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In the South Sea Islands the natives of Fiji employed whales' teeth as currency, the red teeth, which are still highly prized, standing to white ones something in the ratio of sovereigns to shillings with us. They were given to contracting parties when ratifying treaties, and were used as money, and also for decorating the person.

Another medium of exchange was in circulation among the Coast Indians of Vancouver Island, and Puget Sound, known as shield-money. This was graduated from small specimens that might be carried in a waistcoat pocket to others so large that one would be more than enough for a strong man. One such would be an equivalent for 400 blankets. These are known also as "coppers" from the metal of which they are composed.

The coins circulating in Burmah are ticals, or Siamese bullet-money. I have brought some in gold and silver of different weights, and one in process of manufacture.

Among the fishermen who dwelt along the shores of the Indian Ocean, from the Persian Gulf to the southern shores of Hindustan, Ceylon, and the Maldivé Islands, the fish-hook, to them the most important of all implements, passed into money. The one here is made from a quadrangular piece of stout, silver wire, doubled into a fish-hook form, and bears an Arabic inscription. They were made both of copper and silver, and in their conventional form were known as "larin," or "lari," a name derived from Lari on the Persian Gulf, and were in circulation until the beginning of the last century.

The wampum of the North American Indians is made up of beads shaped from small pieces of the common clam shell—an abundant bivalve on all the North American coasts. The beads are always of two colours—purple and white—and at one time passed as money, a certain quantity being the equivalent for a horse. The English and Dutch introduced machine-made wampum, but these are easily distinguished by their greater regularity. This specimen is one of the old treaty belts, 2 feet long by 2½ inches wide, and composed of ten rows of Wampum.

The subject matter of this paper has been treated in a very superficial way, in order to illustrate it by examples of ancient and modern money from my own collection. I have already referred to the great standard work by Professor William Ridgeway, of Cambridge, on the "Origin of Metallic Currency, etc.," a study of which will amply recompense the reader."

The President having concluded his address, Mr. F. J. Healy, B.L., read an interesting paper giving the late Mr. Denny Lane's "Literary Reminiscences of Cork in the Last Century," and Mr. C. G. Doran having exhibited a rare early map of Cork, the meeting ended.

Notes and Queries.

The Clapper Bridge at Springfield, near Ballybeg Abbey—Castlehaven—Names of Shortis and Looby or Luby.

The Clapper Bridge at Springfield, near Ballybeg Abbey.—In Ireland of old people when crossing rivers experienced much difficulty from the want of bridges. Generally, at the place where the river was sufficiently safe to wade or swim it, a wickerwork strand or rope was fixed across the stream as a guide and assistance to travellers. Sometimes also at night friendly people on the other side of the river would



THE CLAPPER BRIDGE AT SPRINGFIELD NEAR BALLYBEG ABBEY,
CO. CORK.

(Photo by Mr. A. H. Jones, 1906).

light up the ford with a wood-fire or by displaying torches of gorse or bracken, and so would materially assist the belated travellers in crossing. Again, where the streamlets were not deep, a number of stepping stones or "clochan" formed the way used in getting from one side to the other. And on larger rivers a "tochar" or causeway was made of huge boulders, heaved one after the other into the water till eventually they came above the surface. Such a causeway exists across the Shannon at Skeagh, between Co. Roscommon and Co. Leitrim, placed there by a giant race of the earlier inhabitants of the country, and afterwards utilised by the monks of Kilmore and Mohill Abbeys. It is still known as The Friars' Walk.

About the year 750 A.D. wooden bridges came into use; but it was not till the coming of the Anglo-Normans, in the twelfth century, that the stone-bridge became general. The first attempts were primitive, and were known as Clapper bridges, which were of cyclopean mould, and are composed of enormous stones. The roadway or passage on top is made of huge transverse slabs, nine to twelve feet long, and four or five feet wide, and thick in proportion. The accompanying illustration, from a photo by Mr. A. H. Jones, Doneraile, shows an unusually perfect and well-finished bridge of this type, erected in the early part of the thirteenth century by the Augustinian friars of Ballybeg Abbey, near Buttevant, for convenience in crossing the Awbeg to their mill and lands beyond. The transverse slabs measure nine or ten feet each in length, and are wide and thick in proportion, and each weighs over a ton.

A few Clapper, or cyclopean, bridges, as they are likewise termed, also exist in Devonshire; but they are now very rare, and this one at Springfield is the finest in Ireland, and is well worth a visit.

These Clapper bridges were probably so-called from the resemblance of the spanning transverse stones running from buttress to buttress, which were very long, and comparatively thin in proportion to their length, to the clappers or staves of a barrel.

The stone of which the Springfield bridge is composed is limestone, of which there is abundance in the adjacent quarry.

A sarcophagus, containing the supposed remains of a friar, was found near here some eight years ago; also a chair and candlesticks, buried in a sort of tomb.

WALTER JONES.

Castlehaven.—May I add one or two notes to Mr. James M. Burke's interesting article on Castlehaven in your January (1905) number. Yet another claimant to the lands besides those he gives was the Clan of O'Mahony. The relatives of the proscribed Teige O'Mahon contested the Earl of Cork's rights to the land on which Castletownshend is built in a long lawsuit, and the place was called in the Down Survey after them Sleu Teige. The building in the graveyard by St. Barahane's well is not a chapel, but the remains of the parish church, allowed to fall into ruin when the church at Castletownshend was built. The old castle from which Castlehaven takes its name was inhabited in the early part of the nineteenth century, and its chambers hung with tapestry. Sir Richard Levison, who fought with the Spanish at Castlehaven lies buried in St. Peter's Collegiate Church, Wolverhampton, where a superb figure in armour, by Le Sueur, preserves his memory.

DOROTHEA TOWNSHEND.