



## Horseshoes

D. Townshend

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of the body (one pilgrim was seen to touch her foot with it), crosses himself with it again and replaces it upon the altar.

The pilgrim then leaves the chapel by the doorway on the south side, kneeling and praying in the doorway before leaving. One old woman—the same that touched her foot with the healing stone—was seen to scrape some grit off a stone of the doorway and apply it to her big toe.

The pilgrims after leaving the chapel of St. Conal have completed the observance and return to the shore where they can put on their shoes again. While at the well and the altar they tear off bits of rag, sometimes apparently brought for the purpose, and leave bits sticking in the rocks near the spring and under or near the altar stone. Some drop pence through the round hole in the stone, and some leave rosaries, scapulars, hair-pins, hair-combs and similar articles by or under the altar stone. The object of the pilgrimage seems to be to obtain relief from some specific complaint, but it is said that the water of the holy spring has properties other than curative in that it has the power of driving away rats and similar vermin when sprinkled in the house. The altar seems to be sometimes spoken of as the "bed" of St. Conal.

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#### HORSESHOES.

CAN you inform me if there is any established rule for hanging up horseshoes for luck? I have been told that it was advisable to turn the points downwards so that the evil principle may go down to its own place, but it seems more usual to turn the points up.

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[There seems to be much difference of opinion regarding the position in which horseshoes should be hung. The matter was discussed by four correspondents in *Notes and Queries*, 7th Series, li. 277 f. One writer remarked that the points should be upwards, to keep in the luck; because it is contrary to art, except in the

grotesque, to make the summit broader than the base ; because it is the usual way, as the makers of horseshoe knockers found out long ago. Others state the points should hang downwards, as in the badge of the Ferrars, on many seventeenth century tokens, and according to the practice shown on many a thousand barn and stable doors. Another states that the downward position is found in brooches, Christmas cards, articles of furniture, etc. Another remarks that the downward position is according to Indian practice, the reasons for which cannot well be stated.

EDITOR.]

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SOME KERRY NOTES.

THESE notes were made in Derrynane, well off the beaten track in Kerry, mostly in the years 1915 and 1916. The burial place referred to is the Abbey Island.

*Death.*—When a man or woman dies, if the next of kin does not wish to wear the dead person's clothes himself, they must be given to some other relation. The recipient is bound to wear them to Mass on three consecutive Sundays and pray for the soul of the owner. It must be a complete set of clothes, shoes, shirt, hat and all, and if there is not a complete set, or if, for instance, the recipient could not wear the shoes of the dead person, then new ones must be bought and given in their stead. When Seumas died, his sons wouldn't wear his clothes because the coat was the cut-away style, old, heavy and stiff, so the clothes were given to Seaghan. Seumas was a good man and always went to Mass, but Seaghan was not a churchgoer, and never went to Mass. However, when he got the clothes, he had to go three Sundays running, and he did, and what's more, he has been every Sunday since—and that's months ago.

When Mary was dying she arranged for her clothes to be given to her niece. The boots were worn out, so the dying woman said : " Be sure now you buy good strong, comfortable boots, and don't be getting them small enough for the girl, but get them fine and large for myself, the way I won't be having my feet pinched in Heaven."