

ADVANCED DUNGEONS & DRAGONS®

2nd Edition Player's Handbook Rules Supplement

The Complete Paladin's Handbook

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Introduction

*To ride abroad redressing human wrongs,
To speak no slander, no, nor listen to it,
To honor his own word as if his god's,
To lead sweet lives in purest chastity,
To love one maiden only [...]
And worship her by years of noble deeds....*

—credo of the Knights of the Round Table
(Alfred, Lord Tennyson, *The Idylls of the King*)

What comes to mind when you think of the paladin? For many of us, his image is indelibly linked to that of the medieval knight, the supreme hero of the Middle Ages.

Clad in shining armor, his lance gleaming in the morning sun, the knight is the quintessence of gallantry, the champion of the powerless, and the personification of courage—at least as we remember him from history.

Though *The Complete Paladin's Handbook* encompasses aspects of the historical knight, it casts a much wider net. While you'll find the horse soldiers who served the lords of the feudal age, you'll also meet riders of unicorns, killers of dragons, and nemeses of the undead; men and women who ride majestic war horses and wield magical swords; and worshippers of ancient religions and followers of arcane philosophies, some serving powerful churches and monarchies, others answering only to their own consciences.

This book focuses on the paladin's motivations, special abilities, and unique restrictions—that is, all of the elements that distinguish him from other character types and make him so challenging to play. We probe the paladin's personality, unravel his emotions, and try to understand what makes him tick; look at his role in an adventuring party and in society as a whole; and examine what his religion demands of him and what he expects from himself. Along the way, we discuss more than a dozen new character kits, show you how to design a code of behavior for your paladin, and describe new proficiencies and equipment.

For your convenience, this book compiles and summarizes all of the relevant rules from the *DUNGEON MASTER™ Guide* (abbreviated *DMG* in the text) and *Player's Handbook* (abbreviated *PH*). It also includes a new set of character sheets in the back of the book, designed to record virtually every detail about a paladin character.

Keep in mind that all of this material is *optional*. Every idea must have the approval of the DM™ before it can be incorporated into a campaign.

All of the material in this book uses the AD&D® 2nd Edition rules. Players using the original AD&D *PH* and *DMG* should *carefully* adapt this handbook to the campaign. For reference, the appendix of this book summarizes original AD&D paladin rules.

The *Unearthed Arcana* book, a supplement to the original AD&D rules, declared the paladin to be a sub-class of the cavalier. In the AD&D 2nd Edition game, this no longer applies. The paladin remains tied to the fighter group, with the cavalier, in a streamlined form, reworked as a character kit in *The Complete Fighter's Handbook*.

Many concepts in *The Complete Paladin's Handbook* draw heavily on the proficiency rules introduced in the AD&D 2nd Edition *PH*. We strongly recommend you use proficiencies in your campaign and review the rules before proceeding.

The Roots of the Paladin

The life of the historical knight was less romantic than fictional accounts would have us believe. The word *cniht* was first used to describe the sons of French peasants who arrived in England following the Norman conquest in 1066. Crude in manner and appearance, the *cniht* soldiers attracted attention because of their expensive armor and horsemanship, a skill held in high regard. Despite these advantages, the *cniht* were still second-class citizens, a notch above peasants but decidedly inferior to the aristocracy.

With feudalism the status of the *cniht* (eventually Anglicized to *knights*) improved dramatically. The feudal era began when wealthy lords gave small pieces of land to groups of peasants in exchange for their labor, and struggling land-owners signed over

their property to a lord in return for protection. The relationship was secured by a bond of honor and a clear understanding of their mutual responsibilities. In time, all parties in feudal relationships became part of the nobility, and feudal offers were extended only to those of acceptable stature.

As a lord's holdings grew, so did his need for skilled warriors to defend against foreign invaders. Knights made ideal candidates. In the feudal tradition, lords secured their services by offering them property, grand estates including much farmland, many buildings, and even the peasants who provided the labor. As the knights acquired wealth, they also gained prestige, becoming a distinct and honored social class that was usually restricted to the sons of aristocrats.

The status of the knights solidified in the 11th century when the church, prompted by self-interest and a genuine desire to promote order in an increasingly anarchic society, gave its official sanction. Knighthood was declared a sacred calling, and the ordainment of new knights became a holy ritual. With this new accreditation came new responsibilities, formally defined in the code of chivalry, a set of principles based on religious ideals. While continuing in the lower ranks of the privileged class, the knight now symbolized the highest standards of moral behavior and was admired by peasants and royalty alike.

Though the knight commanded respect, he was rarely envied. His life was dangerous and brutal, marked by incessant confrontations and the constant threat of humiliation. Rather than adventuring for honor or pleasure, most engaged in a constant struggle for income, desperately seeking any and all opportunities to earn an honest living. The rigid chivalric code, which made abstract principles of loyalty more important than life itself, resulted in a death sentence for most knights. Few lived beyond age 30. Those who survived often spent their remaining years penniless and broken, depending on the charity of a society that had all but forgotten them.

Chapter 1: Character Creation

This chapter compiles all of the statistics, adjustments, and level progressions from the *PH* and *DMG* pertaining to the paladin. Although no two paladins are exactly alike, all of them have these fundamentals in common.

Paladin Requirements

It takes an exceptional character to become a paladin, as reflected in the class qualifications listed in Table 1.

Table 1: Class Qualifications

Ability Requirements

| | |
|--------------|----|
| Strength | 12 |
| Constitution | 9 |
| Wisdom | 13 |

Charisma 17

Prime Requisites

Strength
Charisma

Races Allowed

Human

Alignments Allowed

Lawful good

A player who tries to generate a paladin by using Method I, described in Chapter 1 of the *PH*, may be rolling dice all day. Although the odds improve slightly when using Methods II-IV, only Methods V and VI give a reasonable, albeit slim, chance of producing the necessary numbers.

Although the strict ability requirements may frustrate a player wanting to create a paladin character, they're necessary to regulate play balance. Paladins are among the game's most formidable characters. If they were as easy to roll up as, say, warriors or mages, the surplus of powerful characters would make it difficult, perhaps impossible, for the DM to come up with encounters challenging enough for all members of a party. A DM may also have other reasons for limiting the paladin population—for instance, the campaign world may discourage the development of paladins—or may restrict the number of paladins simply to enhance their mystique.

But if your DM is open to paladin player-characters, you might consider using Table 2 instead of dice rolls to generate the required ability scores. Roll 1d12 and use the indicated statistics.

Table 2: Pregenerated Ability Scores

| D12 | Str | Dex | Con | Int | Wis | Cha |
|-----|-----|-----|-----|-----|-----|-----|
| 1 | 12 | 8 | 16 | 10 | 15 | 17 |
| 2 | 17 | 10 | 10 | 9 | 14 | 17 |
| 3 | 12 | 9 | 12 | 10 | 16 | 18 |
| 4 | 15 | 13 | 15 | 11 | 14 | 17 |
| 5 | 14 | 16 | 9 | 15 | 18 | 17 |
| 6 | 12 | 11 | 11 | 9 | 13 | 18 |
| 7 | 18* | 12 | 12 | 12 | 14 | 17 |
| 8 | 13 | 11 | 14 | 10 | 17 | 18 |
| 9 | 16 | 10 | 11 | 11 | 16 | 17 |
| 10 | 13 | 14 | 13 | 9 | 13 | 17 |
| 11 | 15 | 12 | 17 | 14 | 15 | 18 |
| 12 | 14 | 15 | 10 | 13 | 13 | 17 |

* Roll percentile dice for exceptional Strength.

Level Advancement

Paladins advance in level and hit points at the same rate as fighters. For each level up to 9, they gain 1d10 hit points. They receive 3 extra hit points at level 10 and beyond. Table 3 summarizes the paladin's level advancements, along with the corresponding THAC0 scores.

Keep two adjustments in mind:

- Paladins whose Strength and Charisma scores equal or exceed 16 earn a 10% bonus to all earned experienced points. A paladin must have a 16 or more in *both* of these abilities to qualify for the bonus.

- Unusually high Constitution scores award hit point adjustments. A paladin with a Constitution of 17 receives a +3 bonus per hit die, and a score of 18 grants a +4 bonus.

Table 3: Experience Levels

| Level | XP Needed | Hit Dice (d10) | THAC0 |
|-------|-----------|----------------|-------|
| 1 | 0 | 1 | 20 |
| 2 | 2,250 | 2 | 19 |
| 3 | 4,500 | 3 | 18 |
| 4 | 9,000 | 4 | 17 |
| 5 | 18,000 | 5 | 16 |
| 6 | 36,000 | 6 | 15 |
| 7 | 75,000 | 7 | 14 |
| 8 | 150,000 | 8 | 13 |
| 9 | 300,000 | 9 | 12 |
| 10 | 600,000 | 9+3 | 11 |
| 11 | 900,000 | 9+6 | 10 |
| 12 | 1,200,000 | 9+9 | 9 |
| 13 | 1,500,000 | 9+12 | 8 |
| 14 | 1,800,000 | 9+15 | 7 |
| 15 | 2,100,000 | 9+18 | 6 |
| 16 | 2,400,000 | 9+21 | 5 |
| 17 | 2,700,000 | 9+24 | 4 |
| 18 | 3,000,000 | 9+27 | 3 |
| 19 | 3,300,000 | 9+30 | 2 |
| 20 | 3,600,000 | 9+33 | 1 |

Advancing in level, a paladin gets new proficiency slots, as shown on Table 4. Remember that a paladin suffers a -2 penalty when using a weapon without the required proficiency.

Table 4: Total Proficiency Slots

| Level | Weapon | Nonweapon |
|-------|--------|-----------|
| 1-2 | 4 | 3 |

| | | |
|-------|----|---|
| 3-5 | 5 | 4 |
| 6-8 | 6 | 5 |
| 9-11 | 7 | 6 |
| 12-14 | 8 | 7 |
| 15-17 | 9 | 8 |
| 18-20 | 10 | 9 |

Table 5 summarizes the saving throws applicable to each level. Unlike other characters, paladins receive a +2 bonus to all saving throws. For convenience, the paladin's modified throws are given in parentheses; for example, a 1st-level paladin must roll a 12 or better to avoid the effects of paralyzation.

Table 5: Saving Throws

| Level | PPDM | RSW | PP | Breath | Spell |
|-------|---------|---------|---------|---------|---------|
| 1-2 | 14 (12) | 16 (14) | 15 (13) | 17 (15) | 17 (15) |
| 3-4 | 13 (11) | 15 (13) | 14 (12) | 16 (14) | 16 (14) |
| 5-6 | 11 (9) | 13 (11) | 12 (10) | 13 (11) | 14 (12) |
| 7-8 | 10 (8) | 12 (10) | 11 (9) | 12 (10) | 13 (11) |
| 9-10 | 8 (6) | 10 (8) | 9 (7) | 9 (7) | 11 (9) |
| 11-12 | 7 (5) | 9 (7) | 8 (6) | 8 (6) | 10 (8) |
| 13-14 | 5 (3) | 7 (5) | 6 (4) | 5 (3) | 8 (6) |
| 15-16 | 4 (2) | 6 (4) | 5 (3) | 4 (2) | 7 (5) |
| 17+ | 3 (1) | 5 (3) | 4 (2) | 4 (2) | 6 (4) |

Abbreviations

PPDM = Paralyzation, Poison, or Death Magic

RSW = Rod, Staff, or Wand

PP = Petrification or Polymorph

Breath = Breath Weapon

Armor and Weapons

As members of the warrior group, paladins can wear any type of armor. Regardless of the armor worn, paladins suffer no penalties to any of their special abilities.

Paladins can also wield any of the weapons listed in Chapter 6 of the *PH*. As they increase in level, they can make more than one attack per round, as shown in Table 6.

Table 6: Paladin Attacks Per Round

| Level | Attacks/Round |
|-------|---------------|
| 1-6 | 1/round |
| 7-12 | 3/2 rounds |
| 13+ | 2/round |

A paladin may fight with two weapons at the same time, holding one in each hand,

providing the second weapon is smaller and lighter than the main weapon, and that he avoids using a shield. With these qualifications, the paladin may make an additional attack each round with the second weapon. However, fighting with two weapons simultaneously gives a penalty on both attack rolls. The base penalty is -2 for the main weapon and -4 for the second weapon. The paladin's Reaction Adjustment, based on Dexterity, modifies both penalties, though neither may be modified above 0. Table 7 summarizes these penalties.

Table 7:
Two-Weapon Attack Roll Penalties

| Dex. | Main Weapon Penalty | Second Weapon Penalty |
|-------|---------------------|-----------------------|
| 1 | -8 | -10 |
| 2 | -6 | -8 |
| 3 | -5 | -7 |
| 4 | -4 | -6 |
| 5 | -3 | -5 |
| 6-15 | -2 | -4 |
| 16 | -1 | -3 |
| 17-18 | 0 | -2 |

Clerical Magic

At 9th level, a paladin becomes eligible to cast clerical spells. Table 8 shows the number of spells a paladin receives at each level. The table also indicates the spell level cast. For example, if a 13th-level paladin casts the 2nd-level *slow poison* spell, the effects persist for 5 hours; the spell's duration is 1 hour/level and, as shown on Table 8, a 13th-level paladin casts it at 5th level. A paladin's spells never rise beyond 9th level.

Paladins only have access to spells of the Combat, Divination, Healing, and Protective spheres. For reference, Table 9 lists all spells from the *PH* available to paladins. The following restrictions also apply:

- Paladins don't get bonus spells for high Wisdom scores.
- Paladins can't use priestly magical items, nor can they cast spells from clerical or druidical scrolls. However, they may use any magical items intended for the warrior group, even if priests use them too.

Table 8: Paladin Spell Progression

| Paladin Level | Casting Level | Priest Spell Levels | | | |
|---------------|---------------|---------------------|---|---|---|
| | | 1 | 2 | 3 | 4 |
| 9 | 1 | 1 | - | - | - |
| 10 | 2 | 2 | - | - | - |
| 11 | 3 | 2 | 1 | - | - |
| 12 | 4 | 2 | 2 | - | - |
| 13 | 5 | 2 | 2 | 1 | - |

| | | | | | |
|-------|---|---|---|---|---|
| 14 | 6 | 3 | 2 | 1 | - |
| 15 | 7 | 3 | 2 | 1 | 1 |
| 16 | 8 | 3 | 3 | 2 | 1 |
| 17-18 | 9 | 3 | 3 | 3 | 1 |
| 19 | 9 | 3 | 3 | 3 | 2 |
| 20 | 9 | 3 | 3 | 3 | 3 |

Table 9: Paladin Spells

| Level | Name | Sphere |
|-------|-------------------------------------|------------|
| 1 | Cure Light Wounds | Healing |
| 1 | Detect Magic | Divination |
| 1 | Detect Poison | Divination |
| 1 | Endure Cold/Endure Heat | Protection |
| 1 | Magical Stone | Combat |
| 1 | Protection from Evil | Protection |
| 1 | Sanctuary | Protection |
| 1 | <i>Detect Snares and Pits*</i> | Divination |
| 1 | <i>Locate Animals and Plants</i> | Divination |
| 1 | <i>Shillelagh*</i> | Combat |
| 2 | Augury | Divination |
| 2 | Chant | Combat |
| 2 | Detect Charm | Divination |
| 2 | Find Traps | Divination |
| 2 | Know Alignment | Divination |
| 2 | Resist Fire/Resist Cold | Protection |
| 2 | Slow Poison | Healing |
| 2 | Speak with Animals | Divination |
| 2 | Spiritual Hammer | Combat |
| 2 | Withdraw | Protection |
| 2 | <i>Barkskin*</i> | Protection |
| 3 | Dispel Magic | Protection |
| 3 | Locate Objects | Divination |
| 3 | Magical Vestment | Protection |
| 3 | Negative Plane Protection | Protection |
| 3 | Prayer | Combat |
| 3 | Remove Curse | Protection |
| 3 | Remove Paralysis | Protection |
| 3 | Speak with Dead | Divination |
| 3 | <i>Protection from Fire*</i> | Protection |
| 4 | Cure Serious Wounds | Healing |
| 4 | Detect Lie | Divination |
| 4 | Divination | Divination |
| 4 | Neutralize Poison | Healing |
| 4 | Protection from Evil, 10' Radius | Protection |
| 4 | Spell Immunity | Protection |

| | | |
|---|---------------------------------|------------|
| 4 | Tongues | Divination |
| 4 | <i>Protect. from Lightning*</i> | Protection |
| 4 | <i>Reflecting Pool*</i> | Divination |
| 4 | <i>Repel Insects</i> | Protection |

* Italicized entries were classified as druidic spells in the original AD&D® rules. Paladins using the 1st Edition may not choose any of these spells.

Optional spell restriction: At the DM's discretion, AD&D® 2nd Edition paladins may be forbidden to cast the italicized spells on Table 9.

At 3rd level, a paladin gains the ability to turn undead. The number and type of undead turned depends on the paladin's level, as per Table 10.

A paladin turns undead just like a priest of two levels lower than the paladin. The player rolls 1d20 and consults the relevant column of Table 10. A result equal to or greater than the listed number indicates success. A "T" means the attempt succeeds automatically; no roll is necessary. A "D" means the targeted undead are destroyed. Turning attempts can't be made against categories of undead indicated by a dash. A successful roll, or a "T" or "D" notation, affects 2-12 (2d6) undead. Only one die-roll is made per turning attempt, regardless of the composition of the undead group.

Use the same die result on all applicable columns of Table 61. (See Chapter 2 for more about this ability.)

**Table 10:
Turning Undead (Paladin)**

| Paladin Level | Category of Undead | | | | | | | | | | | | |
|------------------|--------------------|----|----|----|----|----|----|----|----|----|----|----|----|
| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| 3 | 10 | 13 | 16 | 19 | 20 | - | - | - | - | - | - | - | - |
| 4 | 7 | 10 | 13 | 16 | 19 | 20 | - | - | - | - | - | - | - |
| 5 | 4 | 7 | 10 | 13 | 16 | 19 | 20 | - | - | - | - | - | - |
| 6 | T | 4 | 7 | 10 | 13 | 16 | 19 | 20 | - | - | - | - | - |
| 7 | T | T | 4 | 7 | 10 | 13 | 16 | 19 | 20 | - | - | - | - |
| 8 | D | T | T | 4 | 7 | 10 | 13 | 16 | 19 | 20 | - | - | - |
| 9 | D | D | T | T | 4 | 7 | 10 | 13 | 16 | 19 | 20 | - | - |
| 10 | D* | D | D | T | T | 4 | 7 | 10 | 13 | 16 | 19 | 20 | - |
| 11 | D* | D* | D | D | T | T | 4 | 7 | 10 | 13 | 16 | 19 | 20 |
| 12-13 | D* | D* | D* | D | D | T | T | 4 | 7 | 10 | 13 | 16 | 19 |
| 14-15 | D* | D* | D* | D* | D | D | T | T | 4 | 7 | 10 | 13 | 16 |
| 16+ | D* | D* | D* | D* | D* | D | D | T | T | 4 | 7 | 10 | 13 |

Key to Categories

- 1: Skeleton (or 1 HD undead)
- 2: Zombie
- 3: Ghoul (or 2 HD undead)
- 4: Shadow (or 4 HD undead)

- 5: Wight (or 5 HD undead)
 - 6: Ghast
 - 7: Wraith (or 6 HD undead)
 - 8: Mummy (or 7 HD undead)
 - 9: Spectre (or 8 HD undead)
 - 10: Vampire (or 9 HD undead)
 - 11: Ghost (or 10 HD undead)
 - 12: Lich (or 11+ HD undead)
 - 13: Special undead, including one-of-a-kind creatures, free-willed undead of the Negative Plane, outer planes undead, and certain greater and lesser deities.
- * An additional 2d4 creatures of this type are turned.

Chapter 2: Paladin Abilities

All paladins have innate abilities that set them apart from other character classes. These are granted powers resulting from the paladins' strong faith. In this chapter, we examine each of these abilities in detail, discussing their applications, limitations, and special rules.

Detect Evil Intent

The paladin, so thoroughly aligned with the forces of good, can experience the mere *presence* of evil as a physical sensation. Although similar to the *detect evil* spell, the paladin's sensitivity to evil essentially functions as a sixth sense. But, like the spell, this ability doesn't work automatically. The player must make it clear that the paladin is attempting to detect evil; only then will the DM reveal the relevant information.

Use and Limitations

Unlike other senses, the detection of evil works only when the paladin concentrates for one full round, remaining still and taking no other actions. Often, paladins close their eyes, lower their head, and clear their minds by focusing on their own breathing. Some paladins extend their palms, touch their foreheads with their fingers, or sweep their hands slowly in front of them. Details of the concentration routine vary from paladin to paladin, and each is free to come up with a unique routine. Once settled on a routine, the paladin should always execute it the same way.

If attacked, distracted, or otherwise disturbed while concentrating, the paladin fails to detect evil. He may try again in subsequent rounds.

The paladin may target an individual or group up to 60 feet distant, in an area about 10 feet wide, or a location where an individual or group might be hiding, such as a clump of bushes or a concealed alcove. The paladin must face the indicated individual, group, or location, but need not see the target. If blindfolded or in thick fog, for example, the paladin can target an individual by voice or movement, or just take a guess. In a shadowed corridor, the paladin's detect-evil ability can determine if anyone—or anything—with strong evil intent lurks in the darkness.

Eligible Targets

A paladin can detect evil radiated by characters and monsters; undead created by evil magic; Negative Plane influences; evil artifacts; certain enchanted swords; and other intelligent objects that radiate evil. The ability can't detect cursed objects or traps, nor does it work on creatures of Animal intelligence or less (Intelligence 0 or 1), such as centipedes or carnivorous plants.

The paladin's sensitivity to evil responds to the target's intention to commit an evil act. The ability doesn't reveal the precise nature of the intended act, nor does it reveal the target's actual alignment. Characters who are strongly aligned, who do not stray from their faith, and are of at least 9th level might radiate evil if intent upon appropriate actions. For instance, if the paladin uses this ability on a suspicious nonplayer character, the paladin may sense that the NPC radiates evil, but not that the NPC is neutral evil, or that the NPC plans to ambush and kill the paladin. If an NPC recently murdered a passerby, the paladin might pick up evil emanations from the NPC but cannot determine the nature of the crime. Creatures such as the rakshasa, who disguise themselves with illusions, may conceal their appearances but not their evil intentions.

A high-level character unshakably committed to an evil alignment may radiate evil even when not specifically planning an evil act or thinking evil thoughts. Powerful evil monsters, such as red dragons and hill giants, also radiate evil uncontrollably. A paladin can always detect the presence of these types of evil beings, unless unusual conditions are in effect. For instance, in some evil strongholds or planes, *everything* reads evil, effectively negating the paladin's evil-sensing ability.

Subject creatures may not make saving throws to resist a paladin's attempt to sense evil. However, *undetected alignment* and similar spells cast on a target temporarily prevent the paladin from sensing the target's evil emanations. But as soon as the spell ends, the paladin is free to make another attempt.

A paladin can't detect an evil presence through 3 feet or more of wood, 1 foot or more of stone, or 1 inch or more of metal. A thin coat of lead also prevents the use of this ability. A paladin perceives such barriers as nonspecific obstructions, without knowing their composition or widths.

Interpreting the Results

If an attempt at sensing evil fails, or if there's no evil present, the paladin feels nothing out of the ordinary. If evil is present, the paladin might experience an unmistakable physical sensation. Though the type of sensation varies among paladins, a given paladin always has the same reaction. Typical reactions include tingling in the fingertips, a warm flush, a cold chill, or a dull throb behind the eyes; the DM can make up sensations. Usually the sensation lasts only a moment.

If the paladin scans a crowd of people, tingling fingers won't pinpoint the character responsible for the evil emanations. If scanning a pool of murky water, throbbing eyes won't reveal the number or species of evil creatures lurking below the surface. However, the paladin may determine the degree of evil from the intensity of the sensation. Table 11 lists four general degrees and examples of sources. Two ways that a paladin might

experience the corresponding sensations also appear. In an encounter, the DM describes only the sensation when a paladin successfully detects evil; the player must interpret the meaning of the sensation.

At the DM's option, the paladin may discover the general nature of the evil as well as its degree. A pickpocket may radiate an expectant evil, a vampire's evil may be malignant. The DM may use the sensations suggested in Table 11 to indicate the nature of evil (the paladin experiences an expectant evil as an itch on his fingertips), or may employ a different set of sensations (a warmth in the chest indicates expectant evil).

Table 11: Degrees of Evil

| Degree | Typical Sources | Sensations |
|---------------|---|---|
| Faint | Pickpocket; nonevil bully | Slight itch on tips of fingers; light throb behind eyes |
| Moderate | Mugger; skeleton created by evil cleric; imp; typical orc | Tiny pinpricks along fingers; dull pounding behind eyes |
| Strong | Mass murderer; ghoul; vampire | Pinpricks over entire surface of hands; intense pounding hurts eyes |
| Over-whelming | Venerable red dragon; lich; vampire mage | Sharp pain in hands; agonizing headache |

Ambiguous situations produce ambiguous results. If a vampire waits behind a 3-inch-thick stone wall fortified with 2 feet of wood, a paladin may detect a moderate or strong sensation of evil, rather than an overwhelming one. If a murderer hides behind a window with a coat of flaking lead paint, a paladin may detect a moderate instead of a strong sensation.

If the DM can't decide which category in Table 11 to use, it's acceptable to give the paladin mixed signals. If a vicious mugger hides in a closet, but plans to surrender rather than fight if discovered, a paladin may detect both faint and moderate sensations (fingertip itches alternating with pinpricks).

Saving-Throw Bonus

As detailed in Chapter 3, a paladin's ethos compels him to put his life on the line far more often than other characters. While companions may hesitate, a paladin will fight to the last enemy, volunteer for near-suicidal missions, and face death to defend a principle.

To compensate for these risks, a paladin's faith grants increased immunity to poisons, death magic, and similar hazards. This immunity is manifested as a permanent +2 bonus to all saving throws. The bonuses take effect at 1st level. Table 5 in Chapter 1

summarizes the paladin's saving throws.

These bonuses do *not* apply to a paladin's ability checks. A paladin with a Strength of 16 attempts a Strength check at 16, not 18. However, the paladin does benefit from the saving-throw bonuses available to other characters, such as those awarded for high Dexterity and Wisdom scores (shown on Tables 2 and 5 in the *PH*) and magical armor.

Immunity to Disease

A paladin has complete immunity to all forms of organic disease. This immunity includes diseases from rat, otyugh, and neo-otyugh bites, as well as nonlethal but disabling maladies like measles and earaches. A paladin never catches a cold or suffers from tooth decay, and is unaffected by parasitic monsters such as green slime, violet fungi, gas spores, phycomids, and rot grubs. His wounds never become infected. The process occurs instantly, automatically, and painlessly; the paladin isn't even aware of exposure to a disease.

A paladin's disease resistance is divinely given and can't be transferred to another character. A magical blood transfusion, for instance, would not grant disease immunity to the recipient. Nor are a paladin's progeny automatically immune to diseases, unless they become paladins themselves.

A paladin experiences the normal consequences of the following:

Physical trauma. All wounds inflict normal damage. A paladin is as susceptible to concussions, broken limbs, and exhaustion as any other character, and also suffers the normal effects of extreme temperature, such as sunburn, heatstroke, and frostbite.

Poison. A paladin is vulnerable to nearly all types of ingested, injected, and inhaled toxins. These include irritants (acids, mercury), organic toxins (poison mushrooms, snake venom, crystal ooze), nerve poisons (belladonna, arsenic), and poisonous gases (vapors that stop the heart or inhibit breathing). The paladin can become intoxicated by drinking too much alcohol, and may experience allergic reactions to pollen, dust, or other substances, but does not suffer from virus-based or bacteria-based toxins, such as the saliva of a rabid dog or bat.

Curses and magical diseases. Lycanthropy, mummy rot, and similar afflictions are curses and not diseases. A paladin suffers the normal effects. (See the *PH*, page 27, and the *DMG*, page 131, for details.)

Note that paladins are immune to the *cause disease* spell. The DM may decide that very powerful diseases, like mummy rot, may override the paladin's natural immunity, but could be cured by the paladin's *cure disease* ability.

Effects of aging. A paladin ages at the normal human rate. Age brings the ability penalties given on Table 12, Chapter 1 of the *PH*, and also the normal debilitations associated with aging. For instance, even though the paladin's teeth resist bacterial decay, they may still fall out as a result of enamel erosion. A paladin whose body wears out dies, at the same age as a normal human.

Psychological disorders. A paladin is as prone as anyone else to hallucinations, nightmares, memory loss, insanity, and similar mental and emotional disorders, providing the disorder isn't a consequence of a disease (such as a fever-induced delirium).

Table 12: Level Progression of Powers

| Paladin Level | Cure Diseases* | Hands** | Laying On Other |
|---------------|----------------|---------|-----------------|
| 1 | 1 | 2 | - |
| 2 | 1 | 4 | - |
| 3 | 1 | 6 | Turn undead |
| 4 | 1 | 8 | Bonded mount |
| 5 | 1 | 10 | - |
| 6 | 2 | 12 | - |
| 7 | 2 | 14 | - |
| 8 | 2 | 16 | - |
| 9 | 2 | 18 | Priest spells |
| 10 | 2 | 20 | - |
| 11 | 3 | 22 | - |
| 12 | 3 | 24 | - |
| 13 | 3 | 26 | - |
| 14 | 3 | 28 | - |
| 15 | 3 | 30 | - |
| 16 | 4 | 32 | - |
| 17 | 4 | 34 | - |
| 18 | 4 | 36 | - |
| 19 | 4 | 38 | - |
| 20 | 4 | 40 | - |

* Times per week.

** Hit points restored.

Cure Diseases

A paladin is not only immune to natural diseases, but can cure such diseases in others. This requires no materials or rituals, merely a touch of the victim with a finger, usually on the forehead, cheek, or hand. Only a moment's contact is necessary, so long as skin touches skin. The cure occurs automatically. The victim may be any human, humanoid, demihuman, or natural animal. A paladin can't cure lycanthropes, undead, or creatures of extraplanar or supernatural origin.

A paladin can use this ability once per week for each five levels of experience (see Table 12). A victim receives no additional benefits from being cured for the same disease more than once; multiple applications won't accelerate recovery or heal damage. However, should the victim succumb to the same disease at some point in the future, a paladin may cure him again.

A paladin may cure any disease. He can't use this ability to heal physical trauma, cure lycanthropy (or most other curses), or neutralize poisons. Mummy *rot* can be cured with this power. Diseases from *wishes*, artifacts, gods, or similar sources, however, might not be curable.

Recovery

The victim's recovery begins immediately after the paladin touches him. Recovery time varies from a few minutes to 10 days, depending on the severity of the disease and how long the victim has been suffering. A victim cured of a mild cold or a toothache may recover in a turn. A victim with advanced pneumonia or smallpox may require the full 10 days. The DM decides the recovery period based on these parameters.

A cured victim doesn't automatically recover hit points lost as a result of the disease, but ceases to lose additional hit points. Hit points are recovered at a normal rate, abetted by rest, medicinal or magical treatments, and possibly the paladin's ability of *laying on hands* (see below). Though the curing alleviates disabling symptoms of the disease (such as headaches associated with a fever or blurred vision from an eye infection), it doesn't correct any physical consequences (such as pockmarks or weight loss).

Laying On Hands

A paladin can restore lost hit points to himself, another character, or a natural animal with the *laying on hands* ability. To use this ability, the paladin briefly presses both palms against the damaged character or creature—usually against the temple or chest, but any surface of the body will do. Touching the skin directly isn't necessary. The paladin may be gloved or the subject may be wearing clothing, so long as the paladin presses hard enough for the recipient to feel the pressure.

Laying on hands works automatically, restoring a number of hit points equal to twice the paladin's experience level (see Table 12). A paladin can use this ability only once per day, and only on a single character or creature. The following restrictions also apply:

- The recipient can't recover more hit points than he normally has. If a 6th-level paladin lays hands on a character who's lost a total of 3 hit points, the character recovers exactly 3 hit points and no more. Though the paladin could theoretically restore 12 hit points, the excess are "lost" in this case.
- The recipient must still be alive. Laying on hands can't bring dead characters back to life.
- Laying on hands doesn't cure diseases—that requires a different paladin power (discussed earlier). However, laying on hands may restore hit points lost to disease or poison. (Note that laying on hands doesn't negate poison or lengthen its onset time; the *neutralize poison* and *slow poison* spells cause these effects.)
- If the paladin is unconscious or immobile, a companion can't pick up the paladin's hands and heal himself or anyone else. Laying on hands requires the paladin's willful participation.
- Laying on hands won't work unless the paladin employs both hands at the same time. Before using this ability, he must sheath his sword, put down his bag, or take whatever other actions are necessary to free his hands. If he's disabled—for example, if he's lost an arm in an accident—he may petition the gods to allow him to heal with a single hand. Assuming the paladin has served honorably, the gods probably grant his request.

Aura of Protection

An invisible aura of protection continuously surrounds a paladin. The aura extends 10 feet in all directions, enveloping anyone and anything within its boundaries. The aura persists even when the paladin is asleep or unconscious, dissipating only when the paladin dies. However, it doesn't extend through walls, doors, or any physical barrier.

The magical aura has a disrupting and disturbing effect on evil opponents, causing them to make all attack rolls at a –1 penalty. Affected opponents include:

- Monsters and characters whose alignments are lawful evil, neutral evil, and chaotic evil.
- Extraplanar, conjured, and summoned evil entities, or those summoned by evil spellcasters.
- Monsters and characters who have been charmed by evil casters or otherwise have been compelled to commit evil acts.

Only evil opponents within the radius of the aura suffer the attack penalty. The aura affects a large opponent if even a portion of its body occupies the aura's radius. When an evil opponent moves out of the aura, the penalty no longer applies, but as soon as the opponent re-enters the aura, the penalty again takes effect.

An evil opponent within the aura suffers the –1 penalty when directing attacks against the paladin, other characters or creatures within the aura, or characters or creatures outside the aura. The penalty applies to all physical attacks made by an evil opponent, but not magical attacks. Because the aura disrupts living creatures and not inanimate objects, missile attacks made outside the aura's radius aren't penalized; an ogre who throws a rock at a paladin from a distance of 11 feet makes a normal attack roll.

Special considerations include these:

- Evil opponents experience the paladin's aura of protection as an unpleasant physical sensation, such as mild nausea, a prickling of the skin, a tightening of the throat, or a sudden chill. Because the sensation is so pronounced, evil opponents can almost always identify a paladin as the source, even if the paladin is disguised. Non-evil creatures and characters don't experience these sensations. Consequently, they may not be sure when they move in and out of the aura's range. Nor does the paladin feel anything unusual when an evil opponent enters the aura; therefore, the aura in no way helps to detect evil.

- A paladin may benefit from a *protection from evil* spell, even though the aura mimics many of the spell's properties. *Protection from evil* also blocks attempts at exercising mental control and prevents bodily contact by extraplanar and conjured creatures. The spell and the aura function simultaneously for the spell's duration, with the paladin receiving the benefits of both. However, the attack penalties aren't cumulative; evil creatures suffer a –2 penalty to their attack rolls, not –3.

- The aura of protection gives the paladin obvious advantages in melee combat. But though a paladin may be inclined to gather companions around during a battle so that they may also benefit from the aura, this isn't always a good idea. Strategic movement can be difficult when several people struggle to remain in a confined area, and a 10-foot radius doesn't allow much freedom. A cluster of characters also makes a good target for enemy missile attacks as well as spell attacks affecting large areas.

Holy Sword

A holy sword is a special type of consecrated weapon that provides a paladin with unique benefits. Though the *sword +5, Holy Avenger* (described in the Appendix of the *DMG*) is one of the more common examples, others exist as well. A few are described in Chapter 6 of this book.

Aside from their exceptional craftsmanship, holy swords are often indistinguishable from ordinary magical weapons. A paladin may not become aware of the sword's special powers until he uses it. In some cases, a paladin may be able to identify a holy sword by its cryptic inscription (which may require the Ancient Languages proficiency or a friendly mage's *read magic* spell to translate). A skilled weaponsmith or sage may also recognize a holy sword. Occasionally, a holy sword will glow when touched by a paladin, or the paladin's arm may tingle when he picks it up.

Holy swords are hard to come by, and a paladin rarely finds more than one in his entire career. Usually, a paladin acquires a holy sword under difficult or extraordinary circumstances. A holy sword may be part of a venerable red dragon's treasure horde, concealed in a cave atop a high mountain. A paladin may hear rumors of a holy sword buried in a desert ruins; in fact, the ruins contain a map that shows the actual location of the holy sword, embedded in a glacier in an arctic wilderness. If a paladin reaches a high level without acquiring a holy sword, his deity might direct him to one in a temple on the ocean floor or a treasure chest on a remote island. In any case, the DM should treat the acquisition of a holy sword as a significant campaign event, and design the circumstances of its discovery accordingly.

When unsheathed and held by a paladin, every holy sword projects a *circle of power* 10 feet in diameter. The paladin's hand serves as the center of the circle. The circle moves with the paladin and persists as long as he grips the sword. The sword projects the circle even if a glove, gauntlet, or bandage covers the paladin's hand.

Note: The first sentence in the paragraph regarding the paladin's holy sword in Chapter 3 of the PH (page 27) should read: "A paladin using a *holy sword* projects a circle of power 10 feet in diameter when the sword is unsheathed and held."

Within its range, the circle of power dispels all hostile magic of a level less than or equal to the paladin's experience level and creates a magic resistance of 50%.

Specifically:

- All evil opponents within the circle are unable to cast spells, including monsters and characters of evil alignment; extraplanar, conjured, and summoned evil entities; and monsters and characters who have been charmed or controlled by evil casters. The circle neutralizes a spell the instant it's cast. Opponents may not make saving throws to resist the circle of power.

- Evil opponents have normal use of their spell and spell-like abilities once they leave the range of the circle. However, the paladin remains immune to their spells, even when cast from outside the circle. An evil wizard can cast a *fireball* spell at a paladin, but the *fireball* dissipates as soon as it enters the circle. An evil spellcaster's attempts to mentally probe or control a paladin (with spells such as *ESP* and *magic jar*) will also fail.

- Magical items created by evil magic won't work within the circle. Physical properties remain unchanged, however; a *sword +1* may still be wielded as a normal sword. Outside the circle, magical items function normally, but the paladin remains immune to their effects.

The following restrictions also apply:

- The paladin is always vulnerable to magic from opponents whose level exceeds his own. The paladin has the normal chances of avoiding the affects of these magical attacks.
- The circle functions only as long as the paladin grips the holy sword. Should he sheathe or drop it, he immediately becomes vulnerable to evil magic.
- The paladin must be conscious and in control of his own actions for the holy sword to project a circle of power. A holy sword doesn't dispel magic in the grip of a comatose or sleeping paladin.
- An evil spellcaster may temporarily negate the magic of a holy sword, including its power to project a circle of protection, by casting *dispel magic* directly on the weapon. The holy sword may resist the spell with a successful saving throw vs. spell, using the paladin's saving-throw number. If the throw fails, the holy sword's magic is inert for 1-4 rounds.

• A paladin is still subject to indirect effects of evil magic. If an evil spellcaster uses a *lighting bolt* spell to cause an avalanche, the paladin risks damage from falling boulders.

Certain holy swords may have additional benefits and limitations. A *Holy Avenger*, for instance, inflicts +10 points of damage on chaotic evil opponents. Each holy sword described in Chapter 6 has its own special properties. In designing holy swords, the DM may use the standard benefits and limits described above, perhaps adding a +1 to +5 bonus on attack and damage rolls against certain kinds of evil opponents.

Turning Undead

By tapping into the powerful forces generated by his faith, the paladin can become a living conduit of lawful good energy. He may focus this energy to terrify undead or blast them out of existence.

A paladin gains the ability to turn undead at 3rd level. As shown on Table 10 in Chapter 1, a paladin turns undead at two levels lower than a cleric; that is, a 3rd-level paladin turns undead as a 1st-level cleric. Otherwise, a paladin has the same restrictions as a cleric:

- A turning attempt counts as an action and takes one combat round to execute. The attempt occurs during the paladin's turn, determined by the order of initiative.
- A paladin can make only one attempt to turn a particular group of undead. In general, a group consists of all undead that the paladin can see, within a reasonable range (as determined by the DM). If a paladin successfully turns five of a group of seven skeletons, he can't make a second attempt on the remaining two. Another priest or paladin, however, may make try to turn them.

Two or more paladins (or priests) can attempt to simultaneously turn the same group of undead. If a particular undead suffers more than one penalty, apply the most effective result. For instance, if a skeleton suffers a "T" result from a paladin and a "D" result from a priest, apply the "D" result.

• The paladin's hands must be free, and he must be able to speak; he can't turn undead by simply standing in place. The attempt should be accompanied by a dramatic gesture (the paladin sweeps his arms before him, or extends both palms towards the undead, then squeezes his hands into fists) or phrase (such as "Disperse and dispel!" or "Fall before the power of righteousness!"). The exact gesture or phrase is up to the paladin.

What happens to an undead when it is turned? A "D" result destroys it, instantly and

permanently. The DM determines the physical effects—the flashier, the better. A skeleton crumbles to dust. A crimson flame envelopes a ghoul, then disappears. A spectre screams as it is sucked through an invisible portal the size of a pinhole. A vampire melts into a steaming puddle.

The effects of a "T" result depend whether the undead is bound by the orders of another or has free will. A bound undead, such as a skeleton, retreats, hugs the wall, or otherwise gets out of the way of the paladin and his companions. If free-willed, the undead tries to flee. If unable to escape, it circles at a distance, coming no closer to the paladin than 10 feet. Once turned, the undead may hiss or claw the air, but it will take no direct action against the paladin, even if the paladin turns away. Should he move within 10 feet of the undead, the paladin violates the turning, and the undead attacks normally.

Bonded Mount

Perhaps the paladin's greatest asset is the bonded mount, usually a heavy war horse of exceptional strength, courage, and intelligence that serves its master with steadfast devotion. The bond is partly instinctual, partly divine; many believe that the gods bring them together to insure the paladin has a companion as noble as himself. Once joined, the mount remains loyal so long as the paladin stays true to his principles.

A paladin becomes eligible to receive a bonded mount at 4th level. The mount may appear any time thereafter. Because the mount's arrival marks a major event in the paladin's career, the DM may wish to delay its appearance. For instance, if a 4th-level paladin is about to embark on a lengthy exploration of an underground civilization, the DM may postpone the mount's appearance until the paladin surfaces. In all cases, the DM determines when and how the mount appears.

A paladin may never have more than one bonded mount at a time. Further, he can have no more than one mount in the same decade. If the mount dies or is otherwise lost, the paladin won't become eligible for a replacement until 10 years after the day he acquired his original mount.

Most bonded mounts are war horses, but other creatures can also become mounts. Table 13 lists some of the possibilities. The DM may augment Table 13 with other creatures, so long as they are suitable for riding, reasonably intelligent, and of good or neutral alignment.

The player may suggest the type of mount he prefers for his paladin character, but the DM makes the final choice. The DM may roll on Table 13 or select a particular creature. Regardless of the method used, remember that only the strongest, smartest, and bravest creatures become bonded mounts. To qualify as a bonded mount, most creatures must meet certain statistic requirements. These are recommendations, not rigid rules; the DM may modify them as desired.

Hit Points. Most mounts have at least 6 hit points per hit die. A heavy war horse, for instance, has 21-27 hit points.

Intelligence. A species' listed Intelligence must be at least Animal (1). However, the Intelligence of the mount may differ from the listed Intelligence of the species:

- If a mount's species normally has Animal Intelligence, the mount itself has an Intelligence score of Semi- (4). For example, the war horse species has an Intelligence of 1, but a war horse bonded mount has an Intelligence of 4.

- If the mount's species normally has an Intelligence score of Semi- or higher, the mount itself has +2 over the highest typical score. The *Monstrous Manual* shows an Intelligence range of 2-4 for the griffon; a griffon bonded mount has an Intelligence of 6.

Morale. A species' listed Morale must be at least Unsteady (5-7). The Morale of a mount may exceed that of its species:

- If a mount's species normally has Unsteady or Average morale, the mount has a Morale of 11 (Steady).
- If the mount's species has a range of Morale scores, the mount has the highest possible score. The griffon has a Morale range of 11-12; a griffon bonded mount has a Morale of 12.

Upgraded mounts. The DM may improve any species of bonded mount by adding 2+2 HD to its hit dice base and 3 to its movement base. An upgraded heavy war horse bonded mount has 5+5 HD and a movement rate of 18.

Level Restrictions

To maintain balance, the DM should consider restricting a low-level paladin's choice of bonded mounts. For instance, the DM may decide that a paladin can't acquire a bonded mount other than a war horse until he reaches 7th level, or an aerial mount before 10th level.

Alternately, a DM may restrict *all* paladins to the following choices:

- A paladin may only have a land-based mount whose hit dice are less than or equal to the paladin's experience level.
- A paladin may only have a flying mount whose hit dice are no more than half the paladin's experience level.

Using these guidelines, a 7th-level paladin could have a 3+3 HD hippogriff as a bonded mount, but not a 7 HD griffon. If an unacceptable choice comes up on Table 13, roll again or choose an acceptable mount.

Campaign Restrictions

The DM should select bonded mounts with the rest of the party in mind, as well as the parameters of the campaign. A griffon mount may be disruptive if the paladin's companions all ride horses, particularly if the griffon has a taste for horseflesh. A hippocampus won't be much fun if the campaign rarely takes the party near water. Again, disregard any inappropriate outcome on Table 13 and make a new roll or choose something else.

Species Preference

Bonding requires the voluntary participation of the mount, and some species may have their own ideas about what constitutes a suitable companion. Unicorns, for instance, will only accompany female paladins, while light war horses may be reluctant to bond with overweight riders. If a match doesn't work, try a different combination.

Character Kits

Certain character kits may have specific mount requirements that take precedence over other considerations. See Chapter 4 for details.

Table 13: Bonded Mounts

| D100 Roll | Mount |
|------------------|---|
| 01-77 | War horse* |
| 78-79 | Griffon |
| 80-81 | Unicorn** |
| 82-83 | Pegasus |
| 84-85 | Hippogriff |
| 86-87 | Giant eagle |
| 88-89 | Dire wolf |
| 90-91 | Elephant or oliphant |
| 92-93 | Great cat (lion or tiger) |
| 94-95 | Giant lizard |
| 96-97 | Aquatic (hippocampus, sea horse, sea lion, small whale, or dolphin) |
| 98-00 | DM's choice |

* The paladin's standard war horse.

** Female paladins only.

Paladin's War Horse

The paladin's standard war horse is an unusually hardy steed, slightly larger than a heavy war horse and more heavily muscled. Its shaggy coat and thick hide provides it with natural armor. Powerful legs enable it to move at the speed of a medium war horse. It has a carrying capacity of 300, an encumbered (half-speed) capacity of 450, and an encumbered (one-third movement) capacity of 600.

Paladin's standard war horse: Int low (7); AL N; AC 5; MV 18; HD 5+5; THAC0 15; #AT 3; Dmg 1d3/1d8/1d8; SZ L; ML 12; XP 270.

Acquiring a Mount

Usually, an opportunity to acquire a bonded mount occurs within a few months after a paladin reaches 4th level and declares himself receptive. The DM decides the exact time and the circumstances, working the mount's appearance into the flow of the campaign. The acquisition of a mount should be dramatic; after all, it is a landmark of a paladin's career. Some possibilities:

Dream. The paladin may experience a dream, induced by the gods, where he sees a mount in a specific location. He may dream of a wounded war horse on a battlefield, surrounded by the corpses of lizard men. A unicorn may lie comatose in a field of crimson flowers, overcome by the petals' anaesthetic fragrance. The dream may be a premonition of an event yet to come or an image of a situation that has already occurred. The paladin may experience the dream with increasing regularity over several weeks. The dream may become more vivid near the source. Eventually, he encounters a scene exactly as portrayed in the dream. By overcoming a final obstacle, such as fighting off predators

from the wounded horse or finding an antidote for the comatose unicorn, the paladin unites with the bonded mount.

Reward. A paladin may receive a mount as a reward for an exceptional act of heroism. If he saves a village from a family of red dragons or single-handedly turns back an advancing army of orcs, the grateful community may present him with their finest war horse. A paladin honoring his faith by building a temple at the peak of a high mountain may slip and fall; as he plummets into the abyss, a griffon swoops from the cloud and rescues him, a gift sent by the gods.

Quest. The paladin may hear of the whereabouts of a potential mount and decide to track it down. The information may come from a befriended sage, a rumor overheard at an inn, or a mysterious document found in an abandoned castle. He may spend weeks or months pursuing the lead, only to discover one or more obstacles preventing him from bonding with the mount. The mount may be guarded by a monster, in the custody of an evil monarch, or for sale at an auction at an astronomical price. A spirited mount may resist capture, leading the paladin on a wild chase through treacherous terrain.

Magic. A magical ceremony may evoke the appearance of a bonded mount. A paladin may learn the details of such a ceremony from an arcane parchment or a helpful mage. A giant eagle trapped in a diamond may be freed if bathed in a leprechaun's tears. A painting of a war horse on a cave wall may come to life if the paladin burns a special incense. If he gathers the scattered bones of a griffon and casts them into the sea, a living griffon may arise from the water, ready to serve.

Recognizing a Bonded Mount

Though a mount always knows when bonding has occurred, it may not be immediately obvious to the paladin. The DM shouldn't announce to the paladin that he's just bonded with a mount, but instead describe the behavior of the mount and let the paladin come to his own conclusions. Here are a few signs the paladin might look for:

- The mount seems unusually bright. A war horse immediately comes when called. A hippogriff fetches on command.
- The mount seems unusually brave, fearlessly fighting alongside the paladin against formidable opponents or intervening when a monster attempts an ambush.
- The mount seems unusually loyal and affectionate. A horse trots placidly behind the paladin wherever he goes, stopping when he stops, moving when he moves. A unicorn rests its head in the paladin's lap.

After observing such actions for a day or two, even the dullest paladin should conclude that he's acquired a bonded mount. To alleviate lingering doubts, a friendly spellcaster may verify the bonding by casting *Speak with Animals* or a similar spell.

Routine Care

In general, a bonded mount has the same needs as a normal steed. For the most part, it can care for itself, grazing or hunting when hungry, and drinking when thirsty. Unless ordered otherwise, a bonded mount rests when the paladin rests.

Occasionally, the mount may have to count on the paladin for routine care. In the absence of a suitable pasture or hunting grounds, the paladin will have to provide food. In

a dry desert, the paladin may have to share his water. Mounts often need regular doses of salt to replace the salt lost from sweating. Sick or wounded mounts may need medical attention.

Some mounts, horses in particular, require daily grooming to stay healthy. The mount's coat must be brushed, then wiped down with a soft cloth. Its hooves must be thoroughly examined for cracks, imbedded stones, and other abnormalities that could cause serious damage if left unattended. All mounts appreciate expressions of affection, such as tasty snacks, soft words, and soothing touches.

Special Traits

All bonded mounts, regardless of their species, have the following traits in common:

Faithful service. A bonded mount's loyalty is unshakable. It obeys the paladin's commands without hesitation, assuming it understands them. When the paladin is on foot, the mount remains at his side, following wherever he goes unless ordered to stay put.

On the battlefield, the mount remains with the paladin, even in the face of impending death. A bonded mount will never abandon the paladin to save itself; in game terms, the mount is considered to have Fearless (20) Morale when fighting beside or defending the paladin.

A bonded mount is indifferent to the paladin's companions, unless it has been specifically trained to protect them or respond to their commands. Should a companion approach the paladin in what the mount perceives as a threatening manner, the mount may snort or stamp its hooves as a warning, or even attempt to push the companion away. Once reassured by the paladin, the mount withdraws, though it may keep a wary eye on the companion. The mount responds to nonplayer characters in the same way, ignoring nonhostile NPCs who keep their distance, reacting strongly to those who appear to pose a threat.

Comes when called. A bonded mount comes immediately to the paladin's side when summoned. The mount responds to a shout, whistle, hand gesture, or any audible or physical signal of the paladin's choice. The paladin must demonstrate the signal to the mount only once; the mount unfailingly responds to the signal ever after.

Handling. The paladin can always calm an excited or agitated bonded mount. The Animal Handling proficiency isn't required.

Riding. A paladin requires neither the airborne nor the land-based riding proficiency to ride his bonded mount. Additionally, the paladin can perform all of the feats associated with the proficiency that applies to his mount's species. Feats normally requiring proficiency checks (described in Chapter 5 of the *PH*) instead require Riding checks. For land-based mounts, make the Riding check against the paladin's Wisdom score, modified by +3. For airborne mounts, the Riding check equals the paladin's Wisdom -2. (These modifiers are identical to the standard check modifiers given on Table 37 in the *PH*.)

Unless trained otherwise, a bonded mount allows only the paladin to ride it, bucking and snorting furiously if anyone else makes an attempt. A soothing word from the paladin prevents the mount from actually harming an unwanted rider.

Combat. A bonded mount aggressively defends its paladin against attacks, biting and kicking until the attacker withdraws. The mount also attacks any target indicated by the paladin, continuing its attacks until the paladin orders it to stop.

Training

A bonded mount can perform all of the actions discussed in "Special Traits." A paladin may also wish to train the mount to perform additional tricks and tasks. Tricks are simple actions performed in response to specific commands; such actions require no independent decision-making from the mount. Tasks are more complex actions which may require multiple steps and a bit of improvisation. Because of its rapport with its paladin, a bonded mount can master an impressive repertoire of tricks and tasks, and can learn more efficiently than other animals.

The Animal Training proficiency isn't necessary to train a bonded mount, though the procedure is similar. The paladin tells the DM which trick or task he wants to teach. If the DM approves, the paladin begins the training. It takes 1-2 weeks to teach a trick to a bonded mount, and 2-5 (1d4+1) weeks to teach it a task. At the end of the training period, the paladin makes a Wisdom check (using his own Wisdom score, not the mount's). If the check succeeds, the mount has learned the trick or task. If the check fails, the paladin may try again, investing another 1-2 weeks of training for a trick, or 2-5 weeks for a task. When the training period ends, he makes a second Wisdom check. If this check fails, the mount is incapable of learning that particular trick or task. A bonded mount can learn 9-20 (1d12+8) tricks and tasks, in any combination.

A paladin can use the Animal Training proficiency to train other animals while training his mount. He can train three animals, including the mount, at the same time.

A paladin must regularly work with the mount to teach it a trick or task. The exact time spent is less important than working with the mount every day. If the paladin falls behind—for instance, if he skips a training session several days in a row—the DM may rule that he must start the training again, beginning a new period of 1-2 or 2-5 weeks.

Several examples of tricks and tasks suitable for bonded mounts are described below. A paladin isn't confined to this list; he may attempt to teach his mount any task or trick he can think of, so long as the mount is physically and mentally capable of performing it and the DM approves.

A mount executes most tricks and tasks automatically; die-rolls or success checks aren't needed. The DM may ask for an ability check if the outcome is uncertain (for instance, a mount successfully walks a plank spanning a deep chasm if it makes a Dexterity check). Alternately, the DM may assign a percentile chance of success (the mount has a 30% chance of safely crossing the chasm). The DM adjudicates all combat-related tricks and tasks like any other combat action, using attack and damage rolls as necessary.

Exceptionally intelligent mounts. Mounts who can communicate with spoken language and whose Intelligence scores are comparable with those of humans need no training. Such creatures perform any tricks or tasks their paladins ask them, within reason.

Sample Tricks

Speak. The mount neighs, growls, or makes some other predetermined sound on command.

Pack Animal. Normally, bonded mounts resist being used as pack animals. Some are

only comfortable carrying human riders; others feel that hauling equipment is beneath their dignity. Once a mount masters this trick, however, it effortlessly shifts between carrying riders and gear. To avoid chafing and sores, a mount usually requires a pack saddle when carrying gear. The cost of a pack saddle for a horse is 5 gp. The cost of pack saddles for other species ranges from 5-15 gp, depending on the animal's size and the DM's decision.

Pursue. Normally, a mount breaks off its attacks when an aggressor withdraws. When taught to pursue, the mount chases a retreating enemy. If the mount catches the enemy, it resumes its attacks. The mount may pursue indefinitely, returning when the enemy has been defeated or has escaped, or it may be taught to return at the paladin's command.

Stay. The mount stands still until the paladin gives it permission to move.

Sample Tasks

Rescue. If the paladin falls unconscious on the battlefield, the mount drags him to safety, either to a predetermined location, such as the paladin's campsite, or to the nearest safe location.

Strategic attacks. In a combat encounter, the mount makes its own decisions regarding strategy and choice of targets. The mount may temporarily leave the paladin to lure away a charging monster, or it may attack an enemy that the paladin doesn't see (such as one about to plunge a knife into the paladin's back).

Guard duty. The mount stands guard at a campsite or other location, watching for intruders. Should the mount spot an intruder, it reacts as directed by the paladin. It may alert a sleeping paladin (or other designated character) by nudging him awake, crying out, or attacking.

As some mounts may not be able to distinguish between friendly and hostile intruders, the mount will most likely react if *any* person or creature enters the guarded area. To improve the mount's value as a guard, the paladin may teach it to respond to a specific type of intruder (say, anyone riding a horse, or any ogre). Recognizing a specific type of intruder is considered a distinct trick, requiring a separate training period. In other words, the mount must first learn the *task* of guard duty, then any number of *tricks* to recognize specific types of intruders.

Search. The follower can search for a particular type of item in a general location and, if it finds it, return the item to the paladin. Suitable items include gems, weapons, bundles, flasks, or parchments. Suitable locations include a small cave, a shallow valley, or the interior of a building. The paladin must show the mount a sample of the sought object, the more specific, the better. (If the paladin wants a particular weapon from an armory, he must show the mount a close copy.) The paladin must also designate the area to be searched. The mount won't search indefinitely, usually returning within an hour if it can't find the item.

If the circumstances of the search are unusually difficult, the DM may call for ability checks. For instance, if the mount searches an armory for a particular golden sword, but the building contains dozens of similar swords, the DM may require the mount to make an Intelligence check. The mount locates the correct sword only if the Intelligence check succeeds.

A mount may also be taught to locate specific people. However, a mount can't locate

a person that it hasn't been taught to recognize. The mount must first learn the *task* of searching, then any number of *tricks* to recognize specific individuals. A bonded mount can *always* recognize its paladin; no special training is required.

Bonded Mounts as Nonplayer Characters

Because bonded mounts are living, breathing entities with thoughts and feelings of their own, the DM should consider running them as nonplayer characters. Like a human or demihuman NPC, a bonded mount has a distinct personality. It may be stubborn or bold, complacent or curious, foolhardy or cautious. It may have an aversion to bearded strangers, a fear of water, a fondness for apples. Exceptionally intelligent mounts may communicate with head shakes, foot stomps, or a spoken language, letting them serve as confidantes and advisors.

Parting Company

Under normal circumstances, a bonded mount serves its paladin for no more than 10 years. During this time, the paladin may voluntarily dismiss the mount if it becomes crippled or ill, if the paladin's journeys take him to a terrain inhospitable to the mount, or for any other reason of the paladin's choice. The mount instinctively knows when the paladin dismisses it, and responds by dutifully wandering away. The DM should stage this parting as a significant event similar to the mount's arrival.

If the paladin returns to the area where he dismissed the mount and calls out for it, the mount may return. A dismissed mount returns if all of the following conditions exist:

- The mount is alive and ambulatory.
- The mount hasn't left the area and can hear the paladin's call.
- Ten years haven't yet passed since the day the paladin originally acquired the mount.
- The paladin hasn't acquired a new, conventional mount in the interim.
- The DM approves of the return.

A bonded mount abandons its paladin for either of the following reasons:

- Ten years have passed since the mount originally bonded with the paladin. Many steeds, particularly horses, are too old for a life of adventure at this age. Others, like unicorns, become restless for new experiences.

After a decade of service, the paladin may voluntarily dismiss his mount. Otherwise, the mount simply disappears at the earliest opportunity. A paladin in good standing then becomes eligible for a new bonded mount. The opportunity may arise within the next few months, under the guidelines described in the "Acquiring a Mount" section above. The new mount may be a different species from the previous mount.

- If the paladin is stripped of his special abilities as a consequence of violating his ethos (see Chapter 3), the bonded mount loses its allegiance to the paladin and escapes at the earliest opportunity. Once stripped of his abilities, a former paladin can never again acquire bonded mounts.

Clerical Spells

A paladin acquires spells through prayer, just like a priest. Assuming the paladin has adhered to the tenets of his faith, the deity or greater power usually grants the requested spells. After receiving spells, a paladin uses them the same way as a priest, employing identical components, casting times, and effects. See Chapter 8 for more about paladins and their faiths.

Chapter 3: Ethos

The set of principles that structures a paladin's life and regulates his behavior is called an *ethos*. While an ethos may encompass the written laws of society, its scope is much broader, incorporating spiritual edicts and moral absolutes to form an ethical ideal. A paladin's ethos defines his attitudes, shapes his personality, and influences virtually every decision he'll ever make.

Though a guiding ideology is certainly not unique to paladins, the paladin's ethos differs from that of other character classes in two significant ways. First, the paladin's ethos is complex, comprising a long list of general guidelines and specific rules. Second, the paladin's ethos is uncompromising, requiring absolute dedication. Violations have severe consequences, ranging from reprimands to suspensions of privileges. Extreme violations may result in a complete loss of status and permanent removal of all his special abilities.

Still, the paladin considers his ethos a privilege, not a burden. To him, all conduct has a moral quality. Every action is a choice between right and wrong. With justifiable pride, he considers himself an embodiment of the highest standards of human behavior.

We begin with the three general components of the paladin's ethos: *strictures* (formal rules), *edicts* (commands from authorities), and *virtues* (behavioral values). The final section explains how a paladin may violate his ethos, and suggests suitable punishments and atonements.

Strictures

The most important elements of a paladin's ethos are his *strictures*, a set of inviolable rules from the *PH* that the paladin must follow at all times. The paladin's strictures are as inflexible as his ability requirements; they are part of what defines a character as a paladin and distinguishes him from other classes.

Lawful Good Alignment

Every paladin must be lawful good. The moment he abandons the conditions of this alignment is the moment he stops being a paladin.

At the heart of a lawful good alignment is the belief in a system of laws that promotes the welfare of all members of a society, ensures their safety, and guarantees justice. So long as the laws are just and applied fairly to all people, it doesn't matter to the paladin whether they originate from a democracy or a dictator.

Though all lawful good systems adhere to the same general principles, specific laws may be different. One society may allow a wife to have two husbands, another may

enforce strict monogamy. Gambling may be tolerated in one system, forbidden in another. A paladin respects the laws of other lawful good cultures and will not seek to impose his own values on their citizens.

However, a paladin will not honor a law that runs contrary to his alignment. A government may believe that unregulated gambling provides a harmless diversion, but a paladin may determine that the policy has resulted in devastating poverty and despair. In the paladin's mind, the government is guilty of a lawless act by promoting an exploitative and destructive enterprise. In response, the paladin may encourage citizens to refrain from gambling, or he may work to change the law.

Particularly abhorrent practices, such as slavery and torture, may force the paladin to take direct action. It doesn't matter if these practices are culturally acceptable or sanctioned by well-meaning officials. The paladin's sense of justice compels him to intervene and alleviate as much suffering as he can. Note, though, that time constraints, inadequate resources, and other commitments may limit his involvement. While a paladin might wish for a cultural revolution in a society that tolerates cannibalism, he may have to content himself with rescuing a few victims before circumstances force him to leave the area.

When will a paladin take a life? A paladin kills whenever necessary to promote the greater good, or to protect himself, his companions, or anyone whom he's vowed to defend. In times of war, he strikes down the enemies of his ruler or church. He does not interfere with a legal execution, so long as the punishment fits the crime.

Otherwise, a paladin avoids killing whenever possible. He does not kill a person who is merely suspected of a crime, nor does a paladin necessarily kill someone he perceives to be a threat unless he has tangible evidence or certain knowledge of evil-doing. He never kills for treasure or personal gain. He never knowingly kills a lawful good being.

Though paladins believe in the sanctity of innocent life, most kill animals and other nonaligned creatures in certain situations. A paladin may kill animals for food. He will kill a monster that endangers humans, even if the monster is motivated by instinct, not evil. While some paladins avoid hunting for sport, others may hunt to sharpen their combat and tracking skills.

Magical Item Limit

The paladin's limited access to spells also extends to the number of magical items he may possess. Under no circumstances may a paladin retain more than 10 magical items, regardless of his level, kit, or status.

Paladins are limited not only to the number of magical items, but also the type. Specifically, a paladin can have the following:

One suit of magical armor. This excludes all pieces of normal armor that have been temporarily enchanted, as well as accessories such as a *cloak of protection*, a *helm of protection*, or *boots of speed* (all of which count against the paladin's miscellaneous item limit). A single piece of magical armor, such as a chest plate, counts as a full suit for limitation purposes.

One magical shield.

Four magical weapons. This excludes all normal weapons temporarily affected by *enchanted weapon* or similar spells, but includes *holy swords*. A quiver or case of arrows

or bolts counts as one item. Individual arrows and bolts are counted as one item if they have special magical properties, such as *arrows of direction* and *arrows of slaying*.

Four miscellaneous magical items. This category includes rings, rods, staves, gems, and scrolls. A *bag of beans*, a set of *ioun stones*, and a *deck of many things* each count as one item. A magical potion counts as one item, regardless of the number of doses. Items temporarily enchanted by spells are excluded.

To ensure that a paladin stays within his limit, it's important to clarify who owns each of the party's magical items. In general, a paladin won't use a magical item unless it's his. It doesn't matter who actually carries the item; if a paladin has claimed ownership, it belongs to him. A paladin may loan items to his companions, but so long as he retains ownership, loaned items count against his limit.

Conversely, if a paladin has 10 items, he won't borrow items from other characters. A paladin won't look for ambiguities to exploit; he remains true to the spirit as well as the letter of these rules.

Of course, a paladin may not know that an item is magical when he acquires it. But as soon as he becomes aware of its special properties, he's obligated to give it away or to get rid of another item to remain within his limit.

A paladin may voluntarily rid himself of a magical item if he finds a more desirable one. For instance, he may give up an *arrow of direction* if he discovers a *javelin of lightning*.

Excess magical items may be given to other lawful good characters, donated to the paladin's religious institution, or simply discarded. Since excess items technically don't belong to the paladin (he won't claim ownership), they may not be sold or traded, even if the paladin intends to funnel the profits to a worthy cause.

Wealth Limits

A paladin has no interest in wealth for its own sake. He seeks spiritual rather than material satisfaction, derived from serving his faith and his government to the best of his ability. To a paladin, the pleasures of ownership are fleeting, superficial, and ultimately debasing. The rewards of duty are lasting and deep.

Still, the paladin realizes that a certain amount of money is necessary to survive. Rather than forego money altogether, he retains enough wealth to meet his worldly obligations and sustain a modest lifestyle.

A paladin doesn't expect handouts, nor does he rely on the generosity of strangers or his companions. He feels responsible to pay his own way and takes pride in his self-sufficiency. He earns income from treasure, rewards, and fees, the same as anyone else. Unlike most other characters, however, the paladin operates under strict guidelines as to how he can spend his money and how much he can save.

Budgeting

A paladin requires funds to cover the following expenses:

Food. A paladin is responsible for feeding himself and his steed. To hold down costs, the paladin might hunt his own game, and may gather fruits, nuts and vegetables from the wilderness.

Weapons, armor, and clothing. This includes the costs of purchase, upkeep, repair,

and replacement. A paladin seldom skimps in this area, spending as much as his funds will allow to secure the highest-quality equipment.

Tack and harness. As with weapons and armor, many paladins splurge to buy the best, especially for bonded mounts.

Lodging. When sleeping outdoors isn't practical, paladins seek out the least expensive inns.

Taxes and licenses. The paladin must make all payments required by his liege. He must also pay all foreign tolls and fees levied during his travels.

Training costs. A paladin may pay a tutor for training, providing the tutor is of lawful good alignment and the paladin has permission from his patron. (See Chapter 7 for more about training procedures.)

Miscellaneous provisions. Including medicines, lantern oil, clothing, bedding, and grooming supplies. Many paladins prefer to forage, improvise, or manufacture these items instead of buying them outright, in order to save money.

Salaries. Fair salaries are required for all servitors and henchmen.

Stronghold expenses. A paladin pays all costs associated with the construction and maintenance of his stronghold.

Strongholds

In addition to his contingency fund, a paladin may also maintain a separate fund to save for a stronghold. As explained in Chapter 7, construction prices vary wildly, though all are expensive. A paladin may have to save for years, even decades, to accumulate enough wealth to build a stronghold. A wise paladin, then, begins his stronghold fund as soon as possible; 1st level isn't too early to start saving.

Once a paladin establishes a stronghold, he acquires a universe of new expenses, particularly those involving personnel and maintenance. The paladin must adjust his monthly budget accordingly. He may also wish to build up his contingency fund to cover two or three months' worth of overhead.

An established stronghold typically falls into one of three economic categories, each of which has a particular impact on the paladin's finances:

Subsidized. The stronghold has no significant agricultural or manufacturing base. Any crops or goods produced at the stronghold are insufficient to pay the stronghold's maintenance costs and employees. The paladin must make up the difference out of his own pocket, which raises his monthly financial obligations dramatically.

It's not unusual for a paladin to subsidize a new stronghold until it gets up and running. With careful management and a little luck, a stronghold becomes self-sustaining within a few months or, at most, a few years. Some paladins, however, subsidize their strongholds indefinitely, usually for one of two reasons:

- The stronghold was never designed to generate income, functioning instead as a military stronghold, training center, hospital, or religious sanctuary. Such a stronghold requires the commitment of a paladin with considerable resources.

- The stronghold was designed to generate income, but due to misfortune or incompetent management, never succeeded. Should the paladin decide to cut his losses and abandon the stronghold, he must first see to the well-being of his faithful employees, giving them adequate severance pay and doing what he can to find them new jobs.

Self-sustaining. The stronghold pays its own way through the sale of crops, goods, or services. The paladin needn't subsidize the operation in any way, nor does he have to

worry about the proper disposal of excess profits (there aren't any). This is the ideal arrangement for most paladins.

Profit-making. The stronghold generates regular and dependable profits from the sale of crops, goods, or services. The paladin uses these profits to expand his holdings (to provide jobs for more people or to further glorify his deity, never for personal gain) or to increase his donations to his church or other worthy causes. A profit-making stronghold usually requires extra time and attention from the paladin, or the services of skilled managers.

Excess Funds

All of a paladin's excess funds must be forfeited. This includes all money remaining after he pays his regular expenses, as well as any money not specifically allocated to a savings fund for building a stronghold. He may keep a contingency fund equal to two or three times his normal monthly budget (including maintenance costs and employee salaries for his stronghold) but no more. He may *not* stockpile money to buy gifts, leave to his heirs, or pay a friend's expenses.

What does a paladin do with the excess? He has three options:

- *Refuse it.* If an appreciative community offers him a sack of gems for destroying a vampire, he politely declines. ("Your gratitude is more than sufficient.") If he discovers a treasure chest filled with pearls, gold pieces, and a book of poetry, he takes the book and leaves the rest (and he's likely to give the book to a friend or a library after he's finished reading it).
- *Donate it to the church.* This does *not* count as a regular tithing (see the Tithing section below), as it's not considered part of his income.
- *Donate it to another worthy institution of lawful good alignment.* Suitable recipients include hospitals, libraries, and orphanages. Research facilities, military organizations, and governmental operations are acceptable only if the paladin is certain that the money will be spent on lawful good projects.

Within these guidelines, a paladin may dispose of his excess funds as he wishes. He may donate treasure to a hospital on one occasion, and refuse a monetary reward for rescuing a kidnapped prince on another. However, he may *never* give his excess funds to another player character, or to any nonplayer character or creature controlled by a player.

Remember, too, that just because a paladin declines a reward for rescuing a prince doesn't mean his fellow party members can't accept it. If a paladin kills an evil dragon, then walks away from its treasure hoard, his companions are still free to help themselves.

Loans

A paladin falling on hard times or confronted with unanticipated expenses may arrange for a loan from a lawful good character or institution. While borrowing money may be a humiliating experience, it's rarely an ethos violation unless the paladin borrows money he doesn't need or doesn't intend to repay.

In general, a paladin may borrow only small amounts of money (say, an amount equivalent to his monthly budget). He may also borrow the minimum amount required for an emergency; an opportunity to buy a treasure map leading to a *holy sword* doesn't qualify, but medicine to treat a dying companion might. Borrowing money to pay the monthly operating expenses of a stronghold is allowed, but only if necessary to keep

lawful good workers employed or to make vital repairs. (A leaking roof can wait; a crumbled wall probably can't.) A paladin should strive to repay his debts as quickly as possible.

Repeated borrowing is discouraged, and chronic debt should be considered an ethos violation. If a paladin borrows money for several consecutive months, he might lose his stronghold, his bonded mount, or any other obligation that's costing him more than he can afford.

Tithing

A paladin must give 10% of all his income to a lawful good institution. This 10% is called a *tithe*. In most cases, a paladin tithes to his church or other religious organization. If he doesn't belong to a church or operates independently (as in the case of the Expatriate character kit described in Chapter 4), he may designate any lawful good organization, such as a hospital or university, as the recipient of his tithes. A paladin has no say in how his tithes are spent, though the money typically goes towards the institution's maintenance, recruitment, equipment, and education costs. A paladin usually tithes to the same institution for his entire career.

A paladin's first tithe usually comes out of his starting funds of $5d4 \times 10$ gp. After that, he must tithe from all sources of income, including rewards, treasure, wages, and profits generated from his stronghold. When he acquires a gem or magical item, he owes his designated institution 10% of the item's value (as determined by the DM), payable at the earliest opportunity. If he finds a diamond worth 500 gp, he owes 50 gp; if the gem is lost or stolen, he still owes 50 gp (the institution isn't penalized for the paladin's carelessness).

Tithes are due only on funds the paladin actually claims for himself. If he walks away from a treasure or refuses a reward, no tithes are necessary.

It's the paladin's responsibility to get his tithes to his institution as soon as possible. A monthly payment will suffice in most cases, with the paladin turning in 10% of all the income he's acquired in the previous four weeks. If a monthly payment is impossible or impractical—for instance, if the paladin is on a mission halfway around the world, or if he's a prisoner of war—he may make other arrangements, providing he offers a satisfactory explanation. A paladin may personally present his tithings to his institution or he may deliver them by messenger.

Tithes carried by the paladin but not yet delivered are still considered to be the property of the institution. A starving paladin who has no other funds aside from 10 gp of tithes may *not* spend his tithes on food, unless he first petitions his deity for permission. If he's behaved responsibly—say, if he used his last gold piece to pay for treatment of a dying child—permission is usually granted, with the understanding that the tithes must be replaced.

Alignment of Associates

A paladin is known by the company he keeps. Ideally, a paladin associates only with good-aligned companions. Relationships with neutral characters may be tolerated in limited circumstances, but prolonged contact may result in an ethos violation. *Any*

association with an evil-aligned character can be construed as an evil act. In general, a paladin bears responsibility for the actions of his associates, even those taken without his knowledge or consent.

Hirelings. Without exception, all of a paladin's men-at-arms and stronghold employees must be lawful good. The paladin should do his best to determine their alignment before he hires them. Should a hireling commit an evil act or otherwise reveal himself to be of an alignment other than lawful good, the paladin has no recourse but to fire him and, if necessary, turn him over to the proper authorities for prosecution.

In some cases, a paladin shares responsibility for the evil actions of his hirelings. For instance, a paladin's stable master commits murder. The paladin may not be legally liable, but he may be considered an accomplice in an ethical sense. Although the authorities may not prosecute the paladin, he may still suffer a punishment for violating his ethos, particularly if he was remiss in investigating the stable master's background prior to his employment. As always, it's up to the DM to determine if an ethos violation has been committed.

Henchmen. A paladin accepts only lawful good characters as henchmen. As with a hireling, the paladin should make every effort to determine a potential henchman's alignment before an alliance develops. The paladin must immediately dismiss a henchman who commits an evil act.

Good characters. In an adventuring party, a paladin naturally gravitates to other lawful good player characters, making them his confidants and closest companions. Rarely, however, can a paladin choose the composition of his party, as fate often throws together characters of vastly different outlooks. A paladin cooperates with a party so long as the majority of the characters are good-aligned; a majority of neutral characters or the presence of even a single evil character may present problems.

A paladin can maintain a comfortable partnership with a neutral good character, despite his reservations about the neutral good character's indifference to social structures. However, the neutral good character must be working strictly in the interests of good. A paladin is less at ease with chaotic good characters, owing to their independent nature and lack of respect for authority. But a paladin will work with chaotic good characters so long as their behavior complies with his goals.

Neutral characters. Next to good characters, some paladins feel most comfortable with lawful neutral characters, admiring them for their sense of duty and loyalty to their government. This, of course, presumes the lawful neutral characters serve reasonably benevolent governments, not despots or slave traders.

A paladin will cooperate with a party that contains a minority of lawful neutral or true neutral characters. But he most likely keeps neutral characters at arm's length, resisting their gestures of friendship. Instead, he tries to serve as an example to the neutral characters, hoping to convince them through words and deeds that a commitment to good results in a richer, fuller life. So long as neutral characters refrain from committing evil acts, a paladin continues to work with them.

A paladin won't join a party consisting entirely of neutral characters, unless the stakes are exceptionally high. He may, for instance, work with a neutral party to retrieve a holy artifact, rescue his king, or save his church from destruction. For less momentous undertakings, such as treasure hunts or reconnaissance expeditions, the paladin should excuse himself. (If a party mostly consists of neutral PCs, the DM should explain the

general nature of a new adventure to a player with a paladin PC. The player should have the option of gracefully bowing out of the adventure or choosing another character.)

Evil characters. Because he is duty-bound to suppress evil, a paladin won't tolerate an evil PC. He may take the evil PC into custody, physically restrain him, or demand his expulsion from the party. If all else fails, the paladin severs his ties with the party and goes his own way. In any event, inaction is unacceptable.

A paladin finds it difficult, if not impossible, to avoid contact with evil NPCs. They're everywhere: walking down a street, dining at an inn, shopping at a bazaar. A paladin's ethos doesn't compel him to attack or even confront all evil NPCs; in many cases, hostile confrontations could be counterproductive, particularly if such an action distracts the paladin from a more important mission, or if it triggers retaliation from the NPC's companions against innocent bystanders.

Time and circumstances permitting, a paladin may question evil NPCs, follow them, or make inquiries about them. None of these actions violate a paladin's ethos when used in moderation. (However, spying and similar actions should be a last resort, because they connote deception). A paladin walks on shaky ground, however, the moment he begins an association with an evil NPC that could be perceived as friendly or compliant.

Edicts

Edicts include commands, instructions, and traditions the paladin has pledged to obey, usually imposed by the paladin's patron. The paladin must follow his edicts to the letter; he takes them as seriously as any other element of his ethos.

A paladin doesn't choose which edicts to follow. Rather, he pledges to follow any and all edicts issued by specified sources. The paladin chooses his sources when he begins his career. Additionally, the DM may make recommendations or require specific sources.

Edict sources may be chosen from the list below. Usually, a paladin's background will suggest appropriate choices. For instance, a paladin whose parents expect him to adhere to their traditions may swear to follow all edicts from his father and mother.

The DM determines the nature of all edicts. He also decides how they apply and when they occur. At the DM's direction, a source may issue a set of edicts at the outset of a paladin's career. Alternately, a source may wait to issue edicts until a particular event occurs (such as the acquisition of a stronghold or a declaration of war). At any time, a source may issue new edicts, modify old edicts, or suspend standing edicts. It's possible that a source may *never* issue an edict. In any case, it's up to the paladin to keep track of his edicts and follow them exactly.

Occasionally, edicts from different sources may conflict. For instance, a paladin's church might issue an edict that clashes with an edict from his government. In most cases, religious edicts take priority over edicts from other sources. In *all* cases, **a paladin's strictures and core principles have priority over strictures issued by any social institution.** For more about conflicting edicts, see Chapter 8.

Religion and Philosophy

If the paladin belongs to an organized religion, the church will probably be the major source of edicts. Church edicts encompass spiritual obligations, behavior restrictions, and

service requirements. Philosophies, too, may have their own edicts, imposed by the architects of the philosophy or by the paladin himself. A deity may also issue edicts to the paladin directly, appearing in a dream or as an avatar. Chapter 8 discusses religious and philosophic edicts in detail.

Government

A paladin who has pledged fealty to his government must follow its edicts. Some examples:

- Perform military service.
- Donate the use of his stronghold for any legitimate government purpose (housing soldiers, entertaining government guests, storing supplies, and so on).
- Pay a one-time tax or fee.
- Temporarily loan a stronghold hireling.
- Guard a particular item or person. The paladin assumes complete responsibility for the safety of the item or person.
- Undertake a *cavalcade*, a long journey for the purpose of escorting dignitaries, delivering messages, or scouting new territory.
- Represent the government in a jousting match or other contest of skill at a tournament.
- Appear at a state banquet or other ceremonial function.

Mentor

Paladins who have no ties to an organized religion often choose to follow the edicts of a mentor. A mentor can be any teacher, sage, or elder whom the paladin respects; often, the mentor is the paladin's ethical role model or the person who tutored him in philosophy. A group or organization can also qualify as a mentor. Possible edicts:

- Take regularly scheduled tests that measure intelligence or integrity. For instance, the mentor may engage the paladin in probing philosophic discussions on the nature of evil or the obligations of friendship.
- Care for the mentor in his old age.
- Pass along the mentor's ideas to a young acolyte of the mentor's choice. (In effect, the paladin becomes a mentor to someone else.)

Culture

Unless they contradict the principles of his government or religion, a paladin may choose to follow edicts from his culture. Cultural edicts arise from the long-standing traditions of a particular tribe, region, or race, and as such, they rarely change. Examples include:

- Marry by a certain age.
- Always bow from the waist or curtsy to strangers and elders.
- Hold the lives of animals to be equal to those of men. A paladin following this edict never eats meat, never hunts for sport or food, and only kills an animal to protect himself or those he's sworn to defend.

Family

Family edicts derive from tradition, obligations to relatives, and the wishes of

particular family members. Edicts may be issued by the paladin's parents or grandparents, or by a consensus of all living family members.

Won't all paladins automatically choose to follow the edicts of their families? Not necessarily. A paladin's family may not be of good alignment. The paladin may be an orphan and have no knowledge of his family. Sympathetic families may not wish to burden the paladin with their problems. If a paladin has not vowed to follow the edicts of his family, his obligations to them are no different from his obligations to anyone else.

Typical family edicts include:

- Visit the family burial ground once per year on a designated day.
- Uphold a tradition never to harm a particular animal. (For example, if a bear sacrificed itself to save the paladin's infant sister from a dragon, the paladin may vow never to harm bears.)
- Donate a fixed percentage of all income to the family.

Virtues

Virtues are traits exemplifying the highest standards of morality, decency, and duty. They comprise the paladin's personal code. Although not specifically detailed in the *PH* definition of a paladin, a paladin's virtues are implied by his strictures as well as his outlook, role, and personality. Just as a paladin must obey his strictures, he must also remain true to his virtues.

Though most paladins adhere to all of the virtues described below, exceptions are possible. For instance, a paladin from a primitive society may be so unfamiliar with civilized etiquette that including *courtesy* as part of his ethos would be unreasonable. All adjustments must be cleared by the DM at the outset of a paladin's career.

There are no rules for adjudicating virtue violations. The DM is advised to err in favor of the paladin when the player makes honest mistakes. Conversely, the player should graciously accept the DM's rulings and, in the spirit of the paladin, avoid looking for loopholes to take advantage of the DM's good will. The entries below include examples of how virtues might influence the paladin's behavior in the context of a game.

Fealty

In feudal times, fealty referred to the relationship between a warrior and his lord. A warrior swore allegiance to a lord in exchange for protection, support, and property. The lord, in turn, could count on the warrior for military duty and other services. Both the lord and the warrior scrupulously honored this agreement. *Perfidy*, the breaking of the promise by either party, was considered a treacherous breach of faith.

This book takes a broader view of fealty, defining it as loyalty not only to a lord but to any lawful good government, religion, or philosophy. For convenience, we refer to the recipient of a paladin's loyalty as the *patron*.

Regardless of who—or what—functions as the patron, fealty gives the paladin a sense of belonging to something greater than himself. Fealty also sets the criteria for a paladin's moral code; in essence, the patron establishes the difference between right and wrong, good and evil. However, although the patron provides the basic moral code, it is ultimately the paladin who is responsible for and bears the consequences of his actions.

About the Categories

Let's take a closer look at the three categories of fealty patrons:

Religion. A religion is a set of beliefs centering on one or more omnipotent deities with supernatural powers. The patron is usually a church representing an established religion, but can be a deity.

Government. This can be any individual or governing body with the absolute power to make laws and declare war. In most campaigns, the patron is usually a monarch.

Philosophy. A philosophy is a system of ideas that explains the nature of the universe, exclusive of supernatural beings. The patron may be an established philosophy developed by scholars, or a unique philosophy developed by the paladin himself. (Chapter 8 discusses the definition of a philosophy in more detail, including the differences between philosophies and religions.) For the purposes of fealty, religion and philosophy are mutually exclusive; a paladin can't pledge fealty to both.

Choices of Patrons

Every paladin must pledge fealty to *something*. As a minimum, he must pledge fealty to either a religion or philosophy; this faith is what grants him the special powers described in Chapter 2. Beyond this requirement, patrons should derive logically from the paladin's background and outlook. In most campaigns, the proper patrons will be self-evident. For instance:

- If a paladin follows the tenets of a lawful good religion and serves in the military of a lawful good ruler, he probably swears fealty to both his church and government.
- If a paladin comes from a rigid theocratic culture (a society ruled exclusively by priests) or serves no feudal lord, he probably pledges fealty to the church alone.
- If a lawful good monarchy has no formal relationship with an established religion, the paladin might pledge fealty to a ruler and a philosophy, and not to a church.
- If a paladin operates independently and has no ties to a government or church, he'll probably pledge fealty to a philosophy.

For reference, Table 14 lists all possible fealty combinations. A paladin may pledge fealty to any of the Permitted combinations (assuming the DM approves). He may *not* pledge fealty to any of the Forbidden combinations. The ways in which governments, religions, and philosophies interact are discussed at length in Chapter 8.

Table 14: Fealty Combinations

| Combination | Permitted/Forbidden |
|--------------------------------------|---------------------|
| Government, religion, and philosophy | Forbidden* |
| Government and religion | Permitted |
| Government and philosophy | Permitted |
| Religion and philosophy | Forbidden* |
| Government alone | Forbidden** |
| Religion alone | Permitted |
| Philosophy alone | Permitted |

- * For the purposes of fealty, religion and philosophy are mutually exclusive.
- ** Every paladin must pledge fealty to either a religion or philosophy, which serves as the source of his special powers (described in Chapter 2).

Obligations of Fealty

Once a paladin pledges fealty to a particular patron, he's bound to that patron indefinitely. Should his king engage in evil activities, or his church become corrupt, the paladin may be forced to pledge fealty to another patron; the Expatriate kit (see Chapter 4) describes one possible consequence. Normally, however, a paladin's patrons never change.

The responsibilities associated with fealty vary with the patron. Monarchs, for instance, may require their paladins perform military service. Churches may expect their paladins to follow rigid rules of behavior. The "Edicts" section elsewhere in this chapter discusses such requirements in detail. In general, however, fealty requires the paladin to:

- Faithfully serve the patron regardless of personal adversity.
- Promote the principles and ideals of the patron.
- Honor and respect the representatives and symbols of the patron.
- Sacrifice his life for the patron if necessary.

Examples:

- *Sir Geffen, who has declared fealty to his king, learns that his homeland has declared war against Dryston, a neighboring state. Geffen is distressed by the news. Many of his schoolmates now live in Dryston, and so does his brother-in-law. Nevertheless, Geffen vows to engage all soldiers of Dryston as enemies, regardless of who they might be.*

- *In a distant village, Sir Geffen hovers on the edge of death, struggling to recover from serious wounds inflicted by a red dragon. A compassionate farmer offers to take Geffen to a medical specialist. Geffen accepts, and the farmer loads him in his wagon. An hour into their journey, the wagon passes a herald carrying the banner of Geffen's homeland. Geffen demands that the cart stop, then insists that the driver lift him to his feet. Reluctantly, the driver does as he's told. With his last ounce of strength, Geffen raises his hand to salute the flag.*

Courtesy

To a paladin, courtesy involves more than merely following rules of etiquette. It's also an attitude, a way of presenting himself to the world. A paladin carries himself proudly, maintains self-control, and accepts ill-mannered behavior with grace. He follows social customs to the best of his ability. He is polite and deferential to friends and strangers alike.

Additionally, the paladin must:

- Consider the feelings of others and take care not to offend them. A paladin always demonstrates proper manners (shaking hands with friends, expressing gratitude for favors). He also keeps himself immaculately groomed (bathing regularly, wearing clean clothes).

- Speak tactfully and kindly. A paladin never knowingly insults or slanders another person, even his greatest enemy. If others engage in insults or slander, the paladin walks

away.

- Behave with dignity. A paladin refrains from emotional outbursts, excessive eating and drinking, foul language, and other boorish acts.

Examples:

- *Sir Geffen asks a grizzled innkeeper for directions. "My information ain't free," snarls the innkeeper. "Especially for the likes of you." The innkeeper spits in Sir Geffen's face, then glares at him, daring him to respond. Sir Geffen politely thanks the innkeeper for his time, discreetly wiping the spittle from his cheek as he turns to leave.*

- *After a long day spent slogging through a muddy swamp, Sir Geffen's companions can't wait to make camp and get to bed. Sir Geffen, however, stays up for hours, combing dried mud from his hair and cleaning the grime from his armor.*

Honesty

A paladin always tells the truth as he knows it. He may decline to speak or choose to withhold information, but he will never intentionally mislead anyone, even his enemies. He may ask permission not to answer a direct question, but if pressed, he'll tell the truth (however, he may frame his answers in such a way as to withhold vital information). Though a paladin doesn't make promises lightly, once he gives his word, he always keeps it.

Examples:

- *Sir Geffen has been captured by an evil army. The commander demands to know the whereabouts of the paladin's companions. Sir Geffen says nothing.*

"My spies inform me that your colleagues plan to arrive at King Relhane's castle by dawn tomorrow," says the commander. "Is this true?"

The commander's information is accurate, but Geffen remains silent.

"If you say nothing, I will conclude that I'm correct."

"You may conclude whatever you wish," says Geffen.

- *Prevost, a young companion of Sir Geffen, asks about his performance on the battlefield yesterday. Sir Geffen believes that Prevost fought ineptly. "With your permission," says Geffen, "I prefer not to answer."*

"Please," insists Prevost. "I want to know."

Geffen looks him in the eyes. "Very well. You allowed an opponent to escape. You dropped your sword at a crucial moment. Your performance was poor."

Prevost glowers at Geffen, then angrily stomps away.

Valor

A paladin demonstrates unyielding courage in the face of adversity. No danger is too great to prevent him from fulfilling a promise or completing a mission. His commitment is stronger than his fear of pain, hardship, or even death.

A paladin's valor is particularly evident on the battlefield. He regards war as a noble enterprise, and combat as an opportunity to glorify the institution he represents. A paladin attacks an enemy without hesitation, continuing to fight until the enemy withdraws or is defeated. Whenever possible, a paladin chooses the most formidable enemy—a powerful monster, a giant, a dragon, or the leader of an army—as his primary opponent. In general,

a paladin prefers melee to missile combat, so he can engage his opponent face to face.

Examples:

- *A moment ago, Sir Geffen and his companions were riding peacefully through a shaded valley when they were ambushed by a brutish hill giant. The giant snatched young Fredrin from his horse and is now waving him in the air like a trophy.*

"I claim this youth as my slave!" thunders the giant. "If you want him back, send your best man to fight!"

Without hesitation, Sir Geffen rides forward.

- *Locked in battle with an army of ogres, Sir Geffen's party is suffering mounting casualties. "Withdraw!" shouts Bordu, a friend of Geffen. "We will regroup and fight another day!"*

Sir Geffen's companions scramble from the battlefield, but Geffen lingers behind. "Come with us!" cries Bordu. "You can't win!"

"Perhaps not," says Geffen, steeling himself for a phalanx of charging ogres. "But I shall cover your withdrawal as long as I can."

At the DM's discretion, a paladin can withdraw with honor if outnumbered by more than 2:1 in hit dice. If the paladin belongs to an elite organization, the DM might allow the paladin to withdraw if he faces odds of more than 3:1. If the player suspects such a situation exists, he may ask the DM whether a withdrawal with honor is possible. With the DM's permission, the paladin may withdraw without violating his ethos.

Honor

An honorable paladin conducts himself with integrity regardless of circumstance. He behaves in a morally sound manner even when he's by himself or when no one else will know of his actions. It's an admirable act to comfort a dying friend, but an act of honor to comfort a dying enemy.

Honor also involves respect, not just for the paladin's peers and superiors, but for anyone sharing the paladin's commitment to goodness and justice. The paladin shows mercy to the repentant, and refuses to inflict undue suffering even on the vilest evildoer.

Additionally, an honorable paladin:

- Defers to the judgment of all lawful good characters of superior social class, rank, and level.
- Acknowledges the dignity of all lawful good people, regardless of their race, class, or economic status, by treating them with courtesy and respect.
- Accepts all challenges to duel or fight given by those of comparable status and power. (A challenge from an arrogant youngster or a drunken warrior may go unheeded).
- Dies before compromising his principles, betraying his liege or faith, or abandoning a protected charge.

Examples:

- *After a lengthy battle, the king of the lizard men lies bleeding at Sir Geffen's feet. "I beg you," gasps the lizard king, "Let me live." Sir Geffen reflects. The lizard king is old and broken. He can no longer be considered a threat. And he has fought honorably.*

Sir Geffen sheathes his sword. He motions for his aides to haul the lizard king away. The king will spend his remaining years in prison.

• *Sir Geffen has been captured by a cult of evil clerics. Bound with chains, Sir Geffen stares into the eyes of a cleric who holds a blade to his throat. "Renounce your blasphemous faith," hisses the cleric, "and I will spare your life." "Renounce yours, and I will spare you!" says Sir Geffen.*

Other Virtues

Fealty, courtesy, honesty, valor, and honor will likely be a part of every paladin's ethos. Other virtues may also be added, subject to the DM's approval. Some possibilities:

Humility. The paladin remains humble in spirit and action. He rejects adulation and declines awards. Tributes embarrass him; the knowledge of a job well done suffices as thanks. He speaks modestly of his deeds, if at all, grateful for the opportunity to fulfill his moral obligations.

Generosity. The paladin gladly shares his meager funds and possessions with anyone in need. If he owns two swords and an elderly hunter has none, the paladin offers one as a gift. He will give his last crust of bread to a hungry child, even if he must go without food for the rest of the day. He is also generous of spirit, always willing to lend an ear to a troubled companion or acknowledge a friend's accomplishments with lavish praise.

Chastity. The paladin avoids even the appearance of impropriety, remaining pure in word, deed, and thought.

Celibacy. In addition to remaining chaste, the paladin vows never to marry.

Industry. The paladin engages in productive activity at all times. He works diligently and hard until he completes the job at hand. When not working, he studies, exercises, or practices his combat skills. He considers leisure activities, small talk, and vacations to be time-wasting folly.

Code of Ennoblement

Feudal tradition required newly knighted soldiers to swear allegiance to a set of principles that embodied religious ideals and service to the king. The oath constituted a sacred promise, securing the knight's loyalty to church and state.

At the DM's option, a paladin may take a similar oath, swearing to a "Code of Ennoblement" that enumerates the strictures, virtues, and edicts he is obliged to uphold. The code defines the paladin's ethos, spelling out exactly what the patron expects of him.

The paladin swears to a Code of Ennoblement when he begins his career, usually as part of a formal ceremony (see the "Becoming a Paladin" section of Chapter 7 for suggestions). Typically, a monarch, church official, or mentor administers the code; the paladin candidate repeats the words as the official recites them. Alternately, the paladin can compose his own oath and recite it in private, addressing his words to a deity, an ancestor's memory ("I swear on the spirit of my father") or a universal force ("I pledge to the glory of the natural world").

Because different paladins may not adhere to precisely the same principles—they may, for instance, follow different edicts—each may swear to his own version of the code. Alternately, the DM may standardize the code for all paladins in the campaign. The exact wording of a code isn't important, so long as it includes these elements:

Name and homeland. The paladin should state his name and where he's from. He

may also mention any notable ancestors. ("I, Sharlyn of Northmoon, daughter of Princess Ahrilla, granddaughter of Parvis the Wanderer.")

Strictures. At the DM's option, or the player's insistence, the code may list every one of the paladin's strictures. However, because *all* paladins must follow *all* strictures, it's not necessary to recite them one by one. A general phrase ("I swear to uphold the sacred strictures") suffices.

Fealty patron. The code should indicate to whom (or what) the paladin has sworn allegiance, as explained in the Fealty section above.

Virtues. The five principal virtues—fealty, courtesy, honesty, valor, and honor—should be mentioned by name, unless the DM has a good reason for excluding one or more of them. Add any new virtues agreed upon by the DM and the player. It's not necessary to spell out the responsibilities of each virtue, so long as both the player and DM have read and understand the descriptions in this chapter. Any modifications to these descriptions should be made clear before the oath is administered.

Edicts. Recite the relevant sources of edicts, not the edicts themselves. Specific edicts may be mentioned at the player's request or the DM's option.

Ordinarily, the terms of a paladin's code never change. In extreme circumstances—for instance, if economic hardship makes it difficult for him to keep up his tithes—the paladin may petition his king or church for an exemption. The paladin must seek an audience with whoever originally administered the oath (or a suitable substitute), then plead his case.

Exemptions are rarely granted, unless new conditions make it impossible for the paladin to remain true to his ethos (if his church has become evil, the paladin can't be expected to continue his tithes). Officials may have severe misgivings about a paladin who even *requests* for an exemption, and may impose a modest penalty to encourage the paladin to stop whining and shape up. See the "Minor Violations" section below for suitable penalties.

Sample Code

Here is a sample Code of Ennoblement to use as a template. Feel free to embellish and customize it as you see fit.

*I, *, do hereby pledge to honor the strictures of this sacred heritage ** and promise by my faith to be loyal to ***, maintaining my devotion against all persons without deception or forethought. Further, I vow to promote and uphold the principles of **** and to solemnly and faithfully follow the edicts of *****. I take this pledge freely, without coercion or expectation of reward, sworn by my hand on this saintly relic ***** and in blessed memory of those who have given their lives to this noble cause.*

* Insert the paladin's name and home ("Arlon of Shallowbrook").

** This phrase implies allegiance to the strictures required of all paladins. It isn't necessary to recite them by name.

*** Insert the paladin's fealty patrons. In this example, Arlon swears fealty to his monarch and religion ("King Bronman of Entland and the Holy Church of Enlightenment").

**** Insert the five principal virtues. (Arlon will adhere to them all, as outlined in this chapter. Because of his strict upbringing, he'll also follow the virtue of chastity: "Fealty, courtesy, honesty, valor, honor, and chastity.")

***** Insert the edict sources. (Arlon names his fealty patrons, and because he's promised to obey the edicts of his parents, he also mentions his family: "My king, my church, and my family.")

***** Some ceremonies require the paladin to place his hand on a sacred relic, such as a holy text or the monarch's sword. If relics aren't included in the paladin's ceremony, leave out this phrase.

Violations and Penalties

When a paladin violates his ethos—that is, when he violates any stricture, virtue, or edict he has sworn to uphold—he suffers a penalty. This penalty is in addition to any punishments required by applicable laws or local customs. For instance, if a paladin robs a merchant, he suffers an ethos penalty *and* he may also be imprisoned.

Two methods are provided for determining ethos violations and penalties. The Standard Method, derived from a strict reading of the *Player's Handbook* rules, is the easiest to referee, but generates the harshest penalties. The Alternative Method is easier on the players, but requires more effort from the DM. Whichever method you prefer, it's best to stick with it throughout the entire campaign.

In all cases, the DM has the final word on whether a violation has occurred. At the DM's discretion, he may allow the paladin to appeal his decision. If the paladin argues convincingly that his actions didn't violate his ethos, the DM may suspend the penalty.

If the paladin's violation isn't especially severe, the DM has the option of letting him off with a warning. If the paladin picks up a new magical item and already has 10, the DM might remind him of the relevant stricture, giving him the chance to put the item down before he claims ownership. One warning, however, is plenty; if the paladin commits the same act a second time, a penalty should be applied immediately.

The DM may bypass both the Standard and Alternate Methods, instead considering each ethos violation on its own merits and assessing any penalty that seems appropriate. A willful and deliberate evil action results in the irrevocable loss of the paladin's status. Lesser violations should result in minor penalties, such as the temporary loss of one or more of the paladin's abilities. A suitable quest, the clerical *atonement* spell, or both may be used as penance for lesser violations.

Standard Method

This method weighs the severity of an ethos violation purely in terms of alignment. The DM decides if a violation is chaotic or evil, and then applies the appropriate penalty.

Chaotic Violations

Chaotic acts include violations that are inadvertent, impulsive, and relatively benign. The violation cannot have directly or indirectly resulted in physical harm to any non-evil person. Examples:

- A moment of panic.

- Opposing the judgment of officials from his government or church. If the paladin refuses a just edict, the violation becomes evil.

- Failure to display proper courtesy to an elder or peer.

- Arrogance.

- Telling a "white lie" or couching the truth. If the lie results in harm to another person, the violation become evil.

Penalty: If a paladin knowingly commits any chaotic violation of his ethos, he must seek out a lawful good cleric of 9th level or higher. A cleric of the paladin's faith is preferable but not mandatory. The paladin must locate the cleric as soon as possible. An undue delay—say, of more than a few weeks—changes the violation to an evil one.

Once the paladin locates a cleric, he must make a full confession of his transgression and ask for forgiveness. The cleric will prescribe an appropriate penance. The paladin must execute the penance immediately; failure to do so constitutes a further violation.

Typical penance's include:

- 1-4 weeks laboring at a monastery or church.

- A day or two in complete isolation, where the paladin does nothing but contemplate the wrongness of his action.

- Completion of a modest task (such as retrieving a medicinal herb from a mountain top or ridding the monastery basement of a snake infestation).

Evil Violations

Evil violations include intentional acts of theft, treason, cowardice, betrayal, greed, cheating, and blasphemy. Any ethos violation resulting in deliberate physical harm to a lawful good character is considered evil.

Penalty: Even a single evil violation results in the immediate and irrevocable loss of the paladin's status. He forfeits all benefits, powers, and privileges associated with the paladin class, none of which may be restored by magic or any other means. From that point on, the character exists as a fighter; he keeps the same level and adjusts his experience points as necessary. Because he wasn't a fighter at the beginning of his career, he isn't eligible for weapon specialization.

Magically Influenced Actions

The DM may excuse chaotic acts performed by an enchanted or magically controlled paladin. Optionally, he may impose a small penalty, such as those in "Self-Administered Penalties," on p. 43.

If a paladin commits an evil act while enchanted or controlled by magic, he immediately loses his paladin status and becomes a fighter as described above. However, because the evil act wasn't intentional, the status loss is temporary. To regain his status, the character must complete a dangerous quest or important mission on behalf of his government, church, or mentor. Possibilities include recovering an artifact in another plane of existence, accumulating enough treasure to build a spectacular monastery, or singlehandedly slaying an evil dragon. The character acquires no experience points as long as he remains a fighter. If the character completes his mission, he becomes a paladin again. He has the same level and number of experience points that he did when he lost his status.

A character who doesn't wish to undertake such a grueling mission may abandon his

paladinhood altogether and remain a fighter. From that point on, he acquires experience points and attains new levels the same as any other fighter. Once he abandons his paladinhood, he may never regain it.

Alternate Method

This method gives the DM more latitude in determining the severity of ethos violations and also allows for a variety of penalties. To determine the severity of a violation, the DM must consider the paladin's intention, the consequences of the action, and who is affected.

Ethos violations fall into four general categories of increasing severity. Categories 1 and 2 include minor violations affecting non-evil characters other than the paladin's peers and superiors. Most violations belonging to Categories 1 and 2 are thoughtless, selfish, and insensitive actions which may not be evil in a strict sense. Deliberate or unambiguously evil actions belong in Categories 3 and 4. Additionally, *all* ethos violations involving an official of the paladin's government or church, or any organization or person to whom he's pledged fealty, belong to Category 3 or 4.

As these categories are necessarily broad, each includes several examples to help the DM make his decisions. Several possible penalties are also given. The DM should choose a penalty that fits the crime. He's also free to make up his own penalties based on these samples.

Category 1: Incidental Violations

This category includes accidental, inadvertent, and careless violations with insignificant consequences. The paladin doesn't benefit from this type of violation in any way. Nor do these violations jeopardize the safety of any non-evil person, either directly or indirectly. Examples include:

- Hesitating before entering a dark room. If the paladin is too fearful to enter at all, this becomes at least at Category 2 violation (higher, if his reluctance results in harm to a companion).

- Failing to return a friendly stranger's greeting. If the paladin's indiscretion is due to arrogance rather than a simple mistake, this becomes a Category 2 violation. Likewise, this belongs to Category 2 if the stranger takes offense.

- Brushing against a stranger's dinner table and knocking a pitcher of ale into his lap.

Sample penalties include:

- Apologize to anyone slighted by his actions, as well as to anyone observing the indiscretion.

- Champion the slighted person in an upcoming tournament.

- Meditate for an hour each night for the next 1-2 weeks, contemplating the wrongness of the action.

Category 2: Grave Violations

This category includes serious violations of trust and judgment, including accidental or careless acts that might jeopardize the safety of non-evil characters. It also includes intentional acts that offend, disappoint, or mislead non-evil characters, but don't jeopardize their safety. (Intentional acts that jeopardize the safety of others belong to

Category 3). Examples include:

- Failing to keep armor or weapons in optimum condition.
- Neglecting personal hygiene.
- Lying to a vendor about the quality of his merchandise. If the paladin lies to take advantage of the vendor—for instance, to make the vendor more cooperative or to get a better price—this becomes a Category 3 violation.
- Lose or misplace a small trinket carried for a companion.

Sample penalties include:

- Seek out a high-level lawful good cleric and complete a penance (as described in the "Chaotic Violations" section above).
- Forfeit a small sum to a charity (perhaps 2d10 gp or a day of work).
- Pay double or triple all tithes for the next 1d4 months.
- Temporarily lose the ability to cast spells, detect the presence of evil, remain immune to disease, radiate an aura of protection, or cure diseases. The loss persists for 1d4 weeks.
- Earn only half of the normal number of experience points for the next 1-10 weeks.

Category 3: Extreme Violations

This category covers acts that call into question the paladin's commitment to his ethos, such as intentional acts that jeopardize the safety of non-evil characters. Examples include:

- Delaying the execution of an edict, or failing to satisfactorily complete an edict.
- Informing travelers that the road ahead is safe, declining to mention the rumors of bandits.
- Inadvertently inflicting great harm on the patron's cause, such as failure to protect an artifact or important official.
- Avarice, usury, or preoccupation with worldly goods.
- Failing to aid a dying person.
- Panicking and retreating from a battle.

Sample penalties include:

- Forfeit his stronghold and all other property holdings.
- Permanently lose the ability to cast spells (or the spells of a particular sphere) until appropriate atonement is made.
- Permanently lose one of the following abilities: detect presence of evil, disease immunity, aura of protection, or laying on hands to cure disease until appropriate atonement is made.
- The bonded mount leaves, never to return. The paladin never acquires a replacement.

Category 4: Execrable Violations

This category includes the most intolerable and unforgivable ethos violations, the worst deeds a paladin can commit. Any direct violation of a stricture or edict belongs here, as do violations that result in physical harm to any lawful good character. This category also includes any violation affecting an official of the paladin's government or church. Examples include:

- Refusing or ignoring a just edict.

- Habitual cowardice.
- Committing an act of blasphemy.
- Betrayal of the patron.
- Concealing funds, hoarding more than 10 magical items, or purposely neglecting to tithe.

There is but one penalty here:

- The paladin immediately loses his status, as described in the "Evil Violations" section above. Heinous crimes against the monarch may merit execution. Crimes against the church may result in a vengeful deity striking the paladin dead with a lightning bolt or causing the earth to swallow him up. (If in doubt, roll 1d20. On a roll of 1, the deity kills the blasphemous paladin; otherwise he is just subject to institutional penalties.)

Magically Influenced Actions

If paladin commits an evil act while enchanted or controlled by magic or psionics, the DM determines the category of the violation, then applies a penalty from Table 15.

Table 15: Penalties for Enchanted Paladins (Alternate Method)

| Violation Category | Penalty |
|---------------------------|---|
| 1 | Apply normal Category 1 penalty or forego penalty entirely |
| 2 | Apply Category 1 penalty |
| 3 | Apply Category 2 penalty |
| 4 | Paladin temporarily becomes a fighter (as described in the "Magically Influenced Actions" section of the Standard Method) |

Ceremony of Disgrace

At the DM's option, a paladin guilty of an ethos violation may have to submit to a Ceremony of Disgrace in addition to a penalty. Usually, Ceremonies of Disgrace accompany punishments for heinous crimes involving government or church officials (defined as "Evil Violations" in the Standard Method, and Category 3 and 4 Violations in the Alternate Method), but they may be used for lesser violations as well.

A typical Ceremony of Disgrace requires the guilty paladin to appear before one or more representatives of his government or church. The more serious the crime, the higher the station of the presiding official; a low-level bureaucrat may suffice for a Category 2 violation, but the king himself may choose to oversee the ceremony for a Category 4 violation. To compound the paladin's shame, a Ceremony of Disgrace is often held before an audience in the town square or other public forum with the accused paladin standing on a raised platform for all to see.

The ceremony begins with the presiding official declaring the paladin's crime. The official chastises the paladin for betraying his Code of Ennoblement, then announces the penalty. For a minor violation, the paladin may ask for one of the paladin's non-magical weapons. The official destroys the weapon by throwing it into a fire or snapping off the blade.

For a heinous violation, more elaborate humiliations may be involved. In addition to destroying one of the paladin's weapons, the official may demand that the paladin hand over each piece of his armor. The official flings each piece into a fire or has an aide pound the pieces with a mallet, rendering them useless. The official may then slap the paladin's face, douse him with a bucket of offal, or roughly shear the hair from his head until only a stubble remains. Finally, the official strips the paladin of his name; the paladin must call himself by a new name from that point on.

Throughout the ceremony, the paladin must remain silent. Speaking during a Ceremony of Disgrace may be considered an ethos violation in itself, requiring an additional penalty.

Self-Administered Penalties

Occasionally, a paladin may commit an ethos violation that the DM considers irrelevant. The paladin might think lustful thoughts about an attractive hireling, mutter an insult under his breath about a hated foe, or accidentally eat a soup containing chicken broth when he's vowed to be vegetarian. While all of these examples might technically be ethos violations, they're so trivial that the DM will probably overlook them (assuming he's aware of them in the first place).

But even when the DM overlooks a trivial violation, a truly conscientious paladin player may insist on a penalty anyway. In such cases, the paladin is free to punish himself and choose his own penalty; the DM may veto a penalty he deems too severe. Typical self-imposed penalties might include:

- Apologies to the affected parties, with assurances the offensive act will never be committed again.
- A vow of silence for the next 1-2 days.
- Becoming consumed with guilt and self-loathing for the next 1-2 days, during which time he makes all combat rolls and ability checks at a –1 penalty.
- A special tithing, donation, or service for which the paladin accepts no return.

Anti-Paladins

What better nemesis for a paladin than his direct opposite, an "anti-paladin" that embodies the forces of evil? As the mirror image of a normal paladin, an anti-paladin might be able to detect the presence of good, generate a aura of protection against good creatures, and wield an "unholy" sword.

Though DMs may experiment with any type of character they like, we discourage the use of anti-paladins. Good and evil are not merely mirror images of each other. Just as the forces of evil have their unique champions, the paladin is intended as a unique champion of good. The paladin originates from a tradition of dynamic balance, in which the forces of good are few and elite and in which forces of evil are numerous and of lesser quality. Allowing anti-paladins blurs this basic relationship.

Chapter 4: Paladin Kits

Kits are collections of proficiencies, benefits, and hindrances that distinguish one

character of the same class from another. A kit also provides information about the character's personality, background, and roles. It's not necessary to use kits, but they make characters more fun to play and add color and depth to a campaign.

Acquiring Kits

A player chooses a kit for the paladin as part of the character creation process. A paladin may have only one kit.

To create a new paladin, begin by determining his ability scores (*PH*, Chapter 1). Then choose his character kit, recording the pertinent information on the character sheet. The sheets at the end of this book are designed for paladin character kits; permission is granted to copy these pages for personal use. Use the kit information to determine other aspects of the character, such as proficiencies (*PH*, Chapter 5, and Chapter 5 of this book) and equipment (*PH*, Chapter 6, and Chapter 6 of this book).

You can incorporate any character kit into an existing campaign, provided the DM approves. A kit should be compatible with the paladin's personal history, background, and established personality traits. For example, the Chevalier kit might be a logical choice for a paladin who has devoted himself to serving a monarch. However, the Sky rider kit would be a poor choice for a paladin who has a fear of flying.

DM Decisions

Before players create their characters, the DM should examine each of the kits and consider the following questions:

Is this kit appropriate to the campaign world? The DM may exclude any kit that doesn't fit into the campaign. In a campaign world dominated by a single religion, the DM may deem the Votary kit inappropriate. The Militarist kit may not be relevant in a world with few organized armies. Before players create their characters, the DM should tell them which are forbidden.

Do the players need additional information about the kit? Any campaign details that may influence the choice of a kit should be revealed to the players. For example, if the local queen has canceled all privileges for diplomats, a player might avoid the Envoy kit.

Are there changes in any kit? The DM is free to make adjustments in the kit descriptions. He may decide, for example, that all Divinates must belong to a particular religion, or that all Wyrmslayers must take Blind-fighting as one of their initial proficiencies. All changes should be explained to the players before they create their characters.

Kit Subsections

All paladin kits include the following:

Description: This section describes the duties, cultural background, manner, and appearance of characters associated with this kit.

Requirements: Ability score minimums and other special requirements are listed here. Characters can't take the kit if they don't meet these qualifications. "Standard"

means there are no special requirements.

Ministration: This identifies the paladin's immediate superiors. There are five possibilities:

Church. The paladin answers to the elders or dignitaries of an organized faith. Usually, the paladin's immediate superior is a high-ranking priest.

Government. The paladin works for a king, monarchy, or other government body or official. Usually, the paladin's immediate superior is a military officer, often another paladin of higher level.

Mentor. The paladin takes orders from a family member, teacher, elder, or any other individual not formally associated with a government or church.

Independent. The paladin makes his own decisions. He answers to his deity or to his own conscience. He may choose to follow the tenets of a church or promote the causes of a government, but since he doesn't work for them he isn't required to obey their edicts.

Any. There are no ministration recommendations for this kit. The paladin may take orders from whatever authority, if any, is appropriate to his culture and background.

Role: The character's function in society and in a campaign is detailed here. His motivations, personality, and beliefs are examined, along with his relationships with other people, his reasons for joining an adventuring party, and his function within a party. Note that the personality traits don't necessarily apply to every character associated with this kit. Players may shape the personalities of their characters based on these suggestions, or they may disregard them entirely and create their own personalities.

Symbol: This section suggests one or more symbols to represent members of this kit. Some governments or religions may require a character to display his symbol in a particular fashion, such as embroidering it on his clothing or inscribing it on his shield. Otherwise, a paladin may display his symbol as he wishes, or he may choose not to do so. Players are also free to use symbols other than those suggested.

Secondary Skills: If you use the rules for secondary skills from Chapter 5 of the *Player's Handbook*, the character is restricted to the choice of skills listed in this section.

Weapon Proficiencies: If you use the weapon proficiency rules, a kit may specify the character's options. *Any* means he can take any weapon proficiency he likes (most paladins, regardless of kit, will choose proficiencies in the lance and some type of sword). In other cases, he may choose from a *recommended* list. *Required* means that the character *must* take the indicated weapon.

Nonweapon Proficiencies: Although nonweapon proficiency rules are technically optional, they're strongly recommended when using the paladin kits. If you're using secondary skills, don't use nonweapon proficiencies, and vice versa.

Some nonweapon proficiencies are listed as *bonuses*. A character gets these proficiencies free of charge; they cost no proficiency slots.

The paladin must take any *required* proficiencies as soon as he can, spending the necessary slots. He may also choose from among a list of *recommended* proficiencies. If he takes a recommended proficiency, he spends the normal number of slots. It's a good idea for a beginning character to spend all or most of his initial slots on recommended proficiencies, though he's not required to do so.

The character is barred from taking any proficiencies listed as *forbidden*.

An asterisk (*) indicates a new proficiency described in Chapter 5.

Armor/Equipment: Equipment requirements and recommendations are given here.

Unless indicated otherwise, a character must buy the required equipment, including weapons, from his initial funds. *Standard* means that the character has no specific requirements; see Chapter 7 for suggestions.

Like all members of the warrior group, a paladin begins with 50-200 (5d4x10) gp. He may buy his equipment from these funds after he donates 10% to his religious institution. If he lacks the funds to buy all of his required equipment, he should buy as much as he can, then pick up the rest as soon as he gets the money. All subsequent income is subject to tithing before the remainder can be spent.

Bonded Mount: The suggested species of bonded mount is given here.

Special Benefits: Many kits grant special benefits. Typical benefits include improved abilities, rights in particular situations, and reaction bonuses. All benefits are received free of charge, and don't count against the normal limitations of the paladin class.

Special Hindrances: To balance their special benefits, kits also carry special hindrances. Hindrances include reaction penalties, cultural restrictions, or ability limitations. All special hindrances are in addition to disadvantages normally associated with the paladin class.

Reaction Adjustment Reminder

Many of the special benefits and hindrances are given as reaction adjustments. A reaction bonus is expressed as a plus, such as +1. A reaction penalty is expressed as a minus, like -2. When rolling for encounter reactions (on Table 59 in the *DMG*), make sure to *subtract* the bonuses and *add* the penalties. For example, if a character has a +1 reaction bonus, *subtract* 1 from the 2d10 roll—don't add it.

List of Kits

True Paladin

Description: This is the typical paladin described in the *Player's Handbook*. An embodiment of lawful good, he represents the loftiest standards of heroism and righteousness. He is a superb rider, a master of mounted combat, and a fearless fighter. The True Paladin lives to promote his ideals; he seeks to join others who share his commitment to good.

Note: Because the True Paladin has few background requirements and special rules, this kit makes a good choice for players who want to create paladin characters with a minimum of fuss. The True Paladin can serve as a standard archetype for virtually any campaign.

Requirements: Standard.

Ministration: Any. To simplify the character creation process, it's recommended that a lawful good deity serve as patron, and that he has few, if any, formal ties to a government or organized church. The True Paladin may be an orphan whose abilities were granted by a benevolent deity. Alternately, he may be of humble origin, trained by a Mentor who later died or disappeared.

Role: The True Paladin is pious and forthright, sworn to uphold a just code of behavior and determined to rid the world of evil. He serves as the conscience of his party,

setting an example of high moral standards and nudging them back on track when they stray from their mission. He respects all lawful good authorities and defers to the elders of his faith.

Symbol: Any.

Secondary Skills: Armorer, Farmer, Groom, Hunter, Leather Worker, Scribe, Trapper/Furrier, Weaponsmith, Woodworker/Carpenter.

Weapon Proficiencies: *Required:* Lance (any). *Recommended:* Sword (any), dagger, battle axe, horseman's flail, horseman's mace, horseman's pick, war hammer.

Nonweapon Proficiencies: *Required:* The True Paladin must have the Land-based Riding proficiency by 4th level. *Recommended:* Armorer, Endurance, Etiquette, Heraldry, Jousting*, Law*, Local History, Oratory*, Weaponsmithing.

Armor/Equipment: *Required:* Weapon (any), shield (any), and armor (at least chain; must upgrade to plate as soon as he can afford it). A paladin without a horse and tack should acquire them as soon as is practical.

Bonded Mount: Any war horse.

Special Benefits: None.

Special Hindrances: None.

Chevalier

Description: A gentleman warrior, the Chevalier epitomizes honor, courage, and loyalty. Modeled on the knights of the feudal age, the Chevalier serves his king (or other ruler) as a soldier in the royal military of a powerful kingdom. While primarily a fighting man, the Chevalier also performs ceremonial duties, household chores, and any other functions necessary to promote the liege's interests and secure the welfare of the state.

Requirements: In addition to the standard paladin qualifications, a Chevalier must meet at least one of the following requirements:

- He must be the son of a Chevalier, nobleman, or aristocrat.
- He must be wealthy enough to "buy" his way into paladinhood by turning over a valuable property or large treasure to his church or state.
- He must have an ability score of 15 or more in Strength, Constitution, or Wisdom.

Ministration: Government. In a theocracy, a Chevalier may take orders from the church.

Role: A Chevalier's training begins at childhood and continues throughout his career. He acquires new duties and responsibilities as he rises through the ranks. Typically, a Chevalier begins as an aide to a more experienced paladin, undertakes missions for his liege as he grows in stature, and eventually acquires a stronghold of his own.

Because Chevaliers of all ranks are considered part of the aristocracy, they command the respect afforded other members of the noble class. Tradition demands that Chevaliers remain apart from society; consequently, Chevaliers seldom socialize with anyone other than paladins. Fully aware of their privileged status, Chevaliers carry themselves with pride. They maintain an immaculate appearance, are unfailingly courteous, and behave with dignity in all situations.

A Chevalier of any level may join an adventuring party, assuming the party's goals agree with those of the state. The Chevalier's companions will find him the consummate professional. As a friend, however, he may leave much to be desired; a Chevalier often

impresses others as vain and pretentious. More comfortable with taking orders than giving them, a Chevalier rarely volunteers for leadership roles, though he dutifully assumes command if asked or assigned.

Symbol: The Chevalier employs the same symbol as his liege, often a crown, an animal associated with royalty (such as a lion or eagle), or a military emblem (crossed lances or a fist clutching a sword).

Secondary Skills: Armorer, Groom, Weaponsmith.

Weapon Proficiencies: *Required:* Sword (any) and lance (any). *Recommended:* Dagger, battle axe, horseman's flail, horseman's mace, horseman's pick, war hammer.

Nonweapon Proficiencies: *Recommended:* Armorer, Blind-fighting, Bureaucracy*, Etiquette, Heraldry, Jousting*, Languages (Ancient or Modern), Law*, Local History, Oratory*, Weaponsmithing.

Armor/Equipment: Usually, a Chevalier must buy his own equipment. At a minimum, he must purchase a mount (at least a riding horse, until he acquires a bonded mount), sword, lance, and armor (no less than chain mail). On occasion, a liege supplies this equipment for free; in such cases, the liege often charges a monthly maintenance fee (1-4 gp).

Bonded Mount: Any war horse. Airborne mounts are possible but uncommon.

Special Benefits:

Chain of Command: Chevaliers adhere to rigid chains of command. Any high-level Chevalier can give commands to lower-level Chevaliers from the same kingdom. The lower-level Chevaliers must follow these orders as if they were given by the liege. Typical commands include loaning weapons and mounts, delivering messages, and securing supplies.

Sanctuary: A Chevalier may request sanctuary in any stronghold in his kingdom, or in any lawful good kingdom with diplomatic or political ties to the Chevalier's kingdom. By custom, the owner of the stronghold must provide the Chevalier with shelter, food, and water for up to three days; the offer extends to a number of companions equal to the Chevalier's level (a 4th-level Chevalier may request sanctuary for himself and four others).

Special Hindrances:

Chain of Command: The chain of command works both ways. A low-level Chevalier must execute all of the commands of a higher-level Chevalier, as described in the Special Benefits section.

Extra Responsibilities: As part of a complex bureaucracy, the Chevalier has more responsibilities than most other paladins. He must attend state functions, participate in royal festivals, and represent his liege at tournaments. He may be required to train young warriors, file monthly reports of his activities, and officiate at dubbing ceremonies for new Chevaliers. In general, the larger the kingdom, the more demands on the Chevalier.

State Enemies: A liege makes many enemies over the course of his career. By definition, enemies of the liege are also enemies of his Chevaliers. A Chevalier may be subject to kidnapping and assassination attempts by foes he's never met, who attack the Chevalier to avenge themselves against the liege.

Chevalier Ranks

Here is a typical career path for the Chevalier. The ranks are for game purposes only and don't necessarily correspond to any historical definitions.

Page. At 0 level, a Chevalier candidate becomes a servant on his liege's staff. He lives in the liege's stronghold or the stronghold of a military officer or noble. The page learns academic fundamentals (including history, etiquette, and religion), along with basic hunting and riding skills.

Valet. At 1st level, the page becomes a valet, assigned as an apprentice to a high-ranking paladin (usually, a Chevalier of at least 5th level). The valet acts as personal aide both on the battlefield and at home. He studies combat techniques, advanced riding skills, and theology. Should he decide to permanently assume the role of an aide, he becomes a Squire (see the Squire kit for details).

Stronghold Knight. Also known as a household knight, the valet assumes this position at 2nd level. He works primarily in his liege's stronghold, performing guard duty, custodial chores, and occasional staff supervision. He may go to war or undertake quests and missions on his liege's behalf.

Protector. A Chevalier reaches this rank at 3rd level, when he gains the power to turn undead. The protector may be sent into the field more frequently, though he still lives in his liege's stronghold and his superiors still closely monitor his actions.

Warder. At 4th level, the Chevalier becomes a warder. His liege becomes increasingly comfortable sending him on missions to distant lands. Supervision continues to decrease.

Guardian. At 5th level, the Chevalier becomes a guardian, experienced enough to supervise a valet.

Grand Knight. A Chevalier attains this rank at 6th level and may represent his liege on diplomatic missions. While still technically a member of the liege's stronghold, a grand knight is routinely granted permission to leave the stronghold for long periods of time.

Bachelor. To qualify for this rank, the Chevalier must have reached 7th level *and* have acquired a plot of land large enough for a stronghold. At this rank, the Chevalier becomes eligible to maintain a small home outside his liege's stronghold. Usually, a Chevalier must be at bachelor level to receive permission to marry.

Banneret. The Chevalier must be at least 9th level *and* must have established his own stronghold. The stronghold serves as the banneret's home base. He may maintain a small staff of his own by this point.

Lord. This is a royal title awarded by the liege to a Chevalier of at least 10th level who has successfully maintained a stronghold for a long period (typically, 5-10 years). In most cases, the stronghold must be profitable (thus benefiting his liege through taxes or levies), have withstood at least one enemy assault (to demonstrate the Chevalier's leadership skills), and employ at least 10 staff members and soldiers (to demonstrate the Chevalier's management skills).

Divinate

Description: Devoutly religious, Divinates serve as the military branch of their church and consider themselves soldiers of their gods. Their religious discipline imbues them with a clear sense of purpose; promoting the principles of their faith is not only

morally correct, but a sacred duty.

Requirements: Standard. A Divinate must be a member of an organized religion. Usually, the church elders raise and train the Divinate from childhood.

Ministration: Church.

Role: Divinates were originally responsible for accompanying disciples of the church on religious pilgrimages, fighting off bandits and monsters that lay in wait. In time, church elders decided that *all* evils were potential threats to their disciples, and sent Divinates into the world to eliminate them. To a Divinate, evil is an affront to his faith; destroying an agent of evil is a holy act.

Though the Divinate becomes a raging avenger when confronting evil, he is otherwise thoughtful and compassionate. He sees himself as an advocate of the common man, a source of solace to the downtrodden and disadvantaged. A Divinate may insist that the party share its treasure with destitute families and impoverished communities. He may offer temporary employment to a pauper too proud to accept charity. He conducts impromptu prayer services in makeshift chapels, and officiates at the christenings and burials of peasants. Though completely devoted to his faith, a Divinate respects all lawful good religions and has little interest in proselytizing.

Symbol: A Divinate proudly displays the symbol of his church on his shield, coat of arms, mount barding, and clothing. Typical symbols include a rising sun, holy symbol, blooming flower, star, or the like, often with weapons below or behind the symbol.

Secondary Skills: Leather Worker, Mason, Scribe Tailor/Weaver, Weaponsmith, Woodworker/Carver.

Weapon Proficiencies: Any.

Nonweapon Proficiencies: *Required:* Religion. *Recommended:* Artistic Ability, Etiquette, Healing, Languages (Ancient and Modern), Reading/Writing, Poetry.

Armor/Equipment: Standard.

Bonded Mount: Any.

Special Benefits:

Extra Sphere: In addition to the Combat, Divination, Healing, and Protective spheres, a Divinate may also learn spells from one of the following spheres: Charm, Guardian, or Sun. He chooses this sphere at 1st level; once chosen, the extra sphere never changes. The extra sphere has no effect on the number or level of spells he can learn.

Religious Stronghold: If a Divinate chooses to build a stronghold, it must be a monastery or other religious edifice. If the Divinate has faithfully served his church and has never committed a serious ethos violation, the church elders may officially sanction his stronghold, contributing resources and labor to reduce construction costs to half the normal price (the Divinate is still responsible for purchasing or otherwise obtaining the land). Typically, official sanction is not given to a Divinate until he reaches 12th level, so as not to offend the clerics who also seek sanctions for their strongholds.

Special Hindrances:

Extra Tithes: A Divinate must donate 20% of all income to his church. Additionally, his church requires a *minimum* monthly contribution, usually 1-10 gp (as determined by the DM). Therefore, every month he must donate either 20% of his income or his minimum contribution, whichever is greater. Failure to do so is considered an ethos violation of his tithing stricture.

Meditation: A Divinate must mediate for one full hour every day to cleanse his spirit,

preferably when he rises or just before he goes to sleep. If he is interrupted or distracted for more than two consecutive rounds, he must start over. A Divinate who neglects to meditate cannot cast spells the following day.

Envoy

Description: Skilled in diplomacy as well as combat, an Envoy serves as an official representative of his government in other countries. Though he uses force when necessary to achieve his goals, he prefers compromise to hostility. He seeks friendly alliances with good-aligned governments, common ground with neutral societies, and a quick and efficient end to evil cultures.

Requirements: An Envoy must have a minimum Intelligence score of 12.

Ministration: Government.

Role: An envoy's duties range from the routine to the life-threatening. One month, he may be asked to deliver a banquet invitation to a friendly monarch. The next, he may be required to open hostage negotiations with a tribe of cannibals. He represents his country in treaty discussions, files reports about foreign military activities, and ventures into unexplored territories to scout for new trade routes. Although an Envoy rarely has the authority to make decisions on his own, his superiors take his recommendations seriously.

The Envoy prides himself on his sensible, practical approach to problems. He is thoughtful, analytical, and appeasing, the logical choice for negotiator in an adventuring party. He is the voice of reason, hesitant to engage in drawn-out, bloody wars before exploring less extreme options. Rather than engaging an evil regime on the battlefield, an Envoy prefers to work behind the scenes, perhaps engineering a political revolution or quietly dispatching the tyrannical leaders.

Symbol: Owl, raven, scales of justice, scepter.

Secondary Skills: Groom, Limner/Painter, Scribe, Trader/Barterer.

Weapon Proficiencies: An Envoy spends less time practicing weapons than he does learning other skills. He may have only *two* weapon proficiencies in his entire career. He acquires his proficiencies at 1st level, choosing any weapons he likes.

Nonweapon Proficiencies: *Bonus:* Etiquette. *Required:* Bureaucracy*. *Recommended:* Artistic Ability, Dancing, Gaming, Heraldry, Law*, Local History, Oratory*, Reading/Writing.

Armor/Equipment: Standard. Because an Envoy comes in regular contact with dignitaries and officials, it's important that he make a good impression. He must purchase all of the formal attire listed in the Clothing and Special Items section of Chapter 6 as soon as he can afford them.

Bonded Mount: Any.

Special Benefits:

Reaction Bonus: A master of persuasion, an Envoy receives a +2 modifier on reaction rolls from all NPCs, including those of evil alignment.

Diplomatic Privileges: An Envoy enjoys all of the following privileges in any country with which his government has established diplomatic relations:

- The host country must provide food and shelter for the Envoy as long as necessary for him to complete official business. The host country is *not* required to extend

this privilege to any of the Envoy's companions other than his immediate family, though many host countries will do so as a matter of courtesy. If the Envoy is merely passing through the host country and has no official business there, the host country is not obliged to provide food and shelter; but again, many will do so out of courtesy.

- The host country must guarantee the Envoy's safety in time of war, or provide a military escort to return the paladin to his homeland.
- The Envoy is usually immune to arrest and prosecution. However, should the paladin commit a crime, he may be asked to leave the host country. In extreme situations, the host country may sever diplomatic ties with the Envoy's homeland, likely resulting in dire consequences for the Envoy when he reports to his unhappy superiors.
- The Envoy may not be taxed by the host country, regardless of how long he stays.
- The Envoy has complete freedom to practice his religion.
- Officials of the host country may not demand to see the Envoy's private correspondence with his homeland.

Special Hindrances:

A Envoy's position and responsibilities often puts his life at risk. He makes a tempting target for assassins and kidnappers from rival governments, and a likely hostage in times of war. Even the most innocuous insult or slightest breach of protocol may be considered a grievous offense, punishable by both the affronted government and the Envoy's own superiors. As a gesture of good faith, an Envoy may be required to enter a hostile village alone and unarmed. Rather than eliminate an evil NPC, an Envoy may be asked to arrest him unharmed, then return him to the proper authorities for prosecution.

Equerry

Description: The Equerry is a master horseman with a natural affinity for mounts of all species. She and her steed are inseparable companions, their special bond transcending mere friendship.

Requirements: An Equerry must have a minimum Wisdom score of 14.

Ministration: Any.

Role: An Equerry often serves as a cavalryman, scout, or guide. Whatever her duties, she remains with her mount; she's reluctant to enter underground passages or any other site that her mount can't easily traverse. She prefers to sleep near her mount, staying in an inn or hospice only if no alternative is available. The mount's life means more to the Equerry than her own; without a second thought, she would give the mount her last drop of water or her last crumbs of food.

Because an Equerry spends so much time with her mount, her companions may perceive her as shy or humorless. But an Equerry enjoys human company too; with a little coaxing, she's usually open to conversation and recreation. An aggressive fighter and shrewd tactician, the Equerry makes a valuable addition to any adventuring party.

Symbol: Any symbol suggesting a horse or other mount.

Secondary Skills: Groom, Hunter.

Weapon Proficiencies: An Equerry begins with only three weapon proficiency slots. One of these slots must be assigned to lance (any).

Nonweapon Proficiencies: *Required:* Riding (either Airborne or Land-based, depending on her choice of bonded mount). *Recommended:* Animal Handling, Animal

Training, Hunting.

Armor/Equipment: Standard. As soon as she can afford it, the Equerry should buy full barding for her mount (preferably leather).

Bonded Mount: An Equerry can choose the species of mount he prefers. Although a male Equerry can't choose a unicorn, he can choose virtually any other type of mount within reason.

Two options are open to the Equerry:

1. She may choose her mount at the beginning of her career, if the mount has 4 HD or less. She acquires the mount under the conditions described in Chapter 2; unlike other paladins, the Equerry may receive her bonded mount at 1st level.

2. If she prefers a mount with more than 4 HD, she may set aside up to half of her assigned experience points (XP) until she's saved a number of points equal to the amount required in Table 16. For instance, if the Equerry wants a griffon mount, she must set aside 64,000 XP. When she's saved 64,000 XP, she can seek or call for a griffon under the conditions described in Chapter 2.

Table 16: XP for Equerry Bonded Mount

| Mount's Hit Dice | XP Equivalent | THAC0 |
|---------------------|---------------|-------|
| 1 | 0 | 19 |
| 2 | 2,000 | 19 |
| 3 | 4,000 | 17 |
| 4 | 8,000 | 17 |
| 5 | 16,000 | 15 |
| 6 | 32,000 | 15 |
| 7 | 64,000 | 13 |
| 8 | 125,000 | 13 |
| 9 | 250,000 | 11 |
| 10 | 500,000 | 11 |
| 11 | 750,000 | 9 |
| 12 | 1,000,000 | 9 |
| 13 | 1,250,000 | 7 |
| 14 | 1,500,000 | 7 |
| 15 | 1,750,000 | 5 |
| 16 | 2,000,000 | 5 |

Improved Mount Abilities. Regardless of the species of her mount, the Equerry can improve the mount's abilities by assigning it up to half of her earned experienced points. As shown on Table 16, as the mount receives XP from the Equerry, it gains new Hit Dice. For example, assume the Equerry has received a light war horse (2 HD) as her bonded mount. The first 2,000 XP added to the horse don't affect its abilities. When the total added reaches 4,000 XP, the horse gains an additional Hit Die, becoming, in effect, a 3 HD creature.

As a bonded mount's HD increase, its abilities improve in the following ways:

- When the mount gains its first bonus die, it becomes lawful good. Its Intelligence

score is also permanently boosted by +2.

- The mount fights on the Monster Attack Table as a monster equal to its Hit Dice.

Table 16 reproduces this information from the *Dungeon Master's Guide*.

A mount can gain a total of 10 HD over its starting total, up to a maximum of 16 HD. Investing 1,000,000 XP in a light war horse raises it to a maximum of 12 HD; investing 2,000,000 XP in a griffon raises it to 16 HD. Should the mount be killed, the assigned XP are lost; note, however, that *wishes* and similar powerful magic can revive slain mounts.

Saving Throw Bonus. The mount makes saving throws as a fighter of a level equal to its current hit dice; that is, it uses the unmodified numbers on Table 5 in Chapter 1 of this book (a light war horse raised to 12 HD needs to roll a 7 or better to avoid the effects of paralyzation). When the Equerry rides the mount, however, the mount receives the paladin's standard +2 bonus (a mounted 12 HD war horse saves at 5 or better against paralyzation). Further, if a spell or other magical attack would affect both the mount and the Equerry, the mount automatically saves if the rider saves.

Special Benefits:

Inspection. An Equerry can recognize the relative value of all horses, pegasi, griffons, and other mounts. If an Equerry spends at least 5 rounds visually inspecting a mount and makes a successful Wisdom check, she can determine if it has low value (one-third or fewer than the mount's maximum possible hit points), average value (half the maximum possible hit points), or high value (two-thirds or better of the maximum possible hit points). Any mount an Equerry selects will have +2 hit points per hit die (up to the maximum number of hit points available).

Special Hindrances:

Ethos Violations. An Equerry violates her ethos if she allows mistreatment of any kind to befall a creature of the same species as her bonded mount.

The Equerry also violates her ethos if she becomes separated from her bonded mount, voluntarily or involuntarily, for more than a week. In addition to applicable ethos violation penalties, the Equerry suffers a –2 penalty to all of her attack rolls, saving throws, and proficiency checks until she reunites with her mount.

Selling or willfully slaying the bonded mount constitutes an evil act, resulting in the permanent loss of the Equerry status, along with all special kit and paladin abilities.

Mourning. If her mount dies for any reason other than natural causes, the Equerry suffers a –2 penalty to all attack rolls, saving throws, and proficiency checks for a minimum of one week. These penalties persist until the Equerry completes a quest (determined by the DM) to avenge the mount's death.

Errant

Description: The Errant is an independent warrior who roams the countryside searching for adventure and offering his assistance to any good beings in need. Though he technically owes fealty to a government or church, he has few, if any, formal obligations. His superiors have granted him an indefinite leave of absence to pursue his own interests and make his own way.

An Errant may be granted independence because his government no longer has a need for a standing army, or because his church elders have encouraged him to explore the world outside their jurisdiction and report what he discovers. Most often, however,

governments and churches grant independence for economic reasons. An Errant assumes responsibility for his own equipment and funds, freeing official treasuries for more pressing expenditures.

Requirements: Standard.

Ministration: Although he may have pledged fealty to a government or a church, an Errant essentially functions as an independent fighter.

Role: An Errant is often amiable, cooperative, and eager to ally himself with any party or individual of lawful good intention. His destiny, he believes, is with the gods, and he readily agrees to undertake all good missions that come his way, providing they promise adventure and don't compromise his principles.

Between adventures, an Errant is preoccupied with earning a living. Tournaments provide the best opportunities for income. Because an Errant doesn't depend on government or church sponsorship, he can keep his winnings for training (aside from his tithe).

When tournaments are scarce, an Errant may work as a mercenary for any lawful good government or church. The Errant receives no benefits from this arrangement, other than those specified in his contract. A typical contract includes the following terms:

- *Length of service.* This is often defined in quarter-year periods. Typically, an Errant serves no less than six months, and no more than a year. The Errant pledges temporary fealty to his employer during this time; all obligations to the employer end when the contract expires.

- *Salary.* An Errant is usually paid every quarter-year period, with the first period's payment made in advance. He usually earns 30-50 gp per period, depending on his experience, reputation, and special skills. Without the backing of a government or church, an Errant commands less of a salary than other mercenary paladins (see Chapter 8).

- *Theater of operations.* An Errant is not required to fight for his employer outside of a specified area.

- *Financial obligations.* An Errant furnishes all of his own equipment and assumes responsibility for his own food and supplies. The employer arranges transportation to and from the battlefield if the Errant has no mount of his own. An Errant is *not* allowed to use a loaned mount in battle, unless he agrees in advance to make restitution in case the mount is wounded or killed.

- *Division of spoils.* All hostages, weapons, land, and other spoils of war claimed by the Errant become the property of the employer. A benevolent employer may give the Errant a monetary bonus for such spoils, though the employer is under no obligation to do so.

- *Loaning of services.* While under contract, the employer may loan the services of an Errant to another lawful good liege, a church, or an adventuring party. The employer claims 50% of all treasure or salary obtained by the loaned Errant (because the Errant must also tithe from this money, he forfeits a total of 60% of his income).

Symbol: An Errant displays the same symbol as his church or government, or he can design a unique, personal one. Personal symbols might include his initials, a profile of a favorite animal, or a numeral (the age a parent died, the number of siblings in his family, or the day of his birth).

Secondary Skills: Farmer, Fisher, Groom, Hunter, Trapper/Furrier.

Weapon Proficiencies: *Bonus:* The Errant receives a free specialization in the jousting lance. *Required:* Sword (any).

Nonweapon Proficiencies: *Bonus:* Jousting*. *Recommended:* Animal Handling, Bowyer/Fletcher, Endurance, Etiquette, Fire-building, Fishing, Hunting, Mountaineering, Riding (Airborne and Land-based), Survival.

Armor/Equipment: At the outset of his career, an Errant receives only 25-100 (5d4+5) gp. In addition to his weapons, armor, and mount, an Errant must also buy a jousting lance or a lance cup (see Chapter 6) as soon as possible.

Bonded Mount: Any.

Special Benefits:

Usually, an Errant continues to follow the laws of his government and the tenets of his faith. However, his superiors rarely issue any direct edicts, allowing the Errant to choose his own allies, go where he pleases, and make his own decisions. He seldom has to fight wars, attend state functions, or train novice warriors.

An Errant's superiors expect him to make reports of his activities once a year or so, but this requirement is flexible. An Errant may miss his report date by several months before his superiors consider penalizing him, and even then, the penalty may be suspended if the Errant offers a reasonable excuse.

Special Hindrances:

Although an Errant has few of the responsibilities of fealty, neither does he have any of the advantages. He must be totally self-supporting, supplying his own mounts, weapons, shelter, and clothing. He can't count on his church or government for emergency funds, nor can he ask for bodyguards or troops. For a stronghold, he must acquire land through conquest or purchase, as grants, charters, and benefices aren't available.

Expatriate

Description: Like the Errant, the Expatriate has no permanent home, wandering from place to place in search of adventure and acceptance. However, the Expatriate is a nomad by circumstance, not choice. A warrior in exile, the Expatriate has renounced his allegiance to the officials or institution that originally granted him his paladinhood. His government or church may have become corrupt, his superiors may have betrayed their commitment to lawful good principles, or he may have been dismissed for political reasons. In any case, his disillusionment is complete. He now makes his own decisions.

There are two points in his career when a paladin may become an Expatriate:

1. He may become an Expatriate at 1st level, taking this kit just as he would any other. Presumably, the character was unaware of the corrupt nature of his government or church while being trained, discovering the truth shortly after taking his Oath of Ennoblement. Alternately, a political coup may have occurred early in the character's career, replacing a lawful good regime with an evil one.

2. A character with another paladin kit may abandon it when his superiors betray him or some other dramatic event occurs that prompts him to renounce his fealty. The character may either become a standard paladin (described in the "Abandoning Kits" section later in this chapter) or—with the DM's approval—he may become an Expatriate, retaining his current level (a 3rd-level Errant who renounces his fealty becomes a 3rd-

level Expatriate). The new Expatriate keeps all of his equipment and proficiencies, but drops the Special Benefits and Hindrances associated with his previous kit; he acquires the Special Benefits and Hindrances of the Expatriate kit instead.

Requirements: Standard.

Ministration: Independent.

Role: Though still lawful good, an Expatriate distrusts most formal institutions, including lawful good governments and organized religions. He obeys the dictates of his conscience and his deity only, remaining skeptical of all self-proclaimed and elected authorities. Though courteous and respectful, he no longer automatically follows the orders those holding positions of power. He weighs each request against his own principles, agreeing to a mission or favor only if completely convinced of its merit.

Expatriates are often moody, cynical, and bitter. An Expatriate may feel his good name has been permanently tarnished, a condition he struggles to correct by volunteering for demanding, even dangerous, missions. He remains loyal to his lawful good comrades but resists close friendships. He has little patience with most neutral characters, finding their lack of commitment insipid and contemptible. He crushes his enemies without remorse.

Few governments or churches trust Expatriates enough to hire them as mercenaries. Therefore, Expatriates must rely on treasure or tournament winnings to make a living.

Symbol: If an Expatriate carries a symbol of his former government or church, he defaces it with slashes or scratches to proclaim his independence.

Secondary Skills: Armorer, Farmer, Fisher, Forester, Groom, Hunter, Leather Worker, Miner, Scribe, Trapper/Furrier, Weaponsmith, Woodworker/Carver.

Weapon Proficiencies: Any.

Nonweapon Proficiencies: Any.

Armor/Equipment: Standard.

Bonded Mount: Any.

Special Benefits:

Self-Reliance: An Expatriate comes and goes as he pleases, subservient to no one. He has no edicts to follow, other than those imposed by his deity or his own principles.

Reaction Bonus: An Expatriate remains a hero to the peasants and other oppressed people of his homeland, who admire him for his integrity and sterling character; from all those not associated with the officials of his former government or church, he receives a +2 modifier to his reaction rolls. To commoners of other lands familiar with his reputation, he also receives a +2 reaction modifier. Additionally, he will be given food and shelter from all commoners whose modified reaction is Friendly. This courtesy extends to any companions, so long as he vouches for them.

Special Hindrances:

Self-Reliance: Independence also has its drawbacks. As with the Errant, the Expatriate has no government or church to provide loans, supplies, or support. He may build a stronghold if he saves enough money, but he isn't eligible for property grants, charters, or benefices.

Reaction Penalty: Elite NPCs are reluctant to associate too closely with an Expatriate, fearing they might invite the wrath of the Expatriate's former government or church. Therefore, sensing the Expatriate's discomfort and distrust, all characters in positions of power suffer a -2 modifier to their reaction rolls.