day) 是一个重要的节日——这是每年11月1日举行的庆祝所有"已故圣徒"的节日。像这样的庆祝活动得到了教会的官方认可，而"狂欢节"这样的庆祝活动则没有。**

现在，即使人文主义（humanism）等文艺复兴思想在传播，“新教改革”对教会权威提出了挑战，但民间观念仍然存在。在16世纪和17世纪的“巫术审判”中尤其如此。**尽管新教徒和天主教徒在许多问题上存在分歧，但他们都认为巫术是与魔鬼达成契约的证据，因此应该受到恐惧和根除。此时科学方法和原则即将出现，但在此之前，教会中的许多人认为，疾病和自然灾害，是女巫听从“地下之父”（魔鬼）的命令造成的。**

所以在这一时期，巫术审判和处决大幅增加。这并不难理解原因：天主教徒和新教徒为了在欧洲维持影响力和权力，而进行殊死搏斗，如果女巫与魔鬼勾结，企图推翻基督教，那么她们就需要被消灭。据估计，在这一时期，有4万到6万人因巫术被处决——其中绝大多数是女性。

这种“处决女性”占绝大多数的情况，是有原因的。回想一下，**在父权制社会中，普遍的观点是女性是未完成的男性，因此她们更软弱，缺乏男性的道德毅力。这使得女性更容易受到撒旦的影响，因为她们没有力量抵御撒旦的影响。这是对巫术狂热现象的一种解释，但另一个原因与这些女性被处决的地点有关。大约四分之三的处决，发生在神圣罗马帝国（Holy Roman Empire）。记住，新教改革（Protestant Reformation）始于这里，这引发了巨大的社会动荡——更不用说他们还经历了三十年战争（Thirty Years' War）的破坏——因此他们可能试图通过把女性当作女巫来替罪，从而重新掌控自己的生活。**

说到这里，你应该[点击这里](#)继续复习我关于第二单元的视频，你还可以[点击这里](#)获取我的美国大学预修课程欧洲历史视频笔记指南，这些指南与这些视频配套，可以帮助你在课堂上取得A。我们下次再见。海姆勒下线了。

3. pure

All right, with Renaissance ideas spreading, with the Protestant Reformation overturning relatively stable societies, and with shifting economic power, we need to look at how both of these phenomena affected society in the 16th century. So if you're ready to get them brain cows milked, let's get to it.

Now in other videos, we've talked about the rise of a new middle class and a merchant elite. But for the most part, people in 16th century Europe understood their place in society based on social hierarchies that had existed for a long time. And essentially, that hierarchy had three zones: class, religion, and gender.

Now prior to this period, class was established at birth by one's wealth and family pedigree. Therefore, in the European construct, monarchs and nobility were at the top of the pile. But with the rise of the merchant elite—some of whom became very wealthy—class movement upward was a possibility. And this was a significant shift because not only was upper class rank determined by family pedigree, it was also connected to land ownership. And so as the merchant elites began raking in piles of cash, it was a big deal that they were able to, in some cases, move into the upper class without owning land.

But I should hasten to add that even in the shifting social hierarchies of the time, land ownership still held significant

social capital. And then he said to me, he said, he said, "I' ve only got four thousand acres of land." [Music] That accent' s the worst accent I' ve ever done. For example, in the English Parliament, the upper house — the House of Lords — was reserved for the landed citizens, while the lower house — the House of Commons — was reserved for those bums without land, even if some of them were very wealthy. The point is, the prestige of land ownership was waning, but it still certainly had power.

Now in terms of religion and social hierarchy, it really mattered what you believed. Despite religiously tolerant places like Amsterdam and agreements like the Peace of Augsburg — which allowed princes in the Holy Roman Empire to decide their subject' s religion — religious persecution was still very much alive. For example, recall that in the French Wars of Religion, Catherine de Medici had French Protestants slaughtered by the thousands in order to consolidate her power. And also, Jews were systematically persecuted and expelled from many countries so that they had to observe their religious practices in secret. So the point is, depending on the religious flavor of the society in which a person lived, what you believed could put you higher or lower in that society' s social hierarchy.

And finally, a person' s place in the social hierarchy was affected by their gender. Basically, all European societies during this period were defined by patriarchy, which is to say a male-dominated society. In a patriarchal society, men have more rights, esteem, and opportunities than women. In

general, women were expected to submit to their husbands and fathers, and their earnings belonged to the men in their lives.

Now to be clear, this kind of rigid gendered structure existed mostly in the upper classes, especially in the nobility and wealthy urban households. In rural households, men and women tended to be more equal, even though there were still separate spheres of work for both and certain roles that they each fulfilled. Even so, women were largely excluded from the economic and political life of Europe.

However, with the ideas of the Renaissance and the Reformation spreading, questions of women's proper role in society came under scrutiny. In France, people began debating what was known as the *querelle des femmes*—which when being translated means "the woman question." On one side of the debate, people argued that patriarchy was justified because women by nature were inferior to men, and they had philosophy and the Bible on their side. Philosophically, it was Aristotle who said that women were just unfinished men—like, you know, God took women out of the oven a few minutes early. And people on this side of the debate also invoked the Bible by pointing out that in Genesis 3, it was Eve who was deceived by the serpent and thus plunged the entire human race into sin and separation from God.

But on the other side of the debate were the practical people who said that the only reason women appear less

competent than men is because they have been robbed of any opportunity for improvement by the patriarchal structure. After all, they argued, look at Elizabeth I of England — last we checked, she was one of those undercooked men, and yet she ruled like a boss.

Now women' s roles were also being debated in the church. In the Catholic Church, women could not be priests, but they could be nuns and join a convent, which gave them the opportunity to use their artistic, medical, or leadership gifts in the context of a community of women. Even so, Catholic women could hold no position of authority over a man. On the Protestant side, of course, vocations like monk and nun were abolished. So Luther and Calvin taught that women ought to be subservient to their husbands and put themselves on display as the model of obedience and charity — because after all, her husband' s sandwiches ain' t gonna make themselves.

However, the Anabaptists gave women positions of authority, and some of them even became preachers. And out of all the Anabaptists who were martyred during this period, nearly a third of them were women in leadership.

Okay, now during this period, with so many people moving from the country into the city, and with the larger challenge to religious authority happening because of the Reformation, city governments were left with the task of creating laws to regulate public morals — whereas before, that was the domain of the church. For example, some states passed

secular laws restricting prostitution and begging. In Protestant states, clergy worked with local officials to get these laws passed because they believed that marriage was the only suitable outlet for male lust.

Also, in some Protestant states, laws were passed to restrict the celebration of Carnival. This is a festival held right before Lent, which according to the Catholic church calendar was a season of repentance. During Carnival, people got drunk and danced like mad, and because it was motivated by the Catholic doctrine of penance during Lent, some Protestant leaders attempted to make laws restricting the excesses of Carnival. However, in more rural areas far from the reach of the state, people persisted in celebrating Carnival.

Even so, in order to execute these laws, states had certain public punishments that they imposed to keep the population in order. If you broke one of these laws, you might find yourself, for example, in the stocks. This is a contraption that bound your head, arms, and feet so that you couldn't move. It's usually done in a public area, and residents hurl rotten food and waste at the prisoner. Or if you broke these laws, you might find yourself in the middle of a charivari, which was a loud, clamorous parade whose goal was to publicly shame those who marched through town.

But for those who did not find themselves in the stocks or the charivari, a new culture of leisure was on the rise. People had more free time thanks to the shifting nature of work

and the economy, and thus — how do we fill up that time? One way was through blood sports — so titled because, you know, you were going to see blood. Some examples were boxing or jousting, or like putting animals together in contests like cockfights. And then saints' day festivals also drew huge crowds for celebration. All Saints' Day was a big one — it was a yearly festival on November 1st celebrating all the saints that had departed. And celebrations like this were officially sanctioned by the church, whereas celebrations like Carnival were not.

Now even with the spread of Renaissance ideals like humanism, and the challenge to church authority in the Protestant Reformation, folk ideas continued to persist. And this was especially true in the witchcraft trials of the 16th and 17th century. For all that the Protestants and Catholics disagreed on, they agreed that witchcraft was the evidence of a pact with the devil and thus to be feared and extinguished. Now scientific methods and principles are just around the historical corner at this point, but before those arrived, many in the church believed that sickness and natural disasters were the fault of witches doing the bidding of their father below.

So during this period, a significant surge in witch trials and executions were carried out. And it's not hard to understand why: Catholics and Protestants were locked in a battle to the death to maintain influence and power in Europe, and if the witches were in league with the devil to overthrow Christianity, then they needed to be snuffed out.

And so by some estimates, during this period, 40 to 60,000 people were executed for witchcraft — the overwhelming majority of them being women.

And there' s a good reason for that one-sidedness. Recall that the general idea in a patriarchal society was that women were unfinished men and thus they were weaker and lacked the moral fortitude of men. That made women much easier targets for the influence of Satan because, you know, they didn' t have the strength to fight off his influence. That' s one explanation for the witchcraft craze, but another has to do with where these women were executed. About three quarters of the executions occurred in the Holy Roman Empire. Remember, this is where the Protestant Reformation began, which caused a great deal of social upheaval — not to mention they experienced the devastations of the Thirty Years' War — and thus could have been trying to regain some control over their lives by scapegoating women as witches.

With that, you should click right here to continue reviewing my videos for Unit Two, and you can click right here to get my AP Euro video note guides which follow along with these videos and will help you get an A in your class. I' ll catch you on the flip-flop. Heimler out.
