

Sixty years have gone by since the founding of this journal. In the very first year of its publication, two issues were published, in July and December 1954, that brought together 12 articles and three reviews in German, English, and French covering Chinese, Japanese, Korean, and Indonesian Studies. We are commemorating our anniversary by repeating the effort of producing a double-feature and will publish both *Oriens Extremus* 52 and 53 before the end of the year. Each issue will have a single thematic focus, with *Oriens Extremus* 52 starting things off with a series of articles centering on “Chinese Reflections on the Exile Experience after 1949.” This is the second volume in the new series of *Oriens Extremus* and its first thematic issue. It is the editors’ hope that the theme-based issues will facilitate the publication of a collection of articles that break new ground, whether in subject matter or in terms of methodological approaches and theoretical points of view. What is more, the thematic issues have the advantage that they do not require the same degree of comprehensiveness as a book publication and can thus serve as a more flexible medium for those who wish to draw attention to new fields of research.

In this regard, the present issue on “Chinese Reflections on the Exile Experience after 1949” is indeed a representative example. Its road to publication, however, was not without its challenges. A few years ago, editors Thomas Fröhlich and Brigit Knüsel Adamec were pleased to have the issue’s manuscripts accepted for publication by a renowned publisher. After a period of time, however, the publisher decided to follow a reviewer’s suggestion to have the book supplemented by two additional articles. The problem this presented was not related to the topic of the articles as such, but rather the fact that neither of the proposed topics had been previously researched. The editors responded to this predicament by pursuing another course and decided to publish the articles as a special thematic issue. The publication of the present journal edition is intended to raise further interest in the hitherto largely neglected subject of how Chinese intellectuals outside the field of literature perceived, experienced, and reacted to their exilic fate after 1949. The two missing articles notwithstanding, it is hoped that even more studies will emerge in future efforts to cover this *terra incognita*. The editors would like to express their sincere gratitude to the contributors of this issue for remaining loyal to the journal, despite offers over the years to publish their articles elsewhere. This made the publication of the present thematic issue possible, which is the first

compilation of research on this topic anywhere. It is due to the nascent stage of the research that the editors decided to include studies from different disciplines such as intellectual history, philosophy and historical sociology, thus allowing for comprehensive coverage of the topic.¹

In addition to the collection of articles about the exile experience of Chinese intellectuals, the reader will find two further contributions. Hans Van Ess complements his study on the biography of Confucius as represented in the *Shiji* and the *Kongzi Jiayu* (the first part of which was published in *Oriens Extremus* 50 [2011]) with an article entitled “Einige Anmerkungen zur Biographie des Konfuzius im *Shih-chi* und vergleichbaren Stellen im *K'ung-tzu chia-yü*. Teil II: Vom Dienst in Lu über die Wanderungen zurück nach Lu.” Lin Hang, moreover, offers a richly documented examination of late Imperial Chinese printing and book culture in his “Intersecting Boundaries: Manuscript, Printing, and Book Culture in Late Ming China.”

The next issue of *Oriens Extremus* will again be a thematic issue, dedicated this time to “Changing notions of childhood and education in East Asia.” It will be published in autumn/winter 2014.

1 Note on transcriptions: As this volume is dedicated to the exile community of Chinese intellectuals outside Mainland China, the contributors maintain the use of different phonetic systems for the Chinese language. Different transcriptions therefore occur alongside and may do so even in a single article. Hence, for the Chinese of Hong Kong a Cantonese transcription is used, for that of Mainland China Hanyu Pinyin, and for the Chinese of Taiwan a variant of Wade-Giles.