

Telling about lost princesses, inscrutable beggars, bewitched princes, enchanted kings, make-believe countries, children whose bodies are filled with jewels, these stories employ an authentic oral vernacular rather than the stilted archaisms of earlier texts. The characters move through unearthly, enigmatic terrains that most readers might not necessarily discern as Jewish—places of survival, of quests for redemption, radical self-confrontation, and struggles with the fragmentary nature of life.

And while Marxist critics have always decried the occult, M. Viner, a leading Marxist historian of Yiddish literature, fell prey to these tales, though warding off their metaphysical seductiveness. Instead, he acclaimed them for using Yiddish as the language of the Jewish proletariat and for describing everyday workers and their lives—a public relations exaggeration, since so many of the characters are rabbis or royals.

Martin Buber adapted Nakhman's tales (and other Hasidic works) into German, destroying their charisma by rewriting them as Grimm fairy tales; and the English translation of the Buber skewings then moved one league further from the baffling charm of the original—completely nullifying its poetic spell.

A Tale of a King's Son Who Was Switched at Birth with a Maidservant's Son

FROM TALES (1815)

ONCE THERE WAS a king who had a maidservant living in his home and serving the queen. A cook is probably never received by the king, but the maidservant had some other kind of chores, smaller chores, to do for the queen.

Now the time came when the queen was about to give birth. And the maidservant was also about to give birth. But the midwife came and switched the babies in order to see what would happen. She took the king's child and placed it near the maidservant, and she placed the maidservant's child next to the queen.

The children began to grow up. The king's son (that is, the boy who grew up with the king, for they mistook him for his son) was raised (that

is, elevated) higher and higher until he became very big and became a big creature.

And the maidservant's son (that is, the real prince, who was brought up by the maidservant) grew up in her home.

Both children went to school together. And the king's real son, who was known as the maidservant's son, was by his very nature drawn to royal conduct, but he grew up in the maidservant's home.

And the other way round: the maidservant's son, who was known as the king's son, was drawn by his very nature to conduct that was anything but royal. But he grew up in the king's home, and so he had to behave in royal fashion. And since women have little self-control and cannot hold back, the midwife went and told someone the secret—namely, that she had switched the two babies.

Now since every person has a friend, and the friend has another friend, each one passed it on until the secret was exposed, as is the way of the world. The commoners began whispering about it—namely, that the king's son had been switched at birth. The higher-ups certainly could not talk about it lest the king find out. After all, what could he do in that case? Nothing would help. For one could not believe it entirely—what if it were a lie? And how could they switch the children back? That was why they understood that they must not reveal the secret to the king. However, the commoners whispered it to one another.

ONE DAY SOMEONE went and revealed the secret to the king's son: namely, that he had been switched at birth. "But you cannot investigate this, it would not be proper. And how does one investigate such a matter? I've simply told you about it so that you'd know. If ever there is an uprising against the throne, the uprising would be stronger because of this secret. For the rebels will say that they will take the king's son as their king—that is, the one who they say is the king's real son. That's why you have to make sure you find a way to get rid of that boy."

Those were the words of the man who revealed the secret to the maidservant's son, whom people mistook for the king's son.

The king's son (that is, the boy who was called the king's son) went and began playing tricks on the father of the maidservant's son, who was actually the boy's own father, and the son made a point of causing him trouble all the time, to force the father to flee with his son.

While the king was still alive, his son (that is, the maidservant's son) had little power even though he caused the king a lot of trouble. But then the king grew old and died.

The maidservant's switched son, who was called the king's son, mounted the throne. And he now did further bad things to the father of the maidservant's son (the son was actually the king's son, while the father was actually the father of the maidservant's real son, the son who succeeded to the throne, for the two sons had been switched at birth).

The new king treated his real father very badly. And he did everything secretly; he didn't want anyone to know since it wouldn't make a good impression.

AND THE FATHER knew that the king (who was actually his son) was playing tricks on him because everyone was saying that the children had been switched at birth. So the father went and revealed the entire matter to his son, the king's real son, who, because of the switch, appeared to be the maidservant's son.

And the father told him that he greatly pitied him either way: "If you are someone else, my child, then I certainly pity you; and if you are not someone else, my child, if you are really the king's son, then you are even more to be pitied. For the man who has become king wants to get rid of you altogether—God forbid! That's why you have to flee, you have to escape."

It bothered him greatly.

But the new king (that is, the maidservant's son) kept playing more and more tricks, one after another. So the prince (that is, the real prince) felt he had to flee. His father (that is, the maidservant's husband) gave him a lot of money, and the prince fled.

The king's son (that is, the real son) was extremely annoyed at being driven from his country for no good reason. He thought to himself: "For what and for whom was I driven out? If I'm the king's son, then I shouldn't be driven out; and if I'm not the king's son, then I shouldn't have to flee at all. What have I done wrong, how have I sinned?"

And he was so distressed that he took to drinking and to visiting houses of ill repute. He wanted to devote the rest of his life to getting drunk and following his heart's desire because he had been driven from his country for no good reason.

And the king (that is, the false king) was a severe ruler. And whenever he heard that certain people were murmuring and saying that he had been switched at birth, he would punish and torture them and get his terrible revenge.

And thus he ruled with an iron fist.

One day the false king was out hunting with his lords. Soon they came to a lovely place, with a lovely stream running alongside it. So the hunters stopped, dismounted, and strolled about, while the king lay down for a bit.

Then he thought about what he had done by driving out the real prince for no good reason. If the prince was someone else, then it was enough that he'd been switched at birth—why should he also be driven out for no good reason? And if he wasn't the prince then he shouldn't be driven out—for how had he sinned?

And the king kept thinking about it and he regretted his great sin and his great wrong and he was at a loss about what to do. But you can't talk about this to anyone, you can't consult with anyone, you're too ashamed. This left the false king very worried, and because of his great distress he told the lords that they would all have to go home. He was so greatly distressed that he had no desire to stroll about. And so they went home.

And when the king came home, he had lots of matters and problems to deal with, and he was so engrossed that he forgot all about his misdeed—that is, his distress and his remorse about the man he had driven out for no good reason.

And the real prince, who had been driven out, had done what he had done and had spent all his money. Now one day he went for a stroll by himself and he also lay down for a bit and mused about all the things that had happened to him, and he started thinking: "What has God done with me? If I'm really the king's son, then all of this certainly shouldn't have happened to me. And if I'm not the king's son, then I shouldn't have had to flee and be driven out." He then mulled: "Well, if the good Lord can actually allow a king's son to be switched at birth and endure those other things, then is everything I've done right? Did I have to do what I've done?"

And he began feeling distress and great remorse in regard to the wicked things he had done. He then went home (that is, to where he was staying) and he again took to drinking. But because he felt some remorse, he was haunted and confused by thoughts of regret and repentance.

One day he lay down for a bit and he dreamed: There was a fair on a certain day and so he went. And he was to accept the very first job he was offered even if the work wasn't respectable . . .

Now he awoke. But the dream had pierced his mind deeply. Some dreams leave the mind quickly, but this dream had pierced his mind deeply. He felt very unhappy about doing what he had to do. Yet he went back to drinking.

Then he had the same dream once again. And he dreamed it many times. This confused him greatly. In one dream he was told: "If you want to take pity on yourself, you should do it" — that is, go to the fair.

He therefore had to make his dream come true.

He went and spent his last money at the inn where he was staying, and he also left his good clothing there. He put on a simple garment, the kind worn by merchants, and he went to the fair.

There he met a merchant, who asked him: "Would you like to be paid for some work?"

He answered: "Yes."

The merchant told him: "I have to herd some cattle. Can I hire you?"

The king's son had no time to think it over because of his dream, which had told him to accept the very first job he was offered. So he promptly answered: "Yes."

The merchant promptly hired him and began using him and ordering him about like a lord with his servants. The king's son began wondering what he was doing. This kind of work was certainly unsuitable for him since he was of royal blood, but now he would have to drive cattle and go with them on foot. But one can't go back. The merchant was ordering him about the way a lord orders about his servants.

So he asked the merchant: "How can I go alone with the cattle?"

The merchant replied: "I've got herders who drive my cattle. You'll go with them." And the merchant handed over some cattle for him to drive.

The king's son drove the cattle from the town and joined the other herders who were driving the merchant's cattle. The merchant savagely rode a horse alongside the herders and he brutalized the king's son.

The king's son was terrified of the merchant. He was afraid that if the merchant hit him with his stick, he would instantly die because he was of royal blood. He was therefore quite scared as he drove the cattle with the merchant riding alongside.

They reached a place and there they took out the bag containing bread for the herders, and the merchant gave them all some bread.

Next they traveled along a very dense forest. Thereupon two heads of the prince's cattle wandered off into the forest. The merchant yelled at him, and so he went after those stray cows. But they fled deeper into the forest. He kept chasing them, but because the forest was so dense and thick, he and his companions soon lost sight of one another.

And the prince, who had lost two cows, was chasing after them, and they kept going and going. And he kept after them until he reached the densest part of the forest.

Here he thought to himself: "I'm going to die anyway, because if I return without the two cows, the merchant will kill me. But if I stay here, I'll be killed by the beasts of the forest."

And the prince went on and he kept chasing the two cows. And they kept fleeing and fleeing.

Meanwhile night was coming on. The prince had never had to spend the night alone in such a dense forest. He heard the roaring of the beasts, who were roaring as is their nature. He thought about it and then he climbed a tree, where he spent the night. And all night long he heard the beasts roaring as is their nature.

IN THE MORNING, when the prince awoke from his sleep, he saw the two cows standing nearby. So he climbed down the tree and went to capture them. But they fled again. Whereupon he chased them. But when the cows found some grass, they stopped to graze. The prince chased them, so they fled again.

He kept chasing them, and they kept fleeing, until he reached a very dense part of the forest, where there were beasts, and the beasts were not afraid of people for they were very far from any settlement.

And it was night again. And he heard the beasts roaring, and he was very frightened. Then he saw a huge tree standing there, and he climbed up the tree. And upon climbing up, he saw a man lying there. The prince was terrified. Nevertheless he was glad to find another human being. And they asked one another:

"Who are you?"

"A man."

"Who are you?"

"A man."

"How did you get here?"

The prince didn't want to tell him about everything he had endured, so he answered: "I brought the cattle to graze, but two cows wandered off, and that's how I got here." He then asked the man he had found in the tree: "How did you get here?"

The man answered: "I came here because of a horse. I was riding a horse and I stopped to rest. Then the horse wandered off into the forest. I chased after him, but the horse kept fleeing, until I finally reached this tree."

The two men agreed to stay together, and if they came to a settlement, they would continue together.

They spent the night in the tree and they heard the beasts roaring and bellowing.

TOWARD DAWN THE prince heard a loud laughter—ha ha ha!—throughout the forest, for the laughter resounded through the entire forest. The laughter was so loud that the tree began shaking. The prince was terrified.

The other man who was in the tree said: "I'm no longer scared of that for I've spent several nights here. Toward every dawn that loud laughter makes the trees shake and shudder."

The prince, who was terrified, said to his companion: "This must be a place of those 'people'" (he meant the demons). "You never hear laughter like that in a settlement. Who's heard such laughter anywhere in the world?"

Then it was day.

They looked and saw the two cows standing there and the horse standing there. So they climbed down and went chasing after them: the prince after the two cows, and the other man after the horse. The cows kept fleeing, and the prince kept chasing after them. The other man likewise chased after the horse, and the horse kept fleeing.

In this way they grew far apart and neither knew where the other was.

Meanwhile the prince, who was chasing after the cows, found a sack of bread, which is a very welcome thing in the wilderness. The prince shouldered the sack and went on chasing the cows.

All at once he encountered another man. At first the prince was frightened. Nevertheless he was a bit glad to find another human being.

"How come you're here?" the man asked him.

"And how come you're here?" the prince asked back.

The other man answered him: "I and my parents and my grandparents grew up here. But you—how did you get here? Nobody ever comes here from a settlement."

The prince was terrified, for he realized this was no human being, since he had said that his parents had grown up here and that nobody ever came here from a settlement. Nevertheless the man did nothing to him, he even befriended him.

And the forest man asked the real prince: "What are you doing here?"

The prince replied that he was chasing after the cows.

The forest man said: "Stop chasing after those sins. Those aren't cows. It's your misdeeds leading you around. That's enough. You've been punished, you've gotten your just deserts. And now stop chasing after them. Come with me. You'll come to what's right for you."

And so the prince went with him. But he was afraid to talk to him or even ask him anything. After all, if that person were to open his mouth, he might gobble up the prince. So the prince followed him silently.

All at once they encountered his companion, who had chased after the horse. And no sooner had his companion spotted him than he signaled that this was no human being, that he was to have no contact with him. He then went over to the prince and whispered that this was no human being.

The man who was chasing after the horse then looked and he saw that the prince was carrying a sack of bread on his back. The man said: "Brother, I haven't eaten for many days. Please give me some bread."

"Here in the wilderness," the prince replied, "nothing can help. My life is more valuable. I need the bread myself."

His companion pleaded with him, he begged him fervently: "I'll give you anything I can give you."

But in the wilderness no gift can be given for bread.

The prince responded: "What can you give me for bread in the wilderness?"

The horse man, who asked for bread, answered the cow man, who was the real prince: "I'll give you myself completely for the bread, I'll sell myself to you as a slave."

And the cow man calculated that it was worth buying a man for bread. So he bought him as an eternal slave. The man swore an oath that he would be his eternal slave, even when they reached a settlement. And the prince said that he would give him bread from the sack until there was no bread left.

THE TWO MEN walked together and followed the forest man. The slave, that is, the horse man, who had sold himself into slavery, followed the cow man, and they both followed the forest man. It was easier for the prince now, for he had a slave. Whenever he had to pick something up or do something else, he ordered the slave to do it for him or pick it up for him.

And together they followed the forest man, until they reached a place teeming with reptiles—serpents and lizards. The prince was terrified and he asked the forest man: "How can we get across?"

And the forest man answered: "How come you don't ask how you'll get into my home?" And he pointed to his home, which hovered in the air.

And they went with the forest man, and he got them safely across and brought them into his home, where he gave them food and drink. Then he left.

THE REAL PRINCE (the cow man) kept ordering his slave around whenever he needed something.

The slave was greatly annoyed that he had sold himself just because he had needed bread to eat at a certain hour. Now he had something to eat, but he would still have to be an eternal slave because of that one hour. He heaved a deep sigh: "What have I done to deserve to be a slave?"

The real prince (his master) asked him: "What high rank did you have that you should now sigh about what you've become?"

He answered that he had been a king, but people had said that he had been switched at birth. For actually, the horse man was the king's false son, who was actually the maidservant's son, who had driven out his friend, who was actually the king's son. When it had occurred to him that he had been unjust, he had felt remorse and he suffered because of his wicked deed and the great wrong he had done his friend. One night he had dreamed he could repent by giving up the throne and wandering far, far away. But he didn't want to do that.

Yet he was always confused by those dreams about what he should do, until he finally decided to do it. He gave up the throne and simply wandered about until he came here. And now he had to be a slave.

The real prince, who had herded cattle, listened to everything the horse man told him, but the prince held his tongue and thought to himself: "I know how to deal with you."

At night the forest man came and brought them food and drink. And they spent the night there.

Toward dawn they heard the loud laughter, which made all the trees shake. The sound of the laughter shattered all the trees. So the slave urged the real prince, his master, to ask the forest man what that laughter was, and the prince asked the forest man: "What is that loud laughter toward dawn?"

The forest man answered: "The day is laughing at the night, for the night asks the day: 'Why don't I have a name when you come?' The day then starts laughing loudly, and then the day comes. And that is the laughter that you hear toward dawn."

That was a great wonder for the real prince, for it was a wild thing for the day to scornfully laugh at the night. But he couldn't ask any more questions for the forest man answered him in that way.

In the morning the forest man left again, and the cow man and his slave ate and drank. Then at night they again heard the wild roaring and shrieking of the beasts, for all the animals and birds were making a hubbub: the lion roared in his way, and the leopard howled in a different voice. And the birds chirped and twitted, and all the other animals shrieked as well, each with a different voice.

At first the cow man and the horse man were so terrified that they didn't really listen to the noises. Then they listened and they heard a melody, the creatures were singing a lovely melody, which was a tremendous surprise. So the two men listened more closely. And so they heard a wondrous melody, a delight to hear, and all the delights in the world were nothing compared with the tremendous delight of hearing this wondrous melody.

The two men now talked about remaining here, for they had food and drink and they also enjoyed a miraculous delight, against which all other delights were worthless. And the slave urged the master (the real prince) to ask the forest man what that was. And the master did so.

The forest man answered: "Because the sun made a garment for the

moon, all the beasts of the forest said: Because the moon did very good things for them. For their power, the power of the beasts, exists mainly at night. For sometimes they have to go to a settlement, but they can't go there during the day, they can go only at night, for their power exists mainly at night. So the moon does a good thing for them by shining on them. The beasts therefore agreed to make a new melody in honor of the moon, and that is the melody you hear. All the beasts and birds sing the new melody in honor of the moon; which received a garment from the sun."

And when the master and the slave heard that it was truly a melody, they listened even more closely and they heard that this was truly a very sweet and lovely melody.

The forest man then said: "Why are you so surprised? I have an instrument that was handed down to me from my parents, who inherited it from their parents' parents. My instrument is made of special things, special leaves, special colors, so that if you put it on any beast or any bird, it will instantly start playing the melody that the animals have sung."

Now the laughter resounded again, and the daylight came. And the forest man left once more.

The real prince then set about looking for that instrument. He searched the entire room, but he couldn't find the instrument. And he was too scared to go any farther.

So the master and the slave were afraid to ask the forest man to take them to a settlement.

Then the forest man came and said he would take them to a settlement. And he took them. And he took the instrument and gave it to the real prince and he said to him: "I am giving you the instrument, and you will know how to deal with this man."

They asked him: "Where should we go?"

And he told them that they should inquire about the land that is called "The Foolish Country and the Wise Monarch."

They asked him: "Where and on what side should we inquire about that land?"

He motioned, "There"—like someone pointing a finger.

The forest man then told the real prince: "Go to that land, and there you'll achieve your glory."

And the master and the slave set out.

... ..

AS THEY WALKED along, they wanted to find a beast or a cow to try out the instrument and see whether the animal could play the melody. But they didn't spot a single animal. Upon approaching a settlement, they found a cow. They then put the instrument on the cow, and the instrument began to play the melody.

The two men walked and walked until they reached the land they were seeking. The land was surrounded by a wall. You could get inside only through the gates, and you had to walk several leagues until you reached the entrance gates. So they kept walking and they finally reached the gates.

However, the guards refused to let them through. The king of this land had died, leaving his son in charge. According to the king's will, the land, which had previously been called "The Foolish Country and the Wise Monarch," should henceforth be called "The Wise Country and the Foolish Monarch." But if someone now undertook to change the name back to the earlier name, then he should become king. That was why they refused to allow anyone to enter the land unless he undertook to restore its earlier name: "Would you undertake to change the name of the land back to its earlier name?"

If he couldn't do it, then they couldn't let him enter.

The slave urged him to turn around and go home. But his master didn't want to turn around, for the forest man had told him to go to this land and achieve his glory.

Meanwhile another man came along, riding on a horse. He wanted to enter the town. But he too was not allowed to enter.

The real prince saw the man's horse standing there and so he went and put the instrument on the horse. And the instrument began playing the wondrous melody. The man with the horse begged the real prince to sell him the instrument. But the real prince refused and he asked: "What can you give me for such a wondrous instrument?"

The man with the horse said: "What can you do with this instrument? You can put on shows, for which you'll get a gulden. But I know something that's a lot better than your instrument, I have something that I inherited from my parents' parents: the ability to grasp the hidden meaning of words. If someone says something—anything at all—then I can use my inherited ability to understand something different from what's been said. I haven't revealed this to anyone on earth. But I'll teach you how to do it if you give me the instrument."

The real prince, who had the instrument, thought to himself that it would truly be marvelous to grasp the hidden meanings of words. And so he gave the instrument to the man with the horse in order to gain that ability.

And the real prince, who now had the ability to grasp hidden meanings, went over to the gates of the land. Here he realized that he could restore the earlier name of the land, for he could now grasp hidden meanings. He understood that it was possible, though he didn't know how. He thought to himself that he could do it. What could he lose? He then went to the people who refused to let anyone enter unless he restored the name of the land, and the real prince told them to let him enter and he would restore the name of the land.

So they let him enter and they told the lords that there was a man who wanted to undertake to restore the earlier name of the land. They then brought him to the lords of the land, and the lords said to him:

"You should know that we are no fools, thank goodness! However, our deceased king was a genius, compared with whom we are all fools. That was why the land was called 'The Foolish Country and the Wise Monarch.' Then the king died, leaving a son. And the son is also wise, but compared with us he is anything but wise. That is why the land is now called 'The Wise Country and the Foolish Monarch.' Now according to the king's will, if we can find a wise man who can change the name of the land back to its earlier name, that man can be king. The king told his son that if we can find such a man, the son should give up the throne, and that man should be king—that is, if we can find a genius compared with whom we will all be fools. Let him be king, for that man will restore the earlier name of the land, so that we can call it 'The Foolish Country and the Wise Monarch.' For we will all be fools compared with him. So you should know what you are undertaking."

The lords told him all those things and then they said: "You'll be tested to see if you're such a genius. You see, there is a garden that was left by the king, who was a genius, and this garden is very marvelous, for metal instruments grow in it: silver instruments and golden instruments. It's truly marvelous. Now what's the problem? The problem is that no one can go inside. For if a person goes inside, someone there instantly starts chasing him. Someone chases him, and he screams, and he sees nothing and knows nothing. And someone chases him until he flees from the garden. So if you are a genius, you will get into the garden."

That was what all the lords said to the prince. The prince then asked whether someone beat the men who get inside. The lords said: "Someone chases him, and he has to flee in great terror." That was what they had heard from the people who had entered the garden.

He, the real prince, stood up and went to the garden. And he saw that the garden was surrounded by a wall, that the gates were open, and that no guards were posted there. For no guards were needed for the garden. After all, no one could get inside.

When the real prince reached the garden, he saw a man standing there, but it was actually a painting of a man. He took a closer look and above the man he saw a board with writing on it, and the writing said that this man had been a king for hundreds of years. Before his reign there had been wars, but during his reign there had been peace.

Because he could now grasp hidden meanings, the real prince understood that everything hinged on that man: if you entered the garden and were chased by someone, you shouldn't flee, you should stand next to the man. That would save you. Furthermore: if you took the man and placed him inside the garden, every person could enter the garden unscathed. The real prince understood all this because he was able to grasp the hidden meanings of things.

He stood up and went inside the garden, and the instant someone began chasing him, the prince went over and stood next to the man, who was standing outside the garden. That was why the prince emerged unscathed and unharmed. For the others, who had gone inside the garden and had been chased—they had fled in great terror and had therefore been beaten and injured. But the real prince was unscathed and unharmed because he had stood next to the man.

The lords saw this and they were very surprised to see him emerge safely.

Next he, the real prince, told them to take the man and put him inside the garden. They did so. All the lords went into the garden. They entered and emerged safely and completely unharmed. The lords then said to the real prince:

"Although we've seen you accomplish this, we don't want to hand you the monarchy on the basis of one test. We're going to give you a second test. There is a throne that belonged to the old king; and the throne is very high; and near the throne there are all kinds of beasts and birds carved out of wood; and in front of the throne there is a bed; and next to

the bed there is a table; and on the table there is a candlestick; and leading from the throne there are paved roads; and they run from all sides of the throne; and nobody knows what sort of throne that is and what sort of roads those are. And where the roads run on a bit there is a golden lion; and if a person walks toward him, the lion opens his maw and devours him. And the road runs on past the lion. And the same is true of the other roads that run out from other sides of the throne: where a road runs on a bit, there is another kind of beast, such as, for instance, an iron leopard. And you mustn't walk up to the leopard, otherwise he will devour you. And the road runs on past the leopard, and the same is true of the other roads. And these roads run on and they run through the entire land. And nobody knows the meaning of the throne and the roads. You will therefore be tested to see whether you know the significance of the throne and everything else."

Then they showed the real prince the throne, and he saw that it was very high. He walked over to the throne and looked very closely. And he realized it was made of the wood of the instrument the forest man had given him: if you put it on a cow or a beast, the instrument would start to play.

The real prince looked again and he saw there was a rosebud on top of the throne, and if the throne had the rosebud, it would have the power of the instrument, which, if put on a beast or a cow, would start to play.

And he again looked closely and he saw that the rosebud moving up the throne was below in the throne [sic]. You would have to remove the rosebud from below and place it above, and then the throne would have the power of the instrument. For the old king had done each thing wisely, concealing everything, so that no one should understand what the king meant, until a very wise man came and grasped and guessed how to arrange all those things in their proper order.

The same held true for the bed: he understood that it had to be moved a little from where it was. And the same with the table: it too had to be moved a little. And the same with the candlestick: it too had to be moved a little from its place. And the same with the birds and the beasts: they too had to be shifted: each bird had to be taken from one place and put in another; and the same with all of them—they all had to be shifted.

For the king had done everything so wisely and in such a way that no one should understand, until a wise man came and understood how to rearrange everything.

And the lion who stood there, where the road ran out—he too had to be shifted. And the same for everything—it all had to be shifted.

And the real prince told them to arrange everything in the proper order: the rosebud was to be taken from below and placed above. And all the things had to be rearranged.

And when each and every thing was shifted, they all began playing the wondrous melody, the fabulous delight, and they all did what they had to do.

And so they gave the kingdom to the real prince, who had demonstrated all kinds of wisdom. And he, the prince, said to the maidservant's son: "Today I understand that I am truly the real prince, and you are truly the maidservant's son."