

Études Jërriaises

Jersey Studies



Notes

Cont'nu ~ Contents

This booklet contains supplementary material and notes to accompany *Jèrri chîn' et là* - the booklet of songs and activities for Jersey Studies, as well as the specially recorded songs.

There are some additional wordsearches, explanations and context, which can be used to enhance the course, or as a resource collection for projects and lessons which touch on the themes introduced in Jersey Studies.

There are literal translations into English of the Jèrriais song lyrics that do not have literal translations in *Jèrri chîn' et là*.

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Études Jèrriaises

Léçon ~ 1 ~ Lèsson

Jersey is the largest of the Channel Islands with an area of 45 square miles (118.2 km²) and is situated 14 miles off the north-west coast of France and 85 miles from the south coast of England.

Area of Jersey by Parish				
	km ²	Vergées	Acres	Percent of Island area
St. Ouen	15	8,447	3,754	13
St. Brelade	12	7,318	2,984	11
Trinity	12	6,942	3,086	10
St. Peter	12	6,539	2,906	10
St. Martin	10	5,688	2,529	9
St. Lawrence	10	5,454	2,424	8
St. Helier	9	5,263	2,339	8
St. Saviour	9	5,133	2,282	8
St. John	9	5,060	2,249	8
Grouville	8	4,554	2,024	7
St. Mary	7	3,645	1,618	5
St. Clement	4	2,393	1,063	4
Total	118	66,436	29,258	100

The area of St Helier includes reclaimed land area of 957 Vergées (2 km²).
 Note: km² rounded independently to nearest integer

In 2006, a quarter of the land was built upon, over a half was cultivated and a sixth was natural vegetation.

This song was written in 2007 as a potential national anthem for Jersey. The words were written in Jèrriais and English by Geraint Jennings (1966-) and the music is by Daniel Bourdelès, a composer of songs in the Norman language from mainland Normandy.

The words take their inspiration from the idea that the sounds of nature are like the sounds of our language which can be heard all over Jersey, from the farthest corners of our territory.

This is the most recently written of the songs in this course, and as the only one written after the Occupation of Jersey 1940-1945 it includes the words libèrté, liberty, libéthé (liberated) and freedom. This recalls the experience of Liberation on 9th May 1945, as



celebrated every year on Liberation Day, Jersey's national day. The word **libéthés** can also be found sculpted into Saint Helier's harbourside - part of a memorial inaugurated at the 60th anniversary of Liberation in 2005.

Island song

straight translation of the Jèrriais into English

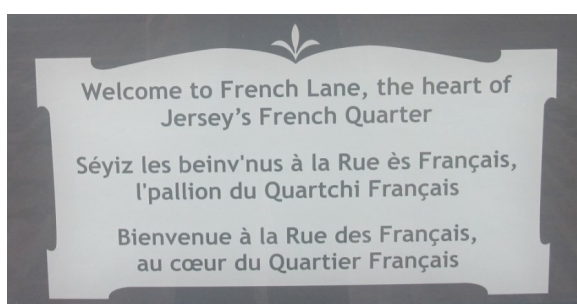
The peaceful name of an Island of hope
runs on the dunes and the côtils;
its renown rises high as the tide,
its glory lasts like its granite.

Jersey, Jersey, our dear little island,
from La Corbière to the Devil's Hole,
from the Minquiers to the Écréhou,
the name of Jersey can be heard in the wind.
It's our rock of liberty:
from Mont Orgueil to the Royal Square,
from Les Landes to Elizabeth Castle,
we will all sing again Jersey's name.

The small breeze whistles past our hedge-banks;
underneath each apple tree, it speaks of peace,
of a prosperous and liberated people
rooted strong as a tree.

In valleys and bays, in fields and roads,
up hills and over the crest,
in sunshine or in haze,
nature sings the pride of our Island.

Jersey, Jersey, our dear little island,
from La Corbière to the Devil's Hole,
from the Minquiers to the Écréhou,
the name of Jersey can be heard in the wind.
It's our rock of liberty:
from Mont Orgueil to the Royal Square,
from Les Landes to Elizabeth Castle,
let's always sing the song of Jersey!
The song of Jersey!



The author explains:

Since the brief for the anthem competition was to take into consideration Jersey's national symbols, and taking as a starting point that the anthem would be written first in Jèrriais, the concept was that the language was identified with nature - that place and language were one, and that the imagery would be of the Island's name "Jèrri" being heard in the natural sounds surrounding us, and of the Island's territory itself speaking the name in Jèrriais. So "Jèrri" can sound like a whispering wind or a murmuring wave and in the movement of air and water the language covers the extent of the Bailiwick. The anthem recalls the extent of our territory (and in the Jèrriais version right out to our outlying reefs) and includes all parts of Jersey and aims at being open, expansive and inclusive.

The idea of nature and landscape being essential to identity was informed by the Czech national anthem, which is a very beautiful evocation of homeland and belonging.

Although Man Bieau P'tit Jèrri is a much-loved anthem, it speaks of a particular status: male, Jersey-born and abroad. Chant d'Jèrri, on the other hand, aspires to be accessible and identifiable to all, calling everyone to be part of the two strands of freedom and belonging.

The Jèrriais version is the primary version. The English version isn't really a translation as such - I had in mind the need for the subsequent adaptation in English while I was working on the Jèrriais. In effect, the English version is a text that treats the same major themes and images as a parallel composition.

Notice that "Jèrri" is easy to rhyme in Jèrriais, so the Island's name, appropriately enough, is placed in strong positions at the beginning of the chorus and at the end of lines. "Jersey", on the other hand, is a difficult word to make work in verse (compare how "The Island of Jersey" has to force a glaring rhyme in with "Mersey"). The anthem mentions different extremities of Jersey in order to encompass everything and everyone. The Royal Square is traditionally the centre of the Island - centre of power, of administration, of commerce - and literally the central point from which all distances (milestones, etc) are measured. The specific measuring mark is at the base of the statue of George II. The square is called lé Vièr Marchi in Jèrriais because it was the old marketplace; in English it's been called the Royal Square since the inauguration of the statue of George II in 1751.

Mont Orgueil (a French name) is called lé Vièr Châté because it is the old castle, replaced militarily by Elizabeth Castle (which only gets a mention in the Jèrriais version - the English version includes the phrase "crowned with castles" to get across the same message).

Grosnez, although a Jèrriais placename, is only mentioned in the English version. The two versions can be seen as complementing each other.

Études Jèrriaises

L'éçon ~ 2 ~ L'esson

The words to this song were originally a Jèrriais poem written by Augustus Asplet Le Gros (1840-1877) which was later set to music by Alfred Amy (1867-1936).

Tandi qu'mathinnièrs baivent, la mathée s'amende: a Jèrriais equivalent of Time and tide wait for no man.

Jersey's tides affect everyday life - for travellers, the timetables of ferries; for children, being able to visit the beach; and especially for fishermen and all those who earn a living from the sea.

When did people sing in the past? Now we have access to music via radio, headphones, broadcast, background music in shops. Before the availability of media, people would make their own entertainment when getting together. People sang in churches and chapels; sailors sang sea shanties to keep working in rhythm when hauling ropes; and people would sing in pubs and at parties, harvest-time, ploughing, and other social occasions. Naturally enough, social occasions often involved drinking alcohol (and cider was a normal everyday drink well into the C19th, as due to lack of plumbing and sewers, water was not as safe to drink as it is nowadays).

In this song, which has the form of a drinking song, the sailor is spending his time drinking while waiting for the weather to improve so he can set sail. Old sailing ships were dependent on the weather - that's one of the reasons why we have a signal station at Fort Regent, and the tradition has been maintained of hoisting signals to communicate basic weather information, even though radio, radar and other means provide warnings and forecasts of instant high quality.

Grève is the Jèrriais word for beach - which is why it occurs in so many placenames.

La Grève au Lanchon means the beach of the sand eels. Sand-eeling used to be an important activity, both for getting food and as a social occasion.

Rôzé is a place where reeds grows. A ouaînée is an improvised anchor or killick, and therefore probably gives its name to place of improvised anchorage.

A literal English translation of the Jèrriais:

A good sailor spends his time drinking,
They say, while the weather's improving;
If you can't see clearly ahead of you,
Well then! you'll just have to wait.
A good sailor spends his time drinking,
They say, while the weather's improving;
If you can't see clearly ahead of you,
Well then! you'll just have to wait.

In too much of a hurry, you can burn
yourself out.
Run too much, and you waste your
breath;
There's no need to burn up your route,
For you'll only get trouble from it.
A good sailor spends his time drinking,
They say, while the weather's improving;
If you can't see clearly ahead of you,
Well then! you'll just have to wait.

There are those who go like the clappers,
But fall well behind.
After a while, they're all worn out,
And they're forced to follow along.
A good sailor spends his time drinking,
They say, while the weather's improving;
If you can't see clearly ahead of you,
Well then! you'll just have to wait.

This is the only song in this course which has a moral
or is intended to be instructive. Certainly, some of the
other traditional songs are rude and disrespectful.
Jersey literature has a strong tradition of satire, of
poking fun at important people - or people who think
they're important. This song is different.
What is the moral?

Lots of Jersey people went to fish for cod off
the coast of North America, or sell salt (to
preserve food in the days before freezers),
and wine and cognac.
See the monument at Saint Aubin's harbour.



Cockles can be cooked.



And razor fish too.

In 2011, the total number of sea passengers
(arrivals and departures) for all routes was over
785,000, around 30,000 more than in 2010.
Cruise passengers are also included – there
were over 4,000 in 2011.

More than 391,000 tonnes of freight were
shipped (exports and imports combined)
through St Helier Harbour in 2011.

Études Jèrriaises

J'éçon ~ 3 ~ J'esson

J'ai pèrdu ma femme is a traditional folk song. This song is also well known in Guernsey, where they sing it in the Guernsey language.

Nowadays, having servants is not very common for working households. In the past however, when people didn't have household electrical appliances and labour-saving machinery, servants were common. One of the reasons why many household words in Jèrriais are borrowed from English is that English-speaking immigrants who lived in big town houses employed Jèrriais-speaking girls from the countryside as servants. These servants adapted the new English words for the new household items, so we have words like:

- tiel'ye - kettle
- bliatchîn - shoe polish
- bliatchinner - to polish shoes
- sâsse-paine - saucepan

The English language has also borrowed household words from other languages: casserole, duvet... including words from Norman: mug, can...

Until a divorce court was set up in Jersey in 1950, husbands and wives were stuck with each other. This song makes fun of a couple who split up - apparently while at work. We don't know where the wife went off to, but the husband seems happy enough. It's a drinking song, so it's one that men would have sung in pubs or after a hard day's work in the fields with some mugs of cider. Nowadays, of course, anyone can enjoy the song!

Cabbages were important not only as food for people but also for animals. Cabbage leaves are used to make bread to protect the dough from direct contact with the floor of the oven - and as the leaf wilts it gives off steam which gives a tangy crusty character to the loaf. Peel off the leaf before eating the bread - it's like its own natural packaging!

Ronche means brambles. "Clos du Roncherez" (old-fashioned spelling) translates as field of the bramble brake. Clios (modern spelling) means field. The transformation of fields to housing developments is part of the change in Jersey's economy and landscape. What was on the site of the school before it was built? Should fields be built on, or be preserved for agriculture or open space?

Marital Status

In 2011, nearly half (48%) of adults in Jersey were either married or re-married. A further one in ten (10%) were divorced, whilst around a third (34%) had never married

In 2010, agricultural land occupied 56% of the Island's area, a decrease of 131 hectares (730 vergées) since 2009. This decrease is largely attributable to a revision of the data, whereby large gardens, woodlands and scrubland were removed from the agricultural land bank data in 2010.

The main crop grown in Jersey, in terms of monetary value, is potatoes. In real terms (allowing for inflation), the value of potato exports increased by £4.9 million in 2010.

In 2010, milk production on dairy farms supplying the Jersey Dairy increased for the second consecutive year to 12.9 million litres, increasing by 3% on 2009 levels. The quantity of milk produced in 2008 was the lowest recorded, at 11.8 million litres, having fallen by 36% since 2002.

Egg production from laying hens is the largest poultry activity in Jersey. However, the number of laying hens had decreased for five years in a row from 19,100 in 2005 to 15,300 in 2009, a drop of a fifth (-20%) over the period. In contrast, 2010 saw an increase in the number of laying hens, up by 21% to 18,400, to a level similar to 2006.

The number of sheep in Jersey has increased in recent years from 550 in 2007 to 950 in 2010, an increase of 72% over this period.

Jersey used to be famous for knitting and cider. There were lots of sheep and lots of apple orchards.

In the 19th century potatoes became important, especially with the development of the Jersey Royal; and the dairy industry grew in importance as the Jersey cow was bred to a state of productiveness.

Jersey doesn't have a n important cheese-making tradition: Jersey milk is so rich that butter was a delicacy, and people preferred to have rich butter rather than cheese. So anything you spread on bread is "beurre" - hence black butter, which might be better translated from Jèrriais as "black spread".

In other countries, people tend to think of milk being white - in Jersey, people generally think of milk as being yellow.

Jersey pancakes, in the traditional manner, are not like English pancakes or French crêpes, they are tchick and fruity.



Making black butter the commercial way at La Mare's modern facility.



La Robeline Cider uses Jèrriais in its branding.

Études Jèrriaises

Jéçon ~ 4 ~ Jesson

This is a traditional folk song, which is sung in different versions. This song is also well known in Guernsey, where they sing it in the Guernsey language.

In the past, women weren't always free to marry who they wanted to. Marriages were sometimes arranged between families, and parents might be pleased to find a rich merchant who wanted to marry their daughter. The family in this song, however, is a very silly one.

Clogs are wooden shoes, or shoes with wooden soles. They were worn by country folk, and especially when working in fields or muddy places.

Calamanco was a glossy woollen fabric popular in the 18th and 19th centuries.

Radîndgette and radîngot are nonsense words. And the whole song is surreal: the family are fat although their meals are tiny (and revolting); their bed is ridiculously uncomfortable; and they can't distinguish muslin and calamanco. Still the marriage seems happier than in *J'ai perdu ma femme*.

Hougue is a Jèrriais word that means a mound. It's one of our words of Norse origin, like *mielle*.

Les Tchennevais - means hemp fields. Hemp was important for canvas (note the similarity of the word) and ropes for the shipbuilding industry. Not much survives of this important industry - there are monuments around Saint Helier harbour, at Havre des Pas (Allix's shipyard), and at Gorey (the ship keel fountain in the gardens)

Lé Stchez means a place that dries up in Summer. It's at the edge of Les Mathais, the marshes, and of Sanmathès (the salt marsh).

La Mouaie means the pile of stones, a cairn or a rocky headland.

Five Oaks is called La Crouaix d'Bouais because up until the Reformation there was a wooden cross there.

Lé Bel Rouoya means the royal yard - where the king's cannon and ammunition were stored. Bel is another of our words of Norse origin - it is also applied to farmyards and school playgrounds, or schoolyards.

From "The Toad and the Donkey":

The traditional song Jean, Gros Jean" is known in various versions, some less ribald than others - but none of them polite, across the Islands. The song was so popular in Guernsey that it gained a reputation as Guernsey's national song and led to a diplomatic incident in 1817: Prince William Frederick, Duke of Gloucester, a nephew of George III, visited the Islands, arriving in Saint Peter Port on 18th September. Unfortunately, someone had had the bright idea that, as a gesture to the people of Guernsey, the Duke should disembark to a traditional air played by the military band. When the assembled crowd saw the royal visitor making his entrance to the tune of Jean, Gros Jean," they sang the utterly unsuitable words, to much general laughter - and private mystification on the part of the visiting dignitaries. The Duke did not get a more respectful reception in Jersey, though, on the 20th September. Saint Helier, unlike Saint Peter Port, has no natural harbour, and the royal party arrived at low tide. The Duke transferred to shore in a small boat, but was obliged to scramble on his hands and knees over wet rocks to where the Lieutenant-Governor was waiting, sensibly enough, to greet him. The Duke arrived covered in seaweed.

beancrock
 beetle
 cabbage loaf
 dinner
 dîinner
 êtchèrbot
 flea
 louse
 lunch
 mèrvelles
 pain Jèrriais
 pais au fou
 poux
 puche
 souper
 wonders

N			R	L		X								
W			W	S		G								
M	V		F	T	K	I	M		H	M				
F	C			D	P	C	W	J		E	D			
	E	A		B	C	I	O	G	P	K		R	H	
		T	B	U	Y	R	U	K	W	V	A			
		J	C	B	N	B	C	U	X	E	L	F		
			W	H	A	H	N	P	L	I	X			
			A	V	A	E	G	A	L	O	U	S	E	
		S	I	A	I	R	R	E	J	N	I	A	P	D
		R	E	P	U	O	S	B	L	U	W	Z	P	L
S	O		L	M	F	H	X	O	O	G	J		I	F
L	X		U	T	L	R	F	N	T	A	R		J	P
	C		D	Y	E	U	D	L	V	E	F		Z	
X			V	N	A	E	Z	U	N	F	D		T	
			Z	N	S	R	H	B	N	I	D	M	S	
		H	I	I	S	L	X	I	C	H	I	H	F	J
		D	A		E	Q	D	E	H	K	F		J	A
O	P				P	T	Y	L	Z				M	A
K					Y	X	K						Q	



Making cabbage loaves at
Hamptonne



Études Jèrriaises

Héçon ~ 5 ~ Hesson

This is a song originally written in English by music hall songwriter George Ware 1829-1895. The song was used almost as an advertisement to attract customers for coach tours: guides of tour companies would sing popular songs on the quayside in order to interest tourists in buying tickets for tours. These songs would be sung during the tours as well, as entertainment, led by the guides. The English version of the song is aimed at tourists and describes Jersey - and things that are interesting about Jersey, like tax-free shopping - from the outsider's point of view.

The other songs in this course were originally written primarily for Jersey people. This song was written for people not from Jersey

The Jèrriais version of the words was written later and describes Jersey from the point of view of Jersey people, so although it mentions some of the things in the English version, it is also rude about tourists.

Both songs contain old-fashioned views about the status of women and foreigners. Social attitudes towards dress are reflected by the evidence that Jersey people in the past were shocked by the clothing (or lack of it) that tourists wore. Attitudes to clothing can still be controversial today: schools attempt to control students' styles of clothing, and lengths of skirts can still be contentious today.

X C Y A Q	N U Q H
I J R B G B K	Y P A I S S O N N N R C N
Q O O A G O L I M P E T I N A R G O V E R J U S	
T K I B B R U E I L F L J R E H C A G M O U A E	
G N Z E T T E V R E H C K C A R R N T E Q	
O I C O E S E O E N B M N K Y A Y O S D T V	
Z A T S T Z D E Q A A E R N B N C R I I A	
A B A A A N D G U L L E N W M I A U T R I P	
Y B T R A X D J J H T I X A A M R O W F P R	
Q A O S E P A R G S T P T R N F W H O Y E	
Q P G P M I R H S B H M E V O C N R C L L	
K I F E T O M A T O	H R H G U O L P
D B H I S R E W O L F	H C O O Y I Q S N
L F S D Y U E	T V R A I U W
W Z I X	T E

Cabbage walking sticks

The traditional Jersey cabbage was very tall and grew on a long stalk. The stalks, when cut and dried, could be made into walking sticks, and were a popular souvenir for tourists



andgulle	crabe	grapes	pâté	tonmate
baîni	fish	honmard	pie	town
bâsse ieau	fleur	lanchon	plough	vèrjus
cabbages	flower	limpet	potato	ville
cake	frit	lobster	razorfish	vrai
chèrvette	fruit	low tide	sand eel	vraic
chours	gâche	manchet	shrimp	
conger	granite	païsson	tchéthue	
crab	grannit	patate	tomato	

The Island of Jersey

straight translation of the Jèrriais text into English

A little nook exists that's renowned throughout the world
where the Kings of England have landed.
There's no country that can provide its equal
for in all the universe there's only one Jersey.
It's no surprise if our little Island
makes every foreigner jealous,
whether it's the countryside or our wonderful town
we'll never leave off praising them.

Our houses are built with fine granite,
and it's here that the sun shines all day long.
As for fine harvests, just go into our fields
if you want to see cabbages ten feet high.
Ten feet high, my boys, ten feet high;
we're the only ones who can grow cabbages ten feet high.

[We're renowned for the beauty of our girls.
Oh, who would dare claim otherwise?
A row of pretty houses on the five mile road,
not to mention the neighbourhood of La Corbière.
And every season visitors come
to spend their holidays among us;
they expose themselves to the sun to grill their hides
and walk around almost as naked as Zulus.]

Our good conger soup and our famous wonders
are praised by those who've tasted them,
for you won't find anything like them anywhere else -
one can say the same about our pie.
We make apple dumplings and apples baked in pastry,
cake with graves from pork fat for the home,
vraic buns for the men in the fields
when they're working during the ploughing season.

For the people of England we produce potatoes
much better than they can find elsewhere,
superb grapes and loads of tomatoes,
fruit of all sorts and lots of flowers.
If you want to catch yourself a feast of seafood
you'll find a lot of it at low water:
crabs, lobsters, limpets, sand eels,
shrimps, wrasse and razor fish.

Vraic is a word borrowed into English from Jèrriais.

Vraic buns don't have any vraic in them! They are large fruit buns that were traditionally part of a wracker's lunch, when people went don to the beaches with carts to collect vraic to use as fertiliser.

Now we use a decimal system based on tens, but in the past people used a different system for money and measurements that was special to Jersey. Some old Jersey measurements are still used: we still measure sizes of fields in vergées.

The economy of Jersey saw a great deal of change during the latter part of the 20th century, as trade markets became more international and global travel increased; traditional Jersey industries such as agriculture and tourism were superseded by financial services as the dominant industry in Jersey. The Financial services sector (which includes banking, trust and company administration, fund management, accountancy and legal activities) has grown such that it now accounts for two-fifths of total economic activity in Jersey and employs about a quarter of the workforce.



bourdélots



pâté d'solyi

Études Jèrriaises

Leçon ~ 6 ~ Leçon

This is an example of a song written in English for which Jèrriais words were written later. The song is written from the viewpoint of a Jerseyman who is away from Jersey, living and working overseas, but who dreams of returning to Jersey and thinks about what is important about Jersey to him.

The song was composed by Lindsay Lennox (? - 1906) in the late 19th century. The Jèrriais version of the words was written by Frank Le Maistre (1910-2002). The song had special meaning for those Jersey people who spent the Occupation years sheltering in the United Kingdom - it was sung at reunions during those years. More recently, it has become a regular part of the Liberation Day celebrations, and at other fêtes, festivals and concerts.

Beautiful Jersey

straight translation of the Jèrriais text into English

There's a corner of earth that I love, that I'll never forget -
always first in my thoughts -
for I see nothing to compare with its beauties
in all my travels abroad.
Jersey, my paradise, most beautiful spot under the sun -
how I love the peacefulness of this Jersey!
Love wishes it so, I want so much to go back
to see my dear little country again.

My beautiful little Jersey, the queen of islands,
place of my birth, you're close to my heart;
Oh what a sweet memory of the good times I've had
when I think of Jersey, the queen of islands!

I know all your charms, and how much I've enjoyed them
with a sweetheart in the past!
Even though, for now, I'm nowhere near her,
there's nothing but Jersey in my thoughts.
And so, like any good Jerseyman, deep in my heart
I've a great desire to go back
to the Island which has given me so much love and happiness,
to see once again my sweetheart and my home.



The parish crests aren't all that old. They were first drawn up for the visit of George V in 1921. Some remarks: Saint Martin and Grouville have similar crests because both are dedicated to Saint Martin (Grouville is Saint Martin de Grouville) - how to tell the difference? Saint Martin l'Vyi (Saint Martin the old) comes first so has fewer stripes. Saint John uses the same cross of the Knights of Saint John of Jerusalem as the Saint John ambulance.

The names of the parishes in Jèrriais are on the new buses introduced in 2013, along with stylised crests.

The old Jersey flag was a simple red saltire (still hoisted on Liberation day). The current Jersey flag dates from 1981 when the three leopards and crown were added.

It can be quite fun to compare all the different types of leopard to be seen around Jersey - they range from lions to pussycats!

The traditional nickname for Jersey people is *crapauds* - this is not considered insulting.

There are also nicknames in Jèrriais for people from most of the parishes.

R S E P
N Y N W
R J J C
O O
U V
R L R J
E B D E
E U L D
V E A N
X T L H
C H I Y
H R B H
Q V E G
C J T Q
H K H C
B N A M
H C T E
D K I X
Y L O T
F Z N L
O E
D C
G Y
S Z
A U

Beautiful Jersey
belles-toutes-nues
couleu d'Jèrri
crapaud
crest
êtechusson
Jersey flag
Jersey lily
Jour d'la Libéthâtion
Liberation Day
Man Bieau P'tit Jèrri
Masse Rouoyale
Royal Mace
three leopards
toad
trais leopards

[illegible]

three leopards
toad
trais léopards
vaque dé Jèrri

