

## TABOR AND THE EUROPEAN REVOLUTIONS

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This contribution appraises the efforts made thus far to interpret the role of the Taborite movement within the Hussite revolution (1419 to 1436) and especially the relationship between Tabor and Prague, as well as the criteria of revolution in European history. Referring back to his earlier studies and to a new survey of Utopian thought in the age of the Reformation in Central Europe, Seibt shows that in the first phase of the revolutionary development in Tabor (1419—1421), the same egalitarian program of revolution emerged that characterized the „left wing“ of other European revolutions. It was clearly expressed in the forms of a chiliastic Utopia, as has been demonstrated most recently in the studies of Josef Macek.

In Seibt's view, subsequent Taborite developments were also revolutionary in character. And, what is more, developments in Prague after 1419 must also be defined as revolutionary; to be sure, the program of the leading forces in Prague did not call for universal equality, as was the case with the Taborites between 1419 and 1421, but still they wanted to overturn the existing social order in the interest of the bourgeois aspirations to leadership. In the same manner, the Taborites clearly backed down from their demands for equality after 1421. Their views of a future social order probably also assumed the relativization of the hierarchic order (*Ständeordnung*). Seibt questions Kaminsky's view that a new

world view based on religion is the decisive criterion of a revolutionary movement. If this criterion were correct, the monastic reform orders would also have to be considered revolutionary movements. Seibt concludes that revolution cannot be defined solely in terms of intellectual history, but rather only in those of a comprehensive view of society.