

This study, entitled *Gouverneur Morris: Translator of the French Revolution*, is centered on the Founding Father's diary written between 1789 and 1794 while he was living in Paris. This twofold approach – both historical and literary – examines Gouverneur Morris's stay in France through the perspective of a metaphorical translation occurring each night as Morris wrote in his journal what he had meticulously observed and done during the day.

As in every translation, losses and gains are to be looked for in the daily accounts of the diary; from what is known about the French Revolution thanks to contemporary historiography, does Morris's story match official accounts? How does Morris portray well-known actors such as Lafayette or Necker, and how does he represent the French culture and politics? How can one expose the writer's persona through a study of his manuscript journal?

Through his inevitable American bias, events such as the Storming of the Bastille or the Champ de Mars Massacre are reported and dissected in his diary; this research analyzes Morris's French stay as he wielded influence over French ministers, paid numerous daily visits to the most eminent *Salonnières* and later meddled in several plots to help the King escape. How did Morris perceive the unfolding revolution and how did the outspoken author of the Preamble to the Constitution write about them in his journal?

Close to George Washington since the Revolutionary War, Morris was appointed Minister Plenipotentiary to France in 1792, following Thomas Jefferson's term. However, widely spread and inaccurate beliefs surround Morris's life and career and have left a deep, unexplored gap in the general understanding of one of the most important decades of the Atlantic history. Referred to as a conservative and patrician figure, this research will ponder whether Morris stood in opposition to universal republican ideals, or contributed to the spreading of these concepts as he lived through two of the most influential revolutions, later labeled *Sister Revolutions* (Susan Dunn) and *Sister Republics* (Patrice Higonnet.)

Beyond the Manichean lines opposing Anglophiles and Francophiles in Washington's government in the decade of the 1790s, Morris embodies the substantial ideological complexity of the so-called Atlantic Revolutions, a concept that has been criticized for its all-encompassing narrative of history, as opposed to peculiar, national revolutionary chronicles. Therefore, the mainstay of this dissertation will be to conjure up a comprehensive representation of Morris's thought through his Parisian diaries in the light of Atlantic historiography (Godechot, Palmer) and recent diary literature (Kagle, Lejeune.)