

## **Jean-Marie Avril's Translation of Hirlas's "The King of Terror"**

### ***Translator's Statement***

The King of Terror is a curious work in which one is never sure what is and what is not fictional and non-fictional reality. As such, I would say this work is a novel, made up of shorter stories that meet across time in this area of Western France. It has elements of horror, thriller, philosophical, historical, occultist and eschatological type all within it. As such, it is difficult to place this work within a definite category. It is one the merits of this curious work. The main reason for me translating/adapting this manuscript from French to English is simply that I enjoyed it. Secondly, the complexity of the french original motivated to translate it in Anglo-Saxon vernacular as a personal exercise. Thirdly, it is my intent to see this work published in English for personal reasons. One being to start a career as a translator. But what about the book itself? It relates aspects of the life of Egbert, his personal quest in the meaning of life as dictated by Destiny that brings him face to face with 'Space Vikings', the Viking past of the village of Taillebourg, the treasure by them left and the curse still active in the late 20th Century, The Nostradamus-propheesied King of Terror and its convoluted links with the region in which the protagonist evolves. Throughout the work, we come across curious characters such as Breton druids, a middle-class shrink, would-be militias, a Nordic Giant supposed to be the King of Terror, the above-mentioned 'Space Vikings', dodgy French road-workers seemingly conspiring in the dark, two French female notables, etc. We come across magic places too. From Iceland to Charentes-Maritimes, etc. The book has elements of conspiracy theory too and a good dosage of humour also. It is equally a reflection on Western Society and its present confusion. One school of thought permeates the whole work, the school of 'Perennial Philosophy' as expounded by Aldous Huxley, Rene Guenon, Martin Lings, Julius Evola, etc. As stated before, this is not a work to be simply compartmentalized in an unilateral fashion. I tried to keep as faithful as possible to the

original French writing and its strange mixture of near-anachronic words and modern and contemporary references. This work takes us to the future too. A bleak one admittedly, but one which we do not need to get trapped in. At the end of the day, this manuscript has the merit to make one think and so, one can read and re-read the King of Terror and getting one's mixed bunch of entertainment and more serious reflection. And again, what is fantasy? What is not fantasy? Is the preface genuine or a literary fabrication. The King of Terror irritates, amuses, fascinates, terrifies and make one think all in one go.

### *Synopsis*

Hirlas met Egbert in 1997 after some judicial proceeding. Egbert is accused to have menaced some roadmen with a rifle. Egbert lives in Taillebourg which was in the Viking Age a Scandinavian stronghold. The story follows as a mixture of past and present anecdotes and discussions between Egbert and Hirlas, all weirdly connected among themselves which creates a story made up of stories.

The Vikings were slain in 862 AD and, before their eradication, the treasure of the temple was thrown into a grave and the whole was charged with a curse which effects are still felt in 20th/21th century Taillebourg. In April 1995, Egbert meets up with the 'Space Vikings' in the form of a female being called Thrima. A warning was given him and Egbert confronted some council workmen illegally parked on Egbert's property. He reacts by threatening them to leave armed with his rifle. He was to be detained in the local police station and legal proceedings started against him.

In 1979, Egbert started to have an interest in the King of Terror. He is with a friend from the Front de Liberation de la Bretagne (Dance a l'Ombre) and a female friend (Haine Doucement). They talk to a pensioner who is also a Breton druid who was part of the Ordre Hermetique de l'Hermine d'Argent (OHHA). They are in Vannes, Brittany. Theirs is a discussion on many topics and the King of Terror, spiced with various anecdotes.

An essay on UFOs takes place in which is revealed the origins of humanity according to Runes and the Nordic tradition. This is part of a discussion between Egbert and Hirlas and there is talk about the Space Vikings and the other aliens. The house occupied by Egbert in Taillebourg used to accommodate the Bertilo who saw an UFO landing, panicked and fled to the Pyrenees.

Egbert talks with the local mayor about a cultural project on the Viking occupation of Taillebourg. the mayor is not in favour and follows an anecdote about a lock of hair having belonged to a local Dark Age lord who was a transvestite till he could avenge himself against another lord who insulted him. There is a discussion on the possibility of the King of Terror landing in Angoulmois according to Nostradamus, and the discovery of an engraved Yggdrassil, the Nordic tree of life.

In Autumn 1996, The female Space Viking/Valkyry Thrima returned with two other ones to see Egbert. There is a talk on aspects of cosmic hierarchy in the Nordic tradition. It is followed by a strange anecdote on Egbert asking questions to an unknown underground Gaulish oracle. The discussion between Egbert and Hirlas continues on the topic of a UFO crash in France and the chasing of its pilots by police hounds. An Iraqi officer training in France saw remains of spacecraft in a bunker used by the French army. Flesh of one of the dead and captured pilots was sent to a 'flesh-taster', obsolete occupation that was present in French colonies in Africa to detect cannibal tribes.

Egbert went to Iceland in 1997, the holy land of the modern followers of the Nordic tradition. A Nordic god appears to Egbert and tells him the King of Terror has nothing to do with the Restorer of Bliss. The King is a giant obeying Thor. In May 1996, Egbert goes to see a psychiatrist. About the times of the 1997 Summer solstice, Egbert evoked Nostradamus and the spirit answered him questions concerning the future of the USA and Israel. After many tribulations and pogroms, Israel would be reborn in Australia under the blessing of a new 'Moses'.

The talk between Hirlas and Egbert is about the subtle guardian of the Viking

treasure of Taillebourg who can only be called upon using Nordic magic. The discussion continues in a tea-shop in Rochefort-sur-Mer. There is mention of anti-pope Anaclet who could have been an agent of the Space Vikings. The symbol of the Black Sun was on the flying saucer's debris back in the French base and some Space Vikings did support the Third Reich before abandoning it to its evil fate. There is an anecdote of an Americano-Sicilian who became rich after keeping the cord that hanged Nazi Wilhelm Keitel.

In early August 1997, Egbert summoned the giant supposed to be the King of Terror. The creature is not particularly bright and is asked a series of silly questions. The giant complains about the lack of preparation for his coming in terms of military support. A tower in Taillebourg is spoken of. It becomes a condensator for evil psychic influences when the Viking curse is activated. It is made also mention of the devil's towers in various places on the planet.

On the 21 November 1997, came to the Champs Rouges, the house in which Egbert lives, elements of the militia supposed to support the King of Terror during his arrival. There is an anecdote about a Neanderthal park. In 1999, Egbert and Hirlas go to see druid the Kelc'hier de Laz, in Brittany. The druid is a former circus man and lives like a hermit. Talk about the King of Terror. Egbert came to know a strange episode in the life of Mrs and Miss Up., the latter relating the anecdote to Egbert as he is an astrologer. In 1978, a blond haired man came to the UR. property asking for some work and lodging. He became an efficient handyman and started to drive somewhere lamps in a rusty van. One day he disappears and a peasant finds the lamps in a strange pattern that happens to be related to the Space Vikings. Could the son of the handyman be the King of Terror, seducing and killing with non-violent means?