

LEAKED:  
THE DAVENTI MANIFESTO 1

# THE NYMIAN BEASTLANDS™

## LEAKED: THE DAVENTI MANIFESTO 1

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## LEAK OF THE DAVENTI MANIFESTO IN RURAL LOWLANDS OF BRAHMIDVATI SPARKS CONTROVERSY AMONGST THE FAUNARIAN ELITE!

by: Sarden Varanil

While you may find the following information distressful, you may find *most* distressful the fact that this information was not wished to be disseminated through the *Vati Chronicler*, as I had hoped. This article was submitted by the author late last week, and while it was admittedly important, I was also told it would be "too upsetting" to the Faunarian commonwealth of our nation, and it was dismissed from the potential roster. I can only hope that by spreading it in this unorthodox way, that it might be seen by those who can understand the scope of what this could mean to our already-fragile culture. These separatists cannot be allowed to disturb the peace and sanctity of our esteemed social order.

This is the article as proposed to the *Vati Chronicler*:  
**'Leak of Daventi Manifesto in Brahmivati Rural Lowlands Sparks Controversy Amongst Faunarian Elite!'** - by Sarden Varanil; **Article Dated:** 29th of Ala'ain (in the current annals, 36,464 DOT\*)

'Only nine days ago, a small package was found in a heavily-frequented inn in the rural lowlands community of Braigane. Left by an unknown individual, the package and its contents have generated a massive controversy in the Faunarian-ruled region, amongst the commonwealth and leadership alike. In it, a copy of the notorious doctrine known as the *Daventi Manifesto* was found, along with a hand-written

note which announced its intentions directly. For many nights after, the document became a central focus of discussions in the local inn, and eventually came to the attention of the author.

'While Faunarian culture, like every other possible social order, has its shortcomings, this infamous document outlines in incredibly biased terms how the continuing Daventi subculture, or "movement," views our own cultural values. And although Faunarian rulership has not actively outlawed any such doctrines to be read or discussed, and the document is not outright banned, the inter-regional laws in place require that Daventi separatist propaganda not enter the nation except through the personal possession of our own peoples. Inter-regional trade or import of the doctrine is forbidden by the Judicial Acts on Doctrine, which is governed and agreed upon by the Living Gods themselves.

'Openly ignoring the will of the Faunarian leadership here in Brahmivati, as well as that of the Living Gods and the Allied Protectorates of the Divine Sigil Pacts, certain Daventi membership have taken their agendas to new lengths in order to upset and cause discord upon our ways of life. Along with the *Daventi Manifesto*, which outlines Faunarian social order amongst our own lands in an incredibly negative light, the minimal accompanying documentation

\*DOT: Date of Omarkan Time

clearly outlines how this material was meant to catalyze a region-wide philosophical conflict, potentially leading to some sort of land or power surrender to these separatists.

'The owner of the tavern in which the package was found, Prosen Justice, was not totally disturbed by the appearance of the strange item in his establishment, the Raja Ragani's Maiden of Braigane, though he said the surprising discovery was peculiar, given the contents of the package. Enclosed in a sealed envelope was a copy of the manuscript known as the *Daventi Manifesto*, along with a hand-written letter by an unnamed author. Though the letter itself was confiscated for identification of its origins and so far unreleased, the manuscript itself was left for Prosen to decide its fate, and a description was given by the tavern owner.

'Prosen explained that the letter described several reasons why the Faunarian culture should fall, why Daventi culture is superior in several key ways, and closed with a strange message to any reader to keep the document and spread its messages. Sire Justice also states that some of the words were not in the Omarkan trade tongue, but in Faunarian and Daventi, leading him to question their purpose and importance. He also describes something that he found even stranger – some of the statements and phrases didn't make sense in any of those languages, but were close enough to other common phrases, which allowed him to infer the overall meaning of the letter's message. Prosen said it was confusing at first, but when one of his patrons mentioned the way in which some phrases were similar to those found in the letter, it all worked out to make pretty decent sense, but none of them could figure out why it was composed in this way, for all the considering they had done on the subject.

'The Manifesto itself was an exact copy, written in the Daventi script with its Faunarian and Omarkan counterparts, including the annotations of recent authors deemed authoritative by current Daventi leaders concerning the manuscript's messages. Its contents were deemed to be correct and not in any way edited from the most recent previous manuscript by an expert Daventi analyst, despite the complex nature of the letter's contents. Prosen commented that he thought maybe some of the words could have multiple meanings, or could even be conveying some other message.

'Raja Ragani's Maiden of Braigane is named for its patron, the Maiden of Braigane herself, Dauni Matros-Ragani, a saint and patron hero of the town in which she was born. Her perfectly-preserved remains are on display in a sealed case visible to the public adjacent to the tavern, and it

remains a massive local establishment with high patronage and a great reputation. When asked if the establishment's business might decline or grow from this event, Sire Justice says, "I don't think it will change things much, in my own opinion."

'The renowned local bard, Ydersier of Braigane, whose songs about Dauni and her exploits are popular even in foreign lands, also sings and performs acts dedicated to the Daventi cause, along with many others more inclined to Faunarian ways of life. Mistress Ydersier has not publicly commented, and Inquisitors have deemed that she had a solid alibi during the period in which the manuscript was found at the inn. While Mistress Ydersier's sympathies for the Daventi culture and peoples is not exclusively sufficient reason to be suspect, it is thought by some that her influence could still be implicated.

'Other unknown and suspicious people include a group of dark-cloaked figures carrying what could have been powerful magical items spotted in several areas of Braigane by different witnesses claiming to see them near the inn. Despite their similar descriptions, the high volume of patrons at the tavern makes it almost impossible to identify them or their purpose, or if they were involved at all. At this time in the investigative efforts by protectorates, it is not believed that these claims have any direct ties to the manuscript's appearance, despite their relative proximity. Because so many foreign individuals frequent the inn for its popular service, history, locally-brewed moonshine, and deliciously spiced boiled eel rolls, it is thought to be difficult to attempt to profile the potential messenger of the package.

'As you may know, the current "face" of the Daventi Movement outside Brahmivati, who is believed to coordinate all activities even within our regional boundaries, is the powerful canitian warrior and philosopher, Traidan Nelslov, who is thought to have been born in Paohuti-marna, and came to Brahmivati through his powerful influence in Mivini. It is commonly accepted that he may have ties to extremists in Pashti who are suspected of stealing major artifacts from Faunarian control in that nation.

'While the mysterious appearance of the document continues to baffle witnesses and observers, and its packaged contents are currently being identified by officials of the Faunarian Protectorate of Brahmivati, Prosen Justice of the Maiden of Braigane inn remains assured that its appearance shouldn't have too much impact on his business or the overall activities of his local and inter-regional patrons. "I think worrying too much about other people's beliefs and actions is a waste of time, and I think a lot of people agree with that. I really don't think it will have much of an impact here on the day-to-day stuff," he says. While his discovery of the sealed parchment package that day disturbed him at the time, he also says that it probably isn't that much to worry about. The curious nature of the letter's contents and the mystery behind its words continues to elude both he and his patrons, but he hopes that analysis by authorities will bring more information, if possible. Officials from the Faunarian Protectorate in Braigane are thought to make a comment later this week on the matter.'

As you can see, there is a substantial undercurrent of dissolution and separatism, which simply cannot be allowed to continue to grow in our midst. The fact that our Faunarian superiors do not seem to find this sort of activity troubling is what is most troublesome of all.

I believe that, while the popular Braiganic bard, Mistress Ydersier, may have a solid alibi during the time period in question, she may still be involved in a public scheme meant to undermine our local customs and way of life. She may have ties to others who are motivated to do these things, and in fact, with the proper powerful items, one can assume practically any



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disguise, as we have seen throughout the years. One can only assume that this is meant to deceive the people into believing one “truth” while the truth proper remains elusive to all but the most powerful and influential dissenters. Members within our own Protectorate may even be involved, if they are capable of deceiving even the Living Gods and their allies! This cannot be allowed to happen, if it is indeed reality.

These suspicious and dark-cloaked figures mentioned by several witnesses, all of which were seen within ten acres of the bustling tavern on the day in question, I believe are also part of this dissent group. It is possible, as we have seen, to deceive the people in an effort to promote individual motivations and schemes, especially through the use of lies, misgivings, and subterfuge.

What could the motivations be of these Daventi catalysts, but to upset our own social order and see their philosophies rise to power?! Certainly, only a fool would be so callous and apathetic to keep their head turned to such audacious acts against our people. If you agree and stand with me now, then come meet and join together with like-minded peoples as we gather on the Eve of Nugrassine in the tiny Vati village of Braeyu, just before sunset. At that time, we can begin to formulate a plan on how to implement such ideas in privacy and confidence.

I have printed and distributed several dozen copies of this letter and public notice using my own hidden press in an effort to organize a public body, which is not outlawed. Gather together, so that we may discuss this foreign nuisance and how to deal with it.

### QUESTIONS & CONSIDERATIONS

Sarden’s Faunarian superiors chose not to release this article into the public’s attention, even though they admitted its importance as a current event – and this genuinely concerns Sarden Varanil, even if no one else. Excluding the reason given to Sarden about upsetting the commonwealth, what reasons do you think the people in charge of the public printing press might have for not revealing this information? Do you think they could have other motives, including perhaps keeping the information secret, or even keeping the Daventi Manifesto from gaining more widespread? Could it be something less sinister, or is this just the outermost exterior of a planet-wide cover-up by secret society members?

Sarden’s article title proclaims that his Faunarian superiors are in some way discussing the pertinence of this article and its threatening nature by mentioning controversy among them, yet the article gives no evidence of that fact, and it seems that Sarden’s article is in some way supposed to act as the catalyst for this controversy to occur. What does this say about Sarden’s portrayal of the situation? Can his views be trusted, and could any of them be valid? What does this say about his journalistic skills when portraying socio-political activities and current events? How does his personal bias affect the information disseminated to the public, and how could it alter public perceptions of the document and other nations of the Lands of Omarka?

There is something about Sarden’s dynamic words that portrays a strong cultural bias – but he also states several points that show some of what he feels are cultural shortcomings. What reasons could someone have for both protecting an ideal, and showing its faults? Do you think he secretly wishes his own cultural environment could be better, or do his words simply show that he knows a great deal about the larger current events? Also, what does it show about political feelings on Sarden’s

philosophical perspectives? Do you think he’s seeing the bigger picture?

Faunar culture and the beginnings of the Daventi “Movement” have similar and counter-reactive things in common, especially the further one goes back in historical records. Faunarian society was built through a great alliance which established a powerful superior class, primarily the celestials and other outsiders, the catfolk trinity race known as the Felynn, and the Fae (Sylvankin), the latter of which became the primary mover of all worldwide activities requiring structure and logistical notions. Mirroring this, the common peoples began to establish their own lesser political structures, which were in many ways represented in their Faunar superiors, and which were a primary force in how the Faunarian “aristocracy” laid out its internal dealings with the common races of the lands. As Faunar culture became more powerful and assertive, Daventi subculture pushed back in big ways, pioneering some of the better known innovations in smithery, engineering, and craftsmanship, almost entirely in an effort to resist the dependency on Faunarian assistance for anything unnecessary. When Daventi extremists began attempting to “recruit” peoples under Faunarian protection, Faunarian leaders sent some of the best assassins ever known – the strike was effective, though some of the assassins were captured, making a martyr of the extremist leaders. Even this singular event shows the ways in which Faunarian motivations were laid out and carried out, and the Daventi “separatists” actually established themselves as a powerful opponent to all who would, including analyzing and recreating some of the best kept secrets of the stealthy assassins sent by their patrons – in this way, even the foreign methods of the *Ninjetu*, or ninjas, was incorporated directly into the Daventi cultural knowledge. In this way, the two sub-cultural elements have sometimes been in opposition, and sometimes not, depending on those in power, how moderate or extreme their actions may be, and other circumstance.

Would you feel more comfortable playing a character who was part of a large, worldwide political structure of unknown size and potency, or would you rather play a protestant, or even uninvolved member in a society too large for you to fathom? Since powerful races such as celestials, fey, rakshasas, and nagas count themselves among the ranks of the upper Faunarian echelon, and Daventi culture must have similar powerful members to retain their strength and social standing, who do you think would fight in the name of Daventi simplicity if such superior powers-that-be came to upset local lifestyle? Would you join the cause, or plan the downfall of your opponents? Which side would you choose, or would you choose not to side with either?

Many elements of Daventi culture come from their notions of craftsmanship and dedication to one’s craft or service, and it is well known that Daventi proponents are often among the best known and well-renowned craftspeople in the world. Since many Faunarian warriors and protectorates often carry similarly refined equipment, do you think they come from a similar source, or do you think Faunarian culture simply steals Daventi innovations, much the same way Daventi culture has done to Faunarian culture throughout history? No known members of Faunarian culture have ever crafted firearms, though some carry them – since they are obviously of Daventi origins, this is an idiosyncrasy, and perhaps could be seen as hypocritical; do you think your character could pull this off? What does your character think about firearms and technology? Do you prefer the arcane elements of spellcraft, the potent powers of the mind held within psionics, or do you prefer the potency of your newly-sharpened, blood-stained blade over strange and exotic powers?



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GLISTENING FANGS, DRIPPING WITH SALIVA THIRST FOR YOUR BLOOD, HUNGER TO GORGE ON YOUR FLESH. PERHAPS YOUR EARS WILL CATCH A THROATY BREATH, A LOW MOAN, SEARING HOWL, OR THE HORRIFIC ROAR OF THUNDER LIZARDS. WHATEVER IT IS, IT IS THE SIGNAL OF THE PURSUIT, AND IT'S YOUR PERSONAL CHALLENGE TO AVOID DEATH ON THIS DAY.

THE STRONG SURVIVE, THE INTELLIGENT PREVAIL, AND GOODNESS THRIVES IN THESE LANDS, BUT IT IS NOT WITHOUT DANGERS, BOTH MORTAL AND SUPERNAL. THE CALL ECHOES IN EACH OF US, MAKES OUR HEARTS BEAT FASTER, OUR FUR BRISTLE AND SCALES TINGLE. IT CAUSES US TO SEEK THE ANCIENT TRUTHS OR THE WISDOM OF ENLIGHTENMENT.

THIS IS NOT A DAY FOR ENLIGHTENMENT, HOWEVER. TODAY THERE WILL BE NO SEEKING OF ETERNAL TRUTHS, OR FOLLOWING PATHS WITHIN YOURSELF. TODAY, WE HUNT. REMEMBER, THOUGH, THIS IS NOT THE 'HAPPY HUNTING GROUNDS' OF THE ANCIENTS. PERHAPS SOME DAY YOU SHALL HUNT THERE, BUT NOT TODAY... FOLLOW ME IF YOU WISH TO STAY ALIVE; AND STAY AWARE.

*-Maruk Todaksharee of Clan Tallowfeather,  
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