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The emergence of Positive Psychology has highlighted the importance of studying the good life and how to attain it. Positive life outcomes, such as well-being, thriving, flourishing, and happiness were discussed and investigated. Among them, different orientations to happiness were identified,

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such as a life of pleasure, life of meaning, and life of engagement. Other outcomes, such as subjective and objective fulfillment in life or societal recognition have been less studied. Among the characteristics that facilitate positive outcomes, the VIA-classification of strength and virtues distinguishes 24 strengths with humor/playfulness being one of them. Only a small segment of humor entered the definition of humor as character strengths, namely the parts that contain some "goodness". Humor as a character strength facilitates a lot of positive outcomes, such as positive emotions and positive relationships, and there is a "lightness" accompanying humor/playfulness. The field is broader though and transcends the definition of humor as used in positive psychology, in at least two ways. First, there is actually a family of overlapping but still distinct concepts with different research traditions. We include next to humor (and types of humor), also laughter, playfulness, and cheerfulness. We think that more research is needed on how they do overlap and what makes them distinct. Second, while positive psychology is interested in the goodness of we do want to stress that there is the need to study the non-virtuous parts as well. That is, laughter may not only be expressing amusement but scorn directed at people, humor may be benevolent but there is also sarcasm, and playfulness may elicit positive emotions but also risk-prone and

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immature types of behavior. Therefore, the aim of this Research Topic was to collect current perspectives on humor, playfulness, laughter, and cheerfulness in both adults and children, to study their full diversity but also interrelations and overlapping features, to introduce new instruments or ways for their assessment in future studies, and to study their causes and consequences in a variety of life domains. We encouraged studies on differences due to gender or nationality, the embodiment in different groups (e.g., class clowns, psychiatric patients), or whether or not they can be trained. We also welcomed contributions from adjacent disciplines (e.g., education, leisure studies, or therapy/counseling) and different regions of the earth. The outcome is a set of 33 manuscripts from altogether 101 authors. Not all areas are covered and not all aims were met; while we made progress there is much left to do. In this sense, the merging of these topics may be the first milestone but like every milestone, it only marks the beginning of a long journey.

This Encyclopedia provides a comprehensive overview of individual differences within the domain of personality, with major sub-topics including assessment and research design, taxonomy, biological factors, evolutionary evidence, motivation, cognition and emotion, as well as gender differences, cultural considerations, and personality disorders. It

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is an up-to-date reference for this increasingly important area and a key resource for those who study intelligence, personality, motivation, aptitude and their variations within members of a group.

Jarvis Cocker is widely regarded as one of the most original and memorable lyricists and performers of the last three decades. Here, for the first time, is a selection of sixty-six lyrics, presented with commentary and an introduction by the man himself. In this volume, readers (and Pulp fans) will find such classic Jarvis lyrics as 'Common People', 'Disco 2000', 'Babies', 'This is Hardcore' and 'Do You Remember the First Time?' The selection, assembled by the author, reveals a sensibility that is unmistakably Jarvis: a sometimes visceral, sometimes everyday take on love, relationships and the things we do to each other when the lights get low. Mother, Brother, Lover takes the reader on a thirty-year tour into the life, art and preoccupations of one of the great British artists of the late twentieth century. Shocking, sharp, clever and funny, it is a beautiful collection of lyrics and commentary.

Ever since the discovery of the Dead Sea Scrolls, the Community Rule has been at the

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forefront of the scholarly imagination and is often considered a direct channel to life at Khirbet Qumran - an ancient version of 'reality TV'. Over the course of the last fifteen years - the Cave 4 era - scholars have increasingly come to recognize the significance of the Scrolls as a rich text world from a period when texts, traditions, and interpretation laid the foundations of Western civilisation. The studies by Charlotte Hempel gathered in this volume deal with several core Rule texts from Qumran, especially with the Community Rule (S), the Rule of the Congregation (1QS_a), the Damascus Document (D), and 4Q265 (Miscellaneous Rules). The author uncovers a complex network of literary and more murkily preserved social relationships. She further investigates the Rule literature within the context of wisdom, law, and the scribal milieu behind the emerging scriptures.

Originally published in 1962, Robert Lichtenstein's translation of King Rother made the medieval epic available to English-speaking audiences for the first time. His translation in rhymed couplets seeks to convey the humorous spirit of the original and an introduction places the poem in its historical context.

Rendered into English for the first time by Wayne Wonderley and provided with a critical introduction, this rollicking tale of baroque

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satire by Christian Reuter not only illuminates the mores and mentality of the time but forms a noteworthy link in the development of the European novel.

The scribes of ancient Israel are indeed the main figures behind the Hebrew Bible, and this book tells their story for the first time. Drawing comparisons with the scribal practices of ancient Egypt and Mesopotamia, van der Toorn details the methods, assumptions, and material means that gave rise to biblical texts. Traditionally seen as the copycats of antiquity, the scribes emerge here as the literate elite who held the key to the production and the transmission of texts.

The words 'aristocrats', 'aristocracy' and 'aristocratic values' appear in many a study of ancient history and culture. Sometimes these terms are used with a precise meaning. More often they are casual shorthand for 'upper class', 'ruling elite' and 'high standards'. This book brings together 12 new studies by an impressive international cast of specialists. It demonstrates not only that true aristocracies were rare in the ancient world, but also that the modern use of 'aristocracy' in a looser sense is misleading. The word comes with connotations derived from medieval and modern history. Antiquity, it is here argued, was different. An introductory chapter by the editors argues

that 'aristocracy' is rarely a helpful concept for the analysis of political struggles, of historical developments or of ideology. The editors call instead for close study of the varied nature of social inequalities and relationships in particular times and places. The following eleven chapters explore and in most cases challenge the common assumption that hereditary 'aristocrats' who derive much of their status, privilege and power from their ancestors are identifiable at most times and places in the ancient world. They question, too, the related notion that deep ideological divisions existed between 'aristocratic values', such as hospitality, generosity and a disdain for commerce or trade, and the norms and ideals of lower or 'middling' classes. They do so by detailed analysis of archaeological and literary evidence for the rise and nature of elites and leisure classes, diverse elite strategies, and political conflicts in a variety of states across the Mediterranean. Chapters deal with archaic and classical Athens, Samos, Aigina and Crete; the Greek 'colonial' settlements such as Sicily; archaic Rome and central Italy; and the Roman empire under the Principate.

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