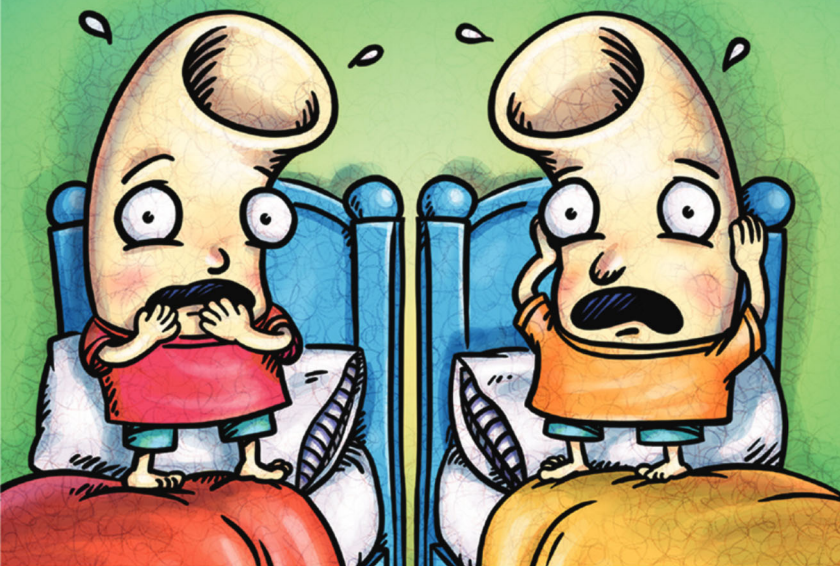


NOODLEHEAD NIGHTMARES

by Tedd Arnold
Martha Hamilton
and Mitch Weiss



illustrated by **Tedd Arnold**

NOODLEHEAD NIGHTMARES



By **Tedd Arnold**,
Martha Hamilton
and **Mitch Weiss**

Illustrated by **Tedd Arnold**

Holiday House / New York

STORY SOURCES for *Noodlehead Nightmares*

The motifs to which we refer in the information that follows are from *The Storyteller's Sourcebook: A Subject, Title, and Motif Index to Folklore Collections for Children* by Margaret Read MacDonald, 1st edition, (Detroit: Gale, 1982) and 2nd edition (Detroit: Gale, 2001). Several references are also made to *The Book of Noodles: Stories of Simpletons; or, Fools and Their Follies*, a scholarly work by W.A. Clouston (London: Eliot Stock Publishers, 1888).

What a Nightmare!

The theme of fools not being able to find their own legs is a common one in world folktales. The motif for this story is: *J2021 Numskulls cannot find their own legs*. W.A. Clouston describes Icelandic and Scottish variations on pp. 32-33 of *The Book of Noodles*. Variations of the story written for children can be found in: "The Men with Mixed-Up Feet," in *Noodlehead Stories: World Tales Kids Can Read and Tell* by Martha Hamilton and Mitch Weiss (Atlanta: August House Publishers, 2000)/"The Mixed-Up Feet and the Silly Bridegroom," in *Zlateh the Goat and Other Stories* by Isaac Bashevis Singer (New York: Harper & Row, 1966)/"How the Twelve Clever Brothers Got Their Feet Mixed Up," in *The Twelve Clever Brothers and Other Fools: Folktales from Russia* by Mirra Ginsburg (NY: J.B. Lippincott, 1979).

The Best Dream

The theme of two characters arguing over food and a trickster settling the fight by dividing it for them, all the while really eating it, is told around the world. We found variations from both Africa and Japan where two cats fight over a piece of cheese and a monkey settles the argument. In a version from Hungary, two bears find a piece of cheese and are tricked by a fox. The motif is: *K452 Unjust empire misappropriates disputed goods*. Interesting variations include: "Dividing the Cheese," in *Catlore: Tales from Around the World* retold by Marjorie Zaum (NY: Atheneum, 1985)/"Dog, Cat, and Monkey," in *The Oxfam Book of Children's Stories: South & North, East & West* edited by Michael Rosen (Cambridge, MA: Candlewick Press, 1992)/ "The Two Foolish Cats" in *The Sea of Gold: And Other Tales from Japan* adapted by Yoshiko Uchida (NY: Scribner's, 1965)/*Two Greedy Bears: Adapted from a Hungarian Folktale* by Mirra Ginsburg (NY: Macmillan, 1976).

Another common theme found in this story is settling an argument over food by agreeing that whoever has the best dream will get to eat the food (motif: *K444 Dream bread: the most wonderful dream*). One character always eats it while everyone else is asleep. In a Navajo story, Coyote, Skunk and Porcupine find a piece of meat and finally agree that whoever has the most beautiful dream will get to eat it all by himself. That is exactly what Porcupine does while the others are napping. Variations can be found in: "The Beautiful Dream," in *Stories in My Pocket: Tales Kids Can Tell* by Martha Hamilton and Mitch Weiss (Golden, CO: Fulcrum Publishing, 1996)/"Three Dreams," in *Noodles, Nitwits, and Numskulls* by Maria Leach (New York: Scholastic, 1961).

Bedtime for Noodleheads

The inspiration for this story came from two tiny noodle tales from ancient Greece described by W.A. Clouston in *The Book of Noodles*. In one story, a man dreams that he got a nail in his foot and decides that he should never sleep barefoot again (p. 6) (motif: *F1068.5 Fool dreams he hurt foot*). In the other, a fool uses a jar as a pillow after putting feathers inside because he thinks the feathers would make the jar soft (pp. 5-6). A similar story from Ireland, "The Fool's Feather Pillow," can be found in *Noodlehead Stories: World Tales Kids Can Read and Tell* by Martha Hamilton and Mitch Weiss (Atlanta: August House Publishers, 2000).

For Bobbie and Keith—T. A.

In memory of Jeff, whose funny IQ was off the charts—M. H. and M. W.

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First Edition

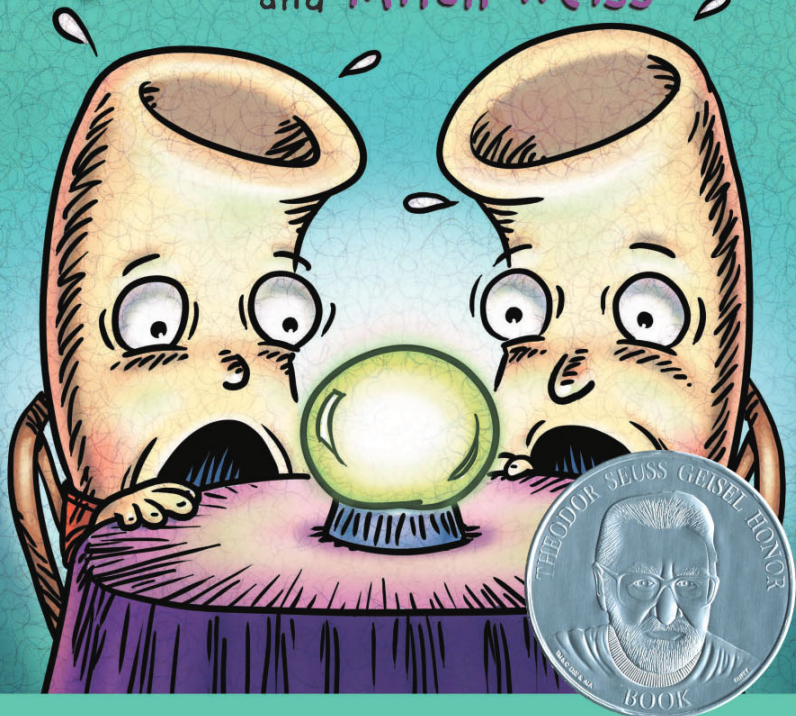
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NOODLEHEADS SEE THE FUTURE

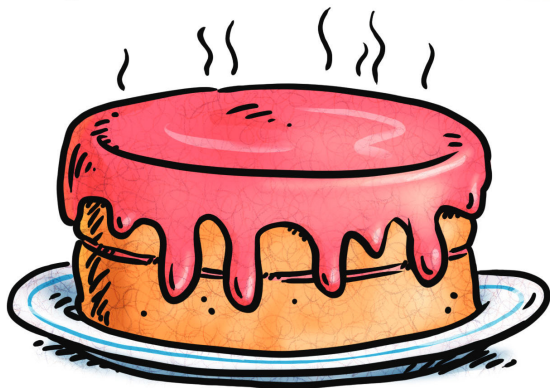
From the guy
who does
Fly Guy!

by Tedd Arnold
Martha Hamilton
and Mitch Weiss



illustrated by Tedd Arnold

NOODLEHEADS SEE THE FUTURE



by Tedd Arnold
Martha Hamilton
and Mitch Weiss

illustrated by Tedd Arnold

Specially for Grace,
who can often see the future!



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First Edition

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Names: Arnold, Tedd, author; illustrator: | Hamilton, Martha, author: |

Weiss, Mitch, 1951- author.

Title: Noodleheads see the future / by Tedd Arnold, Martha Hamilton and Mitch Weiss ; illustrated by Tedd Arnold.

Description: First Edition. | New York : Holiday House, [2017] | Series:

Early chapter book | Summary: Inspired by folktales about fools from around the world, brothers Mac and Mac Noodlehead exasperate Uncle Ziti, are fooled by their friend Meatball, and make a garden for their mother.

Identifiers: LCCN 2016004460 | ISBN 9780823436736 (hardcover)

Subjects: | CYAC: Fools and jesters—Fiction. | Brothers—Fiction. | Humorous stories.

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Authors' Notes

Story Sources for *Noodleheads See the Future*

Everyone has done something foolish at one time or another. As a result, tales of fools, also called “noodles” or “noodleheads,” have been told for as long as people have told stories. In 1888, W. A. Clouston wrote a scholarly book called *The Book of Noodles* in which he describes numerous stories that had been told for hundreds of years, and quite a few dating back over two millennia. We have used these old stories as inspiration for Mac and Mac’s adventures. People around the world tell similar stories about their particular fools, such as Giufà in Italy, Nasreddin Hodja in Turkey, Juan Bobo in Puerto Rico, and Jack in England. The expression “Fortune, that favors fools” is apt, for, in spite of their foolishness, things usually turn out fine in the end for the fool. Perhaps this is because they are generally kind and well-meaning. Noodlehead stories help children to understand humor and logical thinking; kids quickly see that noodleheads are totally illogical—usually to an absurd extent.

The motifs to which we refer in the information that follows are from *The Storyteller’s Sourcebook: A Subject, Title, and Motif Index to Folklore Collections for Children* by Margaret Read MacDonald, first edition (Detroit: Gale, 1982) and second edition (Detroit: Gale, 2001). Tale types are from *The Types of the Folktale* by Antti Aarne and Stith Thompson (Helsinki: Folklore Fellows Communication, 1961) and *A Guide to Folktales in the English Language* by D. L. Ashliman (NY: Greenwood, 1987).

—Getting Firewood—

The inspiration for several of the events in this story can be found in “Dead or Alive,” a Uruguayan folktale in *Noodlehead Stories: World Tales Kids Can Read and Tell* by Martha Hamilton and Mitch Weiss (Atlanta: August House Publishers, 2001). The motif in this chapter is J2133.4, *Numskull cuts off tree limb on which he is sitting*. In the many world tales with this motif,

someone comes along and warns the fool that he will fall. When this inevitably happens, the fool, rather than thinking that the person was sharing commonsense advice, comes to the conclusion that the person can predict the future.

—The Talking Dead—

The fool searches out the “fortune-teller” to find out when he will die and is given a flippant answer—which he believes, regardless of evidence to the contrary. He lies down and closes his eyes. In many versions, he realizes he is not dead when he gets hungry. There is also a common motif of him speaking up to settle an argument about which way to go while he is being carried to the graveyard. The tale type for this chapter is 1313A, *Prediction of death taken seriously*. Motifs include J2311.1, *Numskull is told he will die when . . .*, and J2311.4, *The dead man speaks up*. The inspiration for acorns as “firewood seeds” was J1770, *Objects with mistaken identity*. This often involves someone tricking a fool into believing that, for example, a pumpkin is a “horse egg.” See Cynthia DeFelice’s *Mule Eggs* (New York: Orchard Books, 1994) or “The Donkey Egg” in *Noodlehead Stories*, cited above. In this chapter, Meatball’s trick has some truth because acorns do turn into trees and eventually could become firewood. Of course, it doesn’t simply happen with a “POOF!” Noodlehead stories make children aware of the problems that can be caused by being gullible.

—Seeing the Future—

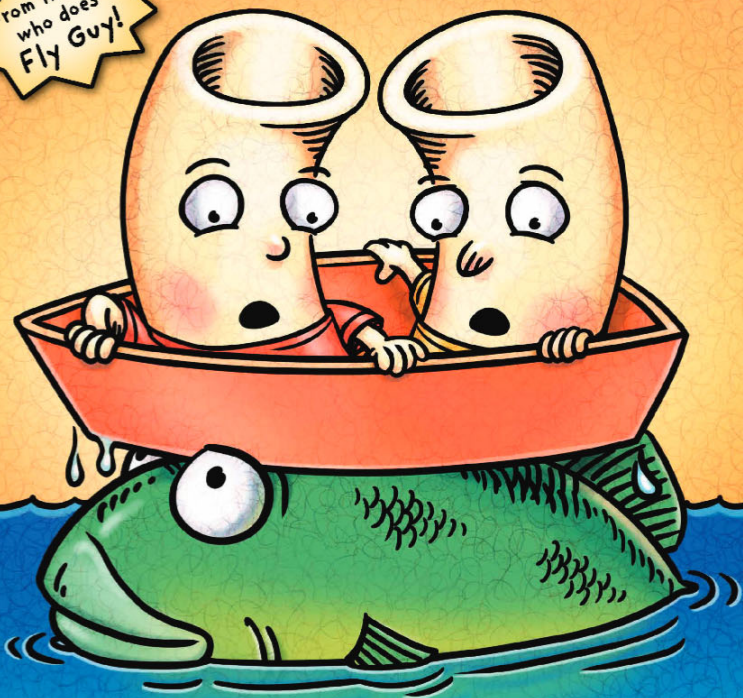
Another common noodlehead motif is J1934, *A hole to throw the earth in*. In a version from Germany, some townsfolk dig a well and don’t know what to do with the dirt, so they decide to dig a second hole to put it in. When one person points out that they will need a place to put the dirt from the second hole, the mayor (people in power are often noodleheads in the old stories) suggests that they just dig the second hole big enough to hold the dirt from both holes. See *Folktales of Germany* by Kurt Ranke (Chicago: University of Chicago Press, 1966).

NOODLEHEADS FIND SOMETHING FISHY

by Tedd Arnold
Martha Hamilton
and Mitch Weiss

Theodor Seuss Geisel Honorees

From the guy
who does
Fly Guy!



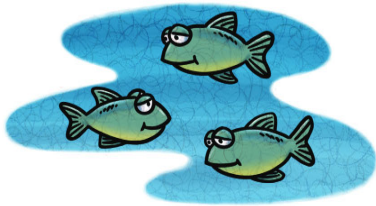
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NOODLEHEADS FIND SOMETHING FISHY



by Tedd Arnold
Martha Hamilton
and Mitch Weiss

illustrated by Tedd Arnold



*In memory of Tackle Box Charlie
—T. A.*

*For Mollie and Alexandra, charter
members of the Noodlehead Club
—M. H. and M. W.*

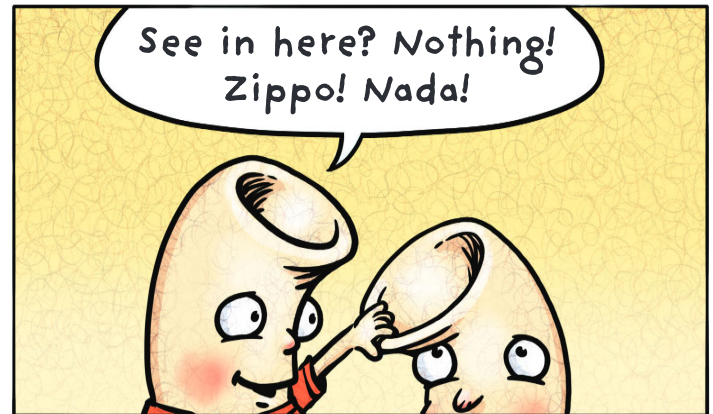
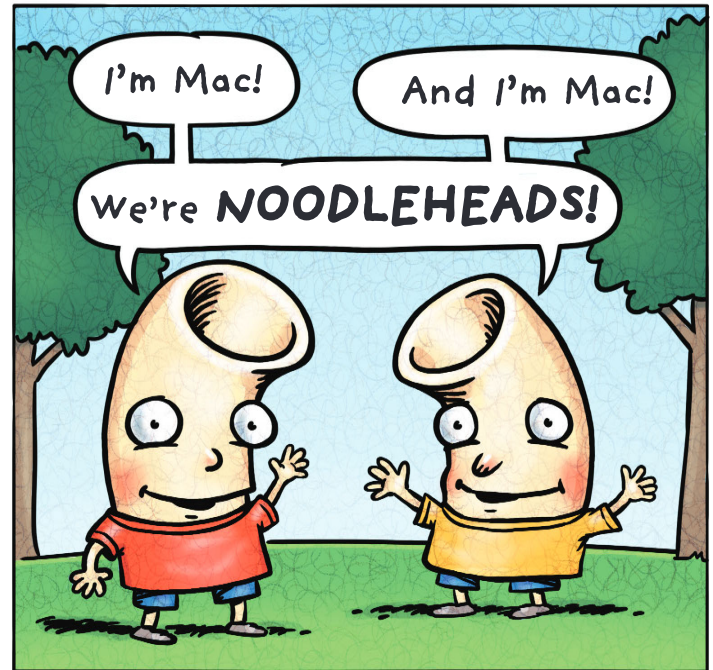
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Authors' Notes

Story Sources for *Noodleheads Find Something Fishy*

Everyone has done something foolish at one time or another. As a result, tales of fools, also called “noodles” or “noodleheads,” have been told for as long as people have told stories. In 1888, W. A. Clouston wrote a scholarly book called *The Book of Noodles* in which he described numerous stories that had been told for hundreds of years, and quite a few dating back more than two millennia. We have used these old stories as inspiration for Mac and Mac’s adventures. People around the world tell similar stories about their particular fools, such as Giufà in Italy, Nasreddin Hodja in Turkey, Juan Bobo in Puerto Rico, and Jack in England. The expression “Fortune, that favors fools” is apt, for, in spite of their foolishness, things usually turn out fine in the end for the fool. Perhaps this is because they are generally kind and well-meaning. Noodlehead stories help children to understand humor and logical thinking; kids quickly see that noodleheads are totally illogical—usually to an absurd extent.

The motifs to which we refer in the information that follows are from *The Storyteller’s Sourcebook: A Subject, Title, and Motif Index to Folklore Collections for Children* by Margaret Read MacDonald, 1st edition (Detroit: Gale, 1982) and 2nd edition (Detroit: Gale, 2001). Tale types are from *A Guide to Folktales in the English Language* by D. L. Ashliman (NY: Greenwood, 1987).

Introduction

The motif in this section is J2171.6.2, Potter cannot get pole through gate. In Lee Wyndham’s *Tales People Tell in China* (NY: Messner, 1970, p. 64), a pottery maker, hoping to sell his pots in a nearby town, puts them in two nets, ties the nets to the ends of a bamboo pole, and carries the pole on his shoulders. He can’t, however, figure out how to get the long pole through the town gate. First the potter carries the pole horizontally, and the gate is too narrow. Then he holds it vertically, and the gate is too low. A wise bystander notices and advises the potter to carry it lengthwise or sideways. In another variant found in *Sweet and Sour: Tales from China* by Carol Kendall and Yao-wen Li (NY: Seabury, 1978, pp. 45–48), the town magistrate is named Old Fuddlement because of his lack of common sense. When a fool, or “muddlehead,” as a fool is called in this town, makes the same mistake as the potter, Old Fuddlement’s silly advice is, “Why didn’t you saw the pole in two? You could have been home in bed by now!”

Chapter 1: How to Grow a Boat

The motif in this chapter is J2212.7*, Boat expected to grow into a ship. The inspiration came from “The Little Boat” in Lillian Bason’s collection *Those Foolish Molboes!* (NY: Cowan, McCann & Geoghegan, 1977). In Denmark, they tell stories of an entire village of fools who live on the peninsula of Mols and are known as the Molboes. This is Denmark’s equivalent to the Jewish village of Chelm in Poland, or Gotham in England. In the story, several Molboes travel to a big city

on the coast where they are impressed by one of the large ships in the harbor. They cannot afford a big ship but purchase a small one that they hope will grow in time. Alas, despite their best efforts, the little boat never becomes a big ship. The captain who sells the small boat to the Molboes takes advantage of their gullibility, as Meatball does with Mac and Mac. Noodlehead stories make children aware that they should not believe everything they hear. The expression “sounds fishy” means that something seems to be dishonest or suspicious. It originated when fishermen tried to convince customers that old fish were fresh, in spite of the smell.

Chapter 2: Finding Fish

This story was inspired by “The Foolish Fisherman” in Florence Botsford’s *Picture Tales from the Italian* (Philadelphia: J. B. Lippincott, 1929, pp. 13–14). After a crew of fishermen rows all night without getting anywhere, the captain is convinced that the boat is bewitched. Someone finally notices that they are still tied to the dock. The solution of the longer rope was our own idea. Uh-oh! We are starting to think like noodleheads!

The motif of marking the boat (J1922.1, Marking the place on the boat) seems to have made its way around the world. It is tale type 1278, Marking the boat. We found many examples, including an Irish version in W. A. Clouston’s *The Book of Noodles* (London: Elliot Stock, 1888, p. 99); a Danish version in Lillian Bason’s *Those Foolish Molboes!* (NY: Cowan, McCann & Geoghegan, 1977, pp. 36–47); and a Chinese variant in Lee Wyndham’s *Tales People Tell in China* (NY: Messner, 1970, p. 66).

Chapter 3: The Biggest Fish

The inspiration for this story came from the common motif K11.1, Race won by deception: relative helpers, where a slower animal gets relatives to station themselves at intervals in the line of a race in order to fool a faster animal. Although a race is not involved here, the concept is the same. Among the many versions we found a German variant in Wanda Gag’s *More Tales from Grimm* (NY: Coward-McCann, 1947, pp. 163–170); an English version in Walter de la Mare’s *Animal Stories* (NY: Scribner, 1939, pp. 3–8); and an African American version in Harold Courlander’s *Terrapin’s Pot of Sense* (NY: Holt, 1957, pp. 28–30). It is also tale type 275A*, The race between the hedgehog and the hare.

When Mac and Mac high-five each other, they literally “miss the boat” and fall into the water. The expression “miss the boat” began in the time before airplanes and cars when most people traveled by boat. It is also used figuratively to mean that one has missed out on an opportunity.

The phrase “learn the ropes” originated in the days of sailing ships, before they were powered by steam or fossil fuels. A new sailor would begin by learning how to tie knots and control the ropes attached to the sails in order to help the ship catch the wind. Today, of course, “learn the ropes” is used to describe learning the basics of any job.

NOODLEHEADS FORTRESS OF DOOM

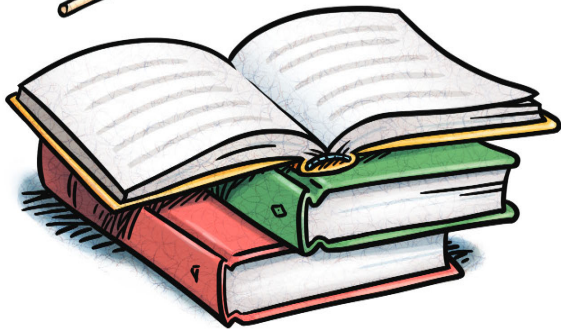
by Tedd Arnold
Martha Hamilton
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From the guy
who does
Fly Guy!



illustrated by **Tedd Arnold**

NOODLEHEADS FORTRESS OF DOOM



by Tedd Arnold
Martha Hamilton
and Mitch Weiss

illustrated by Tedd Arnold

HOLIDAY HOUSE



NEW YORK



To the young reader who finished
our first few Noodlehead books
and asked if there were any more.
This one's for you, Calvin!
—Tedd, Martha, and Mitch

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Weiss, Mitch, 1951— author.

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Other titles: Fortress of Doom

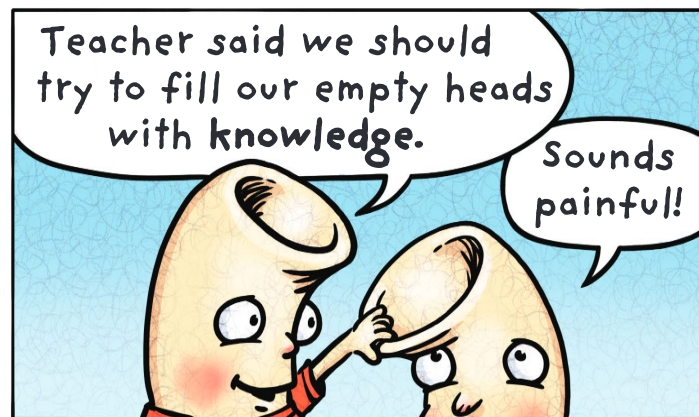
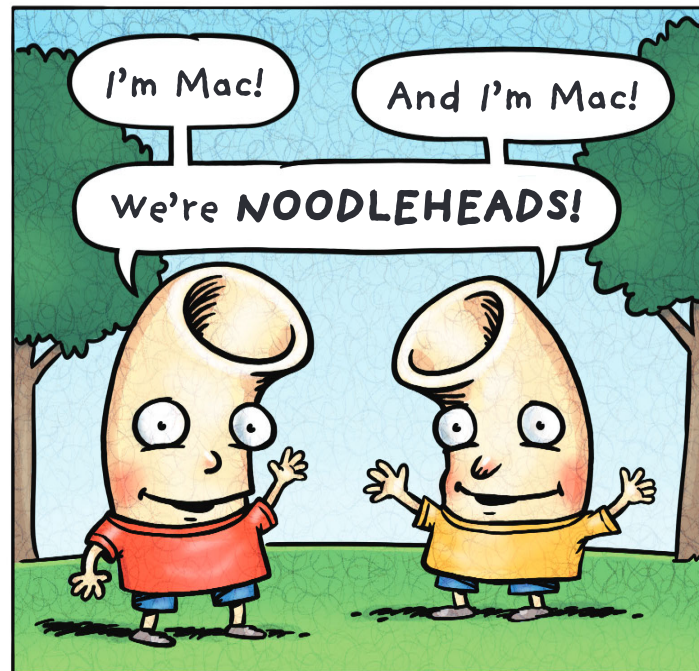
Description: First edition. | New York : Holiday House, [2019] | Series:
Noodleheads ; 4 | Summary: Using knowledge from a library book, brothers
Mac and Mac build a fortress but Meatball, armed with a book of his own,
wants to take it from them.

Identifiers: LCCN 2019006111 | ISBN 9780823440016 (hardback)

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Building—Fiction. | Brothers—Fiction. | Humorous stories. | BISAC:
JUVENILE FICTION / Readers / Intermediate.

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Authors' Notes

Story Sources for *Noodleheads Fortress of Doom*

Tales of fools, also called “noodles” or “noodleheads,” have been told for as long as people have told stories. In 1888, W. A. Clouston wrote a scholarly book called *The Book of Noodles* in which he described numerous stories that had been told for hundreds of years, with quite a few dating back over two millennia. We have used these old stories as inspiration for Mac and Mac’s adventures.

Everyone has done something foolish. Here is one of many stories that Mitch and Martha could tell. In 1999, they were nearing the end of a five-hour drive home when they heard a news report on the radio about Yo-Yo Ma having left his cello in a taxi in New York City. They suddenly remembered that their laptop was still in the principal’s office at the school where they had worked that week; they had stored it there so it would not sit in their hot car. Noodleheads! It took a good amount of money to ship it home safely. The only thing that made them feel better was that one of their heroes had done something far more foolish—left his rare, treasured cello, which was worth millions of dollars, in the trunk of a cab. Fortunately, the cello was found before his evening concert and all was well—just as often happens in the old stories. In spite of their foolishness, things usually turn out fine in the end for noodleheads, perhaps because they are generally kind and well meaning. Children find comfort in the fact that a foolish mistake usually doesn’t mean the end of the world. Even if Mac and Mac don’t learn from their mistakes, children who read about their adventures do. Noodlehead stories also help them understand humor, logical thinking, and the importance of distinguishing between what’s true and what’s a lie. Children quickly see that they should not always believe what they hear, especially when the source is a bully like Meatball.

The motifs to which we refer in the information that follows are from *The Storyteller’s Sourcebook: A Subject, Title, and Motif Index to Folklore Collections for Children* by Margaret Read MacDonald, first edition, (Detroit: Gale, 1982) and second edition by Margaret Read MacDonald and Brian W. Sturm (Detroit: Gale, 2001). Tale types are from *A Guide to Folktales in the English Language* by D. L. Ashliman (NY: Greenwood, 1987).

Chapter 1: If We Build It . . .

Jokes are a genre of folklore—the stories, beliefs, customs, and traditions of a culture or community of people that are passed along by word of mouth. Although it’s possible that the idea of knock-knock jokes dates back to Shakespeare, this joke form became popular among adults in the 1930s in the United States. Although their popularity has waxed and waned, knock-knock jokes are still popular today, but are primarily thought of as jokes for children.

Chapter 2: Guarding the Door

Inspiration for this chapter came from tale type 1009, *Guarding the Door by Carrying It Away*, which is known throughout Europe and the Middle East. A retelling by Martha and Mitch, “When Giufa Guarded the Goldsmith’s Door,” can be found in *Noodlehead Stories: World Tales Kids Can Read & Tell* (Atlanta: August House Publishers, 2000). Sources for that retelling included Clouston’s *The Book of Noodles* and *Italian Folktales* by Italo Calvino (New York: Harcourt Brace, 1980). Another inspiration was “Who Will Close the Door?” which can be found in Martha and Mitch’s book *Stories in My Pocket: Tales Kids Can Tell* (Golden, CO: Fulcrum Publishing, 1996). The tale type is 1351, *Silence Wager*, and the motif is J2511.0.3 *First to speak must close door*. The story originated in India and was eventually well known throughout Europe; a famous version is the Scottish ballad “Get Up and Bar the Door.”

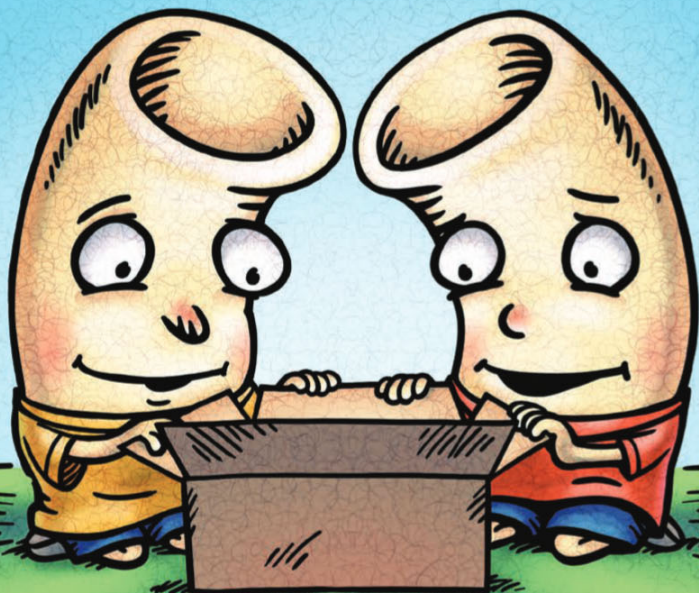
Chapter 3: Taking the Fortress

Tall tales—stories that are outrageous exaggerations or outright lies told as if they are true—have a long history. Meatball understands that the teller of tall tales lies for the fun of it, uses creativity and invention to make others laugh, and does not expect to be believed. Because people have a natural tendency to compete with or “one-up” one another when telling these stories, lying contests and Liars’ Clubs were born. Even today, there are several official Liars’ Contests still held throughout the world. The story about the creek rising and the wind blowing the egg back into the hen was inspired by the story “Rain and Mud” by the late Chuck Larkin, a master teller of tall tales. It can be found at www.chucklarkin.com/stories/Short_Tales.pdf. Both stories fit into the motif X1600 *Lies about weather and climate*. Mac and Mac’s “brilliant” idea to cut off the bottom half of the blanket and sew it to the top in order to make it longer (J1978 *Quilt too short . . .*) falls under the broader category *Absurd Disregard of Facts*.

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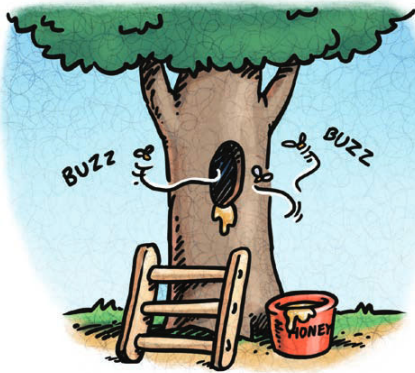
illustrated by Tedd Arnold

NOODLEHEADS LUCKY DAY



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Martha Hamilton
and **Mitch Weiss**

illustrated by **Tedd Arnold**



For Will and Robin and Fizzy and Nanners
—T.A.

For Patti, who makes everyone
feel lucky to know her
—M.H. and M.W.

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Weiss ; illustrated by Tedd Arnold.

Other titles: Lucky day

Description: First edition. | New York : Holiday House, [2020] | Series:
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Summary: "Brothers Mac and Mac are SO lucky that everything goes well -
even when their frenemy Meatball plays tricks on them"— Provided by publisher.

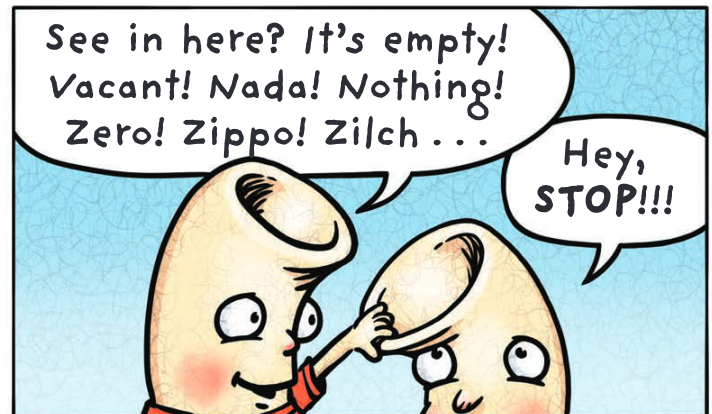
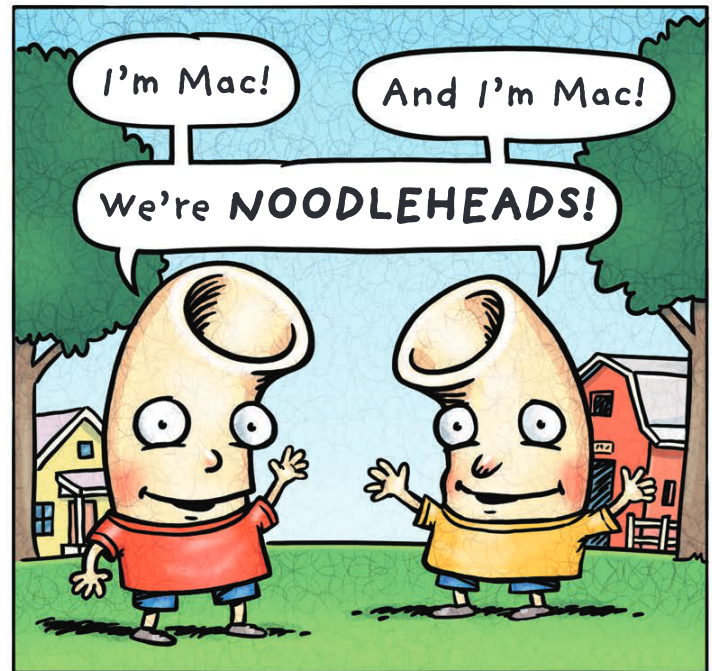
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Authors' Notes

Story Sources for Noodleheads Lucky Day

Old tales about fools, who were also called “noodles” or “noodleheads,” are the inspiration for Mac and Mac’s adventures in our Noodleheads series. In 1888, W. A. Clouston wrote a scholarly book called *The Book of Noodles* in which he described numerous stories that had been told for hundreds of years, with quite a few dating back over two millennia. People around the world tell similar stories about their particular fools, such as Giufà in Italy, Nasreddin Hodja in Turkey, Juan Bobo in Puerto Rico, and Jack in England. These world tales remind us of our shared humanity; we have all done or said something foolish, and the stories give us a chance to laugh at ourselves.

“Fool’s luck” and “Fortune favors fools” are common expressions. When presented with a dilemma, some folks consider all options, carefully calculate, and use their best judgment to make what seems to be the smartest decision. That behavior usually rewards them with a good outcome. However, sometimes everything goes wrong. Perhaps their calculations were incorrect—or it might just have been bad luck. On the other hand, some folks procrastinate, avoid making a decision, and even deny that there is a problem. This behavior usually has serious consequences. When, as sometimes happens, everything still turns out fine, we call it “fool’s luck.”

Fool’s luck plays a prominent role in folktales. For example, Jack, the famous fool of English folktales, trades the family’s most valuable possession, their cow, for a few “magic” beans—but the beans end up truly being magical and bring him great wealth. In spite of their foolishness, things usually turn out fine in the end for noodleheads, perhaps because they are generally kind and well meaning. Children find comfort in the fact that a foolish mistake usually doesn’t mean the end of the world. Even if Mac and Mac don’t learn from their mistakes, children who read about their adventures do. Noodlehead stories also help us understand humor, logical thinking, and the importance of distinguishing between what’s true and what’s a lie. Children quickly see that they should not always believe what they hear, especially when the source is a bully like Meatball.

The motifs to which we refer in the information that follows are from *The Storyteller’s Sourcebook: A Subject, Title, and Motif Index to Folklore Collections for Children* by Margaret Read MacDonald, first edition (Detroit: Gale, 1982), and second edition by Margaret Read MacDonald and Brian W. Sturm (Detroit: Gale, 2001). Tale types are from *A Guide to Folktales in the English Language* by D. L. Ashliman (NY: Greenwood, 1987).

Introduction

The motif that inspired this incident is J2571, *Thank fortune it wasn't a melon*. Mitch and Martha referred to several versions about Nasreddin Hodja, the wise fool of Turkey, for their retelling, “Watermelons and Walnuts,” which can be found in *Through the Grapevine: World Tales Kids Can Read and Tell* (Atlanta: August House, 2001).

Chapter 1: Looking for Trouble

This story was inspired by trickster tales about characters who are fooled by someone because they are not familiar with words such as “trouble” or “misery.” Similar motifs are K1055.2, *Dupe gets into grass to meet “Trouble,”* and J1805.2, *Monkey thinks syrup is called “Misery.”* In a version found in Diane Wolkstein’s *The Magic Orange Tree and Other Haitian Folktales*, the monkey asks for more misery and is given a sack full of dogs. Bees and hornets are often used for similar deceptions. We brainstormed ways that Meatball’s trick could turn out to be lucky for Mac and Mac, and came up with their mom needing bees because she had just built hives.

Chapter 2: How to Hatch a Cat

Inspiration for this chapter came from tale type 1319, *Fool thinks pumpkin is a horse’s egg*. The motifs are J1772.1, *Pumpkin thought to be an ass’s egg*, and J1881.2, *Animal sent to go by itself*. Mitch and Martha’s retelling, “The Donkey Egg,” can be found in *Noodlehead Stories: World Tales Kids Can Read and Tell* (Atlanta: August House, 2000). It was adapted from an Algerian version in Clouston’s *Book of Noodles*. Similar stories are found in China, India, France, Switzerland, the United States, and Russia.

Chapter 3: The Perfect Name

The idea for this chapter came from a Vietnamese tale about finding the perfect name for a cat. A version can be found in *The Toad Is the Emperor’s Uncle: Animal Folktales from Viet-Nam* by Vo-Dinh (Garden City, NY: Doubleday, 1970), pp. 123–128. The motif is L392.0.4, *Name of strongest creature sought for cat*. The progression from “Sky” to “Cat” and the arguments for each name are similar to Mac and Mac’s. It seemed fitting that they would get the giggles after their funny “Mouse” and “Cat” suggestions. Their argument then devolves into silliness until their mom suggests “Rumpelstiltskin,” a reference to the well-known German folktale from the Brothers Grimm.