

I ruze knokled knarrez with knornd stonéz;  
 skwez of þe scowtes skayned hym þoʒt.  
 He he houed and wythhyld his hors at þat tyde  
 ofte chaunged his cher þe chapel to seche.  
 seʒ non suche in no syde—and selly hym þoʒt—  
 e, a lyttel on a launde, a lawe as hit were,  
 balʒ berʒ bi a bonke þe brymme bysyde,  
 Bi a forʒ of a flode þat ferked þare;  
 Þe borne blubred þerinne as hit boyled hade  
 Þe knyʒt kachez his caple and com to þe lawe,  
 Liztez doun luflyly and at a lynde tachez  
 Þe rayne of his riche, with a roʒe braunche.  
 Þenne he boʒez to þe berʒe, aboute hit he walkez,  
 Debatande with hymself quat hit be myʒt.  
 Hit hade a hole on þe ende and on ayper syde,  
 And ouergrown with gresse in glodes aywhere,  
 And al watz holʒ inwith, nobot an olde caue  
 Or a creuisse of an olde cragge—he coupe hit noʒt deme  
 With spelle  
 'We! Lorde,' quop þe gentyle knyʒt,  
 'Wheper þis be þe Grene Chapelle?  
 Here myʒt aboute mydnyʒt  
 Þe Dele his matynnes telle!'

'Now iwysse,' quop Wowayn, 'wysty is here;  
 Þis oritore is vgly, with erbez ouergrown.  
 Wel bisemez þe wyʒe wruxled in grene  
 Dele here his deuocioun on þe Deuelez wyse;  
 Now I fele hit is þe Fende, in my fyue wyttez,  
 Þat hatz stoken me þis steuen to strye me here.

2171. were] MS we

2177. of] MS and (τ)

2178-82. MS blurred at left, some readings from offset on f119

2187. Here] MS he

2166f. 'and rough, lumpy crags with rugged outcrops; the clouds seemed to him to be grazed (skayned) by (of) the jutting rocks (scowtes)'

2171-4. 'except, at a short distance across a glade, a sort of knoll, a smooth-surfaced barrow (berʒ) on the side of (bi) a slope beside the water's edge, by the channel (forʒ) of a stream which passed there; the burn surged in it (i.e. the channel) as if it were boiling' For the construction of the last clause, cf. 2202, Cl 1466, 1484

2183f. he... spelle: 'he could not say which it was.'

2186-8. 'is this the green chapel? The Devil might well recite his matins here about midnight!' In monastic houses, matins, the first of the canonical hours, were sung before daybreak; however, midnight is probably mentioned here as an appropriate hour for the Devil's

2193. 'now I feel, in my five senses, that it is the Devil'

Þis is a chapel of meschaunce, þat chekke hit bytyde! 2195  
 Hit is þe coreddest kyrk þat euer I com inne!  
 With heʒe helme on his hede, his launce in his honde, [f120]  
 He romez vp to þe roffe of þo roʒ wonez.  
 Þene herde he of þat hyʒe hil, in a harde roche  
 Bizonde þe broke, in a bonk, a wonder breme noyse 2200  
 Quat! hit clatered in þe clyff as hit cleue schulde,  
 As one vpon a gryndelston hade grounden a syþe.  
 What! hit wharred and whette as water at a mulne;  
 What! hit rusched and ronge, rawpe to here. 2205  
 Þenne 'Bi Godde,' quop Gawayn, 'þat gere, as I trowe,  
 Is ryched at þe reuerence me renk to mete  
 Bi rote.  
 Let God worche! "We loo!"  
 Hit helpepez me not a mote.  
 My lif þaʒ I forgoo,  
 Drede dotz me no lote.' 2210

Thenne þe knyʒt con calle ful hyʒe,

2205. as (Madden)] MS at

2195. 'This is a chapel of doom, ill fortune befall it!' *Þat... hit*: 'which'.

2199f. Presumably *þat hyʒe hil* refers to the hill he is standing on (or the 'chapel' itself) and in a *harde roche Bizonde þe broke, in a bonk* to the source of the noise. See 2221n

2201-4. as *hit*... 'as if it (the cliff) would split, as if someone were grinding a scythe upon a grindstone (for syntax cf. 2174). What! it whirled and ground like water at a mill; what! it swished and rang, ghastly to hear.' *Quat!*: as also in OE (*Hwæt!*), the word is an exclamation of surprise or a call for attention; here it may also be intended to echo the sound itself (cf. 1163—the sound of the arrow?).

2206f. These lines have not been satisfactorily explained. The following interpretation (cf. TG, p. 117) suits the stress-pattern best, for it elevates *renk*, as the alliteration seems to demand: '(that contrivance, as I believe) is being prepared (*ryched*) in honour of (at *þe reuerence*) marking out (to *mete*, lit. measure) the field of combat (*renk*) for me, with due ceremony (*Bi rote*).' Though there is no direct evidence, *me renk to mete* is presumed to have a metaphorical sense 'to challenge me to a duel'; the syntactical pattern would be that of *me steuen to holde* 2213. Other interpretations are possible if we allow an extra stress on *me* and put it before the caesura (perhaps cross-alliterating with *mete*): e.g. 'in honour of me, in order to meet a knight (*renk*) with due ceremony.'

2208-11. 'Let God's will be done! (To cry) "Alas!" will not help me a bit. Even though I lose my life, no noise (*lote*) shall make me fear (*Drede v*).' Cf. the Vernon poem *Deo Gracias* I, 45-8:

Though I weore out of bonchef brought,  
 What help weore to me to seye 'Allas!'  
 In the nome of God, whatever be wrought,  
 I schal seie, 'Deo gracias'

(*Minor Poems of the Vernon MS*, ed. by C. Horstmann and F. J. Furnivall [EETS OS 98, 117], II, 665).