

# Romarec/Rumareth: A Summary of an Arthurian Anomaly

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In a prior work, *Arthur in the Time of Riotimus*<sup>1</sup>, the author had speculated various ideas: one of them suggested that there existed Germanic nobles with pro-British intentions in the lifetime of Arthur. The research for this current paper had begun with the hope of pointing out such a historical person. At first, it was thought that a definitive connection between Romarec of Finland and Riotimus could be established. Quickly, the futility of such a task became painfully apparent. Still, the author feels that these two men are one and the same. In addition, it is thought that this figure is a historical person, though there is not enough gathered information to prove this beyond a doubt. So instead of following through with such a controversial theme, the current paper shall try to provide a useful summary and brief analysis of the Arthurian persona called Romarec in Wace's *Roman de Brut* and Rumareth in Layamon's *Brut*.<sup>2</sup>

Based on their contextual placement and description, Romarec and Rumareth are viewed as the same person. For one reason or another, this Nordic king does not appear in *Historia Regum Britanniae*<sup>3</sup> by Geoffrey of Monmouth. Some would find no surprise in this. In fact, John S. P. Tatlock suggests who Romarec was an insignificant addition Wace introduced for rhyming purposes, and that Layamon insignificantly expanded.<sup>4</sup> Robert H. Fletcher views him as a 'very unimportant figure' from an unknown source.<sup>5</sup> And though the activities of Romarec/Rumareth fill only a few pages of poetry, what has been inked seems noteworthy when the words of Arthur C. L. Brown are considered. He states that Layamon provides 'the longest and most detailed account we possess of the origin of the Round Table... written some fifty years later than the passage in Wace.'<sup>6</sup> The purpose of the Round Table was to quell any fighting over precedence according to Wace.<sup>7</sup> Layamon tells of a yule-day brawl featuring the son of Rumareth which inspires the building of the legendary table. Rumareth's son defends King Arthur and Queen Wenhaver at the start of the fight, allowing them to escape the initial danger. His act of bravery gives King Arthur enough time to gather a hundred nobles, and return from his chamber to restore order. Due to these details, the comments of being insignificant and unimportant seem unwarranted. As such, Romarec/Rumareth is worth reviewing further. It shall begin with Wace since he predates Layamon and is seen as a major source for the English priest.

The following excerpt is the first and possibly the sole mentioning of Romarec by Wace:

When Arthur had subdued Ireland, he went further and came even so far as Iceland. He

brought the land in subjection to himself, so that the folk thereof owned themselves his men and granted him the lordship. Now three princes, by name Gonfal, King of the Orkneys, Doldamer, King of Gothland, and Romarec, King of Finland, heard the rumour of these deeds. They sent spies to Iceland, and learned from their messengers that Arthur was making ready his host to pass the sea, and despoil them of their realms. In all the world-said these messengers-there was no such champion, nor so crafty a captain in the ordering of war. These three kings feared mightily in case Arthur should descend upon them, and waste their land. Lest a worse thing should befall them, with no compulsion and of their own free wills, they set forth for Iceland and came humbly before the king. They gave of their substance rich gifts and offerings, and kneeling before Arthur did him fealty, putting their countries between his hands, and proclaiming themselves his men. They owned that of grace they held their inheritance; they swore to render tribute to his treasury, and gave hostages for assurance of their covenant. So they departed in peace to their own place. For his part Arthur came again to his ships. He returned to England, where he was welcomed of his people with marvellous joy. Twelve years he abode in his realm in peace and content, since none was so bold as to do him a mischief, and he did mischief to none.<sup>8</sup>

Though the above seems to be the only appearance of Romarec, it is worth noting that Wace refers to a man named Rimarec from Canterbury. The close spelling between Rimarec and Romarec may be a simple scribal error, and will be briefly investigated. Rimarec from Canterbury appears at the Pentecostal (Whitsunday) feast in Caerleon.<sup>9</sup> This holiday celebration occurs in Geoffrey's *Historia*<sup>10</sup> and Layamon's *Brut*<sup>11</sup>. That being said, the easiest way to check on this issue is by doing a character comparison between the three sources. Geoffrey states that a man by the name of Kynniarc, Duke of Durobernia, attends Arthur's plenary court while Layamon tells of Kinmare of Canterbury. Arthur C. L. Brown makes note of the discrepancy in spelling between Wace and the other two writers. He calls it a possible bad reading, or that it may somehow be linked to the 'well-established Welsh name Meuric'.<sup>12</sup> As an alternative to Brown's name suggestion, the current author notes that Nennius lists 'Eormenric/Eormoric'<sup>13</sup> as the next man of note after Ossa and Octha in the genealogy of the kings of Kent. Tentatively speaking, this matches the suggested locale and implied time period. The results of this brief comparison generate many questions beyond the scope of this paper.

For this work, though, the most important thing to see is that Layamon shifts back to a name form (Kinmare) that resembles Geoffrey's (Kynniarc) more than Wace's (Rimarec).

Going beyond this simple name comparison, the various times that the three sources mention Canterbury in the time of Arthur have been reviewed, also. Not much is said within them, though. In a general reference to Geoffrey's *Historia*, Tatlock points out that 'even when (St.) Augustine appears, and claims supremacy over the British bishops, his see (Canterbury) is ignored, and he is never called archbishop'.<sup>14</sup> Some may see this as a result of the contention between the various sees at the time Geoffrey wrote. Whatever is the case, the only reference to Canterbury by Geoffrey of Monmouth in the time of Arthur pertains to the mentioning of Kynniarc—Duke of Durobernia, a leading man in one of the principal cities of Britain. Wace has nothing further to add except the noted name variation, Rimarec. Layamon speaks of the city once more beyond the name listing. After Kinmare of Canterbury and a list of others, Layamon mentions Saint Dubrich then adds that at 'London lay the archbishop's stool, that to Canterbury was subsequently removed, after that Englishmen had won to them this land'.<sup>15</sup> Wace tells how that in 'olden days this Dubricius abode in London, but now was Bishop of Wales, by reason of the evil times when kings regarded not God, and the people forsook the churches of their fathers'.<sup>16</sup> If we can accept these words as having an element of truth, then they reveal that the British Church suffered from pagan kings and foreign churches during the time of Arthur. The latter could be any effort by the Roman Church to maintain its presence in Britain. Though undocumented, this might have taken the form of more clergy being sent to the island, following the precedent set by bishops like Germanus of Auxerre, Lupus of Troyes, and Severus of Trier.<sup>17</sup> And as far as the new rulers of the eastern part of the island are concerned, heathen kings appear to be a more common state of affairs by the middle of the fifth century.<sup>18</sup> If this is truly the case in the time of Arthur, then it is interesting to note the otherwise peaceful occupation of Canterbury. Its neutral status seems apparent due to no mentioning of any Arthurian battles there or the involvement of the people of Canterbury. The three sources appear to provide nothing more about Canterbury in the time of Arthur. In conclusion of this brief sub-review, Romarec and Rimarec do not appear to be the same person, but the latter is still most likely the result of some misreading.<sup>19</sup>

Next follows the first excerpt of Rumareth in the work of Layamon:

Arthur took his messengers, and sent to Winetland, to Rumareth the king, and bade him

know in haste, that he had in his hand Britain and Scotland, Gutland and Ireland, Orcany and Iceland. He ordered Rumareth to come, and bring him his eldest son; and if he would not do that, he would drive him from land; and if he might him capture, he would slay him or hang, and destroy all his land; his people exterminate. Rumareth heard this, the rich King of Winet; greatly he was afraid, all as the others were ere; loath to him were the tidings from Arthur the king. Nevertheless the King Rumareth hearkened counsels; he took his eldest son, and twelve good earls, and proceeded to Arthur the noble king, and sate at his feet, and gan him fair greet: "Hail be thou, Arthur, noblest of Britons! I hight Rumareth, the King of Winetland; enow I have heard declared of thy valour; that thou art wide known, keenest of all kings. Thou hast won many kingdom all to thine own hand; there is no king in land that may thee withstand, king nor kaiser, in ever any combat; of all that thou beginnest, thou dost thy will. Here am I to thee come, and brought thee my eldest son; here I set thee in hand myself and my kingdom, and my dear son, and all my people, my wife and my weeds, and all my possessions, on condition that thou give me protection against thy fierce attacks. And be thou my high king, and I will be thy underling, and send thee to hand five hundred pounds of gold; these gifts I will thee find, every year."<sup>20</sup>

Based on these words, King Arthur accepts King Rumareth's fealty. Shortly after this, the Nordic king's son appears for the only time. Though nameless, King Rumareth's son plays an important role in the following excerpt:

It was on a yule-day, that Arthur lay in London; then were come to him men of all his kingdoms, of Britain, of Scotland, of Ireland, of Iceland, and of all the lands that Arthur hand in hand; and all the highest thanes, with horses and with swains. There were come seven kings' sons, with seven hundred knights; without the folk that obeyed Arthur. Each had in heart proud thoughts, and esteemed that he were better than his companion. The folk was of many a land; there was mickle envy; for the one accounted himself high, the other much higher. Then blew men the trumpets, and spread the tables; water men brought on floor, with golden bowls; next soft clothes, all of white silk. Then sate Arthur down, and by

him Wenhaver the queen; next sate the earls, and thereafter the barons; next the knights, all as men them disposed. And the high-born men bare the meat even forth-right then to the knights; then toward the thanes, then toward the swains, then toward the porters, forth at the board. The people became angered, and blows there were rife; at first they threw the loaves, the while that they lasted, and the silver bowls, filled with wine, and afterwards with the fists approached to necks. Then leapt there forth a young man, who came out of Winetland; he was given to Arthur to hold as hostage; he was Rumareth's son, the King of Winet. Thus said the knight there to Arthur the king: "Lord Arthur, go quickly into thy chamber, and thy queen with thee, and thy known relatives, and we shall decide this combat against these foreign warriors." Even with the words he leapt to the board where lay the knives before the sovereign; three knives he grasped, and with the one he smote the knight in the neck, that first began the same fight, so that his head on the floor fell to the ground. Soon he slew another, this same thane's brother; ere the swords came, seven he felled. There was fight exceeding great; each man smote other; there was much blood shed, mischief was among the folk!

Then approached the king out of his chamber; with him an hundred nobles, with helms and with burnies; each bare in his right hand a white steel brand. Then called Arthur, noblest of kings: "Sit ye, sit ye quickly, each man on his life! And whoso will not that do, he shall be put to death. Take ye me the same man, that this fight first began, and put withy on his neck, and draw him to a moor, and put him in a low fen; there he shall lie. And take ye all his dearest kin, that ye may find, and strike off the heads of them with your broad swords; the women that ye may find of his nearest kindred, carve ye off their noses, and let their beauty go to destruction; and so I will all destroy the race that he of came. And if I evermore subsequently hear, that any of my folk, of high or of low, eft arear strife on account of this same slaughter, there shall ransom him neither gold nor any treasure, fine horse nor war-garment, that he should not be dead, or with horses drawn in pieces—that is of each traitor the law! Bring ye the reliques, and I will swear thereon; and so, knights, shall ye, that were at this fight, earls and barons, that ye will not it break."

First swore Arthur, noblest of kings; then swore earls, then swore barons; then swore thanes, then swore swains, that they nevermore the strife would arear. Men took all the dead, and carried to burial-place. Afterwards men blew the trumpets, with noise exceeding merry; were he lief, were he loath, each there took water and cloth, and then sate down reconciled to the board, all for Arthur's dread, noblest of kings. Cupbearers there thronged, gleemen there sung; harps gan resound, the people was in joy. Thus full seven nights was all the folk treated.<sup>21</sup>

Sometime after this episode while in Cornwall, King Arthur meets a craftsman who heard tidings from beyond the sea about the yule-day brawl, and offers to build for the king a round table which would eliminate the fighting over precedence among his subjects. To this, King Arthur consents.

Later on, the final mentioning of King Rumareth occurs during Arthur's campaign in Gaul against Frolle, the chief of France. The king of Winetland is listed as one of the many supporters that marched out with Arthur after he became battle-ready. The excerpt appears as such:

When that the stern man (Arthur) was weaponed, then gan he to advance; then might he behold, who were there beside, the mighty king ride boldly; since this world was made, was it nowhere told, that ever any man so fair rode upon horse, as Arthur he was, son of Uther! Bold chieftains rode after the king; in the foremost flock forty hundred, noble warriors, clad in steel, bold Britons, busy with weapon. After that marched fifty hundred, that Walwain led, who was a bold champion. Afterwards there gan out follow sixty thousand Britons most bold; that was the rearward. There was the King Angel; there was Loth and Urien; there was Urien's son, named Ywain; there was Kay and Beduer, and commanded the host there; there was the King Howel, noble man of Britanny; Cador there was eke, who was keen in flock; there was from Ireland Gillomar the strong; there was Gonwais the king, Orkney's darling; there was Doldanim the keen, out of Gothland, and Rumaret(h) the strong, out of Winet-land; there was Æscil the king, Denmark's darling. Folk there was on foot, so many thousand men, that was never a man in this worlds-realm so wise, that might tell the thousands, in ever any speech, unless he had

with right wisdom of the Lord, or unless he had with him what Merlin he had.

Arthur forth gan march, with innumerable folk; until he came full surely unto the burgh of Paris; on the west side of the water, with his mickle folk. On the east side was Frolle, with his great force, ready to the fight, before all his knights. . .<sup>22</sup>

Looking back and comparing the first excerpt for Wace and Layamon, the submission of the Nordic king is mentioned in both, but the tone of the excerpts changes. Instead of Romarec coming on his 'own free will', Arthur orders Rumareth to appear before him with his eldest son, or Arthur will ravage Rumareth's lands. This seems a stark contrast. Rumareth surrenders his son, and pledges five hundred pounds of gold as annual tribute. Layamon shows Rumareth submitting to Arthur in a singular manner as does King Doldanim of Gutlond/Gothland, and King Gonwais of Orkney before him. The solidarity amongst the Nordic kings that Wace hinted at fails to appear in Layamon.

Something else that might have bearing on the current discussion are the appearances of the Nordic kings in the three sources. Only the mentionings of Gunhpar/Gonfal/Gonwais, King of Orkneys, and Doldavius/Doldamer/Doldanim, King of Gotland/Gothland/Gutlond, shall be summarized for this paper. This is due to their appearance with Romarec in Wace. As previously noted, Wace seems to imply that there was an alliance between Gonfal, Doldamer, and Romarec. Though he does not mention Romarec/Rumareth, Geoffrey of Monmouth tells of the other two kings.

Here is the first appearance of Doldavius and Gunhpar in *Historia Regum Britanniae*:

Arthur then steered his fleet to Iceland, defeated the people there and subdued the island. A rumour spread through all the other islands that no country could resist Arthur. Doldavius, King of Gotland, and Gunhpar, King of the Orkneys, came of their own free will to promise tribute and to do homage. The winter passed and Arthur returned to Britain. He established the whole of his kingdom in a state of lasting peace and then remained there for the next twelve years.<sup>23</sup>

The two Nordic kings, Doldavius and Gunhpar, make their last appearance by name at the feast of Whitsuntide. Later, though, men from their respective lands support Arthur against Lucius Hiberius and his Roman army.

For easy reference, a summary of the Nordic kings' appearances in Wace follows:

The Nordic kings willfully submit, with Romarec being the last mentioned.

Doldamer and Gonfal are listed as being two of the notables at the Pentecostal feast in Caerleon.

Though nameless, the lords of Gothland and Orkneys promises their support against Rome.

Next is a summary of what appears in Layamon:

The 3 Nordic kings submit due to coercion instead of by free will.

Rumareth's son attends the yule-day feast held by Arthur in London.

A host of 1,100 men of Orkney gathers to help Arthur face Frolle in France.

The 3 Nordic kings are mentioned by name on the final march against Frolle in Paris.

As in Wace, the 2 Nordic kings attend the Whitsunday feast with no mention of Rumareth.

The Nordic kings without Rumareth assemble with Arthur to face the Romans.

Sadly, there is not much more than the above to go on. There is only a handful of works that remotely address Romarec/Rumareth, and most of them have already been mentioned in passing. Still, they provide the fundamental opinions for the subject and should be reviewed further. Due to the narrow scope of his paper, Arthur C. L. Brown<sup>24</sup> provides the most thorough review of the issues surrounding Romarec/Rumareth. Other notable mentions would be Robert H. Fletcher<sup>25</sup>, Jane Roberts<sup>26</sup>, John S. P. Tatlock<sup>27</sup>, and Gerard Johannes Visser<sup>28</sup>. All of them briefly refer to Romarec/Rumareth.

In regards to Layamon's tale of the Round Table and the son of Rumareth, Brown states that it has three possible origins. He envisions it coming from either Welsh folklore, French, or it was a literary invention of Layamon.<sup>29</sup> A fourth possibility seems to exist. Tatlock states that the 'name Layamon, Lawman, is purely Scandinavian in origin.'<sup>30</sup> The name possibly derives from *lagamaðr* or *lögmaðr*. Tatlock then adds shortly afterwards that in 'Sweden from ancient times the principal judges and law-makers had the title Lagman, and the tribunal of twelve Lagmen at Upsala was reputed to have been founded by Odin.'<sup>31</sup> In her modern overview of Layamon's work, Françoise Le Saux notes that Arthur's punishment exacted at the yule-day brawl seems reminiscent to what is executed upon cowards and sorcerers in Scandinavian mythology.<sup>32</sup> Due to the apparent heritage of the writer and the Scandinavian elements within his work, a Germanic origin for the tale about

the Round Table seems possible, also.

Referring to Sir Frederic Madden on the subject, Gerard Johannes Visser quotes that 'it would appear hardly credible that the whole (Round Table) should be a mere invention of the writer.'<sup>33</sup> Arthur Brown states, 'Even at the first glance it does not appear likely that the story is of Layamon's invention.'<sup>34</sup> Brown's opinion is based on Layamon's addition originating from an oral tale, and the primitive elements of violence that the English priest retains within it. Furthermore, Brown states that it is unlikely this incident would 'occur to the imagination of a writer of the age of chivalry, anxious to invent a new story about the famous Arthur, whom he regarded as a national hero.'<sup>35</sup> In addition, he views that the '(m)utilation of women of rank by cutting off their noses belongs to the barbarous age described in Irish saga'.<sup>36</sup> For a tangential example of barbaric violence, the current author notes Jordanes telling how Gaiseric, king of the Vandals, cut off the nose and mutilated the ears of the daughter of King Theodoric I of the Visigoths on the pretext that she attempted to poison him.<sup>37</sup> This occurred in the middle of the fifth century and was recorded in the sixth. The event appears to provide a datable reference point for the type of brutality described in Layamon's addition.

Robert Fletcher states that it 'seems probable that Romarec was a figure of popular saga, more especially because Layamon says that it was his son who first began to quell the fight at Arthur's banquet.'<sup>38</sup> Immediately afterwards, Fletcher cautions that there 'is no proof, however, that any one before Wace had associated (Romarec) with the Arthurian story'.<sup>39</sup> Fletcher cites Arthur Brown on this issue, who states that 'Wace knew the whole story is proved, moreover, by his mention of King Romarec, a name that nowhere occurs in Geoffrey's History. Here again we observe that Wace tells no story about Romarec, but merely introduces him into Geoffrey's list of the kings who became subject to Arthur and gave hostages'.<sup>40</sup> Brown, also, made note that 'Wace felt obliged to mention him for the sake of completeness'<sup>41</sup> due to Romarec being link to Arthur through current tales of the times.

Commenting on the Round Table, Brown states that John Rhys 'has remarked that the existence of a table in connection with Arthur is probably a more important fact, as proving that he was "originally a culture hero," than the existence of a round table'.<sup>42</sup> It seems that diplomatic meetings would naturally be a part of Arthur's reality, if he was merely a battle leader for British nobles and not an absolute ruler. The three sources repeatedly tell of Arthur forming treaties with prior adversaries. The issue of precedence plaguing a martial figure like Arthur seems unavoidable. Brown draws attention to the laws of Hywel Dda dealing with seating precedence.<sup>43</sup> He, also, views similarities between the yule-day brawl and two Irish tales, Story of Mac Datho's Pig<sup>44</sup> and Feast of Bricriu<sup>45</sup>.

Though seeing the importance of these Irish parallels, others like James D. Bruce still find the origin of the tale in Armorica. Bruce states 'that the English writer was, in all probability, wholly dependent on a French source (an expansion of Wace) for his so-called additions.'<sup>46</sup> In response, though, Robert Loomis states that there 'is nothing to support the conjecture that Layamon picked up his Celtic matter from the Welsh, nor has research revealed any manuscript of Wace's Brut which included these additions, as Immelmann and Bruce postulated. It would appear that the tales were so familiar, so fascinating, and so widely believed that Layamon could hardly help including them.'<sup>47</sup>

Still, there remains other subtle elements within the excerpts that may betray the elusive origin of Layamon's additions. One example is the possible mythological aspect of the yule-day brawl. In the past, the May Day conflict between Melwas and Arthur has been cited as a symbolic conflict between summer and winter. Robert Loomis tells of Arthur being associated with the Wild Hunt and winter since the end of the twelfth century if not earlier.<sup>48</sup> It is this mythological element that seems apparent in the excerpt dealing with the son of Rumareth.

To further explore this issue, a summary of the yule-day brawl follows:

On a yule-day, all of the kingdoms under Arthur's authority gather in London.

7 kings and 700 knights represent the kingdoms of Arthur.

Due to a disagreement in precedence, bad wine flows, thrown food follows.

As the violence intensifies, the son of Rumareth appears.

Layamon identifies Rumareth's son as a young man being held by Arthur as a hostage.

The son tells Arthur to retire to his chamber with his family while the foreign warriors are dealt with.

Armed with 3 knives, the son beheads the thane who started the fight, slew his brother then several more.

The fight is exceedingly great with much blood shed.

Out from his chamber with 100 nobles holding white brands in their right hands, Arthur calls for order.

Arthur demands that the thane's neck is bound with withey, drawn through the moor, and left in the fen.

The king commands the mutilation of the corpses of the peace-breakers and their kindred women.

The king swears for peace, voices punishment for any transgressors, and makes others agree to his terms.

After burying the dead and cleansing the living, ceremonial joy lasts another 7 days due to Arthur's dread.

It is impossible to say for certain, but if Layamon's Brut contains mythological features showing Arthur's connection to winter, then the timing of the gathering is of some significance. Yule-day would mark a pinnacle for Arthur in terms of elemental power. Though the son of Rumareth has an honorable mention in the tale, Arthur and his hundred nobles restore peace and Arthur swears out punishment for the disorder. Arthur's dread convinces the quarrelsome parties to sit back down reconciled. This seems to underscore Arthur's ultimate authority at this winter gathering. Going beyond the yule-time point and the way the corpses were discarded dishonorably in the fens, there is one more possible Norse parallelism mirrored in all three sources.

This occurs with the submission of the Nordic kings. Geoffrey of Monmouth tells how Doldavius and Gunhpar submit to Arthur. They give a promise of tribute and homage, winter then passes, Arthur leaves, and peace remains for twelve years.<sup>49</sup> Wace tells a similar tale, but adds that the Nordic kings give hostages to Arthur, also.<sup>50</sup> Layamon specifies that Rumareth must give up his eldest son to Arthur or suffer his wrath. Following the submission of Rumareth, Layamon adds, 'Here man may tell of Arthur the king, how he afterwards dwelt here twelve years, in peace and in amity, in all fairness.'<sup>51</sup> The details seem reminiscent of the folklore surrounding King Aun of Sweden. Tales tell of this king sacrificing one of his sons at Upsala to Odin every nine years to extend his life.<sup>52</sup> In both cases, the Nordic kings (Rumareth/Aun) give up/sacrifice their sons to their overlord (Arthur/Odin) to ensure their reign/life for an allotted number of years.

Admittedly, this is a very general similarity, but seems worth noting. More importantly, this leaves us with a possible line of transmission for Layamon obtaining his additions. Layamon's own heritage might have played a role in him having access to these original tales about the Nordic kings and the yule-day brawl.

So, what does this leave us? At this point, we have an addition that has no known link to Arthur before the twelfth century. It could be argued that the Round Table addition is a Nordic episode grafted into Arthurian folklore. Others might use it as another example of a mythological Arthur. At a more mundane level, if the addition holds any resemblance to history, then it might help support the idea that Arthur was a multicultural figure. If Arthur had influence and allies far beyond his personal lands, this would help explain why Arthurian folklore had such a wide-ranging appeal centuries beyond his time. Story-tellers would be able to draw a regional Arthurian hero into their tale, potentially saving unique but still credible Arthurian events. Obviously, everything cannot be taken at face-value. As Eugene Mason quoted Wace when referring to Arthurian folklore, 'Not all lies, nor all true, all foolishness, nor all sense. So much have the story-tellers told, and so such have the makers of fables fabled to

embellish their stories, that they have made all seem fable.<sup>53</sup> With this being said, one is left to wonder if the tale regarding Rumareth has any historical bearing. The author feels that there is a strong possibility that Romarec/Rumareth is Riotmus/Riothamus, while the unnamed son of Rumareth is Yrp of the Hosts from Llychlyn (Scandinavia), who is mentioned in the Welsh Triad 35. Unfortunately, what seems readily available fails to establish these conjectures as indisputable facts. Still, the author hopes that he has provided a solid summary and analysis of the Arthurian anomaly known as Romarec/Rumareth so others can use this paper as a reference point to build upon.

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<sup>1</sup> Arthur in the Time of Riotimus. Leon Mintz. (Pontiac, MI: Erie Harbor Productions, 2015), p. 14 retrieved April 10, 2016. <[http://www.erieharbor.com/Arthur\\_in\\_the\\_Time\\_of\\_Riotimus.pdf](http://www.erieharbor.com/Arthur_in_the_Time_of_Riotimus.pdf)> "It does not seem too extreme to view Hryp as a man from Scandinavia with allegiance to where he lived, a place in Britain that would be eventually ruled by the first king of the East Angles, Hryp's son." Shortly thereafter, the author further speculates that "through comparative and variant name-forms, it has been shown how Yrp and Hryp might be the same person inconsistently recorded in two sources." In the current paper, it will be apparent that the material is being treated as if King Arthur was a historical figure.

<sup>2</sup> Wace and Layamon. Arthurian Chronicles. Translated by Eugene Mason. (Toronto, ON Canada: University of Toronto Press / Medieval Academy of America, 1996) p. 208 for Rumareth and p. 55 for Romarec. All references and excerpts to Wace and Layamon shall be noted from this text unless stated. Future notation shall be simplified to identifying the writer (Wace or Layamon) and the page number (p. #) being referred to. As such, the current citation would appear as Layamon p. 208 and Wace p. 55, respectively.

<sup>3</sup> Geoffrey of Monmouth. Historia Regum Britanniae - History of the Kings of Britain. Translated by Lewis Thorpe. (Middlesex, UK: Penguin Books Ltd., 2002)

<sup>4</sup> The Legendary History of Britain. Geoffrey of Monmouth's Historia Regum Britanniae and Its Early Vernacular Versions. John S. P. Tatlock (New York, NY: Gordian Press, 1974), p. 473 note <sup>34</sup>

<sup>5</sup> The Arthurian Material in the Chronicles Especially Those of Great Britain and France. Robert Huntington Fletcher. Philology and Literature Vol. X (Boston, MA: Harvard University / Ginn & Company, 1906), p.143 retrieved April 10, 2016. <<https://books.google.com/books?id=Vf4NAAAAYAAJ&dq=rumareth&pg=PA143#v=onepage&q=unimportant&f=false>>

<sup>6</sup> The Round Table before Wace. Arthur C. L. Brown. Harvard Studies and Notes in Philology and Literature 7 (Athenaeum Press, 1900), p. 184 retrieved April 10, 2016. <<https://books.google.com/books?id=xXc4AQAAIAAJ&pg=PA204&ots=A72rd05kLX&dq=arthur%20c.%201.%20brown%20the%20round%20table%20before%20wace&pg=PA184#v=onepage&q=the%20longest%20and%20most%20detailed%20account%20we%20possess%20of%20the%20origin%20of%20the%20Round%20Table&f=false>>

<sup>7</sup> Wace p. 55

<sup>8</sup> Wace p. 55

<sup>9</sup> Wace p. 64

<sup>10</sup> Geoffrey of Monmouth. Historia Regum Britanniae - History of the Kings of Britain. Translated by Lewis Thorpe. (Middlesex, UK: Penguin Books Ltd., 2002), p. 227 Future notation shall be simplified to Geoffrey and the page number (p. #) being referred to. As such, the current citation would appear as Geoffrey p. 227.

<sup>11</sup> Layamon p. 224.

<sup>12</sup> The Round Table before Wace. Arthur C. L. Brown. Harvard Studies and Notes in Philology and Literature 7 (Athenaeum Press, 1900), p. 201 note 1 retrieved April 10, 2016. < <https://books.google.com/books?id=xXc4AQAAIAAJ&lpg=PA204&ots=A72rd05kLX&dq=arthur%20c.%20l.%20brown%20the%20round%20table%20before%20wace&pg=PA201#v=onepage&q=meuric&f=false> >

<sup>13</sup> Nennius. British History and the Welsh Annals. Edited and translated by John Morris. (London, UK: Pillimore & Co. Ltd., 1980), p. for 36 Eormenric, and p. 77 for Eormoric

<sup>14</sup> The Legendary History of Britain. Geoffrey of Monmouth's Historia Regum Britanniae and Its Early Vernacular Versions. John S. P. Tatlock (New York, NY: Gordian Press, 1974), p. 263

<sup>15</sup> Layamon p. 224

<sup>16</sup> Wace p. 65

<sup>17</sup> The Life of St. Germanus, Bishop of Auxerre. Constantius of Lyons. The Western Fathers. Edited and translated by F. R. Hoare. (New York, NY: Harper Torchbooks, 1954), pp. 295-308

<sup>18</sup> Gallic Chronicle of 452. From Roman to Merovingian Gaul. Edited and translated by Alexander Callander Murray. (Petersborough, ON Canada: Broadview Press Ltd., 2000), p. 84

<sup>19</sup> Though it is unclear if there is a connection with Rimarec, Layamon mentions Rimarc in passing on p. 256. He states the following: 'Kinard, the Earl of Striguil, left the King Howel, and took with him Labius, Rimarc, and Boclovius. These were the keenest men that any king had; these were among men earls mighty strong! They would not, for their mickle mood (pride), follow Howel the good, but by themselves they slew all that they came nigh.'

<sup>20</sup> Layamon p. 208

<sup>21</sup> Layamon pp. 209-210

<sup>22</sup> Layamon p. 219

<sup>23</sup> Geoffrey p. 222

<sup>24</sup> The Round Table before Wace. Arthur C. L. Brown. Harvard Studies and Notes in Philology and Literature 7 (Athenaeum Press, 1900), pp. 183-205

<sup>25</sup> The Arthurian Material in the Chronicles Especially Those of Great Britain and France. Robert Huntington Fletcher. Philology and Literature Vol. X (Boston, MA: Harvard University / Ginn & Company, 1906), pp.141-143

<sup>26</sup> New Perspectives on Middle English Texts: A Festschrift for R.A. Waldron - Two Notes on Lazamon's Brut. Jane Roberts. (Boydell & Brewer, 2000) pp. 80-81 retrieved April 10, 2016. < [https://books.google.com/books?id=OtzMERu\\_JgIC&lpg=PA80&dq=rumareth%20tatlock&pg=PA80#v=onepage&q=rumareth%20tatlock&f=false](https://books.google.com/books?id=OtzMERu_JgIC&lpg=PA80&dq=rumareth%20tatlock&pg=PA80#v=onepage&q=rumareth%20tatlock&f=false) >

<sup>27</sup> The Legendary History of Britain. Geoffrey of Monmouth's Historia Regum Britanniae and Its Early Vernacular Versions. John S. P. Tatlock (New York, NY: Gordian Press, 1974), p. 263

<sup>28</sup> Layamon. An Attempt at Vindication. Dr. Gerard Johannes Visser. (Assen: Van Gorcum, 1935), pp. 36-37

<sup>29</sup> The Round Table before Wace. Arthur C. L. Brown. Harvard Studies and Notes in Philology and Literature 7 (Athenaeum Press, 1900), p. 187 and note 2

<sup>30</sup> The Legendary History of Britain. Geoffrey of Monmouth's Historia Regum Britanniae and Its Early Vernacular Versions. John S. P. Tatlock (New York, NY: Gordian Press, 1974), p. 512

<sup>31</sup> The Legendary History of Britain. Geoffrey of Monmouth's Historia Regum Britanniae and Its Early Vernacular Versions. John S. P. Tatlock (New York, NY: Gordian Press, 1974), p. 512

<sup>32</sup> Layamon's Brut - The Poem and its Sources. Arthurian Studies XIX. Françoise Le Saux. (D. S. Brewer, 1989), p. 225 note 139

<sup>33</sup> Layamon. An Attempt at Vindication. Dr. Gerard Johannes Visser. (Assen: Van Gorcum, 1935), p. 38

<sup>34</sup> The Round Table before Wace. Arthur C. L. Brown. Harvard Studies and Notes in Philology and Literature 7 (Athenaeum Press, 1900), p. 187 retrieved April 10, 2016. < <https://books.google.com/id=xXc4AQAAIAAJ&lpg=PA204&ots=A72rd05kLX&dq=arthur%20c.%20l.%20brown%20the%20round%20table%20before%20wace&pg=PA187#v=onepage&q=Even%20at%20the%20first%20glance%20it%20does%20not%20appear%20likely%20that%20the%20story%20is%20of&f=false>>

<sup>35</sup> The Round Table before Wace. Arthur C. L. Brown. Harvard Studies and Notes in Philology and Literature 7 (Athenaeum Press, 1900), p. 188

<sup>36</sup> The Round Table before Wace. Arthur C. L. Brown. Harvard Studies and Notes in Philology and Literature 7 (Athenaeum Press, 1900), p. 188 retrieved April 10, 2016. < <https://books.google.com/id=xXc4AQAAIAAJ&lpg=PA204&ots=A72rd05kLX&dq=arthur%20c.%20l.%20brown%20the%20round%20table%20before%20wace&pg=PA188#v=onepage&q=Mutilation%20of%20their%20noses&f=false>>

<sup>37</sup> Jordanes. The Origin and Deeds of the Goths. Edited by Charles C. Mierow (Philadelphia, PA: D. N. Goodrich, 2007), p. 41

<sup>38</sup> The Arthurian Material in the Chronicles Especially Those of Great Britain and France. Robert Huntington Fletcher. Philology and Literature Vol. X (Boston, MA: Harvard University / Ginn & Company, 1906), p.141 retrieved April 10, 2016. < <https://books.google.com/books?id=Vf4NAAAAAYAAJ&dq=rumareth&pg=PA141#v=onepage&q=rumareth&f=false>>

<sup>39</sup> The Arthurian Material in the Chronicles Especially Those of Great Britain and France. Robert Huntington Fletcher. Philology and Literature Vol. X (Boston, MA: Harvard University / Ginn & Company, 1906), p.142 retrieved April 10, 2016. < <https://books.google.com/books?id=Vf4NAAAAAYAAJ&dq=rumerth&pg=PA142#v=onepage&q=There%20is%20no%20proof&f=false>>

<sup>40</sup> The Round Table before Wace. Arthur C. L. Brown. Harvard Studies and Notes in Philology and Literature 7 (Athenaeum Press, 1900), p. 201 retrieved April 10, 2016. < <https://books.google.com/id=xXc4AQAAIAAJ&lpg=PA204&ots=A72rd05kLX&dq=arthur%20c.%20l.%20brown%20the%20round%20table%20before%20wace&pg=PA201#v=snippet&q=Wace%20knew%20the%20whole%20story%20Romarec&f=false>>

<sup>41</sup> The Round Table before Wace. Arthur C. L. Brown. Harvard Studies and Notes in Philology and Literature 7 (Athenaeum Press, 1900), p. 201 note 1

<sup>42</sup> The Round Table before Wace. Arthur C. L. Brown. Harvard Studies and Notes in Philology and Literature 7 (Athenaeum Press, 1900), p. 195 retrieved April 10, 2016. < <https://books.google.com/books?id=xXc4AQAAIAAJ&lpg=PA204&ots=A72rd05kLX&dq=arthur%20c.%20l.%20brown%20the%20round%20table%20before%20wace&pg=PA195#v=onepage&q=rhys%20has%20>>

<sup>43</sup> The Round Table before Wace. Arthur C. L. Brown. Harvard Studies and Notes in Philology and Literature 7 (Athenaeum Press, 1900), p. 198 and note 1 retrieved April 10, 2016. < <https://books.google.com/books?id=xXc4AQAAIAAJ&lpg=PA204&ots=A72rd05kLX&dq=arthur%20c.%20l.%20brown%20the%20round%20table%20before%20wace&pg=PA198#v=onepage&q=Hywel%20Dda&f=false>>

<sup>44</sup> The Round Table before Wace. Arthur C. L. Brown. Harvard Studies and Notes in Philology and Literature 7 (Athenaeum Press, 1900), p. 191 retrieved April 10, 2016. < <https://books.google.com/books?id=xXc4AQAAIAAJ&lpg=PA204&ots=A72rd05kLX&dq=arthur%20c.%20l.%20brown%20the%20round%20table%20before%20wace&pg=PA191#v=onepage&q=Mac%20Datho%20had%20a%20wonderful%20dog%20named%20Ailbe&f=false>>

<sup>45</sup> The Round Table before Wace. Arthur C. L. Brown. Harvard Studies and Notes in Philology and Literature 7 (Athenaeum Press, 1900), p. 192 retrieved April 10, 2016. <<https://books.google.com/books?id=xXc4AQAAIAAJ&lpg=PA204&ots=A72rd05kLX&dq=arthur%20c.%20l.%20brown%20the%20round%20table%20before%20wace&pg=PA192#v=onepage&q=poison%20tongue&f=false>>

<sup>46</sup> The Evolution of Arthurian Romance from the Beginnings down to the Year 1300. James Douglas Bruce. (Gloucester, MA: Peter Smith, 1958), Volume 1 p. 85

<sup>47</sup> Arthurian Literature in the Middle Ages - A Collaborative History. Edited by Robert Sherman Loomis. (Oxford, UK: Clarendon Press, 1959), pp. 109-110

<sup>48</sup> Arthurian Tradition and Chrétien de Troyes. Robert Sherman Loomis. (New York, NY: Columbia University Press, 1961 - Third Printing), p. 265

<sup>49</sup> Geoffrey p. 222

<sup>50</sup> Wace p. 55

<sup>51</sup> Layamon p. 209

<sup>52</sup> The Heimskringla: Or, The Sagas of the Norse Kings from the Icelandic of Snorre Sturlason. Snorri Sturluson, Samuel Laing, Rasmus Björn Anderson (J. C. Nimmo, 1889) retrieved April 10, 2016. <<https://books.google.com/books?id=AHjOAAAAMAAJ&dq=odin%20upsala%20king%20sacrifice%20son&pg=PA302#v=onepage&q=odin%20upsala%20king%20sacrifice%20son&f=false>>

<sup>53</sup> Wace and Layamon. Arthurian Chronicles. Translated by Eugene Mason. (Toronto, ON Canada: University of Toronto Press/Medieval Academy of America, 1996) Introduction p. ix