How to use this map:
1. Zoom in and click on an icon to be taken to its folktale.
2. Clicking on place-names in the folktales take you to the location on the map (at the top left of your screen).
if you run around the Devil's Humps six times you will summon the devil. (Simpson 2002, 44)

...the last home of the fairies in England. (Simpson 2002, 56)

There's treasure here: Who knows what...

...St Leonard lived here and killed a dragon. Wild...

Bignor Hill: A gibbet that stood here provided a surprising cure for a wen or cyst: touching it with a voice said 'Dick, Dick, where be you?' A reply came from inside the bag with the pig: 'In Beeding Hill:...be seen in the castle's armoury. (Simpson 2002, 27-8; Westwood & Simpson 2005, 722)

...to be buried where it fell – in Bevis's Grave (a prehistoric burial mound). His sword can be buried where it fell – in Bevis's Grave (a prehistoric burial mound). His sword can be still alive and is said to lie in a drawer in it upside down so as to be the right way up when the world ends and everything is topsy-turvy. He meditated by it every day and also kept a coffin under his bed. His body is thought to be a smuggler: he 'meditated' on the hill as a look-out, used his mill to send signals, and kept contraband in the coffin. If you run round it seven times, his ghost will jump out and chase you. The verses on the tomb are a code telling where smuggler's treasure is buried. (Simpson 2002, 43; Westwood & Simpson 2005, 731)

...as a spectral calf was seen near the water here. (Westwood & Simpson 2005, 731) Start at Knucker Hole:...as by druids, or the trees themselves come to life and move around. (Simpson 2002, 44)

...Kingston by Sea: the sea by the Old Factory has a man buried under its roots with a dagger through his heart. If you run around you can summon the devil. (Simpson 2002, 63)

...the Parker, as the estate house, crown mound. (Simpson 2002, 63)

...broadstreet skating jumped up from around a certain oak tree's roots and attacked it on Midsummer's Eve (see calendar) and danced around it till dawn. (Simpson 2002, 142; The Whateley Heritage Alliance moves the tree to its Broadstreet Heritage Trail Text now.)

...the yews mark the battlefield site. The woods are haunted by these trees, or by druids, or the trees themselves come to life and move around. (Simpson 2002, 42; Westwood & Simpson 2005, 731)

...a local witch, who could turn herself into a hare (which the locals knew...a code telling where smuggler's treasure is buried. (Simpson 2002, 43; Westwood & Simpson 2005, 731)

...the Parker, as the estate house, crown mound. (Simpson 2002, 63)

...as by druids, or the trees themselves come to life and move around. (Simpson 2002, 44)

She was married to a smuggler, so it might have been he who was exhaust...a ghostly calf to guard it. (Simpson 2002, 22; Westwood & Simpson 2005, 731) Start at Pulborough Mount/Park Mound:...kept a coffin under his bed. It is thought he was a smuggler: he 'meditated' on the hill as a look-out, used his mill to send signals, and kept contraband in the coffin. If you run round it seven times, his ghost will jump out and chase you. The verses on the tomb are a code telling where smuggler's treasure is buried. (Simpson 2002, 43; Westwood & Simpson 2005, 731)

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...as by druids, or the trees themselves come to life and move around. (Simpson 2002, 44)
in the 1880s a woman thought to be bewitched was advised to burn her wrists with the ash of a bank of the Devil. (Simpson 2002, 63)

The Old Palace (now part of a bed & breakfast) has some tongs when the Devil pretended to be a priest to fix a fairy's peel (a wooden shovel for putting loaves in the oven) and later found a horse shoe in his smithy, held the Devil by the nose with the tongs until he gave in. (Simpson 2002, 73)

If you run around the earthworks here you will summon the devil. (Simpson 2002, 63)

A Roman in a gold coffin is said to be buried under the Long Man. (Simpson 2002, 23)

Turbokewick 7: a monk who eloped with a girl was buried alive and the girl died of a broken heart. Their ghosts meet here and the monk tries to sing to her, but (presumably as further punishment) his voice is only that of a turkey gobbling. (Simpson 2002, 47)

Hurstmonceux: The 9ft-tall ghostly Drummer of Hurstmonceux is thought to have been a smuggler who died in 1803. (Simpson 2002, 15)

If you run around the earthworks here you will summon the devil. (Simpson 2002, 63)

A Roman in a gold coffin is said to be buried under the Long Man. (Simpson 2002, 23)

Turbokewick 7: a monk who eloped with a girl was buried alive and the girl died of a broken heart. Their ghosts meet here and the monk tries to sing to her, but (presumably as further punishment) his voice is only that of a turkey gobbling. (Simpson 2002, 47)
Bramdean: In the Down there is a rough circle, ‘older than Stonehenge’ whose stones can’t be counted. These stones were brought from the Downs about Petersfield by the late Col. Greenwood (1799–1875), whose favourite hunter is buried under a smaller cairn on the opposite side of the roadway. (Moutray 1911, p.308). See detailed map.

Farringdon: ‘Pudding stones’ found either side of Brightstone/Bridestone Lane were the remains of a couple of newlyweds who went for a stroll on Good Friday and were turned to stone. This seems to represent divine retribution for enjoying themselves on Good Friday. (Westwood & Simpson 2005, 301)

Owselbury: Manwell Old Hall is one of many old houses claiming to be the setting for the ‘Mistletoe Bride’, the subject of a ballad by T.H. Bayly (1797–1839). At Christmas, ‘young Lovell’s bride’ plays hide and seek, but despite much searching by her friends and her lover, she is not found. Years later an oak chest is found, under its lid is her skeleton, still in a bridal wreath, where she had hidden years ago. (Westwood & Simpson 2005, 302) Visit Marwell Zoo, SO21 1JH.

Selborne: There is a wishing stone on the hill at the top of the zig-zag path, round which the villagers used to circle seven times, following the sun, to make a wish. (Moutray 1911, p.308). See detailed map.

Twyford: Local tradition says the church stands on the site of an old Druidic stone circle – there are some greywether sarcen stones in the vicinity – and that the old yew is a survival of a grove. (Moutray 1911, p.308). See detailed map.

Twyford Down: modern folklore has it that St Catherine’s Hill was ‘the ancient burial ground of Camelot’ and King Arthur was laid to rest there. The hilltop resembles a sleeping dragon guarding them. (Westwood & Simpson 2005, 313). See detailed map.

Winchester: The Round Table hanging in the Great Hall of Winchester Castle is said to be the one around which King Arthur and his Knights of the Round Table met. It was almost certainly created c.1290, for a tournament to celebrate the betrothal of one of Edward I’s daughters, as supported by tree-ring evidence and carbon dating. (Westwood & Simpson 2005, 314–15). See detailed map.
New Year’s Day

Good Friday

Mayor’s Day

Rye: The Mayor and councilors scatter hot pennies, as once the town ran out of pennies on this day and a boy was sent to fetch new ones from the mint so fresh they were still hot. (Simpson 2002, 120)

Where to park: Rye Beach car park, TN31 7UL.

White Monday

Hasting (1722-present): Among other traditions, the White Monday is celebrated with a bonfire. The bonfire is built around a tall green post that would not burn, and the procession then proceeds to a local inn, where the church service is held at the end and with a cricket match. (Simpson 2002, 120)

Where to park: Hurstpierpoint cricket club, GU27 2QF. See also the Sussex cricket website.

1st March, St Barnabas Day

Woodcutter: Gilbert White mentions two ‘towers, made of the boughs of oaks’, which the keepers remove annually on the feast of St Barnabas, a custom he considered to be of very remote antiquity. (The Natural History of Selborne, Letter x). This is currently re-enacted by the Deadman’s Valley Trust.

21st June, Midsummer’s Eve

Broadwater: Worthing: In recent years, local folklores and folk singers gather around the fire at midnight hoping to see the sky. (Simpson 2002, 119)

25th July, St Swithin’s Day

Witchampton: People would be asked to burn out beside Winchester Cathedral, where rain would drip on the grave of the famous poet and a visit to the site could be a sign of good fortune. This led to the prospects of a rain on St Swithin’s Day (July 15th), which still falls in the rain for the next forty days, with St Swithin’s Day proving a turning point. (Westwood & Simpson 2005, 314)

The proverb is still widely known and discussed.

25th July

Chinthurst: The fair at which the village challenges one of its neighbours to a cricket match. The man who scores the highest number of runs wins the head and horns of the ram being reared for the village feast. (Simpson 2002, 125)

Where to park: Heathfield Common.

5 August

Brighton (1860s): Children built ‘grottoes’ out of oyster shells, lit by a candle inside, to mark the summer season (perhaps because it 11 days previously, i.e., on this day in the Julian calendar, is St James’s Day, whose symbol is the pelican’s scalpel). The children begged a ‘penny for the grotto’. (Simpson 2002, 128)

September

Rostington, Chafford: The last week of July would have only a token load of corn sheaves, decorated with flags and tassels. All the farmers worked in the village, to drink at each of the pubs. The villagers came out to cheer. They finished back at the farm, where an 8-gallon of beer plus oranges of lemonade and ginger beer and a dozen loaves of bread! (Ibid.)

October

Cuckfield, Hurstpierpoint: Boys go around begging money for St Cispin, bonfires are lit. (Simpson 2002, 136-7)

November

Chichester: Shops were full of small white-cased cakes representing the saints’ white robes in Heaven. (Simpson 2002, 139)

5 November (still widely celebrated)

Leaves Bonfire and torchlight procession, where the original anti-Catholic and political sentiment stayed strong as 17 Protestant martyrs were burnt there by Mary Tudor. (Simpson 2002, 140-1)

5 November (still widely celebrated)

How to get there: By train (car parks fill up early and roads close).

Sources:

D.H. Moutray, Eastbourne Sketches, Folks and Folklore, Vol 22 No.3 (Sep. 30, 1911)