

## A Concise Bibliographic Guide to Five Themes in Walter J. Ong's Thought and Selected Related Works

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The mature thought of the American Jesuit cultural historian and theorist Walter J. Ong (1912-2003; Ph.D. in English, Harvard University, 1955) grows out of his massively researched doctoral dissertation about the verbal arts in Western cultural history, centered on French logician and educational reformer and Protestant martyr Peter Ramus (1515-1572). The verbal arts are grammar, rhetoric, and dialectic (also known as logic).

Thomas M. Walsh has compiled a complete bibliography of Ong's 400 or so publications, including information about reprinted and translated items: "Walter J. Ong, S.J.: A Bibliography 1929-2006" in *Language, Culture, and Identity: The Legacy of Walter J. Ong, S.J.*, edited by Sara van den Berg and Walsh (New York: Hampton P, 2011, pp. 185-245). However, despite the wide range of Ong's publications, he published only five book-length studies:

*Ramus, Method, and the Decay of Dialogue: From the Art of Discourse to the Art of Reason* (Cambridge, MA: Harvard UP, 1958), Ong's slightly revised Harvard doctoral dissertation.

*The Presence of the Word: Some Prolegomena for Cultural and Religious History* (New Haven and London: Yale UP, 1967), the expanded version of Ong's 1964 Terry Lectures at Yale University.

*Fighting for Life: Contest, Sexuality, and Consciousness* (Ithaca and London: Cornell UP, 1981), Ong's 1979 Messenger Lectures at Cornell University.

*Orality and Literacy: The Technologizing of the Word* (London and New York: Methuen, 1982), Ong's most widely known book.

*Hopkins, the Self, and God* (Toronto, Buffalo, and London: U of Toronto P, 1986), Ong's 1981 Alexander Lectures at the University of Toronto.

In my book *Walter Ong's Contributions to Cultural Studies: The Phenomenology of the Word and I-Thou Communication*, 2nd ed. (New York: Hampton P, 2015), I discuss Ong's five book-length studies and the following six collections of his essays:

*Frontiers in American Catholicism: Essays on Ideology and Culture* (New York: Macmillan, 1957).

*American Catholic Crossroads: Religious-Secular Encounters in the Modern World* (New York: Macmillan, 1959).

*The Barbarian Within: And Other Fugitive Essays and Studies* (New York: Macmillan, 1962).

*In the Human Grain: Further Explorations of Contemporary Culture* (New York: Macmillan, 1967).

*Rhetoric, Romance, and Technology: Studies in the Interaction of Expression and Culture* (Ithaca and London: Cornell UP, 1971).

*Interfaces of the Word: Studies in the Evolution of Consciousness and Culture* (Ithaca and London: Cornell UP, 1977).

In addition to discussing those eleven books in roughly chronological order, I also include a sketch Ong's life, a postscript update (in the 2015 edition), detailed discussion notes, an ample bibliography (updated for the 2015 edition), and an index.

For the present bibliographic guide to Ong's thought and selected related works, I have selected the following five recurring themes in Ong's thought:

**(I) Visuality**

**(II) Orality**

**(III) Commonplaces and Composing Processes**

**(IV) Agonistic Structures**

**(V) The Inward Turn of Consciousness**

Ong discusses those five themes in *Orality and Literacy: The Technologizing of the Word* (1982) and elsewhere. To be sure, Ong in that 1982 book also discusses certain other recurring themes in his thought. Moreover, in his wide-ranging body of work, he discusses numerous other recurring themes (e.g., St. Ignatius Loyola, Pierre Teilhard de Chardin, S.J., Gerard Manley Hopkins, S.J., John Milton, T. S. Eliot). But the five recurring themes that I have selected for the present bibliographic guide are arguably the most important themes in his work.

## **Theme I: Visuality**

- (1) Ong's *Ramus, Method, and the Decay of Dialogue: From the Art of Discourse to the Art of Reason* (1958).
- (2) Ong's *The Barbarian Within: And Other Fugitive Essays and Studies* (1962).
- (3) Ong's article "World as View and World as Event" in the journal *American Anthropologist* 71.4 (August 1969): 634-47. His 1969 article is reprinted in volume three of his *Faith and Contexts*, edited by me and Paul A. Soukup (Atlanta: Scholars P, 1995, pp. 69-90).
- (4) Ong's 1970 essay "'I See What You Say': Sense Analogues for Intellect" as reprinted in *Interfaces of the Word: Studies in the Evolution of Consciousness and Culture* (1977, pp. 122-44). His 1970 essay is also reprinted in volume three of his *Faith and Contexts* (1995, pp. 91-111).
- (5) Ong's *Orality and Literacy: The Technologizing of the Word* (1982).
- (6) My essay "Understanding Ong's Philosophical Thought" online at the University of Minnesota Libraries' Digital Conservancy: <http://hdl.handle.net/11299/187434>
- (7) Marshall McLuhan's *The Gutenberg Galaxy: The Making of Typographic Man* (Toronto: University of Toronto P, 1962).
- (8) Donald L. Fixico's *The American Indian Mind in a Linear World: American Indian Studies and Traditional Knowledge* (New York and London: Routledge, 2003). For all practical purposes, what Fixico refers to as a linear world involves what Ong (1969) refers to as the world-as-view sense of life, and what Fixico refers to as American Indian traditional knowledge involves what Ong refers to as the world-as-event sense of life.
- (9) John DeFrancis' *Visible Speech: The Diverse Oneness of Writing Systems* (Honolulu: U of Hawaii P, 1989).
- (10) Camille Paglia's *Sexual Personae: Art and Decadence from Nefertiti to Emily Dickinson* (New Haven and London: Yale UP, 1990).
- (11) Robert Hahn's *Anaximander and the Architects: The Contributions of Egyptian and Greek Architectural Technologies to the Origins of Greek Philosophy* (Albany: State U of New York P, 2001).

- (12) Raymond Adolph Prier's *Thauma Idesthai: Sight and Appearance in Archaic Greek* (Tallahassee: Florida State UP, 1989).
- (13) Andrea Wilson Nightingale's *Spectacles of Truth in Classical Greek Philosophy: Theoria in Its Cultural Context* (New York and Cambridge, England: Cambridge UP, 2004).
- (14) Bernard Lonergan's *Insight: A Study of Human Understanding*, 5th ed., edited by Frederick E. Crowe and Robert M. Doran (Toronto, Buffalo, and London: U of Toronto P, 1992).
- (15) Jas Elsner's *Roman Eyes: Visuality & Subjectivity in Art & Text* (Princeton and Oxford: Princeton UP, 2007).
- (16) Marco Mostert's *A Bibliography of Works in Medieval Communication* (Turnhout, Belgium: Brepols, 2012).
- (17) Johannes Hoff's *The Analogical Turn: Rethinking Modernity with Nicholas of Cusa* (Grand Rapids, MI; and Cambridge, UK: William B. Eerdmans Publishing, 2013).
- (18) David Michael Levin's *Modernity and the Hegemony of Vision* (Berkeley, Los Angeles, and London: U of California P, 1999).
- (19) Richard Yeo's *Encyclopaedic Visions: Scientific Dictionaries and Enlightenment Culture* (Cambridge, England: Cambridge UP, 2001).
- (20) Gary Shapiro's *Archaeologies of Vision: Foucault and Nietzsche on Seeing and Saying* (Chicago and London: U of Chicago P, 2003).
- (21) Martin Jay's *Downcast Eyes: The Denigration of Vision in Twentieth-Century French Thought* (Berkeley, Los Angeles, and London: U of California P, 1993).

But enough examples of works that can be related to Ong's theme of visuality!

## **Theme II: Orality**

- (1) Ong's *The Presence of the Word: Some Prolegomena for Cultural and Religious History* (1967).
- (2) Ong's article "World as View and World as Event" in the journal *American Anthropologist* 71.4 (August 1969): 634-47. His 1969 article is reprinted in volume three of his *Faith and Contexts*, edited by me and Paul A. Soukup (Atlanta: Scholars P, 1995, pp. 69-90).
- (3) David M. Smith's 1997 essay "World as Event: Aspects of Chipewyan Ontology" as reprinted in *Of Ong and Media Ecology*, edited by me and Paul A. Soukup (New York: Hampton P, 2012, pp. 117-41).
- (4) Ong's *Rhetoric, Romance, and Technology: Studies in the Interaction of Expression and Culture* (1971).
- (5) Ong's *Interfaces of the Word: Studies in the Evolution of Consciousness and Culture* (1977).
- (6) Ong's *Orality and Literacy: The Technologizing of the Word* (1982).
- (7) Albert B. Lord's *The Singer of Tales* (Cambridge, MA: Harvard UP, 1960).
- (8) Eric A. Havelock's *Preface to Plato* (Cambridge, MA: Belknap P of Harvard UP, 1963).
- (9) Marshall McLuhan's *The Gutenberg Galaxy: The Making of Typographic Man* (Toronto: U of Toronto P, 1962).
- (10) Mircea Eliade's *The Myth of the Eternal Return*, translated from the French by Willard Trask (New York: Pantheon Books, 1954).
- (11) Donald L. Fixico's *The American Indian Mind in a Linear World: American Indian Studies and Traditional Knowledge* (New York and London: Routledge, 2003). For all practical purposes, what Fixico refers to as American Indian tradition knowledge involves what Ong (1969) refers to as the world-as-event sense of life, and what Fixico refers to as the linear world involves what Ong refers to as the world-as-view sense of life.
- (12) David Abram's *The Spell of the Sensuous: Perception and Language in a More-Than-Human World* (New York: Random House, 1996).
- (13) John Miles Foley's *Teaching Oral Traditions* (New York: Modern Language Association, 1998).
- (14) Jeffrey Walker's *Rhetoric and Poetic in Antiquity* (Oxford: Oxford UP, 2000).

- (15) Mark W. Edwards' *Sound, Sense, and Rhythm: Listening to Greek and Latin Poetry* (Princeton and Oxford: Princeton UP, 2002).
- (16) David Robey's *Sound and Structure in the Divine Comedy* (Oxford: Oxford UP, 2000).
- (17) Adam Fox's *Oral and Literate Culture in England 1500-1700* (Oxford: Clarendon P/ Oxford UP, 2000).
- (18) Bruce R. Smith's *The Acoustic World of Early Modern England: Attending to the O-Factor [of the O-Shape of the Globe Theater in 1599]* (Chicago: U of Chicago P, 1999).
- (19) James I. Wimsatt's *Hopkins's Poetics of Speech Sound: Sprung Rhythm, Lettering, Inscape* (Toronto, Buffalo, and London: U of Toronto P, 2006).
- (20) Gerd Hurm's *Rewriting the Vernacular Mark Twain: The Aesthetics and Politics of Orality in Samuel Clemens's Fiction* (Trier, Germany: WVT Wissenschaftlicher Verlag Trier, 2003).
- (21) Willi Erzgraber's *James Joyce: Oral and Written Discourse as Mirrored in Experimental Narrative Art*, translated by Amy Cole (Frankfurt am Main: Peter Lang, 2002).

But enough examples of works that can be related to Ong's theme of orality!

### **Theme III: Commonplaces and Composing Processes**

- (1) Ong's *The Presence of the Word: Some Prolegomena for Cultural and Religious History* (1967). Ong discusses two kinds of commonplaces: analytic commonplaces and cumulative commonplaces.
- (2) Ong's *The Barbarian Within: And Other Fugitive Essays and Studies* (1962).
- (3) Ong's *Rhetoric, Romance, and Technology: Studies in the Interaction of Expression and Culture* (1971).
- (4) Ong's *Interfaces of the Word: Studies in the Evolution of Consciousness and Culture* (1977).
- (5) Ong's *Orality and Literacy: The Technologizing of the Word* (1982).
- (6) Heinrich Plett's article "Rhetoric and Intertextuality" in the journal *Rhetorica: A Journal of the History of Rhetoric* 17 (1999): 313-29. The author argues, correctly in my estimate, that the use of what are known in rhetorical studies as commonplaces produces what is known in literary studies today as intertextuality.
- (7) E. R. Curtius' *European Literature and the Latin Middle Ages*, translated from the German by Willard R. Trask (New York: Pantheon Books, 1953).
- (8) Albert B. Lord's *The Singer of Tales* (Cambridge, MA: Harvard UP, 1960). What Lord refers to as formulas and formulaic elements are analogous to what Ong refers to as cumulative commonplaces, and what Lord refers to as themes in narrative storytelling are analogous to what Ong refers to as analytic commonplaces.
- (9) Wolfgang Mieder's *International Bibliography of Paremiology and Phraseology*, 2 vols. (Berlin and New York: Walter de Gruyter, 2009). The proverbs studied by Mieder and other proverb scholars are examples of what Ong refers to as cumulative commonplaces.
- (10) Mortimer J. Adler's *Syntopicon, Great Books of the Western World*, 2nd ed., Vols. 1 and 2 (Chicago: Encyclopedia Britannica, 1990). The so-called "topics" that Adler identifies in the *Syntopicon* are examples of what Ong refers to as analytic commonplaces.
- (11) John Miles Foley's *Homer's Traditional Art* (University Park: Pennsylvania State UP, 1999).
- (12) Dennis R. MacDonald's *The Homeric Epics and the Gospel of Mark* (New Haven and London: Yale UP, 2000).

- (13) MacDonald's *Does the New Testament Imitate Homer?: Four Cases from Acts of the Apostles* (New Haven and London: Yale UP, 2003).
- (14) MacDonald's *The Gospels and Homer: Imitations of Greek Epic in Mark and Luke-Acts* (Lanham, MD: Rowman & Littlefield, 2015).
- (15) MacDonald's *Luke and Vergil: Imitations of Classical Greek Literature* (Lanham, MD: Rowman & Littlefield, 2015).
- (16) MacDonald's *The Dionysian Gospel: The Fourth Gospel and Euripides* (Minneapolis: Fortress P, 2017).
- (17) Keith D. Miller's *Voice of Deliverance: The Language of Martin Luther King, Jr. and Its Sources* (New York: Free P, 1992).
- (18) Miller's *Martin Luther King's Biblical Epic: His Final, Great Speech* (Jackson: UP of Mississippi, 2012).
- (19) Mieder's *"Making a Way Out of No Way": Martin Luther King's Sermonic Proverbial Rhetoric* (New York: Peter Lang, 2010).
- (20) Harvey Cox's *The Market as God* (Cambridge, MA; and London: Harvard UP, 2016).

But enough examples of works about commonplaces and composing processes that can be related to Ong's discussion of commonplaces and composing practices!



#### **Theme IV: Agonistic Structures**

- (1) Ong's *Fighting for Life: Contest, Sexuality, and Consciousness* (1981).
- (2) Ong's 1982 essay "The Agonistic Base of Scientifically Abstract Thought: Issues in *Fighting for Life: Contest, Sexuality, and Consciousness*" as reprinted in *An Ong Reader: Challenges for Further Inquiry*, edited by me and Paul A. Soukup (Cresskill, NJ: Hampton P, 2002, pp. 479-95). Two other selections reprinted in *An Ong Reader* are related to his recurring theme of agonistic structures (pp. 277-300 [1962], and 345-48 [1967]).
- (3) Ong's other 1982 essay reprinted as "Introduction to Milton's *Logic*" in volume four of Ong's *Faith and Context*, edited by me and Paul A. Soukup (Atlanta: Scholars P, 1999, pp. 111-42).
- (4) Ong's *The Presence of the Word: Some Prolegomena for Cultural and Religious History* (1967).
- (5) Ong's *Rhetoric, Romance, and Technology: Studies in the Interaction of Expression and Culture* (1971).
- (6) Ong's *Orality and Literacy: The Technologizing of the Word* (1982).
- (7) Johan Huizinga's *Homo Ludens: A Study of the Play-Element in Culture*, translated from the 1944 German edition, but without identifying the translator (London: Routledge, 1949).
- (8) Erich Neumann's *The Origins and History of Consciousness*, translated from the German by R. F. C. Hull (New York: Pantheon Books, 1954).
- (9) G. E. R. Lloyd's *Polarity and Analogy: Two Types of Argumentation in Early Greek Thought* (Cambridge, UK: Cambridge UP, 1966).
- (10) Ward Parks' *Verbal Dueling in Heroic Narrative: The Homeric and Old English Tradition* (Princeton: Princeton UP, 1990).
- (11) Douglas L. Cairns' *Aidos: The Psychology and Ethic of Honour and Shame in Ancient Greek Literature* (Oxford: Clarendon P, 1993).
- (12) Philip Carl Salzman's *Culture and Conflict in the Middle East* (Amherst, NY: Humanity Books/Prometheus Books, 2008).
- (13) Jacob Burckhardt's *The Greeks and Greek Civilization*, translated from the German by Sheila Stern; edited by Oswyn Murray (New York: St. Martin's P, 1998).

- (14) C. M. Bowra's *Heroic Poetry* (London: Macmillan, 1952).
- (15) Ulrich Broich's *The Eighteenth-Century Mock-Heroic Poem*, translated from the German by David Henry Wilson (Cambridge, UK: Cambridge UP, 1990).
- (16) Barbara Koziak's *Retrieving Political Emotion: Thumos, Aristotle, and Gender* (University Park: Pennsylvania State UP, 2000).
- (17) Mark D. Morelli's essay "Reversing the Counter-Position: The *Argumentum ad Hominem* in Philosophical Dialogue" in the annual periodical edited by Fred Lawrence, the *Loneragan Workshop* 6 (Atlanta: 1986): 195-230. In Aristotle's hierarchy of values, philosophical dialogue was more prestigious than public debate involving civic rhetoric. In civic rhetoric, Aristotle sees the use of *ethos* as one appeal (along with *logos* and *pathos*). Because Aristotle has no objection to the use of the *argumentum ad hominem* in philosophical dialogue, one assumes that he would have no problem with it in civic rhetoric.
- (18) William M. A. Grimaldi's essay "The Auditors' Role in Aristotelian Rhetoric" in *Oral and Written Communication: Historical Approaches*, edited by Richard Leo Enos (Newbury Park, CA; London; New Delhi: Sage Publications, 1990, pp. 65-81).
- (19) Ong's *Ramus, Method, and the Decay of Dialogue: From the Art of Discourse to the Art of Reason* (1958). Basically, the Art of Discourse is agonistic and dialogical in spirit because it involves explicitly addressing real or imagined adversaries or adversarial positions. By contrast, the Art of Reason is basically not explicitly dialogical but monological in spirit because it does not involve explicitly adverting to real or imagined adversaries or adversarial positions, concentrating instead on presenting the author's own line of thought.
- (20) Thomas O. Sloane's *On the Contrary: The Protocol of Traditional Rhetoric* (Washington, DC: Catholic U of America P, 1997).
- (21) Mark S. Smith's *Poetic Heroes: Literary Commemorations of Warriors and Warrior Culture in the Early Biblical World* (Grand Rapids, MI; and Cambridge, UK: William B. Eerdmans Publishing, 2014).
- (22) Debra Scoggins Ballentine's *The Conflict Myth and the Biblical Tradition* (Oxford and New York: Oxford UP, 2015).
- (23) Neil Forsyth's *The Old Enemy: Satan and the Combat Myth* (Princeton: Princeton UP, 1987).
- (24) St. Ignatius Loyola's *Spiritual Exercises*, translated with a commentary by George E. Ganss (St. Louis: Institute of Jesuit Sources, 1992).
- (25) Philip Gleason's *Contending with Modernity: [American] Catholic Higher Education in the Twentieth Century* (New York: Oxford UP, 1995).
- (26) Harold Bloom's *Agon: Towards a Theory of Revisionism* (Oxford and New York: Oxford UP, 1982).

But enough examples of works on the theme of agonistic structures that can be related to Ong's thought!

## **Theme V: The Inward Turn of Consciousness**

- (1) Ong's *Hopkins, the Self, and God* (1986).
- (2) *Frontiers in American Catholicism: Essays on Ideology and Culture* (1957).
- (3) Ong's *The Barbarian Within: And Other Fugitive Essays and Studies* (1962).
- (4) Ong's *Orality and Literacy: The Technologizing of the Word* (1982).
- (5) St. Ignatius Loyola's *Spiritual Exercises*, translated with a commentary by George E. Ganss (St. Louis: Institute of Jesuit Sources, 1992).
- (6) Pierre Teilhard de Chardin's *The Divine Milieu*, translated by Sion Cowell (Brighton and Portland: Sussex Academic P, 2004).
- (7) David Riesman's *The Lonely Crowd: A Study of the Changing American Character* (New Haven: Yale UP, 1950).
- (8) Bernard Williams' *Shame and Necessity* (Berkeley, Los Angeles, and Oxford: U of California P, 1993).
- (9) Erich Fromm's *You Shall Be As Gods: A Radical Interpretation of the Old Testament and Its Tradition* (New York: Holt, Rinehart and Winston, 1966).
- (10) M. David Litwa's *Becoming Divine: An Introduction to Deification in Western Culture* (Eugene, OR: Cascade Books/ Wipf and Stock Publishers, 2013).
- (11) Litwa's *Desiring Divinity: Self-deification in Early Jewish and Christian Mythmaking* (New York: Oxford UP, 2016).
- (12) Litwa's *The Early Christian Depiction of Jesus as a Mediterranean God* (Minneapolis: Fortress P, 2014).
- (13) Litwa's *We Are Being Transformed: Deification in Paul's Soteriology* (berlin and Boston: Walter de Gruyter, 2012).
- (14) Norman Russell's *The Doctrine of Deification in the Greek Patristic Tradition* (Oxford and New York: Oxford UP, 2004).
- (15) Philip Cary's *Augustine's Invention of the Inner Self: The Legacy of a Christian Platonist* (Oxford: Oxford UP, 2000).

- (16) Ineke van 't Spijker's *Fictions of the Inner Life: Religious Literature and Formation of the Self in the Eleventh and Twelfth Centuries* (Turnhout, Belgium: Brepols, 2004).
- (17) A. N. Williams' *The Ground of Union: Deification in Aquinas and Palamas* (New York and Oxford: Oxford UP, 1999).
- (18) Bernhard Blankenhorn's *The Mystery of Union with God: Dionysian Mysticism in Albert the Great and Thomas Aquinas* (Washington, DC: Catholic U of America P, 2015).
- (19) Daria Spezzano's *The Glory of God's Grace: Deification According to St. Thomas Aquinas* (Ave Maria, FL: Sapientia P of Ave Maria U, 2015; distributed by Catholic U of America P).
- (20) Denis Renevy's *Language, Self and Love: Hermeneutics in the Writings of Richard Rolle and the Commentaries on the Song of Songs* (Cardiff: U of Wales P, 2001).
- (21) Anthony Low's *Aspects of Subjectivity: Society and Individuality from the Middle Ages to Shakespeare and Milton* (Pittsburg: Duquesne UP, 2003).
- (22) Harold Bloom's *Shakespeare: The Invention of the Human* (New York: Revierhead Books/ Penguin Putnam, 1998).
- (23) Katharine Eisaman Maus' *Inwardness and Theater in the English Renaissance* (Chicago and London: U of Chicago P, 1995).
- (24) Nancy Armstrong and Leonard Tennenhouse's *The Imaginary Puritan: Literature, Intellectual Labor, and the Origins of Personal Life* (Berkeley, Los Angeles, and Oxford: U of California P, 1992).
- (25) Dror Wahrman's *The Making of the Modern Self: Identity and Culture in Eighteenth-Century England* (New Haven and London: Yale UP, 2004).
- (26) Larry Siedentop's *Inventing the Individual: The Origins of Western Liberalism* (Cambridge, MA: Belknap P/Harvard UP, 2014).

But enough examples of works on the theme of the inward turn of consciousness in Western culture that can be related to Ong's discussion of the inward turn of consciousness in Western culture!