

Listen to the story of the **Abondance Valley**, Area of art and history...

... with a speaker / guide licensed by The Ministry of Culture and History.

The guide will welcome you. He is an expert in all the aspects of the Abondance Valley and will provide you with the keys to understanding the landscape and the history of the countryside through its villages. He is there for you. Don't hesitate to put your questions to him.

The Heritage Department of the Intermunicipality

coordinates cultural and heritage initiatives for the Abondance Valley, Area of art and history. It offers events throughout the year for local people, schoolchildren and tourists. It is at your disposal for any further initiative.

If you are a group,

the Abondance Valley Art and History Area Organisation will arrange visits throughout the year. Reservations required. Brochures sent on request.

Information and reservations

**Abondance Valley Art and History Area
Intermunicipality**

Les Granges - 74360 Abondance
Tel. 04 50 73 57 31, Fax 04 50 73 57 32
email: patrimoine@valleedabondance.fr

The Abondance Valley is a member of the National Art and History Towns and Areas Network

The Department of Architecture and Heritage at the Ministry of Culture and Communication grants Art and History Towns and Areas status to local authorities enhancing and organising their heritage. It acts as a guarantor of speaker / guides and heritage organisers and of the quality of their initiatives. From ancient remains to 20th century architecture, towns and localities display their heritage in all its diversity. There are almost 181 towns and localities throughout France offering you their expertise.

Nearby,

Aix-les-Bains, Albertville, l'agglomération d'Annecy, Chambéry, Saint-Etienne, Valence and Vienne have Art and History Towns status. Les Hautes Vallées de Savoie, le Forez, la Saône-Vallée, le Pays Voironnais and le Vivarais méridional have Art and History status.

I know few places in the Alps where you can find such a variety of views and romantic sites. [...] I know few valleys in Savoy where people seem to be happier than in the Abondance Valley.

ALBANIS BEAUMONT / Savoy engineer and geographer (1753-1810)

Description des Alpes grées et cottiennes, 1804



listening to a story
the Abondance
Valley



The landscapes

Created by both nature and man, the Abondance Valley is a glacial valley of medium altitude, shaped by the effects of diurnal heat and cold.



La Chapelle d'Abondance among the rocks, pastures and forests.



The Alpine Columbine is also a protected species of flora.



Chevenne chalet at the foot of the Cornettes de Bise.



In spring, the torrents swell with snowmelt.



The Alpine pasture of Lens, at the foot of the Mont de Grange.



The road to Thonon by the gorges of Dranse river was opened in the late 19th century.

In the heart of the Chablais, a pre Alpine mountainous region

Enclosed by mountain peaks to the North and South, the Abondance Valley opens towards the East in the direction of the Swiss canton of Valais via the Pas de Morgins pass and towards the West in the direction of Lake Léman. The landscape bears the marks of glaciers dating back to the Quaternary period, leaving behind them irregularly shaped plains, lakes, corries, escarpments, summits, wide or narrow valleys. The highest points are the Mont de Grange and the Cornettes de Bise, both reaching 2432 metres above sea level.

Nature, monumental

Rocky walls or gentle slopes, tranquil rivers or raging torrents, this environment is a refuge for threatened plants such as the Alpine Queen, Venus' Boot and the hirsute Rhododendron. Their habitats are under official protection at two sites: the Cornettes de Bise and the Mont de Grange, which are part of the Natura 2000 European project. But walkers can also easily come across marmots, mountain goats, martagon lilies or edelweiss...

Vegetation depends on altitude

Low humidity, cold and abundant snow in winter, temperate weather and rain in summer, encourage a wide range of vegetation. The lower slopes are taken up by cultivated lands and meadows. Then forest takes over up to an altitude of 1800 metres above sea level. Then above that come Alpine meadows. The forest is made up mainly of spruce (80-90%), a variety of pine growing mainly on mountain sides lying in shadow. Deciduous trees, mainly beech, are found in considerable quantities in the lower reaches of the valley.

Water everywhere!

The Dranse d'Abondance forms the backbone of the valley, from its source near the hamlet of Plaine Dranse to its confluence with the Dranse de Morzine at Bioge. Countless streams (called "nants") feed into the river, such as the Arvouin, Chevenne and Eau Noire from the right side, or the Malève and the Nant de la Joux Verte from the left. The landscape is punctuated by six lakes: the Fontaine, Arvouin, Tavaneuse, Darbon, the Plagnes and Vannes, genuine pearls with highly fragile ecosystems.

Cows and people

To adapt to these natural conditions, the inhabitants have developed an economic and social system typical of mountain regions: a coordinated system of cultivation and pastoral activity which exploits meadows and alpine pastures to the full. The system has marked the landscape as the inhabitants have sought new usable land, pushing back the limits of the forest by successive clearing. The life of the valley through the year moves to the rhythm of "transhumance" as the herds are driven from the valleys to mountain pastures and back again.

Patterns of human settlement are the result of careful calculation

In siting their houses, the earliest inhabitants sought to reconcile the constraints of the environment with the need for land for agriculture. They selected sites on several criteria: the need for protection against avalanches and landslides and for not so productive land so that it could be reserved as pasture, and the need for proximity to water in the form of streams unlikely to flood. The history of the villages in the valley has been marked nevertheless by many catastrophes as nature reclaimed its rights.

A valley criss-crossed by travellers

The Abondance Valley is reachable from different directions : from the Swiss canton of Valais, going through the Pas de Morgins pass, from the Gavot plateau, from Lake Léman by the road along the River Dranse and from neighbouring valleys thanks to mountain passes. Nevertheless, the most important links for the valley inhabitants (seasonal migration, markets and fairs in Monthey, marriages and family celebrations, pilgrimages, trade, and of course smuggling) have always been with the Valais.

The valley through the centuries

The destiny of the valley was closely linked to the Duchy of Savoy and the Abbey of Abondance.

In the beginning

We know that human populations settled in Savoy from 4000 BC, but there are no archaeological remains of the Ligurians, Celts and Burgundians who probably lived in the Abondance Valley. Moreover, the Early Middle Ages left few traces in the valley's history. The earliest written documents show that in the 11th century, the Saint Maurice d'Agaune Abbey in the Swiss canton of Valais and the lords of Féternes in the canton of Evian had large properties in the area.

The arrival of the religious orders

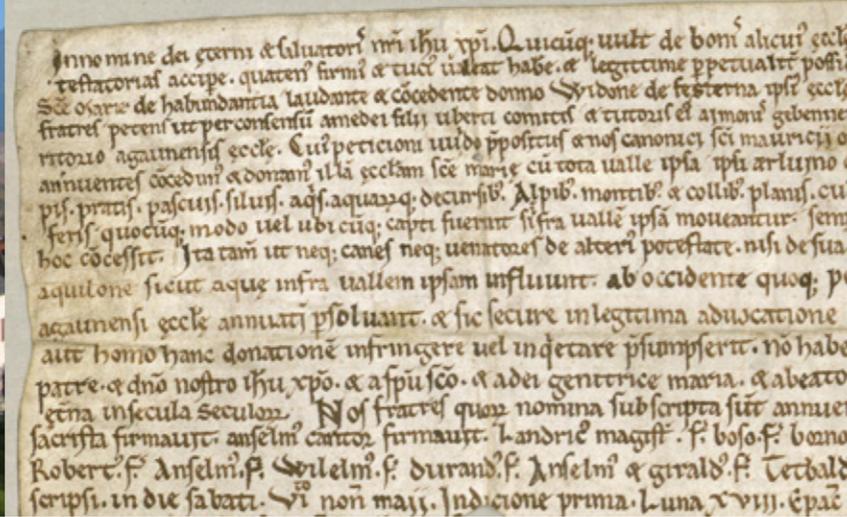
The first monks arrived in the middle of the 11th century. In 1108, the Abbey of Agaune granted them the Church of Sainte Marie d'Abondance and all the lands between the Pas de Morgins pass in the East and the Pas d'Abondance pass in the West. However, the inhabitants were not included under the deed and remained free. Downstream, the villages and their inhabitants were subject to lay lords, from whom they freed themselves only in the 18th century. By about 1139 the priory had become an Abbey of the Order of Saint Augustin. In the following two centuries, the spiritual influence of the Abbey extends over the limits of the valley.

Francis de Sales and the Counter Reformation

By the beginning of the 15th century, the monks, now under the authority of lay abbots, were allowing the monastic rules to fall into neglect. Moreover, the Reform movement, taken up in 1535 by Jean Calvin, won over Geneva, which became Protestant. In 1594, Francis de Sales was appointed to Chablais to re-establish the Catholic faith and to impose discipline in congregations where it had declined. The Abondance Valley had never turned towards Protestantism, but saw the last monks replaced in 1606 by Cistercians monks called the "Feuillants".



Saint-Maurice d'Agaune Abbey in the Swiss canton of Valais.



Extract from the deed of gift of 1108, between Agaune Abbey and Abondance monks.



Highly revered in Savoy, Francis de Sales is often represented in the valley churches.



The Abondance village (from the Sardinian map) with the abbey site (in pink) and the enclosure of the old cemetery.



Advertising poster touting the brand new resort of Châtel (1947).

A troubled period

The 17th and 18th centuries were marked by many conflicts between the House of Savoy and its French neighbours. The consequences in the valley were regular arrivals of troops and repeated campaigns to raise tax revenues. Once again the monastic rules fell into decline, so that in 1761 the Pope decided to close the Abbey: its properties were returned to the parish of Abondance and to the Holy House in Thonon: pastoral functions were passed to a priest assisted by two vicars.

The Sardinian Land Registry

In 1728, the Duke of Savoy, King of Piedmont and Sardinia, initiated a land survey, the first of its kind in Europe. The area of each property, feudal and ecclesiastical goods and types of cultivation were all listed, with the aim of improving the imposition of taxes. In 1732, this information was used to create the map drawn in wash in two originals: from it we can see the patterns of settlement in villages and hamlets or discover the significance of mills and saw mills.

The Revolution and the Sardinian Restoration

In 1792, the Abondance Valley followed Savoy in becoming part of France. New ideas entered the region, but it also suffered the religious persecutions of the Terror, the sale of church and religious property as goods belonging to the nation, the melting down of church bells... In 1815, peace returned to Savoy and it was handed back to the Kingdom of Sardinia. However, the secularist policy of Cavour, the widespread use of French and numerous trading links, all encouraged the majority of people of Savoy to vote to become part of France in 1860.

Economic diversification and the beginnings of tourism

Herding, which reached its peak towards the end of the 19th century, favoured cattle-raising and cheese manufacture. Alongside these activities, others appeared: forestry and wood working, coal mining, slate... The 19th century was also notable for a massive wave of emigration, mainly to Argentina, and the arrival of the first tourists, thanks to improvements in communications and a growing interest in the climate and the mountains, regarded as beneficial for health.

From one monument to the next

Religious customs have left numerous traces in the architecture of the valley, side by side with a wide range of buildings which are “monuments to the everyday”.

Abondance Abbey

In spite of damage caused by several fires, the site of the abbey is particularly well preserved, with its church, cloister and medieval conventual buildings all bearing witness to the daily lives of the religious community, divided between work and prayer. The cloister boasts a group of mural paintings dating from the beginning of the 15th century. They are attributed to a follower of Giacomo Jaquerio, a painter at the Court of Savoy who came from Turin. They depict various episodes from the life of the Virgin in surprising landscapes alternating between local and Italian scenes.

The 13th century church has been subjected to many alterations, but it has a choir with an ambulatory and radiating side chapels, unique in Savoie. The interior, restored between 2003 and 2006, was decorated in the 19th century with trompe-l'oeil paintings by Casimir Vicario. There is also some notable church furniture in sculpted wood. The site also has a collection of religious art consisting of more than 400 items, with a large collection of ecclesiastical garments, gold, silverware, paintings and statues dating from the 15th to the 20th centuries.

Parish churches and chapels

The earliest medieval churches in the valley have all disappeared but have often been rebuilt.

In the 17th century, Francis de Sales encouraged the foundation of chapels, in particular near Alpine hamlets for worship and the practice of rites in summer and for protecting the herds. Pilgrimages and other popular events take place at eighteen chapels, an example being the festival of Notre-Dame de la Paraz on Whit Monday. In the 19th century, churches damaged in the French Revolution or churches which had become too small were renovated in a particular style: Sardinian neo-classicism.

Crosses and oratories

Witnesses to the piety of the inhabitants and their search for divine protection, crosses and oratories are scattered along the routes through the valley. The cross is often fixed or carved on the façade to protect the houses. Mission crosses or crosses by the side of roads, in wood, granite or marble, are plain and restrained, unlike the many oratories which are more elaborate: niches carved into the wall of a chalet or barn, small vaulted buildings surmounted by a cross or globe...

Traditional farms surviving to this day

The structure of farms in the valley was a response to economic and climatic factors: long hard winters during which the herds must be fed and housed. As a consequence, farms are vast, with living spaces facing South, cow sheds at the back, and the upper storey covering both used as a barn. Cellars for maturing cheeses and keeping provisions lie beneath. Often built by exploiting a slope, the building is half buried for one or two storeys, facilitating access to the barn.

Secular buildings

Over the centuries, the village communities in the valley have built many secular buildings: imposing mansions belonging to local notables, sometimes called “châteaux” (La Chapelle), town halls after 1860 (Vacheresse) but also “houses” used by lay or religious people for the education of children. These buildings, symbols of power or erected at the desire of the inhabitants, are always constructed entirely in stone, have several storeys and four-pitched roofs.

Sport and tourism: the heritage to come

The development of winter sports since the 1950's has had a lasting effect on the countryside surrounding the resorts in the valley. Ski slopes with ski-lifts were fitted out. New shops and tourist accommodations changed the villages. Witnesses to a significant upheaval in the life of the valley, these material and non-material remains will no doubt form part of the heritage of the future.



Apse of the abbey church and its bell tower with bulb.



One of the murals of the abundance cloister represents the Flight into Egypt, in the Chablais inspired décor.



The Chapel of Saint Bernard, built in 1798 protects pastures of Ubine.



Along the paths, oratories invite to pray.



The «cortna» on the side of the farm allows people to move away from the eaves between the housing (left door), stable (right door) and barn (upstairs).



At La Chapelle, the Maison des soeurs (1842) now features a tourist office, the library and temporary exhibitions.

From one village to the next

The Abondance Valley is made up of six administrative areas, ranging in altitude from 800 to 1180 metres above sea level, each one with its administrative centre, surrounded by hamlets and Alpine chalets.

Chevenoz

Opening onto the Gavot plateau and the urban areas of Thonon and Evian, the administrative centre and its hamlets developed on the ledges overhanging the River Dranse. The river's sides become more and more steep from Feu Courbe onwards as it finally leaves the valley to flow into Lake Léman. In the hamlet of Le Fion, traditional farms surround the chapel dedicated to Saint Francis de Sales, whilst the village centre has a church dating from 1895.

Vacheresse

The route followed by the modern road has replaced a former track which linked the earliest settlements in Taverole hamlet, well exposed to the sun, sheltered from the North winds and close to a stream. In the 19th century, there was a campaign to make Vacheresse the administrative centre of the Abondance Valley. In anticipation of success which never in fact occurred, an imposing town hall was built. The church, built in 1722 and restored in 1860, has a façade in Sardinian neo-classical style.

Bonnevaux

One of the first explicit references to this village dates from 1232. The name “Bonnevaux” may come from the Latin , “*bona vallis*”, meaning “*good valley*”, or perhaps “*good route to the valley*”. Or perhaps its etymology lies in the local Savoy dialect and means “*good water*”? The village is built overlooking the Dranse, at the foot of the Corbier pass, an important route between the Abondance Valley and the neighbouring Aulps Valley. Destroyed by a fire in 1961, the church has been rebuilt following modern architectural principles: raw concrete for the walls, a glue-laminated frame, guides for the choir.

Abondance

The village of Abondance is located at the confluence of the Dranse and Malève rivers. Clustered round the site of the abbey, the village has shops, hotels and as the administrative centre for the canton, the main public services for the valley: schools, police station, an exchequer... Abondance extends on many scattered hamlets (Le Mont, Froggy, Charmy, Richebourg, Follebin, Frémoux). Each one has its school, its chapel and its collective bread oven, thus ensuring its independence.

La Chapelle d'Abondance

Human settlement in the valley probably took place here first of all, since it is here that the valley widens, offering more hours of sunlight. The first references occur in the 12th century: “La Chapelle des Frasses”, from the Latin *fraxinum*: the ash tree, or *fraxiarium*: the rock, a name which lasted until the 17th century when the final name, “La Chapelle d'Abondance” first occurs. The parish church, a fine example of Sardinian neo-classical architecture, the alpine ski slopes and tracks for cross country skiing are some of the tourist attractions of the area.

Châtel

Châtel is the highest village in the valley before reaching the Swiss border. It owes its name to a castle whose duty was to watch the Pas de Morgins pass over which, during the Middle Ages, people from the neighbouring Upper-Valais invaded Savoy territory. Surrounded by meadows and pastures, the village has been transformed by the rapid development of winter sports, beginning in the 1950's.



Chevenoz church, dedicated to Saint John the Baptist.



The pediment of Vacheresse village hall had an eagle carved, symbol of the Emperor Napoleon III. It was hammered in 1881 by order of the Republic.



The village of Bonnevaux at the foot of the Corbier pass.



The Abondance covered bridge was dismantled in the 1930s.



La Chapelle church with its three bulbous bell tower, pride of the inhabitants.



Châtel, between pastures and ski areas.

Mountain pastures

The method used for managing mountain pastures dates back from the pre-Revolutionary days: most of the pastures are communally owned, belonging to the inhabitants as a whole; others are privately owned by families, and a few are owned by cooperatives formed by small groups of cattle farmers (Lens, Autigny). Alpine chalets, built between 1300 and 1850 metres above sea level are isolated or grouped in small hamlets (Plaine-Dranse, Bise, Ubine). Drawing up of local government areas (communes) has led to several alpine enclaves, such as Darbon (within the boundaries of Vacheresse) which however actually belongs to the communes of Bonnevaux and Chevenoz.

Forms and materials

Making use of the natural resources available, the inhabitants of the valley have developed an architecture adapted to their way of life and their economic activities.

Wood, a material to be found everywhere

Closely linked to agriculture and cattle farming, the clearing of sunny and accessible slopes, continuing until the end of the 19th century, encouraged the development of the wood industry. However, of twenty seven sawmills recorded, only four remain, one of which travels from place to place. A traditional construction material, wood is used for the structure, façade and even for roofs, which are covered with small boards of spruce wood nailed down in superimposed layers. It is also used for making objects in daily use: butter moulds, cheese moulds, buckets, furniture...

Balconies and “galleries”

Highly worked balconies, known here as “galleries”, are characteristic of the farms in the valley. They are used for sheltering wood for heating and for drying crops. They are also decorative since the uprights of the balustrades, called “palines” are carved and shaped. Common motifs are flowers, leaves or geometric figures, repeated along the balcony. The whole is then painted in bright or pastel colours. Each “galerie” is unique.

Stone, the other construction material

The wall base of most farms is made of limestone blocks, often coming from local quarries such as the Saix quarry in La Chapelle d'Abondance, used for building many edifices including the church in Châtel at the beginning of the 20th century. Some richer residences have door or window frames in “pink marble”, a material which is also found in the side porch of the Abondance Abbey and in various chapels.

Slate

More resistant than wood but more costly, slate has been used in the valley as a roofing material. In fact, there used to be a slate mine in Châtel, worked by local families from the 18th century until the galleries caved in in 1986. Often replaced by other less expensive materials, today it is only found on public buildings (churches, chapels, village halls...).

Alpine chalets

Alpine chalets are simple constructions used from a few weeks to several months per year. They consisted of one storey, divided into a single living room and a cow shed. The cow shed is only used for milking, whilst the rest of the building is used for making cheese and storing it for a short time only. In recent years, the falling number of farms and stricter regulations on hygiene have led to these chalets being fitted out for other uses or abandoned when renovation would be too complex, or too costly.

Two-family houses

One of the typical types of dwelling in the valley is the “double” farmhouse, occupied by two related families. The roof tree divides the house into two equal and symmetrical parts, each with its own barn, cow shed and living space, and separated by a shared wall or corridor. The two kitchens are in the centre, and as one moves outwards, first comes the parents' room (the “pèle”) which is the only living room since it is the only one heated thanks to a stove, and then the remaining rooms.

Granaries and barns

Because risk of fire in the farmhouse itself was always high, the family would build a separate granary, in wood, protected from damp and vermin by piles consisting of flat stones. They were used to keep the most precious and valuable things: seeds, Sunday clothes, provisions, the family's small quantities of papers and jewellery. In ledges along the slopes, small barns built entirely in wood and without openings were used for storing hay harvested for use in winter.



The colors and patterns of components and galleries allow the owner to customize his farm.



Door of the Saint-Didier chapel, Le Mont hamlet.



Slates are all pierced with a hole for the nail on the roofs.



Double farm of Richebourg, still occupied today by two families.



Soapstone stove and “chaudanne” cupboard heated by the fireplace in the kitchen on the other side of the wall.



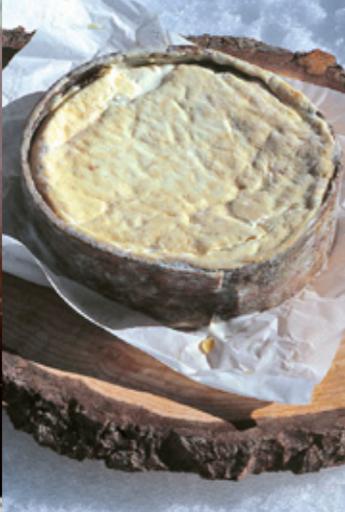
The barn door is carved rounded to allow the passage of grain bag worn over the shoulders.

Flavour and skill

Taste, smell, admire, listen, touch: let the Abundance Valley astonish all five senses!



Abundance cow and its bell called “clarine”.



Vacherin is made during the winter months, from the first fall frost until the last spring frost.



Abundance cheese wheel.



The ingredients for a good meal: berthoud, potatoes, cooked meats and bread.



The deployment of the wings and tail of the dove is a very meticulous art.



As it ages, the spruce shingle takes this characteristic gray color.



Bread oven of Plainesserve at the Fion hamlet, Chevenoz.

The Abundance cow breed

Over the centuries, the inhabitants of the valley, including the monks, have selected a breed which is particularly well adapted to the local environment: mahogany coloured skin which can bear extreme variations in temperature, “glasses” round the eyes for protection against the brightness of the sun and insects, and hooves which are strong enough for climbing steep slopes, as well as milk suitable for cheese production. Given official recognition in 1894, the breed has spread throughout France and even beyond!

Cheeses for every taste

Cheese making is a method of preserving milk which cannot be disassociated from local stock breeding. There are different cheeses: the «vacherin», the oldest cheese recipe of Abundance Valley, the “sérac”, the “tomme”... However, Abundance cheese is the most widely known. It was granted status as a registered designation of origin in 1990.

Specialities to explore!

Abundance cheese is used to make a delicious dish called “Berthoud”: strips of cheese are melted in a ramekin rubbed with garlic, a dash of Savoy wine or Madeira is added, and the ramekin is put under the grill. It is eaten with potatoes and bread. A farmer may offer you, in secret, a “chevre” (“goat”): you will be pleased to hear that it is not the animal you are being offered but a drink made of fermented apple juice and alcohol. Drink sparingly!

Music on the heights

Once spring returns, the cows are fitted with bells. There are various kinds of bell, all made by craftsmen: the “clarines” or “campannes” made of a bronze alloy, used when the cattle are taken to their Alpine pastures and on market days, and the “sonnettes” or “potets” made of steel, which are lighter and are worn throughout the summer. When the high pastures are in fog, the bells help the herdsman to locate the herd: he selects them carefully so that they produce a pleasing harmony.

Doves

In earlier times, attached to the roof cradle or to an external beam, the wooden dove was traditionally thought of as a bringer of good luck. It was carved during the long winter evenings or during the months spent on the alpine pastures, using a knife of Alpine design (an Opinel knife) and two rectangular blocks of spruce: one for the body and the tail, and the other for the wings, which are then fitted to the body. The wood is split and sculpted from a block of wood into a large quantity of “leaves”, which are then made into a fan-tail. Nowadays, this skill is maintained by a few specialist craftsmen, who then pass it on to the next generation.

“Ancelles” and “tavaillons”

Traditionally, houses were roofed with wood, using thin rectangular boards of spruce, carefully cut during winter and laid when the fine weather returned. There were two types: the “ancelle”, about 80 centimetres in length, was used for roofs which were not too steeply pitched, because only the first few rows were nailed down, so that they could be turned over after a few years. “tavaillon”, on the other hand, is 40 to 50 centimetres long and is systematically nailed down.

Bee hives and bread ovens

In front of the farmhouse next to the barn, there is often a kitchen garden and a bee-hive which provided honey for the family before the time when sugar became widely available. Gradually, wooden hives were replaced by wickerwork ones. The village bread oven, found in every hamlet, was used by families in turn, each baking providing basic provisions for three to four weeks. Richer families had their own ovens.



- Loisirs**
- Piscine
 - Tennis
 - Football
 - Piste de luge
 - Dévalkart
 - Röllherbe
 - Mini-golf
 - Bowling
 - Parcours santé
 - Sentier thématique
 - Départ de randonnée
 - Pêche
 - Remontée mécanique ouverte l'été
 - Départ de parapente
 - Piste de descente permanente VTT
 - Rocher d'escalade
 - Via Ferrata
 - Fantastible
 - Bibliothèque
 - Cinéma
 - Production et vente de fromage
- Patrimoine**
- Site accessible au public avec visites guidées
 - Artisanat d'art
 - Chapelle
 - Panorama
 - Table d'orientation
 - Cascade
 - Sites protégés
 - Réserve de chasse
- Services**
- Office de tourisme
 - Parking
 - Aire de pique-nique
 - Navette
 - Refuge
- Cartographie ACTUAL - +33 (0)3 25 71 20 20
 info@actuall.fr - www.actuall.fr

Places to visit

Maison du Val d'Abondance

Discover the many aspects of the valley: its countryside, plants and wild life, traditional dwellings, transhumance to Alpine pastures and Abondance cheese making.

The Abondance Abbey

Founded in 1139, the abbey still has its cloister with a remarkable set of wall paintings dating from the early 15th century, the church with its paintings and the former boiler room houses the collection of religious art.

Maison des Sœurs

Built in 1842 for the Sisters of Charity, who were responsible for the education of young girls and the care of the sick, the building now has a temporary exhibition space, with magnificent beams, on the top floor. The exhibitions shown there display different aspects of the valley heritage.

Ski museum

In a traditional farmhouse, an amazing collection of old skis.

Vieille Douane

The former customs office of Châtel now houses a centre with exhibitions devoted to smuggling in the mountains.

Main buildings worth visiting

Chevenoz

Church (Chevenoz), Chapel of Saint François de Sales (Le Fion), bread oven (Plainesserve).

Vacheresse

Church, village hall and former tithe barn (Vacheresse), Chapels of St-Claude (Taverole) and Notre-Dame des Carmes (Le Villard), Alpine hamlet, Chapels of Notre-Dame de la Paraz and Saint Guérin (Ubine).

Bonnevaux

Church (Bonnevaux), Chapel of Notre-Dame des Sept Douleurs (Col du Corbier).

Abondance

Chapels of St-Joseph (Melon), St-Didier (Le Mont), St-Pierre (Richebourg), Notre-Dame de Compassion (Charmy l'Envers), St-Michel (Charmy l'Adroit), St-Théodule (Follebin), St-Guérin and Ste-Anne (Les Plagnes).

La Chapelle d'Abondance

Church and Chapel of Notre-Dame de Compassion (village centre), Chapel of St-Jacques (La Ville du Nant).

Châtel

Church (village center), Chapel of Notre-Dame des Neiges (Vonnes), Chapel of St-François de Sales (L'Essert), Chapel of Plaine-Dranse.

The Area Art and History Educational Service offers teachers

and their pupils talks, visits and workshops relating to the artistic, natural, historical and cultural heritage of the Abondance Valley.

Photo credits

- © Patrick Brault: p.2/3: n°1, 4, 5; p.6/7: n°1, 2; p.8/9: n°1, 2, 3; p.10/11: n°2,3; p.12/13: n°2, 3, 5.
- © Pierre Gallay: p.2/3: n°2.
- © Collection privée: p.4/5: n°5; p.10/11: n°5.
- © J.F. Vuarand / Châtel Tourisme: p.8/9: n°6 ; p.12/13: n°4.
- © P. Brault / OT Abondance: p.12/13: n°1.
- © Archives de l'Abbaye de Saint-Maurice: p.4/5: n°1, 2.
- © Inventaire général, E. Dessert, ADAGP: p.2/3: n°6; p.4/5: n°4; p.8/9: n°4.
- © Inventaire général, P. Plattier, ADAGP: p.4/5: n°3.
- © Inventaire général, A. Franchella, ADAGP: p.6/7: n°3; p.12/13: n°7.
- © 2CVA: p.2/3: n°3; p.6/7: n°4, 5, 6; p.8/9: n°5; p.10/11: n°1, 4, 6; p.12/13: n°6.
- Couverture : *Sabaudiae Ducatus* [avant 1631] / Collection bibliothèques municipales de Chambéry, Cliché E. Beccaro Hameau du Mont © P. Brault
- Design** Mission de la diffusion culturelle / LM communiquer
- Production** Valérie Besser
- Translation French to English** OT Traduction
- Printing** Uberti-Jourdan

