The establishment of the Pannonian-Moravian archdiocese, entrusted to Methodius of Thessalonica by Pope Hadrian II around 870, is one aspect of a broader thread of research running through Cyrillic-Methodian studies. In the nineteenth and twentieth centuries, this topic was rarely the subject of specific publication. Rather, it was discussed either within the orbit of wider works dealing with the history of Great Moravia, or it was part of other aspects of the Cyrillic-Methodian question. Cyrillic-Methodian studies exist in a complex historiographical context. My aim in this chapter is to shed light upon some of the reasons for such complexity.

First, I shall consider the symbolic meanings invested in Cyril and Methodius by the Slavic world. They have become the patrons of the entry of the Slavs into Christendom (as the Apostles of the Slavs) and into history (as the inventors of the Slavic alphabet). They are therefore considered to be the founders of Slavic culture. Throughout the nineteenth and twentieth centuries, they were also regarded as symbols of a primitive unity of a Slavic world which was subsequently deeply divided. They then became symbols of the Catholic and Orthodox commitment to union. The powerful symbolism of the two figures has influenced, and still influences, the reconsideration of their place in history.

Another issue which distinguishes the historiography of Cyril and Methodius is the early perception of their importance for the political, religious, and cultural history of the Slavs. In the Middle Ages, the heritage of Cyril and Methodius was already disputed in different geo-political and cultural contexts. Medieval texts convey distinct versions of the Cyrillic-Methodian narrative, shaping different memories of the facts to the needs of the present. The spread of different Cyrillic-Methodian memories, founded upon different written sources, has given rise to distinct and conflicting historiographical traditions. In particular, one of the most controversial and live issues concerns historical geography. Historians have not been able to reach agreement on the location of the polity of Great Moravia. Important unanswered questions remain regarding the territory of Rastislav when he received the mission of Cyril and Methodius and, additionally, the location of the archdiocese of Methodius, and a discussion of
the debate surrounding the location of Great Moravia will be necessary. Czechoslovakian historiography has defended the hypothesis of the existence of a Great Moravia north of the Danube, in those territories which made up a great part of Czechoslovakia in 1918. Alternative hypotheses have emerged, however, which have located Great Moravia south of the Danube, where churches were later founded by the disciples of the two saints. The aim of my research is to clarify the role of the sources concerning the Methodian archdiocese within the wider debate over the location of Great Moravia. Finally, a chapter about the archdiocese of Methodius in nineteenth- and twentieth-century historiography must include a comment on the interpretation of František (Francis) Dvorník. He is not only one of the leading experts in Cyrillic-Methodian research, but he is also one of the most important voices to have influenced the international scholarly community in the twentieth century.

1. The Use of the Cyrillic-Methodian Heritage in the Nineteenth and Twentieth Centuries: Romantic Slavophilism, the Reawakening of the Slavs, and Roman Ecumenism

In the seventeenth and eighteenth centuries, the Slavic Orthodox world rediscovered the cult of Cyril and Methodius: in Russia, Dmitrij Tuptalo (1651–1709), metropolitan of Rostov, re-wrote a widely read Life of the two brothers, based upon Slavonic sources. In Macedonia, Joasaph, metropolitan of Ohrid (1752–1760), drew attention to the spiritual past of the region, promoting the publication of several essays on the activity of the disciples of Cyril and Methodius. The renewed interest in the two brothers soon drew contributions from writers in the Greek, Serb and Bulgarian intellectual and spiritual worlds. The contributions of the late eighteenth and early nineteenth centuries imbued the religious legend of Cyril and Methodius with further significance: from being important saints of the menology of the Orthodox churches, Cyril and Methodius were transformed into the ancestors of the spiritual life of the entire Slavic world, above all emerging as the founding fathers of Slavic culture.

The new tradition of Cyrillic-Methodian studies and the new interpretation which emerged regarding the activity of the two brothers fed the romantic Slavophile movement of the nineteenth century, resulting in differing Pan-Slavisms within the Slavic world. The intelligentsia of both the Habsburg and the Ottoman Slavic nationalities celebrated the renewed Cyrillic-Methodian legacy with pride, trying to locate their national