

Hiatea

(The Huntress, Lady of the Flaming Spear, the Huntress of Legends, the Nurturer and Destroyer, the Reaper and Sower, Annam's First Daughter)

Greater Power of Elysium and Ysgard, N(G)

PORTFOLIO:	Nature, agriculture, hunting, females, children, childbirth, protection, guardianship, community, adventurers
ALIASES:	None
DOMAIN NAME:	Eronia/Woodhaven and Ysgard/Jotunheim (Elmholt)
SUPERIOR:	Annam
ALLIES:	Artemis, Bahamut, Balador, Diancastra, Ehlonna, Iallanis, Mielikki, Sharindlar, Silvanus, Solonor Thelandira, Stronmaus, Syranita
FOES:	Baphomet, Daragor, Grolantor, Karontor, Kostchtchie, Malar, Memnor, Talos, Vaprak, the orc and goblinoid pantheons, the evil dwarven gods, the evil dragon gods
SYMBOL:	Flaming spear
WOR. ALIGN.:	LG, NG, CG, LN, N, CN

Hiatea (high-ah-TEE-ah or hee-AH-tee-ah) is the dual-aspected giantish goddess of community and nature. Through her concern for community, she is the patron not only of female giants and their roles in settled life, but also agriculture and the nurturing of children. She is also patron of nature and natural things, and the gathering of nature's bounty through hunting and gathering. Joining these two ideals together is a powerful interest in the balance of both settled life and life in wild lands, and the protection of each from dangerous forces.

Hiatea is seen as the spiritual twin of Stronmaus, even though myths nearly universally describe them as having different mothers. Like her brother, she has much of her father's power, being all the more impressive for it due to the personal struggle she undertook to prove herself to Annam. She harbors a strong connection with firbolgs, having been concealed amongst their number by her mother and raised in ignorance of her heritage. When she learned of her lineage from a messenger sent from her mother's deathbed, she set out to make herself worthy of the power she unknowingly inherited, and learned the ways of the forested wilderness. When she felt herself ready, she undertook a series of arduous adventures, hunting increasingly more powerful creatures that stalked the lands, culminating with the slaying of a singularly powerful monster. The nature of the beast varies by each tribal legend, but often is a massive hydra with fifty or more heads, and is often the impetus for the creation of her spear. Throughout her early life and later struggles, she learned the importance of both settled life and life in wild, natural places, and represents the balance between the two. In addition, upon presenting herself to her father, she taught him the importance of the balance between sons and daughters, and that neither is more important than the other.

Hiatea's closest relationship is with her eldest sibling, Stronmaus; he was the first to welcome her into the Ordning upon her acknowledgement by Annam and the one with whom she spends the most time. They view each other as equals, and both share the regency of the Ordning in the All-Father's absence. As with any sibling relationship, their normally good natured rivalry and teasing can lead to anger and sore feelings, but it never lasts long, especially with Stronmaus's typical sunny disposition. The Huntress also holds a deep affection for her younger sisters Iallanis and Diancastra, although she often finds herself exasperated at the latter's antics. She works the hardest at trying to get her brother Skoraesus to end his introversion, although she is careful not to push too hard. Hiatea's patronage and genuine fondness of the voadkyn has led to her establish cordial relations with most of the major powers of the Seldarine, but especially Solonor Thelandira, with whom she holds frequent archery contests. Her relationship with Keen-Eye is rumored to be romantic, with the Huntress's son Grond reputedly the result, but few believe their friendship is as old as Peaksmasher's birth. Hiatea, often with Solonor or other deities of hunting such as Mielikki or Artemis, often makes sojourns to the Beastlands, where her prowess and skill are greatly

respected. Her open and friendly attitude, along with respect for the balance between settled life and life in the wilderness, has made her many friends throughout the upper planes.

Despite her acceptance into the Ordning by Annam, and indeed because of it, Hiatea is resented by many of Annam's younger sons. Hiatea is saddened by the evil that fills the hearts of Thrym and Surtr, and wishes they would work with her for the betterment of the Jotunbrud as a whole, rather than focusing myopically on their own followers and personal interests. She sees their resentment at being subordinate in the ranks of the Ordning to a female, but despite her best efforts has been unable to change their views. Hiatea's relations with Karontor and Memnor are considerably poorer, and not just because both are members of the Ordning in exile. Karontor hates her claim over hunting, believing it should rightfully be his due to his purview over beasts. The Huntress opposes his depredations and the cruelty of his followers and has set a cessation of these activities as a requirement for his exile's end, but the Deformed One cares little for her demands. Hiatea has no direct contact with Memnor, but watches him as closely as she can. She feels bound by Annam's ancient stricture against interfering directly in the affairs of the other members of the Ordning, so cannot take action against him. She is convinced the Deceiver has broken the stricture, but has no concrete proof she can present to the rest of the Ordning, and so she waits and watches for just such evidence. Besides those members of the Ordning with an evil bent, Hiatea opposes the actions of various powers bent on the destruction of nature or those who represent nature's destructive aspects, as well as the patrons of her followers' enemies; she has not personally had many confrontations with those powers, however.

Hiatea only infrequently sends avatars to the Prime Material, although she will do so to protect small communities of firbolgs or voadkyn when threatened by evil foes, particularly if those foes are evil giants. Her avatars may also make an appearance to hunt rare or unusual monsters that would present a challenge to her, such as creatures of unusual size or cunning, or those that are hard to find or get to.

Hiatea's Avatar (17-HD Giant, Ranger 38, Druid 29, Bard 24)

Hiatea appears as a tanned, lithe, long-legged giantess wearing leather armor. Her long red-gold hair is tied back into a single braid, and her large brown-hazel eyes exude both motherly caring and a hunter's cunning. She always carries a spear, a long bow, and an everfull quiver of arrows. She casts her spells from all spheres and from all schools of magic, although she favors defensive magic over offensive magic.

AC -4; MV 18; HP 319; THAC0 -10; #AT 2/1
Dmg 3d8+14 (*spear* +3, +11 STR) or 2d8+19 (*long bow* +5, *arrows* +3, +11 STR)
MR 35%; SZ H (13 feet tall) or G (30 or 60 feet tall)
STR 23, DEX 20, CON 23, INT 20, WIS 19, CHA 21
Spells P: 12/11/11/10/9/9/7, W: 5/5/5/4/4
Saves PPDM 2; RSW 4; PP 4; BW 4; Sp 5

Special Att/Def: Hiatea wields *Brennaskr*, a *spear* +3 that can burst into flames, as a *flametongue sword*, at will. It acts as a +4 weapon when striking regenerating creatures, a +5 weapon when striking cold-using creatures, and as a +6 weapon against undead. Her *long bow* +5 is known as *Farstriker*, and has triple the range of a normal bow. Her quiver of *arrows* +3 never runs out, no matter how many arrows she draws from it.

The Huntress can cast *entangle*, *plant growth*, and *plant door* at will. Once per day she can cast *wall of thorns* with double the area of effect, and three times per day she may cast *ease labor* and *fertility*. She carries various miniature magical nets in a pouch on her belt, which expand in size upon throwing, up to 45 feet wide. The nets she carries typically cause either *feeblemind*, *weakness* (the reverse of *strength*), or *petrification*; any creature caught within a net must make a save versus spell with a -4 penalty to avoid the effects. She can throw her nets up to 120 feet regardless of size.

Hiatea is immune to weapons below +2 enchantment. She is unaffected by any spell or magic item which would restrict her movement, such as *hold*, *entangle*, or *slow*.

Other Manifestations

The Huntress of Legends typically manifests her power in one of three ways. For followers who are lost or threatened by pursuers, she may manifest as a flickering flame in the distance, similar in appearance to a hearth fire seen through a window. Following this flame will lead a follower to safety or to a destination they need to reach. Any hostile creatures who attempt to follow this flame will be lead astray, often into the dens of predatory animals or monsters. Hiatea will occasionally manifest her power as a nimbus of amber- or green-tinged red flames around a follower, that protect as the 3rd-level priest spell *protection from fire*; if amber-tinged, it protects as if cast upon her follower by another individual of 10th level, while the green-tinged flame protects as if cast by the follower at their own level or hit dice or 10th level, whichever is greater. The former version of the power is far more common, and subsequently, those who are affected by the latter manifestation are seen as particularly honored. Finally, she occasionally causes a normal spear wielded by a follower to burst into flames as if a *spear of Hiatea* spell (see below) was cast upon it. Any spear affected in such a way gains a +1 bonus to attacks and damage in addition to those granted by the spell, and after expiring, the spear is forever completely invulnerable to normal or magical fire. It is not enchanted, however, and radiates no magic.

Hiatea is served by aasimar, aasimon, alaghi, amber dragons, ashira, baku, buckawns, buraqs, butterflies, centaurs, dobies, dryads, einheriar, elk, firestars, flame beetles, foxes, hamadryads, hollyphants, incarnates of charity and temperance, lillendi, moon dogs, phoenixes, stags, sunflies, treants, wild cats, and wolves. One special messenger of note that is unique to Hiatea is a yellow-gold moth with a two-foot wingspan known as a Golden Huntress. She sends these moths to worthy priests practicing pyromancy. From the spiraling path the moth takes around a flame, the priest can decipher a message from Hiatea. If the priest is at least 5th level and manages to capture and swallow the moth alive, they will be blessed with *invisibility in woodlands* (see below) for 1d4+2 days. The invisibility returns one turn after the recipient attacks, until the full duration has expired. The Huntress displays her pleasure through the distant laugh of a joyful baby, beneficial fires, and the pleasant sensation of a hearth or campfire where there is none, as well as the discovery of amber, emeralds, red and green tourmaline, and rubies. She demonstrates her displeasure by the angry or pained wail of a baby, destructive fires, and the sensation of a sudden blistering heat, although no damage occurs, as well as arrow shafts, bow staves, and spears that suddenly warp or burst into flame and burn to ash instantly.

The Church

CLERGY:	Clerics, specialty priests, druids, mystics, shamans, rangers
CLERGY'S ALIGN.:	NG, CG, N, CN
TURN UNDEAD:	C: Yes, SP: Yes, at priest level -4, D: No, Mys: No, Sha: No, R: No
CMND. UNDEAD:	C: No, SP: No, D: No, Mys: No, Sha: No, R: No

All clerics (including fighter/clerics), specialty priests, druids, mystics, shamans, and rangers of Hiatea receive religion (giantish) as a bonus nonweapon proficiency. All priests of Hiatea are allowed to gain proficiency with spear and bow, and must become proficient in hunting and survival, although the normal crossover penalty does not apply when taking these proficiencies. While voadkyn are vegetarians, they use their skill at hunting to seek out evil within their forest domains, and occasionally hunt food for non-wood giant companions in need.

Hiatea's clergy are well respected throughout good and neutral giant society. They act as protectors and scouts in the wilderness, as well as teachers, farmers, advisors, and caregivers in their communities. The church of the Huntress of Legends is the most prominent faith amongst the firbolg and voadkyn, and the Lady of the Flaming Spear is a particular favorite amongst those fire giants who disagree with the evil nature of their brethren. The clergy maintains close contact with the churches of other good giant gods, as well as good deities of hunting, agriculture, and home-life amongst friendly non-giantish races. In particular, her voadkyn followers believe it is vitally important to maintain close relations with any nearby tribes of wood elves, and they go out of their way to seek and befriend them. No good or neutral giant is turned away from her service if they feel the calling. Hiatea's church

stands against the plots and depredations of followers of the evil giant gods, although they do not hate or despise them. They would prefer to see them join the forces of good, but generally leave efforts in that regard to the clergy of Iallanis. The priests of the Nurturer and Destroyer also work against the priesthoods of deities of destruction and marauding beasts, such as Daragor and Malar.

Temples built by the Huntress of Legends' firbolg and voadkyn clergy are generally long wooden lodge-like structures, made of carefully fitted and worked logs from tall trees. They have thick thatch or sod roofs, with an entrance at either end of the building. Inside, they're divided into three sections; the center section functions as the main temple during religious ceremonies, and at other times, as a school and communal daytime nursery. Within this central chamber is a large, central sacred hearth surrounded by low benches. The other two sections are between the central hearth and the entrances. They contain the living spaces for the priests, as well as rooms that are used for schooling and caring for orphans and homeless families. Within storm giant, cloud giant, or fire giant tribes, or kingdoms dominated by those breeds, temples are columned buildings in a similar style to those of Annam, Stronmaus, and Memnor. Friezes tend to focus on mythic tales of beasts the Huntress has slain, while the temples are painted predominantly in greens, browns, yellows, and reds. Hiatea's priests consider every hearth a shrine, so they make no other sorts of shrines.

Novices in the service of the Huntress are known as Younglings. Full priests are called Sacred Guardians. The appellation "of the Spear" is always used when formally referring to a priest by name; it is considered a minor breach of etiquette and an insult to willfully ignore the honorific. The Hiatean priesthood has two parallel hierarchies, that of "guardian-priests" (known as the Watchers of the Flame) who patrol and watch wilderness lands and the "community-priests" (known as the Keepers of the Hearth) who live within settlements, tending to agriculture and child-rearing and generally acting as advisors and counselors; movement between the branches is fluid, however, with many priests switching between the branches, even multiple times, as they feel a different calling. In ascending order or rank, the parallel titles used by the clergy are Watcher/Sower, Hunter/Teacher, and Warder/Nurturer; above these ranks the titles repeat but are prefixed by High (i.e. High Watcher/High Sower). High-ranking priests have unique individual titles; in addition, they are always wilderness-priests overseeing local hierarchies in multiple tribes and communities. Specialty priests are druids and flamespears. The clergy of Hiatea contains specialty priests (36%), clerics (20%), shamans (20%), druids (12%), rangers (8%), and mystics (4%). Females (60%) slightly outnumber males (40%) within the clergy. Hiatea's priesthood includes firbolgs (35%), voadkyn (30%), storm giants (12%), cloud giants (10%), fire giants (5%), and other races (8%), including a smattering of humans and elves.

Dogma: Nature is both creator and destroyer; understand both aspects and work to ensure each is healthy. The cycle of life and death is normal and natural; take what you need from nature's bounty, but no more, and it will always provide for you. The community is the lifeblood of the tribe, be vigilant and guard it from external threats and dangers. Children are the future, and nurturing their spirit and intellect keeps the tribe vibrant into the future. Lofty goals are laudable, even destined, but always remember that some prices are too high. Those not of the blood but true to the faith should always be welcomed into the community.

Day-to-Day Activities: Hiatea's clergy is split into two separate branches, each with a different focus. Those priests who dwell within a permanent community of giants focus on matters of family and guidance. They offer advice to the families living in the community on a wide variety of matters; it is often considered a minor sin to make major family decisions without seeking the advice of a Hiatean priest first. They usually oversee births and serve the role of midwife in their communities, and help to educate the children on the customs and history of the tribe, as well as practical matters such as hunting, farming, and wilderness survival. The clergy is also consulted on agricultural decisions, including what crops to plant, where to plant them, and when to harvest them. The guardian-priest branch of Hiatea's clergy consists of individuals or small groups who operate autonomously, living in the wilderness as a front-line of defense against threats to their tribe and other giant communities in their area. They watch for signs of monsters moving into the area and incursions from humans, demihumans, and humanoids who may compete for resources and land. They also keep an eye on the health of the animals

of the plants, knowing that a sickly wilderness will all too likely lead to a sickly settlement. The guardian-priests also search for lost or missing tribe members, guiding them back to safety, as well as non-hostile intelligent creatures who are similarly lost. Since they know the wilderness areas they patrol particularly well, they often serve as guides and carry messages between giant communities, as well as non-giant allies.

While most priests choose one branch and stay within it their entire lives, there is no prohibition against changing branches, and many choose to do so, especially after major life changes such as marriage or the death of a spouse. While frequently switching between branches is not unheard of, it tends to be rare and many high ranking priests frown on it, although they rarely say anything directly unless it becomes disruptive.

Important Ceremonies/Holy Days: Once per month, select community-priests and lay followers of Hiatea join the guardian-priests in a Sacred Hunt for a specific type of normal prey animal. These hunts are heavily ceremonial, with regular prayers and rituals meant to invoke the character of the Huntress. At the end of the hunt, the slain prey animal is burned in a sacred fire in order to invoke blessings of abundance upon the giants and their communities. Once every year, one of these hunts is dedicated to a more challenging creature, often a monster that is causing problems in the area such as a hydra or chimera. The ritual and ceremony involved is much like a normal Sacred Hunt, except the goal is to invoke a special blessing of protection upon the giants for the coming year.

Major Centers of Worship: One of the larger planetoids within the cluster world of Greela, in Greyspace, is home to a nation of good giants known as Nach Turacht. The firbolgs of this confederation of giant settlements primarily worship Hiatea, and each of their four large towns contains a typical temple dedicated to the Huntress, with the largest being the Welcoming Hearthhall in the town of Nua Breit. While large forests cover about one third of the land masses on the planetoid, the many voadkyn who reside on the world have no permanent settlements, and instead frequent the firbolg towns for their devotions. No full temples dedicated solely to Hiatea exist within the cloud giant and storm giant settlements, although many of their youngsters spend a few years learning from the Hiatean clergy amongst the firbolgs. The exact origins of the giantish tribes who inhabit this nation is something of a mystery; while many individuals and small groups found their way to the world via standard spelljamming means, legends of the oldest tribes and lineages indicate they were transported to the world when they were fleeing enemies and got lost in dense fog; they found themselves on their new world after following a flickering light out of the fog. The priests and shamans have universally proclaimed divine intervention of both Hiatea and Stronmaus in leading them to Greela, and have created a loose nation in their honor.

The Hall of the Nurturing Hearth is the preeminent temple of Hiatea within the giantish kingdom of Symmammos, on the ring-world of Nivil. Unlike the temple on Greela, this temple is run and maintained by storm and cloud giants, and is located within the kingdom's capital. It is constructed in typical storm giant fashion, with columns of pure white marble; friezes run along the roofline showing scenes of the Huntress's legendary trials and exploits, all richly painted. The pediment at the front of temple shows Hiatea standing tall and holding her flaming spear erect, while the rear pediment shows her nocking an arrow. The interior of the temple is laid out much like a typical firbolg temple, with a large central hearth and chambers for the priests and orphans.

Affiliated Orders: The priesthood of Hiatea has no affiliated orders, as even small bands of rangers and enclaves of druids fit within the loose hierarchy of the church. They establish close ties with rangers and druids of other wilderness deities such as Obad-Hai and Mielikki, and in particular, her voadkyn followers maintain permanent alliances with priests of Solonor Thelandira, Fenmarel Mestarine, and Rillifane Rallathil.

Priestly Vestments: Priests of the Huntress of Legends wear clothing made of supple leather or high quality cloth when performing their official duties. Trousers and tunics are favored by both genders, although short skirts and blouses are not uncommon. The clothing color is usually a light brown or tan, although darker shades may be used. Garments are usually trimmed or embroidered with green, yellow, and red. The clergy never uses head coverings of any sort, and long hair is always pulled back into a single braid. Some members of the clergy choose to dye their

hair red, although this is a personal affectation and not terribly common. Hair adornments of gold or ivory are common amongst women, although they are never extravagant. The holy symbols used by the clergy are a metal pendant in the shape of a flaming spear or a stone disk with a painted depiction of a flaming spear.

Adventuring Garb: When not involved in their ceremonial duties, priests of the Huntress of Legends prefer plain, comfortable, rugged clothes suitable to traveling and working. When entering battle, they prefer to use light armor, generally of boiled leather, that does not inhibit their movement and agility. Shields are rarely used except by druids and the spear and bow are universally preferred weapons of the clergy; they only use other weapons if neither weapon is available, or if the situation is particularly unsuited for them.

Specialty Priests (Druids)

REQUIREMENTS:	Wisdom 12, Charisma 15
PRIME REQ.:	Wisdom, Charisma
ALIGNMENT:	N
WEAPONS:	Club, dagger, dart, long bow, scimitar, short bow, sickle, sling, spear, staff
ARMOR:	Padded, leather, or hide armor and wooden, bone, shell, or other nonmetallic shield
MAJOR SPHERES:	All, animal, combat, elemental, healing, plant, sun, wards, weather
MINOR SPHERES:	Divination, time, travelers
MAGICAL ITEMS:	Same as druids
REQ. PROFS:	Herbalism, spear
BONUS PROFS:	Hunting, modern language (elvish), survival (woodland)

Some of the specialty priests of Hiatea are druids. Their abilities and restrictions, aside from changes noted above, are detailed in full in the Player's Handbook.

- Hiatea's druids are almost exclusively voadkyn, but there are a handful of firbolg, humans, and wood elves in their ranks.
- If kits are allowed in the campaign, druids of Hiatea may take the village druid kit, as described in The Complete Book of Druids.
- Druids in the service of Hiatea are not allowed to multiclass.

Specialty Priests (Flamepears)

REQUIREMENTS:	Dexterity 15 or Intelligence 15, Wisdom 9
PRIME REQ.:	Dexterity or Intelligence, Wisdom
ALIGNMENT:	NG, CG, N
WEAPONS:	Any
ARMOR:	Any up to leather
MAJOR SPHERES:	All, animal, combat, creation, elemental, healing, plant, protection, summoning, sun, weather
MINOR SPHERES:	Divination, guardian, necromantic, travelers
MAGICAL ITEMS:	Same as clerics, and rangers
REQ. PROFS:	Hunting, longbow, spear, survival (woodland)
BONUS PROFS:	Agriculture

- Flamepears are most often firbolgs or voadkyn, although any giant race can become firespears. In addition, humans, elves, and half-elves are sometimes drawn to her service, albeit only when such races live in close proximity to friendly giants.
- Flamepears are not allowed to multiclass.
- Flamepears may select nonweapon proficiencies from the warrior group without penalty.
- Flamepears cast spells from the spheres of elemental fire or plant as if they were two levels higher; they may only choose one of these spheres at a time, but can change the sphere every time they gain a level if they desire. In addition, they may pray for one extra spell per day of any level they can cast, but they may only choose a spell from the sphere they have chosen.
- Once per day, flamepears can cast *pass without trace* or *sanctuary* (as the 1st-level priest spell).
- At 3rd level, flamepears can cast *speak with animals* (as the 2nd-level priest spell) three times per day.

- At 5th level, flamespears can identify plants and animals, just as the druid ability.
- At 5th level, flamespears can cast *plant growth* (as the 3rd-level priest spell) three times per day.
- At 7th level, flamespears can cast *plant door* or *produce fire* (as the 4th-level priest spells) once per day
- At 9th level, flamespears can cast *spear of Hiatea* once per day. While using a weapon affected by this spell (and not a memorized spell), flamespears gain an additional +2 to their attack roll.
- At 13th level, flamespears can cast *fire seeds* or *wall of thorns* (as the 6th-level priest spells) once per day.

Hiatean Spells

In addition to the spells listed below, priests of the Huntress of Legends can cast the 2nd-level priest spell *stalk*, detailed in *Faiths and Avatars* in the entry for Mielikki, the 3th-level priest spells *ease labor* and *fertility*, detailed in *Powers and Pantheons* in the entry for Shiallia, and the 4th-level priest spell *improved sanctuary*, detailed in *Demihuman Deities* in the entry for Cyrrollalee.

3rd Level

Firescry (Pr 3; Divination)

Sphere: Elemental Fire
 Range: 1 mi./level
 Components: V, S, M
 Duration: 1 rd./level
 Casting Time: 1 rd.
 Area of Effect: Special
 Saving Throw: None

Firescry allows the caster to see the surroundings of any location they know well by gazing into the flames of a large fire, so long as that location is within one mile per level of the priest. They can see the area within a 30 foot radius of the location, provided there is sufficient light. While the scrying is in effect, there is a heat shimmer at the location, roughly the same shape and size as the caster. Of course, this could be easily noticeable or not, depending on the conditions at the target location. Ordinarily, no sounds can be heard through the *firescry*, but if the target of the spell is centered on a large fire, the caster can hear as well as if she were actually there.

The material component of this spell is the fire itself, which must be at least the size of a large campfire. In addition to the fire, incense worth 25gp must be sprinkled into the fire during the casting. When the spell is terminated by the priest, or the duration expires, the fire winks out completely, unless it is a bonfire or larger. If it is such a large blaze, only a portion of the blaze equal to a campfire will be extinguished.

4th Level

Spear of Hiatea (Pr 4; Evocation)

Sphere: Elemental Fire
 Range: Touch
 Components: V, M
 Duration: 1 rd. + 1 rd./level
 Casting Time: 4
 Area of Effect: Caster's spear
 Saving Throw: None

When the spell is cast, the priest's spear bursts into flames, taking on the characteristics of a *flame tongue* sword. Thus, while the spell lasts, the spear is regarded as a +1 weapon, +2 vs. regenerating creatures, +3 vs. cold-using, flammable, and avian creatures, and +4 vs. undead. Likewise, it produces light equal to a torch and can ignite flammable objects on contact.

Spear of Hiatea functions only if used on a nonmagical spear or spear-like weapon (javelin, awl pike, wholly type-P polearms, etc.). If cast on a magical spear, or any other type of weapon, the spell automatically fails. Furthermore, the spear to be affected must be owned and used by the caster; it cannot be passed to another creature.

Attempting to cast the spell on someone else's spear or seeking to pass the spear to another creature immediately negates the spell.

Spear of Hiatea ends if subjected to a successful *dispel magic* or similar effect, if the caster is slain, rendered unconscious, or releases his grip on the haft. Since the caster must retain a hold on the spear to prevent the spell from ending, he or she cannot cast spells that require somatic components, nor perform any actions that require the use of both hands.

The material component is the priest's spear, which is not consumed in the casting.

6th Level

Pyromancy (Pr 6; Divination)

Sphere: Elemental Fire
 Range: 10 ft.
 Components: V, S, M
 Duration: Special
 Casting Time: 1 rd.
 Area of Effect: 1 fire
 Saving Throw: None

This spell causes a fire held in a brazier to serve as a scrying device. The spell does not function unless the priest is in good standing with Hiatea. The brazier's flames become similar in function to a crystal ball. For every 25 gp value of incense cast into the flames, the priest can scry for one round, up to a maximum of 1 hour.

For every three levels of the priest above 1st, it is possible to cast a single divination spell of 4th level or less through the flames into the area under observation (thus, one at 4th, two at 7th, three at 10th, etc.). Only detection spells, such as *detect magic* and *detect evil/good*, can be so cast, as adjudicated by the DM.

The spell requires the priest's holy symbol and a fire held in a brazier, neither of which is consumed in the casting of the spell, as well as at least 25 gp worth of incense. The brazier must be expertly crafted of brass and inlaid with silver, worth at least 500 gp.