david aes \ av \source notes

*events detailed here in are possible influences in av’s life. as they appear here, they have no say on actual events. these are just ideas. those that merit real attention will be drawn out and realized elsewhere. where an idea is confirmed in actual events, it is highlighted, but otherwise unaltered. apparent order, in terms of presentation of ideas here, are only faintly suggestive of causal relaitonships. as far as av is concerned what lies herein is the stuff of dreams.*

They are bound together by love and destiny, but she is betrothed to his twin and coveted by their benefactor. While destiny could not be denied, it left their lives wrecked on the cruel tides of fate—as much confounded by political, social and racial conventions as by their nine offspring. Two of these children share between them a strange destiny, which begins its course in a trial of death. Avaunaioma nineveh, believing her brother dead strikes out uncertainly to reclaim the heritage her parents abandoned, unwittingly involving herself in the tangled intrigues of the upper class elite. She is granted title to an abandoned province, which she is not in the least intended to survive claiming. Emerging mysteriously changed and quietly victorious, she must confront her would be executioners and their plot to destroy her people.

k'sias avaun nineveh returned to the world of the living to be whisked away into a grueling apprenticeship in the arts arcane. Led to belive in the loss of his sister he forces himself to forget and master this most sacred branch of magic. Word of the new purge reaches him as his initiation comes to an end. Inexplicably, his master grants his wish to fight the purge. On his way to join he is met by a dragon who gives him a mission to seek the aid of dragon kind in aborting the mutual destruction of man and fey. To his great disappointment his plea is ignored, and with astonishment he made an unwilling and revered guest. He is dubbed kzhan (the closest draconic pronounciation of his face name), and left in the care of his old master. Kzhan's exotic nature is slowly being disrupted even as he carefully works to uncover the reason for his imprisonment. Too late, and all at once he discovers the point of their interest in him and their intent to invade the realm of men. But to know the secret of the dragons is to become one of them.

the way of dragons. Realizing that what what has happened to him is irreversable and that it is inevitable what he will eventually become, kzhan bends his keen intellect and impecible will to embracing the way of dragon. Kzhan grudgingly finds he must admit that there are advantages in a curse of immortality. Unlike dragonborn, to whom human society is an irrelevant if chaotic amusement, he is the product of an essentially human childhood. But like dragonborn, he learns to live in fear of mature dragons. In a decisive campaign, he reforges himself into a dragonling even a full dragon must respect and be wary of.

dragon doors. Kzhan has lost all that made him an exotic, but his honor will not allow him to abide the dragon assault on the realm of men where his people were already in a war for survival. The only way to avoid this unwanted role, he must go through the dragon doors. He enters a realm beyond the pale of his experience and begins a desperate race to survive as a young dragon.

dragons' breadth. Over centuries kzhan has become a true and formidable dragon. So much so that he has begun to forget the life he was born to. Now kzeisza anzoar aioch kzhan has abandoned all semblance of humanity and come to a strange and primitive world for the hunt. A world dominated by fierce and titanic creatures—dinosaurs—in which lurk some of the most dangerous dragons in the known universe. Here in this violent young world kzhan will explore the full extent of his wit and skill. Only the best of dragons can survive.

dragon dreams. Kzhan has slept beyond the almost immortal endurance of his kind, but a strange invasion of his dreams has begun to lure him back from the brink of oblivion. Struggling to comprehend this disturbance, he has dreamed himself into the waking world to investigate, calling forth a dim memory of a human guise. He discovers a world of men somehow evolved convergently over the ages. These men have begun to tap into the powerful dreaming minds of the sleeping dragons—other survivors of the hunt, like himself—and used this to reshape their world into something beyond evolution. However, a world cannot be recast out of dragon dreams without waking a few dragons. An arcane wisdom of human interaction and an amused curiosity lure him, and kzeisza rises once more to take part in the world.

mind and spirit. Following the death of avonlea, kzeisza bore witness to a strange experiment. A group of individuals carefully redesigned from the genetic material of the impressive av were slipped into kzeisza's world. Both fascinated and disturbed he found them to be impressive variations on her vast potential, and yet to a one they lacked any hint of the allure she had for him. Motivated by a strange feeling of angst and curiosity he strives to divine the reason for her effect on him and eventually confronts his mortal origins. It is a realization that transcends time. The fog of a dragon eternity slips away and impales him on its irony. Charged with a vitality unfelt since that forgotten time and magnified by epochs of experience he sifts through the veil of the infinite expression for some sign of her existence. He finds her much closer than he could have ever dreamed. Without a second thought, he goes to her and with her back to the world where they began.

dragon and phoenix arrive in a world lightyears and dreams and eternities away. One tingling with the rememberance of a self lost to time and the other burning with the loss of a self in one obliterating instant. Kzeisza encounters his mortal self and delivers his mission, realizing the totality of what loss and acheivement he in that moment condemned himself to. She acts quickly to interceed in the beginings of a war she can not tolerate. As she begins her work to control the tides of war, she is approached by none other than kevin zhan. His quiet and wise counsel calm her and remind her of how close she is to her self she thought lost to her. They becoome aware of the rise of the dragons and the threat of such a common and deadly foe speedily unites man, fey and the undead under av. Her suspicions about kevin zhan somehow manage to maintain enough precidence in her mind that she figures out that kevin is but a guise of kzeisza. In the early clash of dragons and the allies it is made obvious that there is something unusual about the dragons' intent. They seem intent on specifically attacking av herself. Av confides what she guessed of her history to kevin. Between them they begin to delve at last into the connections between her intuitive guess, his experience as a dragon, and ultimately a strange story from their family legacy. When av hears him tell it, she is stunned and rapidly comes to fully realize just who and what kzeisza really is. Soon after, as things are becoming more desperate, they realize the answer; they realize what it is that each and every dragon seeks, so much so as to explain the way they seem to fight each other to reach her. They also realize their one destiny together. As they embrace one another, fully as they never dared before, they both lose and gain their selves—and a divine promise is fulfilled.

and then there was nix. Phoenix, or a dragon-phoenix. A god reborn. However, noone ever said that being a god was a peice of cake, especially after such a long exile.

Nineveh : overture expansion i Nineveh overture contributing notes

slight adjustments to the foundation are possible based on a few updated ideas, however, the central weight remains appropriate to the design expressed in the original score. Also consider these few breif notes as part of developing the opening sequence of the fall of the phoenix.

straight out of nineveh. The base assumption of all this is an arguement about assumption itself. The assumption of self. By taking the pattern dynamics of the infinite expression into a certain depth the simple elegance of it is transformed into a daunting complexity. Over a long time, as it might as well be reckoned, the threshold has been rising in aegis. The trigger to this movement seems to have been the first contact with a celestial avatar. The first assumption of nineveh—voice of god, to be very colloquial. As collusion entered the heavens aegis was formed, guided by the divine manifestations of nineveh. A long time passed as beings changed and their minds became too sophisticated with interpretations. The twist that submerged the heavens in the shadow of reality came the day that (Mystery) and nineveh became one and the same. Because what was (Mystery) seduced and was seduced by the powers of a god. And until the inspiration of Av—after an age long enough to occlude the divine order of the heavens—nineveh manifested itself in no other way. Such is what leads to the beginning.

the end of this draws itself from a short, sharp analysis of that base assumption. In both Av and (Mystery) there is a truth of self unburdened with power and it is those selves that are released by the final confrontation to become self possessed avatars. The power of nineveh, which is shattered and spliced into the mantle of two wounded realms, along with all those things that the two avatars had evoked in the celestial avatar. In time av'jeara'naoma will become the fusion of those two predecessors and confront that same question of godhood. Once again, the world and reality itself will have a chance to wake up and recognize itself. In the wings Av and (Mystery) have pleanty of time to realize what her trial will be, and in their own ways they will be there.

openings. Most of the factors are already in place. A powerful undercurrent in nineveh overture is the disruption of the aegis anij into classes of self conceived anim and very powerful and exotic ani. The rise of the house of dragon has eclipsed the house of phoenix, taking the throne of aegis under its wing. These two empires dominate the conscious sphere of bound space [heaven]. (Mystery) is drawn back to the throne by rumor of new developments in soul stealing arts and a change in the philosophy of divinity in natural law. Much has changed since the angel of darkness withdrew from the house of phoenix precipitating the birth of the dragons. Even those of this long lived race no longer believe in the voice of god, and even dare to denounce her on the grounds of the new beliefs. She seems to take little interest in this, except to gather a small group of old dragon and phoenix adepts and convince them of a way to remind the universe of the power of nineveh.

what is the host? There is a mystery. In truth, it is much open to interpretation. Traditionally, these definitions are derived from the philosophy of unique and universal thought.

the host descended from (dai), dreams of self. They remain, even in reality, waking dreams. Their psionic potential is the expression of this, they are creations of their own minds and those minds can shape reality—the fabric and structures of time, space and awareness. The flesh they wear is akin to the clothes we wear, reflections of their personalities but not their actual substance. Originally, though they could conceive new life of their flesh—far more easily in conjunction with the flesh born—their offspring were conceived in a union of mind, as once they were conceived in the dream of their own minds. As they entered the collusion deeper over time, they became more nearly mortal.

current opinion is tied up in an arguement which strikes members of the host very personally. One distinguisihing the servitors from the mortals claiming that the servitors have mortal souls and immortal spirits, while humans have immortal souls. More simply, the mortals are true individual monadic beings, while the servitors are merely aspects of nineveh. This, in their thinking, is the reason that she can be captured. Nin is the only immortal soul available to the host. The host is her extended body. Ergo, the host creates the most perfect body, the best possible tool in aegis, so that its perfect innocence on awakening draws in the soul of the one. Because nin is drawn into the mantle of one of her angels, the association of phoenix is initially made. Rebelling against being merely what they are, the servitors deny their true status as angelic and demonic anim, turn against their human charges and name themselves dragon and phoenix. Most of all of this is pride, arrogance, and folly, but these illusions become part of the disguise of nineveh at the crux.

the second temptation and fall of nineveh. Probing the events of the fall—and sacrificial redemption—of Av nineveh. A divine aspect of aes, her origins are couched in metaphoric terms but the metaphors have exceptional resonance with the literal terms. In her eternity of agelessness, she was a host in infinite expression. Her aspect was an ideal phoenix. A being of unlimited expression and endurance. In essence, she was the focus of an invested domain. She existed as the envelope of her domain. Lured into the embrace of her draconic mortal charges [where, as before] she attained an objective self awareness. Unfortunately, she was immediately faced with the deovuring hunger her wards had for her based on what she was and what they could attain by uniting with her essence. Namely, god hood. In the ensuing war of these young dragons—each seeking to possess their divine and beloved phoenix—her dreadful umbra was awakened and enraged. The wave of destruction she unwittingly unleashed swallowed this world. Before she could lament this act, she realized that she had sprung a trap on herself.

what is the trap? One does not need to look much farther than (Mystery) for an answer. (Mystery) set all of this up, knowing what it is like to be nineveh. Knowing what could happen if nineveh consciously recognized the patent revolt that her host was making against her. (Mystery) was once merely the avatar of phoenix, like Av now. Her own fall made her the angel of death, child of darkness, and destruction. Av's fall would destroy her, leaving all to the power of (Mystery)—the dark phoenix. The trap itself? Originally, (Mystery) was anije, an angel. As an angel she was bound to herself as the god, by a soul held hostage. The avatar was contained in its host too well. That other soul formed an umbreachable buffer between avatar and god. Av was designed like (Mystery)—with an unbearable resonance—but was not subject to the same limitations. The soul of the god was directly invested in that avatar. By engaging her in direct combat, (Mystery) contrived to slay her limited host, drawing out the unrestrained umbra of the god and possessing it. Av had been made vulnerable to such a maneuver by a dragon, against the dark twin of herself she stood nearly hopeless. In a sinister way, she was behind this plot herself; even in her deliberate innocence, she was the angel of death. Understanding herself in that moment, she knows that she cannot destroy the destroyer in herself. She cannot defeat her self. So she creates... A paradox.

paradox continues to evolve, as the far reaching influence of its mass draws life not even conceived to points in time far around the limit of its own period. The envelope of the infinite expression gives unthinkable dimension to the dreaming as one. Hidden in the frightful weave of it all is the option to risk the awakening of the absolute self. Goad and temptation to all who have tasted the point paradox. The wake of the point paradox descends on earth, [ttvv earth (caoi yn)] a world framed in the minds of humans [in the very process of conceiving the inconceivable] who stand right on the focal cusp of the infinite expression. From which many deviations originate that define the trace, tempo, verge and vector of the envelope; the arena.

nineveh is lured into the flesh, drawn down into the mortal realm of aegis. In aegis there are two races of servitors representing the creative and destructive nature of phoenix. The first of the dragons, the angel of destruction and the lord of demon/dragon kind was the model for the embodiment of Av nineveh; the demon of creation and slave of the angelic/phoenix host served as the model of spirit. Embracing exile to escape it, she regurgitated the devoured world the world, scarred by the rebirth became lost to the empire and strange to its ageless ways. The minds and great works of art of that world which had passed through the phoenix were altered and misted. Changed in nature, it became a world of fantastic nature. From the secret heart of the phoenix, dreams and horrors were born in the flesh.

some of the dream-spawned things—somehow aware of their unbelonging—soon vanished to hidden shadows within the great dragon doors, but the memory of them became the foundation of the new mythology.

a dragon door is a lock the likes of which only the mind can be a key. Dragon doors were fugues; gateways between spaces and times. A corridor to realms beyond thought as well as to those frighteningly within. Only a mind as keen as a dragon's had the fineness to easily pass and turn the great lock. Hence, in the time of dragonkind's golden empire, these strange dimensional whorls were veritible doors spanning a vast empire spanning galaxies. Such a thing, in the time and the lands of human rule, is but a nagging beacon of madness.

myth of aegis

one could say that aegis was created out of xanadau. Somehow, in the dreaming alone, there began a dreaming as one [the mass of (Mystery) emerging from the point paradox]. Gradually, timelessly, the dreaming became its own waking, pulling along the strays and lost dreamers of many different periods. Eventually even myth gave way to reason. If it had not taken so much to live in the heavens, the powers bred in dreaming might have withered. Instead psionics became the basis for technology. And magic, the most subtle art of manipulating the deepest resources of psionic potential.

among the minds and souls of aegis, the human model is the center of gravity. The human mind falls, like a natural constant, right at the threshold level. The host of aegis were created by the phoenix in xanadau. Because of this they are considered daemon—outsiders. Until the time that nineveh was recognized they were naturalized and functioned much as all other mortals of the realm. They were gifted, of course, but embracing the will of god changed them into what they are now. The race became angelic, unwittingly trading their mortality and immortal souls for the immortality of mind, body and spirit. This is the way of divine appointment. For time untold the host served nineveh and there was no distinction between angel and demon. Then nineveh seduced (Mystery), making her the avatar of god until she fell from grace— becoming the angel of death, darkness, and destruction. With her fell much of the host, the demonic, the ones who still worshipped (Mystery). (Mystery) denied her divinity, chose to remain angelic and used her influence to control the demonic, tenuously preserving the polarized host.

over time the host discovered that the world was a heirarchy of gods. The world existed for the evolution of gods through the coil of life. And of them all, the phoenix was the only independant god. Autonomous. She alone had access to the congress of gods of the absolute. Realizing that by serving her they had put their own destinies aside, they became alarmed. At one time they had been mortal and responsible for their own immortal souls, but no longer. Their apprenticeship to her had bound them to aegis and the care of other mortals. Though they could not escape this, they did begin to conceive of ways to short circuit their contracts with phoenix. The angelic sought to become more like their soverign, while the demonic sought to become their own inventions. Thus began the dream of dragon and phoenix, the future lives of the host.

of course there remained the little matter of the souls held hostage (more in their eyes than in hers). While contemplating the liberation of their own souls, the demonic discovered the grasping of others'. Thus came the final age of the phoenix's innocence. And the birth of the dragon empire.

throughout the ages, the drama of the host remained masked under the collusion of reality. The host appeared mostly to be the most advanced, the most civilized of races in an intergalactic opera. Though the concepts which they embodied were part of their multi-culture, they did not wholly regard themselves in those terms. There had merely been the aegis—the protection of a vast civilization spanning unfathomable reaches of space and countless planets. The anxiety of the host was experienced as the rise of an empire. That empire polarized into two houses. The symbols of those houses were dragon and phoenix. That these houses were comprised of immortals and that they communed with an enigmatic and ellusive cosmic consciousness did not strike them as signs of what they were, it was only on the surface of their minds. Subconsciously, they all knew what they were, and they were even now waking to it. Ironically, it was Av (and in her own way (Mystery)) who saw it clearly first. Though it was already too late.

the change

because the state of grace is subtle, the fall from grace is deceptively subtle. Among the host, the truth is sensed more through suspicion until it is too late. Those like athael, who held powerful positions, feel their fall most profoundly. At which time it is too late. Many of them actually use Av to confirm their realization of their fall. Athael is unique in realizing what has happened and convincing others who have not fallen of the implications of what is happening. In general, those who fall had abilities consonant to their offices that occlude the obviousness of their grace. With the fall, as happens to athael, the scope of their power changes. Athael, who had once created worlds, believed merely that he found them. Though he was powerful and held the power to create things as he created Av, he never suspected how much he had created in aegis. Upon his fall he discovers that his power is reduced to what he formerly considered his limitations, and no more can he "find" new, vast tracts of viable frontier.

those who were demons fall to become dragons—humans evolved beyond the limits of form, and possessing vast psionic and magic power. Those who were angels devolve more gracefully into phoenix—self possessed godlings immortal in body, mind, spirit and soul. Unfortunately, most phoenix are susceptible to the possessive darkness of their dragon counterparts. Enslaved to a dragon, the phoenix creates a personal realm which the dragon can rule like a god. In time the two become one; the phoenix seeking to selflessly satisfy its own existence and coming to love even the dragon who subsumes them, the dragon selfishly seeking to become a part of the perfection of its imprisoned phoenix. Not surprisingly, the dragon usually kills the phoenix. And waits for it to be reborn and chases it again.

the fall takes a large toll on the host. Some of it remains true to phoenix, finally understanding what they are. The dragons consolidate their empire and inevitably drive most of the phoenix out of aegis—to its fringes and beyond.

ashes of aegis

here is a little twist, the dragon and the phoenix are expressions of certain extremes inherent in the being of individuals. To be a dragon or a phoenix is to be heavily focused toward one of those extremes. To be a phoenix is largely to be extremely self possessed and yet selfless. Passionate, and often self imolating. To be dragon is to be alien; other. A thing of dreams and shadows with an unreachable self, with a gentle possession of infinite others. The distinction is less manifest than male and female, but the attraction is far greater. The fall created many dragon-phoenix pairs. Of them, a few can be said to have stabilized. To have attained (Av). This is the creation myth of the exotics, as both human and tiger paradigms are examples of the union of dragon and phoenix. Whether or not any of these pairs actually had anything to do with the exotics or even became exotics is doubtful, as the ashes were mostly the substance of the phoenix. Simply put, they are merely the children of phoenix, reborn in that union, never more to be of either part. They are the third expression of the paradigm, gods. Well, godlings anyway. Nin was family, so naturally they kept an eye out for her after this. Like her, many of them decided to lay low. But this is another story. So there is just this, for now. The phoenix is phoenix because that is how they how they called her down to them. They called for the soul's own identity and gave it a favorite expression. They forgot that their phoenix, being their god, was also a dragon; and this dragon persisted quite well through the long night of aegis.