Comparatively, there is little material available on glossolalia although the amount of literature has increased drastically since April 3, 1960, the date usually regarded as marking the "new-pentetration" of tonguespeech into the mainline denominations. Prior to 1950 there were only a handful of studies available, and some of these were not accessible to English readers. Generally, the literature reflects a lack of clarity on several fronts, especially regarding definition. Moreover, much of the writing is characterized by a highly prejudicial viewpoint with respect to the usefulness of the phenomenon. Thus the description of what is happening is frequently lost in the attempt to either justify the experience or consign its adherents to the sphere of the demonic.

The reader who is not at all familiar with the tongues phenomenon would do well to look at some general introduction to the subject for orientation and reference. The volume by Anthony Hoekema or that by Larry Christenson would be found inclusive though non-technical. In addition, there are numerous popularly written articles that are nonetheless accurate, although many of the so-called "secular" magazines present the phenomenon in a rather negative light. A volume appearing too late to be included in the references below is Speaking in Tongues: Let's Talk About it, edited by Watson E. Mills (Word, 1973). The book contains ten essays by leading authorities in the subject. The foreword is by Martin Marty.

The literature on glossolalia falls into one of several categories. Since the purpose of this essay is basically bibliographic, an attempt will be made to indicate something of the nature and usefulness of the various materials included in the bibliography proper.

Primary Materials

The reference to tongues in Acts and I Corinthians exhaust the direct instances of the phenomenon in the biblical record. The reference in Mark 16:1.7 is interesting but there is no reason to include this spurious text among the primary ones, a conclusion reached by virtually all scholars including Pentecostals. The Old Testament background is important and can be approached in terms of prophetic ecstaticism. Extra-biblical references bearing on glossolalia have been examined by Stuart Currie and Ira Martin has assembled some of the tests that could be regarded as glossolalic in nature. The church fathers provide several references to the phenomenon. These are discussed thoroughly in Kenneth Bruce Welliver.

There are numerous sources for obtaining transliterated samples of tongue speech. These examples are worthy of careful study and evaluation.

Reference Materials

Probably the earliest published bibliography in English on glossolalia appeared over two decades ago. In 1970 Ira Martin produced a bibliography that contained 678 entries. The latter is virtually definitive except for some obscure periodical articles and privately printed materials. While some attention is given to foreign works, the list is basically English. A more recent list by this writer includes contemporary writings as well. These can be supplemented with the extensive bibliographies found in recent hooks on tongues.

Only recently, David W. Faupel compiled a bibliography of the American Pentecostal movement. It does not refer to any works on tongues not already alluded to in the lists cited above, although it does treat other areas of Pentecostalism in much greater detail than existing bibliographies.

There are numerous dictionary and encyclopedia articles that can be consulted with profit. Of particular interest are the articles by Elias Andrews in the Interpreter's Dictionary of the Bible. Additional reference materials can be found in Kittel and other lexicons and lexical aids.

Historical Studies

For years the standard treatment of the history of glossolalia has been that of George Barton Cutten. It is an objective and inclusive
account of the occurrences of tongues throughout the history of the church. The work is frequently cited in more recent attempts to trace the movement. Certainly, Cutten's work is more "historical" than "psychological" although he did anticipate this latter dimension that is presently receiving considerable attention.

The Pentecostals themselves offer the reader many histories; however, glossolalia is often given only cursory attention since it is but one facet in the broader context of Pentecostal studies.

Among the many works of Donald Gee, a good example of his history writing abilities may be seen in The Pentecostal Movement. Another Pentecostal effort is that of Frank Ewart, and still more recently the historian Vinson Syrian has treated Pentecostalism in America. These writers do basically what Cutten did though they are not quite so detached as he.

Stanley H. Frodsham has written an excellent work that treats not only the history of glossolalia and its present-day occurrences in America, but also in Chile, West Africa, China and Egypt.

Pentecostalism in its larger context is the subject of a recently translated German volume by Walter Hollenweger. This massive tome is the most definitive statement of modern Pentecostalism. It contains a wealth of information about events, leaders and beliefs. The historical section is obviously selective and is not so comprehensive as Nils Bloch-Hoell or John T. Nichol. All of these volumes pay considerable attention to glossolalia though this is always done within the broader framework.

**Sociocultural Studies**

Enthusiastic, ecstatic possession and other similar phenomena have long intrigued anthropologists. There have been a number of cross-cultural studies of ethnographic data on glossolalia. Carlyle L. May did a survey of glossolalia and related phenomena in non-Christian religions. He found the roots of the phenomenon to be in the ancient religions of Asia Minor. He further concluded that glossolalia and kindred phenomena are confined to those areas where spirit possession is found.

Erika Bourguignon has done studies on the larger question of religion in native societies. She notes a variety of forms of glossolalia among the primitives. In some cases the practice was part of a fabric that included trances and the like; other times tongue speech occurred as isolated behavior. Her student, Felicitas D. Goodman, recently published a monograph that follows a similar tack. Her cross-cultural study essentially views glossolalia as aberrant behavior. The glossolalist modifies his speech into a certain pattern because he is in a mental state that approximates a trance. Glossolalia then becomes an artifact of a hyperaroused mental state.

BA. Knox studied the occurrences of glossolalia in the eighteenth and nineteenth centuries. Looking at traditional Christian groups he discovered that tongue speech is aimed at reestablishing an experimental basis for religious faith—a dimension that had been replaced by intellectualism. He concluded that glossolalia was a proof of the presence of God in the believer's life, a view that has been advanced to explain the references to tongues in Acts.

In some studies prior to 1960, the attempt was made to relate glossolalia to Pentecostal and Holiness groups. These groups were usually characterized by their marginal socioeconomic position in society as well as by a lower degree of intellectual sophistication. The various forms of ecstatic behavior, including tongues, served both as an outlet for repressed conflicts and as a means of demonstrating that regardless of one's plight within society there is a certain degree of righteousness available.

But with the inroads of glossolalia into virtually every Protestant denomination, a newer position is to regard the phenomenon as a rite de passage since the participants are neither marginal socially nor intellectually. They do, however, need to demonstrate significant behavioral change.

**Tongues and Other Traditions**

The spread of glossolalia into the various denominations of Protestantism can be traced in the various publications of the Full Gospel Business Men's Fellowship International. These include Voice and View and numerous others. Trinity, the now defunct publication of the Blessed Trinity Society, is an excellent source for testimonia.

It is difficult to evaluate the spread of neo-Pentecostalism into Catholicism because it is so recent a development and there has not been sufficient time for a critical study to appear. There have been a number of helpful books, however, including two significant works by Dorothy and Kevin Ranaghan. These authors estimate that 30,000 people may be involved in the spiritual renewal within Catholic ranks. Several articles by Kilian McDonnell are valuable since he affords the reader an inside view of the emerging Catholic-Pentecostal tradition.

As glossolalia began to crop up in the various mainline denominations the need arose for some official pronouncement on the subject from the various groups whose lives were touched by it. The episcopal diocese of California issued the late Bishop Pike a "preliminary report" in 1963. His "pastoral letter" grew out of the findings of the twenty page report submitted by a panel of nine persons.

Other official reports include those issued by study commissions of the Lutheran and Presbyterian churches.
Psychological Studies

Since William James, students of religion have sought to explain most so-called religious phenomena in terms of various psychological models. The practice of speaking in tongues did not escape close scrutiny by those disciplined in psychology of religion. Cotten did not hesitate to postulate that glossolalia could be "explained by recognized psychological laws." Once established, the "psychological" dimension of glossolalia afforded those most opposed to the phenomenon another way to disparage it. Some initial studies enabled the critics to dismiss the one who speaks in tongues as being pathological or engaging in some kind of automatic speech. Eddison Mosimann likened glossolalia to an hypnotic state, while Martin labeled it a psychic catharsis akin to ecstaticism. These earlier estimates gradually gave way to more exacting studies and to the chagrin of many, the glossolalist was pronounced no more 'abnormal' than the ordinary non-tongue speaking Christian.

Formal studies such as that recently completed by John P. Kildahl have substantiated the fact that there is very little difference between the mental health of active churchgoers who speak in tongues and those who do not. This conclusion has been supported by numerous other studies. Goodman regards the glossolalic behavior as a state of dissociation while Wayne Oates speaks of "psychological communication." Both refuse to regard the behavior as pathological. Generally, at the moment, there is a reluctance to regard the "state" into which a glossolabst goes when he speaks, however defined, as a pathological one.

Biblical Studies

The vast amount of scholarly research that has been done with reference to Acts is slow to find its way into the discussions about glossolalia. The problem of the sources used in the composition of Acts, for example, as well as the role of the redactor, has received little attention except in one or two recent works. Traditionally, interpreters have regarded the "other tongues" in Acts 2:4 as either a reference to foreign languages, or to a miracle of hearing, or to unintelligible speech. There is, of course, considerable variation within the groups, but few attempts to interpret tongues within the broader context of Lukan theology.

The apparent ambivalence over glossolalia in Paul has allowed him to be the champion of both those who support tongues and those who oppose. Consequently, there is little agreement among scholars regarding the interpretation of tongues in I Corinthians. Some find the background of the phenomenon in Hellenism, noting there numerous examples of ecstaticism. Others looks to a Palestinian background. This religionsgesehiete approach is fascinating but in such discussions the meaning of glossolalia often goes wanting.

The problem of the exact relationship between the tongues in Acts and I Corinthians is an area that needs careful attention. The majority of scholars concede that Paul was not attacking tongues per se, but rather he was attempting to give some estimate of their relative value. His attitude appears to have been reserved but not altogether negative.

Theological Studies

There have been several works that are critical of glossolalia from a theological perspective. Anthony Hoekema points to basic inconsistencies that develop if the validity of glossolalia as a spiritual experience is maintained alongside other doctrines of orthodoxy. The basic point where most studies of this variety end is the biblical principle put forth by Paul: "Does glossolalia help build up the community?" (I Cor. 14:5). Again, this only attests to the need for a definitive evaluation of the biblical evidence.

Positive theological evaluations arise mainly from within the Pentecostal tradition. These studies include works by Larry Christenson, a Lutheran pastor, and W.H. Turner. Although writing from outside of Pentecostal ranks, John Kildahl and Watson Mills give some theological overview. A symposium edited by Wade Horton consists of seven articles by prominent Pentecostals. It affords the reader a good summary of glossolalia from varying perspectives within Pentecostalism.

Testimonia

Within the Pentecostal publications the list of testimunia would be legion. The reader is referred to the various periodicals where any number of case histories are reported.

A popular book by John Sherrill written in journalistic style recounts the reporter's study of the phenomenon together with his own involvement in it. More detailed and carefully drawn case studies are reported in Goodman, Kildahl, Samarim, and Vivier.

Marcus Bach's work is readable and traces the quest for the "inner ecstasy" through the use of hallucinogenic drugs and various meditative practices to glossolalia.

Unpublished Materials

Lincoln M. Vivier's doctoral dissertation remains one of the most significant unpublished items for the study of glossolalia. It treats the biblical evidence and the occurrences of tonguespeech within Christian history. Also, it includes the results of a survey he conducted in which he concludes that glossolalists are somewhat below average in their psychological adjustment.
There are numerous other reports, papers and theses on the subject. Lists may be found in Martin.\textsuperscript{31} The literally thousands of privately printed tracts and pamphlets prevent any bibliography on glossolalia from being definitive. Perhaps the best collection of these may be found at the Oral Roberts University, though it is by no means complete.

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1. Glossolalia is practiced in Pentecostal and Charismatic Christianity as well as in other religions. The term derives from glôssâs lâlôs, a Greek phrase used in the New Testament meaning speak in, with, the related phenomenon xenolalia or xenoglossy is when the language being spoken is a natural language previously unknown to the speaker. He was awarded the Norwegian Critics Prize for Literature in 1972 for the poetry collection Aftenen er stille and he received the Doblug Prize in 1981.