

“...I style the orality of a culture totally untouched by any knowledge of writing or print, ‘primary orality’. It is ‘primary’ by contrast with ‘secondary orality’ of present-day high-technology culture...” (Ong 11) “Writing is always a kind of imitation talking, and in a diary I therefore am pretending that I am talking to myself. But I really never talk this way to myself. Nor could I without writing or indeed without print.” (Ong 102)

“The electronic transformation of verbal expression has both deepened the commitment of the word to space initiated by writing and intensified by print and has brought consciousness to a new age of secondary orality.” (Ong 135) “...typographic folk

believe that oral exchange should normally be informal

(oral folk believe it should

normally be formal).”

(Ong 136) “At the same

time, with telephone, radio,

television, and various

kinds of sound tape, electronic technology has brought us into the age of

‘secondary orality’. This new orality has striking resemblances to the old in its

participatory mystique, its fostering of a communal sense, its concentration on the present

moment, and even its use of formulas. But it is essentially a more deliberate and self-

conscious orality, based permanently on the use of writing and print, which are essential

for the manufacture and operation of the equipment and for its use as well.” (Ong 136)

“Unlike members of a primary oral culture, who are turned outward because they have

had little occasion to turn

inward, we are turned

outward because we have

turned inward.”

(Ong 136) “...we have

decided that spontaneity

is a good thing. We

plan our happenings

carefully to be sure

that they are

thoroughly

spontaneous.” (Ong

137) “Electronic media

do not tolerate a show

of open antagonism.

Despite their cultivated air

of spontaneity, these media

are totally dominated by a

sense of closure which is

the heritage of print: a show of hostility might break open the closure, the tight control.”

(Ong 137) “Genteel, literate domesticity is rampant.” (Ong 137) “Traditional printed

narrative is largely thought of as the transcription of a hypothetical oral activity: a

speech line running from a point of commencement to an end.”

(McCaffery & bpNichol 62)

"...oral art forms were essentially unskillful and not worth serious study." (Ong 10)
 "Writing, moreover, as will be seen later in detail, is a particularly pre-emptive and imperialist activity..." (Ong 12) "Fortunately, literacy, though it consumes its own oral antecedents and, unless it is carefully monitored, even destroys their meanings, is also infinitely adaptable." (Ong 14) "To say writing is artificial is not to condemn it but to praise it. Like other artificial creations and indeed more than any other, it is utterly

invaluable and indeed
 essential for the
 realization of fuller,
 interior, human
 potentials. Technologies
 are not mere exterior aids
 but also interior transformations
 of consciousness, and never more
 than when they affect the word.
 Such transformations can
 be uplifting. Writing heightens
 consciousness. Alienation from
 a natural milieu can be good
 for us and indeed is in many ways essential
 for human life. To live and to understand fully, we need
 not only proximity but also distance. This writing provides for
 consciousness as nothing else does." (Ong 82) "Technology,
 properly interiorized, does not degrade human life but on the
 contrary enhances it." (Ong 83) "Havelock believes that this
 crucial, more nearly total
 transformation of the word
 from sound to sight gave
 ancient Greek culture
 its intellectual
 ascendancy over other
 ancient cultures."
 (Ong 90)
 "Serious literature
 was elitist and wanted
 to be known as
 elitist." (Ong 93)
 "Translation was
 transformation.
 Interaction produced
 results." (Ong 114) "One
 repeatable visual statement was
 all sorts of special
 consequence of the new exactly
 modern science." (Ong 127) "What is distinctive of modern science is the conjuncture
 of exact observation and exact verbalization: exactly worded descriptions of
 carefully observed complex objects and processes." (Ong 127)

“Writing, in this
 ordinary sense,
 was and is the
 most momentous
 of all human
 technological
 inventions. It is
 not a mere
 appendage of
 speech. Because
 it moves speech
 from the oral-
 aural to a new
 sensory world,
 that of vision,
 it transforms
 speech and
 thought as well.”
 (Ong 85) “The
 alphabet implies
 that matters are
 otherwise, that
 a word is a thing,
 and that it can be
 not an event, that is present all at once,
 cut up into little pieces...” (Ong 91) “Print suggests
 that words are things far more than writing ever did.” (Ong 118) “Alphabet letterpress
 printing, in which each letter was cast on a separate piece of metal, or type, marked a
 psychological breakthrough of the first order. It embedded the word itself deeply in the
 manufacturing process and made it into a kind of commodity.” (Ong 118) “Print situates
 words in space more relentlessly than writing ever did.” (Ong 121)
 “Most readers are of course not consciously aware of all
 this locomotion that has produced the
 printed text confronting them. Nevertheless,
 from the appearance of the printed text
 they pick up the sense of the word-in-space
 quite different from that conveyed by
 writing. Printed texts look machine-made,
 as they are.” (Ong 122) “Print encourages a
 sense of closure, a sense that what is
 found in a text has been finalized, has
 reached a state of completion. This
 sense affects literary creations and it
 affects philosophical or scientific work.” (Ong 132) “Ferdinand
 Kriwet has claimed that ‘the age of the book has yet to come,’ asserting the deep belief
 current in so much contemporary literature that we have not yet discovered the
 correct way to utilize the book-machine.” (McCaffery &
 bpNichol 72)

“Writing, commitment
of the word to space,
enlarges the potentiality of
language almost beyond
measure, restructures thought,
and in the process
converts a certain few
dialects into ‘grapholects.’”
(Ong 7-8)

“Written words are residue.”
(Ong 11)

“What the reader is seeing
on this page are not real
words but coded symbols
whereby a properly informed
human being can evoke
in his or her consciousness
real words, in actual or
imagined sound.”
(Ong 75)

“Writing establishes what
has been called ‘context-
free’ language, discourse
which cannot be directly
questioned or contested
as oral speech can be
because written discourse
has been detached from
its authors.”
(Ong 78)

“A script in the sense of
true writing, as understood
here, does not consist of
mere pictures, of represent-
ations of things, but is a
representation of an
utterance, of words that
someone says or is
imagined to say.” (Ong 84)

“Sound exists
is going out
(Ong 32)
sound incorporates.”

“The centering
For oral cultures,
an ongoing event
center.” (Ong 73)
most startling
inherent in
close association
(Ong 81)

lies in the fact
of the text, its
the living human
rigid visual fixity,
endurance and

for being resurrected into limitless living contexts by potentially infinite
number of living readers.” (Ong 81) “In high technology cultures today,
everyone lives each day in a frame of abstract computed time enforced by
millions of printed calendars, clocks, and watches.” (Ong 97)

only when it
of existence.”

“Sight isolates,
(Ong 72)
action of sound....

the cosmos is
with man at its
“One of the
paradoxes
writing is its
with death.”

“The paradox
that the deadness
removal from
lifeworld, its
assures its
its potential

“Writing... is
inhuman, pretending
to establish outside
the mind what in
reality can only be
in the mind...writing
destroys memory...
a written text is
unresponsive...the
written word cannot
defend itself as
the natural spoken
word can...” (Ong 79)

“Words are alone
in a text.” (Ong 101)

“The basic orality of language is permanent.” (Ong 7)
 “Oral expression can exist and mostly has existed without any
 writing at all, writing never without orality.” (Ong 8) “...I style the
 orality of a culture by any knowledge totally untouched
 of writing or print,
 ‘primary orality’.
 It is ‘primary’
 by contrast with
 ‘secondary orality’
 of present-day
 high-technology
 culture...”
 (Ong 11)
 “...a literate
 person cannot
 fully recover a
 sense of what
 the word is to
 a purely oral
 people.” (Ong 12)
 “oral art as ‘epos’”
 (Ong 13)
 “voicings” (Ong 14)
 “The fact that oral
 peoples commonly
 and in all likelihood
 universally consider
 words to have magical
 potency is clearly tied in,
 at least unconsciously,
 with their sense of the world as necessarily spoken, sounded, and hence power-driven.”
 (Ong 32) “...an oral culture simply does not deal in such items as geometrical figures,
 abstract categorization, formally logical reasoning processes, definitions, or even
 comprehensive descriptions, or articulated self-analysis...” (Ong 55) “orality knows no
 lists or charts or figures” (Ong 97)