

GLOSSOLALIA--A CULTURAL LOOK

AT THE RELIGIOUS PHENOMENON

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reached encompassing the true nature and origin of glossolalia, however, we can at least make an attempt to compare occurrences in an effort to understand its significance and value to the Christian community and Church.

To begin an inspection of the realm of glossolalia, we must first seek to ascertain a definition of the term. "Glossolalia" as a term is derived from the Greek words " *glossa* " meaning "Tongues" and " *lalia* " or "to speak". Mills defines it as referring to the spontaneous utterance of uncomprehended and seemingly random vocal sounds.¹ More recently, Morton T. Kelsey defined it as "an effortless flow of unusually complex structure, with repetition and inflection characteristic of language."² Glossolalia most commonly contains the inflections characteristic of language, however, linguists consistently maintain that samples studied do not correspond to any language presently known to mankind. Eugene A. Nida, in an attempt to interpret samplings of glossolalia, conducted an analysis of "Tongues" recorded on tape. He employed the help of specialists who represented a range of more than 150 aboriginal languages in twenty five different countries. His conclusion; there is no resemblance to any actual language ever treated by any of the linguists.³ This leads Mills to pose that, "Communication, then, if present at all, obviously occurs on a deep psychological level and thus is not contingent upon the identification of the glossolalia with some specific language of mankind."

We know from extensive research that language is a learned behavior. Thus, it is somewhat of a mystery that glossolalic utterances of English speaking people do not sound like English. What appears in glossolalia is a lack of organization of the basic phonemes into the syntactical elements which are necessary for intelligible speech. Elements of speech involve pauses, breaths, intonations. These appear markedly reduced and modified. Glossolalia's elements

resemble the early speech qualities of young children prior to the organization of all the variables associated with adult language. These modifications and changes, says Marvin Mayers, "Will sound to others like a foreign language and may even impress the hearer as a language they have heard spoken."⁴ Mayers comments that this is not at all unexpected given the complexity of language. However, as of the present, there is no real indication whether glossolalia is in fact language, partial language, or gibberish.

Glossolalia is commonly classified as a manifestation of ecstasy. According to Oliver Whitely, ecstasy involves "an overpowering emotion or exaltation", a "state of sudden, intense feeling", the search for "rapturous delight", or the "achievement of rapture from the contemplation of divine things."⁵

Ecstasy may manifest itself in one of two ways:

1. Lethargic--quiet or contemplative.
2. Orgiastic--heightened physical or emotional states.

Glossolalia speakers fall into this second category. Alfred Guillaume points out that ecstasy:

1. Can't be a state of dreaming, since the person is in a state of intensified wakefulness.
2. Can't be defined as hallucination since it is temporary or even momentary and without disintegration of mental capacities.
3. Can't be a type of poetical imagination since the state is passive mentally.

Ecstasy is, rather the "enhancement of a state of inspiration."

In the United States today there are of least two million people who practice glossolalia. Figures estimating worldwide practice are unattainable, but the percent of those who do participate may be considerably higher than in

the United States. What do the practices of glossolalia in diverse settings and cultures have in common. What "categories" can we place this phenomenon. John Bunn offers these conclusions regarding the general characteristics of glossolalia.

1. Glossolalia is a common religious phenomenon. Throughout history there seems to be two distinct types--the officially sanctioned religion of the upper classes (the priests, scribes, rulers and educated classes). Second, there is a type of religion of the common masses. Throughout history in this second type of folk religion there is an ecstatic type personality. This is seen in the religious histories of Mesopotamia, Egypt, Israel, Canaan, Greece, or the Muslims, who, when possessed by the spirit of deity, delivers messages in strange tongues.
2. No religion, modern or ancient, may claim exclusive rights to the religious act of glossolalia.
3. Glossolalia has been associated with lower social and economic classes for four thousand years and has had full acceptance in counter-culture. It is quite apparent from the sources that the ecstatic incoherent messages of prophetic types in many cultures were a distinguishing characteristic of religious fervor among the lower classes.
4. For centuries, glossolalia has served as a device to denote the presence of deity in an acute personal dimension.
5. Aids to induce ecstasy include music and recitation (prayer or repeating of sacred literature or formulas).⁶

Dr. John Kildahl made the following observations in his study of glossolalia as it was practiced:

1. A meeting devoted to intense concentration on tongue-speaking, followed by

2. an atmosphere of heightened suggestability to the words of the tongue--speaking leader, after which,
3. the initiate (new member of the group) is able to make the sounds he is instructed to make...

Dr. Kildahl concludes that, "...tongue speaking is a learned phenomenon."¹⁷

Patterns repeated in the various groups practicing glossolalia show some remarkable similarities. Bunn charted a well delineated progression of events in the entrance into the state of orgasmic ecstasy at which glossolalia most frequently occurs. It is a well established finding that ecstasy is seldom, if ever, an instantaneous action as seen in the history of religions. The normal progression toward orgasmic ecstasy goes as follows:

1. Quiet meditation.
2. Audible or inaudible prayer.
3. Reflection upon deity--slow rhythmic chants, dance, and music may or may not be utilized to assist in inducing the desired state.⁸

Drugs or alcohol also may be employed. The state is usually advanced by increased tempo in the music, chants, hand-clapping, bodily movements which is accompanied by an increased rate of respiration and heart beat. It culminates in a climax described as the state of ecstasy. It is in this state that most glossolalia occurs. Pathologically, this is described as the state when "consciousness is lost by absorption in an idea and as a result the person is insensible to this environment."⁹ However, not all glossolalists fit this categorization, since many do not become oblivious to their surroundings.

It is indeed difficult to categorize the glossolalist, but Bunn suggests there is one category which broadly fits--that of the "Prophets." The prophet is the spokesman of the deity. Usually, when speaking for the deity the

prophet assumes the mental state of ecstasy. In this state the prophetic personality receives mental impressions, either visions or auditions. Practitioners of glossolalia are definitely prophetic. This is an extremely important assertion in understanding the nature and essence of glossolalia. Where the prophetic personality is found, we find ecstatic experience, and ecstatic experience often includes enigmatic prophetic utterances.

Having set forth some general descriptions that form the set of glossolalia speakers, lets look at instances of glossolalia as it has occurred in history, keeping in mind the patterns observed above.

Mesopotamia: Instances of a type of "prophetic ecstasis" are found in documents from C.2000-1500 B.C. The Mari documents refer to men and women who functioned as oracles. In some texts, "Muhhum" are mentioned. "Muhhum" translated means something like those who are "beside one's self" or "out of one's mind." In the Mari archives, some 20 out of the 1,000 letters found are concerned with ecstatic prophetic experience in which an individual received messages from a deity and delivered it orally to a specific person. Also found were accounts of ecstatic personalities who were not priests but delivered ecstatic messages from deities. Here alcohol and music were employed as aids in producing the ecstatic state. It is certainly significant to note that in Mesopotamia ecstaticism was associated with lower economic and social classes and of prime religious influence among the farming and shepherd communities.

Egypt: An Egyptian document, "The Journey of Wen-Amon to Phoenicia" was found and dated C.1117 B.C. In it, a mythological account of Wen-Amon who is a representative of the God Amon, uses a court page as a vehicle through which to deliver a prophetic message. In another account, Herodotus, known as the Father of History, makes reference to a ceremony of the cult of

Isis which culminated in an ecstatic frenzy in which the worshipers "frequently self-inflicted wounds upon their bodies while from their lips poured a veritable babel of voices."¹⁰

Arabic Practices: Here the "Kahin" was, and still is, the tribal seer or soothsayer. His primary function is to communicate oracles. To do this, he enters a state of ecstasy and in this becomes the spokesman of the "Jinn", i.e., impersonal spirits. The Jinn acts as an indwelling spirit, similar to the Christian experience of being "filled with the Holy Spirit." The Kahin, in attempts to heal the sick, enters a state of ecstasy by utilizing music, especially the rhythmic beating of a drum, and goes into violent contortions of the body and then casting himself on the body of the sick person and mumbles unintelligible words. He speaks in voices, which witnesses claim are the vocalized words of Allah.

Also found in Arabic culture is the "dervish", which may have arisen in the context of Islam to provide a means of personal communion with Allah. To achieve a state in which he can communicate as Allah's spokesman, he goes through a ritual to induce a state of ecstasy. This involves contemplation, repetition of the divine name, recitation of creeds, religious formulas, prayers, and passages from the Quran. The recitations of literature are slow at first, then suddenly increase at a furious rate, and are punctuated again and again with the syllable "hu". As the tempo increases, so does bodily movement until a state of delirium is reached in which messages from the realm of the spirit are delivered in an unknown language, which has a strong affinity to glossolalia.

Greek Practices: At Delphi, a type of glossolalia was preformed by the "Sibyls". It was preformed in an ecstatic state and required the use of

a priest as an interpreter. The language of the Sibyl was not known to be like any of the time. Strabo reports that the oracle received the "breath" that inspired a "divine frenzy" and then uttered oracles in both verse and prose.

Plutarch refers in his writings to emotional frenzy of mystery religions in which the rites of these cultic groups included "frenzy and shouting of throngs in excitement with tumultuous tossing of heads in the air."¹¹ Another of the mystery religions, Dionysian, cultic rites lead to a state of ecstasis in which a type of language was spoken which could only be understood by the initiates.

Jewish Practices: The Old Testament mentions Israelite ecstatic prophets from the time of Saul. They seem to have arisen in the political and religious vacuum created by the Philistine oppression. They used harps, tambourines, flutes, and the lyre as aids in achieving the state of ecstasy (I Sam. 10:5-6). Dancing was also employed (2 Sam. 6:16), and perhaps wine (I Sam. 10:3). When an ecstatic prophet was filled with the Spirit of God, he was considered to be "turned into another man" (I Sam. 10:6). Once a state of ecstasis was reached, prophesying occurred.

During the Intertestamental period there is an account of glossolalia among the Jews found recorded in the Apocryphal book of II Esdras. Here Esra reports that he took a cup full of "something like water, but its color was like fire" after which he had an ecstatic experience in which he spoke "sacred" words.¹²

Western Practices: Among the Polynesians of the Pacific, we read of a religious figure (a medium) who enters into a state from time to time in which he physically convulses and begins to speak in shrill cries and unknown languages.

Glossolalia appears in the New Testament in only three specific places; once in Mark (16:17), four times in Acts, and eighteen times in I Corinthians.

In the first two centuries there is also evidence that glossolalia took place among the Montanists, Donatists, Arians, Nestorians, and Pelagians.¹³ In 1685 King Louis XIV of France threatened the Huguenots with severe penalty if they did not return to the Roman Catholic Church. Under such persecution, the Huguenots "experienced such phenomenon as strange sounds in the air, the sound of a trumpet and a harmony of voices."¹⁴ A twelve year old girl, Isabeau Vincent, was the first to receive these manifestations of the spirit; she was followed by numerous others, by some reports as many as eight thousand in one province alone.

In the 1730's, the Hansenists, a Catholic holiness sect, practiced glossolalia. Later, in the nineteenth century, several splinter groups among the early Quakers known as the "Ranters" in England, experienced glossolalia occurrences. Other instances of glossolalia in the nineteenth century include Sweden, Norway, and the United States. The Church of Jesus Christ of Latter-Day Saints (Mormons), founded in 1830, held the "gifts of tongues, prophecy, revelation and interpretation of tongues" as valid scriptural manifestations.

Modern glossolalia can be traced to the Pentecostal movement, which had its birth in Topeka, Kansas in 1901. It grew out of the theology of total sanctification, or the Holiness Movement, predominantly found in nineteenth century Methodism in the United States. The Neo-Pentecostal movement has spread the practice of glossolalia into virtually every major denomination in America. It began in 1960, and now affects even the urban middle and upper class churches where glossolalia is practiced by physicians,

college professors, businessmen, and even psychologists.

Typical of the recent initiate to glossolalia is Mrs. Rogers, a typical middle-class American housewife. Mrs. Rogers happily does the morning dishes while speaking out loud (though alone) in tongues. Mrs. Rogers felt "as if she had been given the ability to speak in a new language with out having to trouble too much about what the words meant." Marcus Bach, a well known modern writer in the field of religion and director of the Foundation for Spiritual Understanding, described his own first experience with speaking in tongues as "overpowered and overcome, I felt my arms lifted up in sheer delight...I knew what I was doing but had no idea why I was doing it...I burst into hysterical laughter and weeping and sprawled to the floor in freedom and delight. 'Ishana el erra modana! Gurashi! Gurashi!'"¹⁵

Mrs. Rogers and Marcus Bach are examples of ecstatic type glossolalia which is becoming more prevalent in the North American Church among Indo-European speaking people. Dr. Felicitas Goodman carried out a cross-cultural study of four such Indo-European speaking groups (three English speaking, one Portuguese) to compare glossolalia occurrences in these groups. The first group, Streams of Power, is a Christian sect on the Caribbean island of Saint Vincent. Here a service in which glossolalia occurred lasted two hours. It began with period of singing for about forty minutes; singing is loud, fast, and accompanied by hand-clapping, foot stomping, and gestering. This was immediately followed by the "Service of Adoration" during which glossolalia was the central feature. An "evangelist", with his head elevated and his eyes tightly closed, begins whispering repeatedly into a microphone such phrases as "thank you, Jesus," "Hallelujah" or "Praise the Lord", setting the pattern for the congregation to do the same. Periodically a member of

the congregation would erupt with a glossolalia utterance, concluding usually with the prescription, "so speaks the Lord." This is often followed with an interpretation in ordinary language. About seven or eight people, including the evangelist, make contributions of this nature. Glossolalia is regarded by the Streams of Power participants to be the words of Jesus himself, or the Holy Spirit. The unknown tongue is believed to be an ordinary foreign language that could be understood if someone who spoke that language were present. According to the evangelist, the person who is speaking "doesn't even know what he is saying." Speaking in tongues is held to be a highly desirable "gift of the Spirit" accessible to anyone who is a "child of God". Dr. Goodman reports that the altered state of glossolalia is short, during which eyes are kept closed and only occasional trembling or shaking taking place. Waking is always rapid. The congregation of the Streams of Power is from the lower class strata, 20% men, 20% children, 40% women. *20% children is left?*

The second group Dr. Goodman studied was the Mid-Western Tent Revival from a tape made in 1966. The bulk of those in attendance were lower-class whites, 10-30% Blacks, 50-75% women. The service was only minimally structured, led by the "evangelist." The structure had three roughly distinguishable stages, 1) warm-up period which involved a great deal of singing, hand-clapping, and some talking by the evangelist's assistants, 2) a first excitation period when the evangelist comes in, gives a sermon intermingled with singing and possibly some glossolalia. This is followed by a collection during which people tend to be restless. This is followed by a second excitation period when people feel relaxed, high excitement, sometimes healing, trancing, glossolalia, and singing taking place. This was followed by 3) the "cooling-off" period of singing, hand-clapping, and the departure of the evangelist.

In this group, glossolalia is reported to be a sign that the Holy Ghost is "moving the tent" (that is, the Holy Ghost is present and witnessing through the congregation). The central aspect of the experience is that one "fall down", meaning that you go into a trance state showing that the Holy Ghost is indwelling in you. Here, glossolalia is not always interpreted.

The third group studied was a mainline Protestant church. The study centered on divine healing and speaking in tongues in Baptist, Episcopalian, and Presbyterian churches in Houston, Texas in 1964.

The fourth group was a cult in Umbanda, Brazil. The cult was basically Portuguese speaking and as a Spiritualist religion, focused on spirit mediumship. Its major ritual activity involves altered state of consciousness. This was interpreted as being possessed by spirits. Mediums enter "light" states of dissociation, as well as deep trances. In public sessions where consultation takes place, spirits are believed to occasionally possess a member of the audience, causing the individual to shriek and shake violently. The members of this group were predominantly poor and lower class farm and other laborers.

There were a number of conclusions or general areas of similarity among the four groups studied. The agreement Dr. Goodman found in the glossolalia exhibited by these groups was:

1. Individual utterances, or the identifiable units within the utterance showed a threshold of "onset", a brief rising gradient of intensity, a peak, and a final, often precipitous decay.
2. Most of the glossolalia was not language in the sense of meaningful phrases.

Although there was considerable cultural diversity among the three groups

of English speakers, all four groups were from the Indo-European language group. Since the similarities in glossolalia could have been linked to the language group's tradition, Dr. Goodman felt she had to study a group whose language tradition was not Indo-European. Therefore, Dr. Goodman went to observe the Apostolic Church in Yucatan.

The Mayans of Yucatan are from the American Indian language group, not related to the Indo-European family to which the English or Spanish (the four other tongue speaking cases) belong. The Maya village studied numbered about five thousand, with most inhabitants farming peasants. The church had undergone considerable revitalization after a period of being dormant. Professor Goodman observed the following worship ceremony at the small church.

The services, although of the same general ceremonial structure as those in Mexico City, showed some differences. Each service concluded with an extensive prayer for the sick. Ritual occasions were carried out in extreme detail. Field workers were noted to be more physically active in their participation. In 1970, part of the ritual structure broke down due to the impact of excitement. Part of the congregation went out of the church to the pastor's house and began praying in glossolalia...Glossolalia became increasingly the focus of attention. It also took on a new function, serving to become an effective weapon for exorcisms. The Mayas believed that Satan had filled a member of the congregation and that when speaking to him in glossolalia that the Holy Spirit was speaking through them.¹⁷

Dr. Goodman describes this as a form of "possession-belief" seen in many anthropological studies. The glossolalia observed did in fact take on many of the same characteristics of the American Indian speech patterns, sharing little similarity with the glossolalia of the Indo-European speaking groups.

In the last case of glossolalia, I would like to look at the personal account of Thomas De Vol, an American who was raised in the Pentecostal tradition.

I first spoke in other tongues at age eleven following two years of tarrying for the Holy Spirit...Between the ages of eleven and twenty-two, I talked in tongues on an infrequent but regular basis, i.e., weekly during Sunday night church services... The experience I wish to describe here took place over the period of 26 months. Each day I set aside one hour for prayer and meditation, proceeding as follows. First, after everyone in the household had retired I would turn on gospel music that I had come to associate with the various outpourings of the Holy Spirit in church. The next fifteen minutes were used to build rational faith and expectancy in the power of God and the works of the Spirit. I would read a chapter in the New Testament then a testimony of healing or an anecdotal account of someone who had spoken in a verified known tongue, reported in a Pentecostal journal. I would often begin to cry before putting the journal aside. The next forty-five minutes were used strictly for prayer and meditation. After turning out the lights, I would lie in a comfortable position on the floor with a pillow under my head, raise my hands toward heaven and forcefully speak in tongues frequently used in the past. If I was not crying to begin with, I would spontaneously begin to cry within five or six minutes...Meanwhile my tongue would loosen up, new words would come to me, words that had distinctive qualities of an unknown tongue, words I had never spoken before. This would heighten my belief in the reality of God and his Holy Spirit. The volume and pitch of my utterances and crying would sharply increase. My hands would begin to shake. My thoughts were free to run back and forth over sentimental sensory experiences of the past...Such abreaction frequently resulted in tremendous outbursts of pentup feelings similar to catharsis obtained in Gestalt psychotherapy...¹⁸

De Vol calls this ASC--Altered States of Consciousness.

At this point, I would like to suggest that we consider the common traits that link these diverse accounts of the occurrence of glossolalia. The following list describes what I observe as the general common characteristics of the various accounts:

1. In most cases, the glossolalia speaking groups consisted of people from the lower classes of society. In the accounts of glossolalia throughout history, many of those involved were from common "folk-religions" rather than higher religious orders. The Mid-Western tent revival, the Streams of Power, the Maya church,

*of sense of
possession*

and the tradition from which De Vol comes all are representative of middle and lower class social groups.

2. There is often a dynamic (prophetic-type) leader who leads in and helps facilitate the occurrence of glossolalia. The Kahin of Islam, the evangelist of the Christian tent meeting and the Streams of Power group, the medium of the Pacific Polynesians, and even the accounts of the Pentecostal journal all serve the function of the leading image in achieving the state of ecstasy in which glossolalia occurs.
3. There is often a ritualistic pattern followed in achieving the desired state of ecstasy necessary for glossolalia. This is especially evident in De Vol's account of his own glossolalic behavior. The dervish of Islam, and the evangelist's routine in the Streams of Power are other instances of such ritual. As noted earlier, the state of ecstasy is virtually never instantaneously achieved, and to advance into this state some form of ritual is almost always used.
4. Glossolalia almost always occurs when the participant reaches a heightened state of consciousness. This is commonly referred to as the state of ecstasy, although some speakers of glossolalia resist this description. De Vol referred to it as an Altered State of Consciousness. The state of ecstasy often is accompanied by frenzy, dissociation, and animated body movement, and glossolalic utterances often occur at the climax of the ecstatic state. Dr. Goodman's account of the Mayas made note of this, as well as the Streams of Power, and accounts of De Vol and Marcus Bach.

Hans Toch speaks of model of the "susceptibility pool" in society which includes those likely to engage in the "ecstatic" experience.¹⁹ Oliver Read Whitley says that those in the Susceptibility Pool are those who search for ecstasy, or get caught up in it, and this "occurs primarily because contemporary society has produced a sizeable number of persons who find themselves disappointed, frustrated, unfulfilled in their quest for a meaningful existence, and for whom the culturally patterned, traditional, solutions for problems of meaning are no longer cogent or viable." He cites as examples of those who are members of such a Susceptibility Pool in America members of the Krishna group (younger members in their teens and early twenties) and the "Jesus People". If this theory is correct, the fact that most glossolalia speakers come from the lower strata of society might prove very significant.

Finally, we can look at the conclusions of those who have studied this phenomenon of glossolalia. Dr. Goodman concluded from her cross-cultural study of tongue speaking that it is "an event of vocalization while the speaker is in a state of dissociation" and is "an artifact of trance." Thus, the production of glossolalia is partly the result of various groups ritualizing, institutionalizing, and thus elaborating aspects of altered states of consciousness. Cultural expectation is seen to have a considerable influence in eliciting the dissociation, and people can be taught how to go into a trance and can consciously induce the state.

Samarin (1972) saw the phenomenon as a function serving primarily as an initiation in the fraternity of believers for whom certain unusual experiences are considered normative.²⁰ Glossolalia, according to Samarin, is an act which anyone could produce, its significance being primarily determined by the charismatic group to which one belongs.

Carl Jung had a great interest in the relationship between his view of reality and glossolalia. Freud's experiments in hypnosis let Jung to believe that there are non-physical forces that influence human life. He saw unconscious elements that lead man forward, but man is unconscious of these elements. Men are frequently in touch with this realm of being which is not material. Thus, Jung wrote,

Speaking with tongues is observed in cases of ekstasis (predominance of the unconscious). It is probable that the strangeness of the unconscious contents not yet integrated in consciousness demands an equally strange language.²¹

Kelsey offers some five common explanations of tongue speaking. They are:

1. An ecstatic expression--frenzy common among primitive people accompanied by moaning, groaning, dancing, wailing, a pent-up frustration release.
2. Belly-talk mentioned by Aristophanes and Plato. In this speech, a second voice seemed to come through the speaker, a voice different from his usual one.
3. Trance speech, such as that mentioned by Virgil or reported at the Oracle at Delphi.
4. The result of an unbalanced mental state. The result of a psychological disturbance.
5. Demon possession.

It seems from a survey of those who have studied glossolalia that a satisfactory solution to the problem is far from being reached. Linguistic studies classify tongue speech as being like jargon aphasia of a person with a brain disfunction or the heologistic stage of speech in developing children. This does not mean that glossolalia is necessarily a totally

Multiple personalities?

disordered pattern of language or speech, but that linguistically it is classed with this kind of speech. The question is not "is glossolalic speech a real language" but "is glossolalic speech A language." It needs to be evaluated and studied in greater terms as to how it functions in the grammatical system, as well as how the various grammatical units function as a whole and whether they are clauses and phrases. Perhaps glossolalia by its nature defies analysis. Perhaps it is a unique language designed for the user to communicate to God. But only through our examining its characteristics both in our culture and with occurrences in other cultures can we give it a fair and honest Christian appraisal.

FOOTNOTES

- ¹Mills, Watson E., Understanding Speaking In Tongues, pg.11.
- ²Ibid, pg.11. Mills here quotes Kelsey.
- ³Ibid, pg.11.
- ⁴Mayers, Marvink, "The Behavior of Tongues" in Speaking in Tongues Let's Talk About It, Watson E. Mills, Editor, pg.112.
- ⁵Whitley, Oliver Read, "When You Speak In Tongues: Some Reflections On the Contemporary Search for Ecstasy", Encounter, Vol. 35; 1974,pg.81.
- ⁶Bunn, John T. "Glossolalia In Historical Perspective" in Speaking In Tongues - Let's Talk About It, Watson Mills, Editor.
- ⁷Brethern Life and Thought, Vol. 20, 1975, pg.133.
- ⁸Op.cit. Bunn (see 6 above) pg.37-8.
- ⁹Op.cit. Bunn, pg.37.
- ¹⁰Op.cit. Bunn, pg.40.
- ¹¹Op.cit. Mills, pg.24.
- ¹²Op.Cit. Mills, pg.25.
- ¹³Meyer, Matthew M., "Speaking in Tongues-Glossolalia" in Brethern Life and Thought, Vol.20, 1979, pg.139.
- ¹⁴Ibid, pg.139.
- ¹⁵Ibid, pg.136.
- ¹⁶Goodman, Felicitas; Speaking In Tongues: A Cross-Cultural Study of Glossolalia, pg.43.
- ¹⁷Ibid, pg.46.
- ¹⁸De Vol, Thomas I., "Ecstatic Pentecostal Prayer and Meditation", Journal of Religious Health, Vol.13, pg.285.
- ¹⁹Op.cit. Whitley, pg.84.
- ²⁰Stanley, Bartlett, and Moyle, "Some Characteristics of Charismatic Experiences: Glossolalia in Australia", Journal of Scientific Study of Religion, Vol.17, 1978, pg.269-70.
- ²¹As quoted by Morton Kelsey in Tongue Speaking, pg.196.

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