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Fairy

A nomadic, hunter-gathering race of non-humans. They may have once been more widespread in range than they are now, but in the modern day they are only found in the great Elefras Forest, to the northeast of the kingdom. Fairies are a remote people who generally distrust strangers, but there are occasional contacts between them and traders, especially around Monistral. They may not have been so aloof once, since legend tells that it was Fairies who gave to humans the key to magicks, and it was the King of the Fairies who gave the sword Thesuril to the first King, Richard of Montour. Now they live in their forest in small groups, wandering and living off nature's bounty, though there are rumours of great marble cities in the heart of the woods. Fairies are very hard to find if they do not wish to be found, and it may be that they are usually invisible.

Fairies are about as tall as humans, but are much slighter in build. They are fair-skinned but have a greenish cast about them. Their hair is usually short, and varies in colour from red, a deep green and golden, and they have big, green eyes. A large number of them, men and women both, are bald. They are said to have huge pointed ears.

Family, Marriage and Children

Marriage is a strong custom amongst the people of the Kingdom, and bastardy is quite strongly frowned upon. In general people wait until they can support themselves before they marry, so in practical terms the wealthy, who can draw more upon the riches of the family, tend to marry earlier than the peasantry, who in many cases must wait until they can inherit the family land. Fertility is very high, with rich women tending to have more children due to the widespread use of wet nurses. Also, infant mortality is quite high, and more so the further down the social scale one goes.

All this means that noble and merchant families tend to be much larger than peasant families. Since, however, there are only limited opportunities for younger offspring to benefit from the family wealth, many are drawn into more adventurous careers.

du Fay, Sir Godemar

A retainer of Lord Hugo du Valier, Count of Tharkad. Sir Godemar is a mage specialising in scouting and divination. He was instrumental in enabling Lord Hugo and his army to get through enemy-controlled Sardeth to take part in the Battle of the Ford of Harloc. In early 358 he was caught attempting to kidnap Lady Francoise Orimarr, wife of Sir Mordoc Torsilley. When Lady Francoise later revealed that she was in fact Princess Helene, niece of the King, Godemar was despatched for trial by the Crown, in Montour city.

Fendal

The Fendals are the ancestors of most native Montese, Valliorans and other northern peoples. They came into Montour through the pass at Montcoal and established many little realms, which were

united later into the current kingdom. Most Fendal languages are still mutually intelligible, but there are increasing amounts of differences, mostly in vocabulary picked up and adopted from other peoples.

Fendals are a tall people who tend towards the swarthy end of the fair-skinned range. They have a wide range of hair colours, with a high incidence of reds.

Field of Blood, Battle of (291)

Fiendwyrm

Fiendwyrms are approximately 10-12 feet long and 2 feet wide, dull grey-black and scaly. Their heads are similar to those of humans, but with golden snake eyes, no nose and a wide mouth with big fangs. Flaps on the head can unfold, and look like big ears. Their jaws can dislocate to swallow anything of medium size or smaller.

Fiendwyrms have been a bane for a long time, and are mentioned in the Montese Church's holy book, where Saint Michael came across one. In the story Michael was beguiled by the gaze of the wyrm, and when he broke free of the enchantment "the wyrm did spit ichor at him." Fiendwyrms have a poisonous bite, an enchanting gaze, and can spit an acidic ichor at dangerous prey.

They are intelligent and rumour has it that they can speak in human tongues.

Fitzshaws, Lord Robert

(b.311) Vallioran ambassador. Lord Robert is a son of the Duke of Shaws by a sister of King William III, and has been attached to the court of Prince-Regent Erling since the latter left Valliore.

de Flor, Richard

(240-317) High Master of Kandarian. Master Richard de Flor served for a period as Kandarian's legate in Breakingdale. The faith of the Valiant Warrior became, in his care, the second faith of the Dalemén. His success was recognised by his appointment as a High Master, serving directly under the Patriarch of Montour. Unlucky not to become Patriarch himself, High Master Richard is best known as the chief architect of the international Brotherhood of the Shield, founded in 311

Florence

Queen of Montour (218-275). She is much-loved in memory as Good Queen Flo, and her reign was a long and prosperous one. Under her rule Breakingdale was first settled and annexed to the crown, and the city of Shalgreth fell into the orbit of the kingdom.

Ford of Harloc, Battle of

The battle of Sir Emeron of Galt, the king's champion, with Sir Werner the Grey, standing waist deep in the river, and the former's casting down by the latter.

The glorious counter-charge of the Count of Tharkad against the Prince's lines, and the Count's slaying of the son of the Duke of Aguiliers, how heads flew like cabbages, but how the Prince rallied his men and forced the Count back, pike in hand.

Forms of Address

- The King and Queen\\“Your Majesty” (“sire” can be used by those of Knight rank and above)
- Children of a monarch\\“Your Royal Highness”
- Grandchildren of a monarch\\“Your Highness”
- Great Lords\\“Your Grace” (“my Lord Duke” (or whatever) is also acceptable)
- Lords and children of Great Lords\\“Your Lordship” or “My Lord”
- Knights\\“Sir” or “Dame” (or Kyr/Midame for Thestrians)
- Children of Lords and Knights\\“Master” or “Mistress”

Freetown

Fromont

A town of approximately 600 souls, occupying a horseshoe bend on the right bank of the Breaking River to the northwest of Krothering. The castle stands at the end of the bend, directly overlooking the river, while the town spreads out underneath it to a stout wall.

Fromont, House of

A minor noble family of north Breakingdale. Richard I Fromont was the captain of Romenard I's guards. He was favoured with the marriage to Romenard's daughter, the sister of Roderick. With baronial support he built the castle of Fromont to the west of Krothering. By his wife he had a son, Richard II (the current lord), but his wife died soon afterwards. Later in life he married again, and by this second marriage he had a daughter, Imogen. It was through his desire that Imogen married Sir Mordoc of Bodwin's Howe, the son of his neighbour (the Red Faces did not count).

Richard II fell in love with his cousin (the daughter of Baron Roderick), but she was always very pious and rejected his advances, becoming a priestess of the Mother instead. Spurned, he turned to Marguerite, the lady of Veyrines, his other neighbour, whose wardship Lord Richard I had obtained from King Vandrad for services rendered during the Civil War of 314. Administering his wife's lands, Richard gained great wealth during the gold rush of the 330s, though he was responsible for much of the tensions between man and orc created at that time. Veyrines was destroyed by the Gel in 342, and the upper Breaking valley occupied by those barbarians for several years, but the Fromont claim is still maintained. At the time of the Gel conquests Richard II had welcomed several prominent Ghorgandi refugees, including Irfan of Kavkaz. This friendship paid off in time, when Irfan agreed to offer his daughter Vashti to Richard's son Simon and, along with her, the family claims in Karakiraz

and much money up-front.

Always eager to extend his family's territory, Richard has spent several months in negotiation with a chief of the Red Faces, intending to get a "Voorish princess" for his second son, Richard (III) (a move perhaps inspired by the actions of Daniel de Vabre).

• **Current Fromont family**

~Lord Richard II (b.300), Lady Marguerite of Veyrines, his wife (b.307), his sons Simon (b.324), Richard (b.326), William (b.327) and Henry (b.335). His daughter Monique (b.331). Simon's wife Vashti (b.) and Richard's wife Unalis (b.333).

Furmenglaive, House of

A minor noble family of central Breakingdale. The family traces its descent from Sir Giles Falconay, a gentleman of the Dale who was knighted for his services in vanquishing a Voor rebellion in 271. Sir Giles was granted lands south of the Hills of Graam, his sister married Sir Robert Torsilley, his sponsor to the knighthood. Sir Giles served during the Thestrian Conquest, during which he married a Thestrian woman (his first wife having died) and discovered a fine sword, which he termed the Furmenglaive. He returned to the Dale a much richer man, and increased his holdings substantially. He changed his family name to Furmenglaive at this time. The Furmenglaive's soon became known for the quality of the horses they bred, and stud farming became the major source of family income.

Giles had one son by each of his wives. The older, Robert, retained the Falconay name and inherited on Giles' death in 309. Sir Robert, like many Dalemens, sided with King Michael III during Ekaterina's War in 314. He declined the amnesty offered by Prince Vandrads and escorted Michael III into exile. Robert was never seen thereafter and is presumed to have died in Castrovia.

Vandrads declared Robert in forfeiture of his lands and title and awarded them to Giles' second son, Milton I Furmenglaive, rather than to Robert's heir, his daughter Margery.

Milton I married Brigitte Kialton of Bonfol, and together they had four children-

Milton II (b.329), Miles (b.333), Stefanie (b.337) and Agnes (b.340). Milton II was born a deformed dwarf, and was passed by Milton I to the care of a wizard. Miles served as squire to Sir Mordoc Torsilley before being knighted himself by Duke Raymond of Aguiliers, whose service he joined. Stefanie married the sheriff of Breakingdale, Sir Humphrey Robsart, and Agnes married the youngest son, Henry, of Lord Richard II Fromont. Sir Miles is considered heir to the Furmenglaive land and title.

Furmenglaive, Master Milton

(b.329) The elder son of a well-off horse-breeding family, Milton was unfortunately stricken with dwarfism. Though this caused many problems in his youth, Milton does not regret his condition, for it led him as nothing else could have to his greatest passion- magic. In a world of small-minded thinkers and brutal 'men of honour' riding roughshod over anyone less powerful than themselves, while doing their best to have their only truly lasting asset - their minds - smashed all over the ground, Milton found another universe - one where intelligence, thought and study, not unthinking brawn, ruled.

Though he had some vague regrets regarding his father's disappointment and his inability to ride the

fast chargers that his brother so effortlessly commands, Milton found solace - nay, delight - in his own chosen path. For much of his youth he studied assiduously, content only to learn more each day, with no real plans or goals in mind. The mere act of learning, and increasing his power, was goal enough. It was a light in his life, even at its darkest moments.

Still, he was troubled. He at first tried only to help people, to use his power to do the same good deeds that priests and the knights of the stories did. But he soon found, to his disappointment, that people did not want his help. It was clear to him that even the most intelligent and educated among the powerless still had fear in their eyes when a man of true power used even the tiniest part of his abilities - for whatever purpose or cause. The powerless may cheer - for a short time - the use of real power to solve a problem or save a life, but even then it is guarded, fearful, anxious - tinged with hate and the prospect of violence. Milton quickly tired of that - yet another burden to overcome, heaped atop his appearance. In some ways, the fear was a kind of backhanded respect, which Milton did enjoy, but it also disgusted him. Why should his training and ability be any less honourable than those of a knight? Why should he be condemned for improving himself and attempting to help people, as any true knight does? So soon he bowed before the pressure of society and tried to keep his magic quiet, subtle, unseen, so as not to offend or frighten those he only wished to help. It seemed all society really wanted was him - and magic itself - to disappear, to never have existed. Slowly, Milton turned inwards and, as every year passed, more bitter.

Then he met a man whom most people, and nearly every wizard, would regard as deranged - Sparouz. Frightening at first, there was something hypnotic, almost seductive, in the freedom Sparouz had to do as he wished - to display his powers, not hide them before a fearful and wretched humanity. In his own way he was a knight - a man who wore his power around him, as a knight uses armour to proclaim his status. It made Milton recognise for the first time what he had lost by not being so-called 'normal'. Milton's unconscious desire for honour and respect, honed over generations of his family, burst forth with a vengeance. For a time, Milton could see nothing but good in the actions of Sparouz - a man free to do what he wished, without fear of the condemnation of small-minded humanity. He was above their petty jealousies and rules. Milton hungered after that, and for a time set himself on that very path. He found a kind of freedom in the air, and revelled in it.

But, in meeting up with his friends once more - especially Bertrand - after years apart, Milton has begun to see that Sparouz's methods are more destructive than helpful. While his freedom to use magic must indeed be aspired to - his methods and his actions need to be limited - better yet, harnessed to a better purpose. After all, in Milton's religiously-trained mind, freedom without purpose is anarchy and, ultimately, pointless. Milton is currently attempting - slowly, perhaps, but surely - to realign his path to the more idealistic one of his youth, but now he is paving with experience and a greater sense of the realities of the world. Milton wishes to show the world that a wizard is worth any knight, if not more so. Milton knows that magic and mages are here forever, and he wants the rest of the world to accept that - and, more importantly, see that the energy he wields is no more than another tool. It could even be likened to a bow - to use it correctly, you need years of training, and while it can be deadly when you wish it to be, it can also be the means to provide sustenance or save a life. But Milton knows that philosophical arguments will not work on the masses - but actions might. After all, the use you put your abilities to is what counts, not the tools you use. Milton wants everyone to see that.

In doing so, he aims to gain self-sufficiency, so as to study when he can and to choose his own fights. The more he has the greater the effect and influence he can have. But everyone must start somewhere. So, until that day comes, Milton will try to serve true lords, where he can gain the same honour, respect and reward any knight could. He has worked as hard as any knight to gain his position. All he really wants now is to have the world acknowledge that. Milton wishes to change the fear and hate to respect and honour.

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