

# The Temple of Elemental Evil, from the Rise of Iuz to His Release

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Letter to Savant Sage

Pastorate of Logical Discourers and Enquirers  
Mitrik, 8 Readyng 595 CY

My Kind and Venerable Master,

In the text that follows, please find investigations on central Flanaess modern history. The period examined involves the Temple of Elemental Evil and Iuz, before his release by Robilar. References were used from the time of the flourishing of the Greyhawk Construction Company, including a treatise previously hidden in the special Zagig Yragerne section of the Great Library. This work of yours cited is none other than the Coloring Album, a peculiar, but informative, source that even the redoubtable Iquander has used before. Though that brilliant scholar's treatment of Serten's death does not match the Album's treatment, Iquander has otherwise found the Album to be a reliable source.

Finally, I would like to make a humble request. All these years I have served with devotion and justness. Please allocate me in another way than General Cleaner for the Greyhawk Construction Company. I leave this new position in the company to be announced upon your wise discretion.

Your unbent follower,

Tzeliobas

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By 479 CY, Iuz was in command of his stepfather's petty fiefdom. It was then when he commenced with an insidious strategy. Using coercion both mundane and magical (though not yet a demigod, his powers were reputedly greater than most cambions), he formed alliances with his neighboring despots only to then turn them against each other. In the chaos that ensued, Iuz ensured the death of each neighbor and then assumed command of the armies

and lands of his allies. Since the end of each battle saw the repetition of this same pattern, his army and territory were always growing. Within a year he added the three neighboring fiefs to his own. Within a decade he controlled the entire region now known as the Land of Iuz (not to be confused with the Empire of Iuz, a later development). King Avras III of Furyondy got concerned and marshaled forces, only to fall upon bitter internal political squabbling on part of the Great Lords of the south.

Iuz was not content. With the assistance of his mistress, Zuggtmoy, he sought the disruption of the good states of the south. While Iuz's monstrous troops pressed the forces of weal and order at the Vesve and the border of the Northern Reaches, Zuggtmoy was launching a major project right under the noses of their enemy; the promotion of a ruse religion related to the so called elemental evil.

The acquaintances of Iuz's mother, Iggywyl the Witch, were pivotal in finding an unexpected and isolated location for their plans to unfold. It was important for the elemental evil ruse to have a secret religious stronghold. Amongst Iggywyl's entourage was a night hag named Strovolla, who was the lover of the lich Grusyin of the Iron Skeletons fame. Grusyin the Mad was persuaded to give them his keep and plans for a cathedral to be built on that spot were set. The location was high in the northern fringes of the Gnarlley Forest, not far from the Nyr Dyv. It was merely a few days by horseback west from Dyvers. Meanwhile, Iuz and Zuggtmoy turned their attention to creating abyssal gates and the artifact Yellowskull to tap the elemental planes (1).

Was it Grusyin who tipped off his friend Zagig, or was it the zealous watch of St. Cuthbert? Regardless, something catalyzed the formation of an unusual assembly of heroes. The Mad Archmage banded with four of his peers, Heward, Murlynd, Keoghtom, and Kelanen - plus St. Cuthbert himself. It was Zagig's plan to confront Iuz alone and offer him a gift of Zagig's personal symbol. Upon delivery however, the symbol metamorphed into Zagig's five companions. Heward distracted Iuz with a tune. Keoghtom's arrows flew. Kelanen's blades slashed. Murlynd's 45s spat thunder that tore at Iuz's clothes. Zagig grappled the Dark One (2). St. Cuthbert pummeled Iuz with his cudgel. It was

not long before Iuz was overpowered and carried to a prison of Zagig's devising in the dungeons of Castle Greyhawk. Before departing Oerth, St. Cuthbert left a talisman behind to summon him in case of future need. By the records of the Chamber of Four and the Pastorate of Logical Discourses and Enquirers it is clear that the above facts date to 505 CY (3).

The unpredictable turn of events was relief for the new King, Belvor II. However, the unstable political situation in the Kingdom of Good at the time did not afford him to exploit them as he would have liked. During that time, Dyvers proclaimed independence and the southern nobles balked at the taxes the defense of the north required (4). The spiritually lax people of Furyondy saw no religious changes during this time, but the patriarchs and high priests of several popular demigods had quickly discovered that their access to the more powerful miracles was disrupted, no matter what atonements or abasements were made. This was more of the work of mad Zagyg, who had imprisoned more than just Iuz, but also Heironeous, Trithereon, and others (5).

This trouble in the spiritual circles of Furyondy was relaxed by the advent of Fragarach. The divine sword came to Oerth from Tir-nan-og, a region within the outer plane of Concordant Opposition. The book "<http://www.canonfire.com/htmlnew/modules.php?name=News&file=article&sid=326&mode=thread&order=0&thoId=0>" Murlynd's Early Adventures & Subsequent Ventures recounts the tale of how Murlynd was awarded the weapon for helping King Lugh defeat fomorian giants. Fragarach was passed to the only son of the King of Furyondy, Prince Thrommel-Avrar IV, the would be King Thrommel III. The kingdom's most powerful high priests and wizards of weal managed to produce six lesser copies of Fragarach. These swords empowered the warrior elite, paladins and other leaders. Around almost this same time frame, further auspicious events took place. Reverend Sertern of St. Cuthbert recovered the Holy Talisman of St. Cuthbert from the ruins of the first Temple of Elemental Evil (Castle Grusyin).

Zuggtmoy, after Iuz's banishment, assumed action. Still intent on protecting the interests of Iuz as well as her own plans regarding the elemental evil cult, the demoness had to immediately find dispensable false Iuzs to serve in his stead. The false Iuzs prevented the complete dissolution of Iuz's already chaotic army as well as fooling the priests of Iuz who were masquerading as elemental evil priests. The initial Temple, however, had proved too easily compromised, so her next step was to have a new, more remote Temple constructed by the village of Hommlet. These actions

proved unique challenges, even with the backing of a powerful demoness. However, this delay in relaunching the Temple ruse may be due in part to the fact that the Yellowskull was missing for some time.

The architecture of the new temple can be traced to Medenic Plokus and Levles Valavalovles, two prominent architects from the Great Kingdom who had been responsible for cathedrals of Hextor in Medegia. The ornament of the cathedral is typical of their work, while the general layout was a perversion of the pantheistic cathedrals more popular in the eastern Flanaess for the past century (the length of the chapel dedicated to the cathedral's main benefactor, with shrines to related gods in the wings). Though both architects have since met untimely demises, their records show "men of business" from Dyvers had approached them as long ago as 562 CY.

Other challenges included stocking the temple with fresh recruits. Many of the monsters that had guarded the old temple were remnants of monstrous bands that had fled the Lortmils after the Hateful Wars. Some lesser monsters were drawn to the temple from the Wild Coast, but the majority had to be transported from the Land of Iuz, all the way on the other side of Furyondy. This might have stumped even Zuggtmoy, had she not recovered the Yellowskull already. It is conjectured that she used this relic to transport large numbers of monsters to pocket elemental planes at one location and remove them at another location. When it came to building material, more mundane methods were used and, consequently, can be removed from the realm of conjecture. That numerous thefts of stone occurred from dwarven quarries in the Lortmils in the 560s can be verified by their records. The ranger Otis (who has sadly never penned his memoirs, but is still available for interview) observed hill giants were used to move the stone quickly to the site and dirt away from the site during this time.

It was the work of fair-minded locals like the ranger Otis who brought about the next downfall of the temple, bringing their observations to the attention of authorities. By 569 CY, an alliance of Furyondy, Veluna, and the demi-humans of the region launched an army large enough to smash the temple's hordes of chaotic evil at the Battle of Emridy Meadows. The battle is too well documented in Sage's "A Guide to the World of Greyhawk," to bare repetition here (6). Immediately after the epic victory, Zuggtmoy was confined into the dungeons beneath the miasmal temple.

There were certain casualties. Fragarach was lost on the battlefield. Sertern (sometimes confused with Serten of Pholtus) had perished in the battle (7). Sertern was a cleric of repute, widely known for the recovery of the Holy Talisman

of St. Cuthbert, despite how history has muddled his name. He was given an ostentatious funeral at the Cathedral of the Holy Cudgel in Verbobonc. The Citadel of Eight, believing their associate Serten had fallen, hastened from exploring Castle Maure to attend. Mordenkainen, Bigby, Riggby, and Yrag were distressed with this prank, the source of which is still unknown. It is believed that Mordenkainen, during his time in Verbobonc, met with PrinceThrommel. Not long after the funerals, unnamed adventurers delivered a 'pair of highly unusual dispelling magics' to Castle Robilar (8). The rest is a frequently encountered story, although a contradictory one. In 570 CY, Robilar and company delved deep under Castle Greyhawk and liberated Iuz and the rest of the nine imprisoned demigods. The dispelling magics were not even used because of the unusual method of imprisonment, as Robilar himself has often recounted at the Green Dragon Inn of Greyhawk City.

Finally, there is the sensitive and complicated issue regarding the true powers involved in the elemental evil cult. In the seminal work by Sage and Frnak on the Temple of Elemental Evil this chapter is missing, perhaps due to the chaotic work practices of Savant Sage himself. Consequently, the above source has evoked disputes among the learned ever since.

Significant for the interpretation is the presence of Lolth in Zuggtmoy's scheme during the relaunch of her ruse religion. Lolth deployed spies within the second Temple's ranks, Lareth and Falrinth being the most prominent ones. Why was Lolth so interested in spying on Zuggtmoy's cult? The answer is well hidden within the nethermost recesses of the Temple's dungeons; a temple within the Temple to an imprisoned primordial god. This god is none other than the incomprehensible (by human standards) Elder Elemental God, revered by the Eilservs, the dominant drow house opposing Lolth. It is clear that, should the Elder Elemental God ever be freed, Eilservs would grow in power to the detriment of the faith of Lolth. The physical location of the Elder Elemental God's temple is so well hidden that adventurers who have scoured the temple in recent years can only guess it is accessible through the elemental nodes. Since the elemental nodes were created together with the Yellowskull, the undiscovered temple could be approached by the very first attempt to establish the ruse religion, c. 503 CY. Zagig was swift to act, but who knows whether Eclaydra had her agents claim the Yellowskull. Perhaps as-yet unknown forces are at work concealing the temple's location.

Zuggtmoy, being a demonic genius, knew quite well what she was doing when she appropriated the Elder Elemental God's sphere of influence. While her priests convinced her that elemental evil would attract more

followers than her fungal cult, she was already preparing the Yellowskull apprenticed by true Iuz and chose an unholy symbol that mimicked the Elder Elemental God's own. Outside the Temple, the cult used Zuggtmoy's "Eye of Fire" symbol, while inside the Temple the true Eye of Fire symbol (a triangle with a Y inside it, the points of the Y touching the corners of the triangle) was used. In this way Zuggtmoy hoped to tap the Elder Elemental God's power. If she were successful, other dark powers no doubt intended to usurp her and do the same.

## Endnotes

(1) In certain official records it is noted that Iuz disappeared in 503 CY, during the reign of King Belvor II. This was probably a machination of Iuz to deceive the King, so that they could create the Yellowskull and organize their chaotic evil cult with Zuggtmoy. Then, they could take Belvor II by surprise, attacking by both opposite sides (north and south).

(2) Iuz at that time was more often called the Dark One, due to his dark skin. Old One is a later ascribed nickname by his orc subjects, which was readily adopted by scholarly circles, usually producing mistaken connotations about Iuz's age.

(3) Another date also usually met in official records regarding the disappearance of Iuz is 507 CY. This later date relates to the disappearance of a false Iuz (see following text). This false Iuzs concept effectively eliminates the contradictory presence of Iuz during the construction of the second Temple of Elemental Evil near Hommlet (565-569 CY). These false Iuzs, according to the fundamental text on Flanaess by Pluffet Smedger et al, were either illusionists or minor demons with delusions of grandeur.

(4) Almost three decades passed, and during that time Belvor II (c. first two decades of 6th century) was succeeded by the short reign of Belvor III (522 - 537 CY, a.k.a. Thrommel II for making unification plans, ironically allowing the secession of Dyvers, he died unexpectedly in his sleep), then the premature inheritance of the throne by thirteen-year old Belvor IV (he assumed the throne from Lord Throstin, Regent of the Realm).

5) After the seeming bankruptcy of the Greyhawk Construction Company, a consortium of scholars diverted from the tenets of Delleb. Instead of considering witness testimonies first, they twisted excerpts from Delleb's dogma, so that they can "discover" answers in the books ex parte.

The most notable of those efforts is Iquander's <http://www.canonfire.com/htmlnew/modules.php?name=News&file=article&sid=77&mode=thread&order=0&thold=0>>The Final Word on Iuz and Company celebrated treatise.

(6) The description of the battle of Emridy Meadows occupies well over one sixth of the text (chronological table excluded) of the historical section of the book. This expended text space is long, considering that the historical section encompasses events over one millennium past.

(7) The numerous misconceptions regarding Serten are too lengthy a tale to be elaborated here. Interested readers, in order to capture some deal of the proportion of the problem, are urged to search for "the Serten Letters" in libraries of prominence. The aforementioned letters have circulated into the hands of the gnome sage Dr. Margana Eman.

(8) The intelligence in quotation marks is from Sargen's "Iuz the Evil" (Murlynd volume name), pp. 5, cataloged in the Great Library with no. 9399. The questionably sane mage-scholar, once a prisoner of the Temple of Elemental Evil near Hommlet for philosophical divergence, has penned astounding analysis about the Greyhawk Wars, and the related state of affairs of central and eastern Flanaess (see also, Sage and Frnak, "The Temple of Elemental Evil" (Murlynd volume name), Great Library, no. 9147, pp. 114).