This bibliography was designed to aid a study of Holiness snake-handling churches in Appalachia. The bibliography includes items published between 1964 and 1974, and has been restricted to this time period in order to pay adequate attention to the use of tongues in "today's church." No effort has been made to include newspaper articles or foreign language publications. Some entries include brief annotations, generally excerpted from "Psychological Abstracts," "Language and Language Behavior Abstracts," or "Dissertation Abstracts International." Some entries were taken from bibliographies by Watson E. Mills and Ira Jay Martin. (CHK)
Glossolalia: A Selected Bibliography

Richard R. McDonald
Vanderbilt University
December 1975
The bibliographer is currently engaged in a study of Holiness snake-handling churches in Appalachia. The bibliography is designed to be of use to such a study. Several subject areas are treated lightly or not at all. Such areas include: glossolalia in the ancient church; glossolalia on the college campuses; non-Christian related glossolalia.

The bibliography includes items published between 1964 and 1974. The bibliography has been restricted to this time period in an attempt to pay adequate attention to the use of tongues in "today's church." No effort has been made to include newspaper articles or foreign language publications.

Some entries include brief descriptions. The descriptions are generally excerpts from abstracts, which are identified using the following abbreviations:

- Psych. Abstracts Psychological Abstracts
- LLBA Language and Language Behavior Abstracts
- DAI Dissertation Abstracts International


Several entries were discovered in the excellent bibliography found in Martin, Ira Jay. Glossolalia, the gift of tongues, a bibliography. Cleveland, Tennessee: Pathway Press, 1970.

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Questions whether it is legitimate to refer to modern-day glossolalia as the same phenomenon mentioned in the New Testament. (Mills)


The Pentecostal experience of altered consciousness resulting in speaking in tongues is described by a graduate student in psychology who was trained to use this method by age 11. It is likened to insights obtained by ego psychology and Gestalt methods. (Psych. Abstracts)


Documents the great gains scored recently in mainstream denominations by the Neo-Pentecostals. (Mills)


Includes personal testimonies; tongues as prayer; interpretation; is tongues a gift?; tongues as a sign.


The phenomenon of tongues is carefully traced through the long centuries of church history. The contemporary situation is briefly surveyed, with special attention to sociological and psychological factors. (book jacket)


Glossolalia was tape recorded from three English and one Spanish-speaking group. States that glossolalia is an artifact of a dissociative state termed trance. (Psych. Abstracts)


Proposes, on the basis of data from anthropological literature and two personal observations, that the single-limb trance of preliterate societies and the graphic automatism of literate societies is the same trance behavior. In the same manner as glossolalia, single-limb trance shows distinct characteristics depending on the energy level producing the manifestation... However, single-limb trance does not result in the favorable subjective aftereffects reported from glossolalia." (Psych. Abstracts)

Rebuts W. J. Samarin's criticism of F.D. Goodman's phonetic study of glossolalia in four cultural settings. (Psych. Abstracts)

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Discusses glossolalia as spoken and practiced by Apostolic congregations in Mexico City, in the Yucatan by Maya Indians, and by a group in Hammond, Indiana. A selection of conversion stories is included, and an analysis of the phonological and suprasegmental features of the recorded utterances, which show surprising cross-cultural agreement, is detailed. (Psych. Abstracts)

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Reports results of a diachronic study of glossolalia utterances in Apostolic congregations in Mexico. Evidence is presented of an attenuation in this behavior over time. Similar findings were noted regarding hallucinations. However, the two behaviors were integrated differently into the belief systems of these congregations.... (Psych. Abstracts)

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"Government Grant for Study of 'Speaking in Tongues.'" **Pastoral Psychology** 15 (September 1964): 53-56.


Gundry believes that there is good reason to doubt that Paul and Luke meant "ecstatic utterances" when they referred to speaking in tongues. (Mills)


Contains some seminal thinking about the nature of glossolalia as a "new" religious language.


A discussion of the question: "What can tongues do for you?" Testimonies of leaders of major Protestant denominations are examined.


Hoekema, Anthony A.  *What About Tongue Speaking?* Grand Rapids: William B. Eerdmans Publishing Co., 1966. Takes a mediating position holding that glossolalia is not divinely inspired, yet insisting that there is much value in the experience. (Mills)

Horn, William M. "Speaking in Tongues: A Retrospective Appraisal." *The Lutheran Quarterly* 17 (November 1965): 316-329. Horn dismisses the Neo-Pentecostal movement as one in which the participants are looking for attention because of psychological weaknesses. (Mills)


Jaquith, J. R. "Toward a Typology of Formal Communicative Behavior: Glossolalia." *Anthropological Linguistics* 9(8) (1967): 1-8. An attempt to show that by regarding glossolalia as communicative rather than as religious culture, a scientifically more satisfying typology will begin to emerge. Two glossolalic utterances, song and speech, were recorded, and the frequency of phones was noted.... (LLBA)

The nature of the gift; history of glossolalia; textual evidence; psychological, logical, and practical considerations.


This Episcopal clergyman and student of Jung is convinced that glossolalia is a genuine spiritual experience. (Mills)

Kildahl, John P. and Paul A. Qualben. "Relationships between Glossolalia and Mental Health." A report of a study done on a grant from the Behavioral Science Research Branch of the National Institute of Mental Health, Bethesda, Maryland, 1971.


This book gives perspective to the depths and limits of tonguespeaking from the standpoint of the latest psychological research. (Mills)


...A young minister who was an experienced tongue speaker was asked to speak in tongues in response to specific theme words. His glossolalic responses were tape-recorded and played to audiences in three studies to see how well they could identify what the speaker was thinking about in each case...Findings are discussed in terms of the non-communicative role of language in social sharing and cathartic expression. (Psych. Abstracts)


The authors see tongues as a distinctive part of the rite of initiation into a small charismatically oriented group. (Mills)


These researchers are ambivalent with regard to the significance of glossolalia. Presenting both the pros and cons, they finally see the experience as a form of dissociative behavior. (Mills)


  The author attempts to understand the glossolalia phenomenon in the context of a protest to certain aspects of institutionalized Christianity. (Mills)


  Reviews the literature and various theories about glossolalia as a socio-psychological phenomenon. (Mills)


The author reviews a variety of experimental studies on glossolalia and reports on research he has carried out. (Mills)

This brief article traces the rapid advances of tongues in more than 90 nations. (Mills)


The relatively high speed of glossolaletic utterances leads to unintentional patterns of repetition whose structures achieve an optimism of economy. The sound inventory displays regularities which represent a confirmation of the "laws of implication" discovered in the language of children. The oppositions used belong almost exclusively to those which are first acquired in childhood and which are the most resistant in progressive aphasia. (LLBA)
Richardson, James T. "Psychological interpretations of glossolalia: A reexamination of research." Journal for the Scientific Study of Religion 12(2) (June 1973): 199-207. Reexamines previous research on psychological maladjustment and glossolalia, including more recent studies of tongue-speaking in middle- and upper-class groups. Issue is taken with the conclusion that there is no relationship between psychological or personality factors and glossolalia.... (Psych. Abstracts)


_________ "Glossolalia as regressive speech." Paper presented at the Summer Meeting of the Linguistic Society of America, Columbus, Ohio, 1970.


Categorically disagrees with F. D. Goodman's understanding of glossolalia as a dissociative vocalization and artifact of trance, linguistic and anthropological in origin.... (Psych. Abstracts)

...It is suggested that people speak in tongues when they become convinced that there is Biblical authority for it and that it will aid their religious life. Thus glossolalia is a symbol of faith, not a sign of abnormality.


Argues that psychopathological explanations oversimplify religious glossolalia. An analysis of the use of glossolalia reveals that the speaker manipulates linguistic variables with considerable delicacy in response to role and to the purpose and setting of the speech act.... (Psych. Abstracts)


This writer for Guideposts recounts how, during his investigation of glossolalia, he came to experience the phenomenon himself. (Mills)


Suggests that glossolalia can be helpful to a Christian's faith if it "simply happens." When people try to force it, faith may be endangered. (Psych. Abstracts)


A brief report of action taken by the American Lutheran Church Council in 1964.
Suggests that God may be working through the outbreak of glossolalia to breathe a fresh breath into the major "respectable denominations". (Mills)


Includes analysis of tongues in the ancient church and in the contemporary church.

The phenomenon of glossolalia was studied from three viewpoints: Biblical, historical, and psychological. Psychological tests and questionnaires were given to twenty-four subjects who practiced glossolalia, twenty who believed in it but did not practice it and twenty religious subjects who were doctrinally opposed to it. (LLBA)

