

This thesis examines the linguistic and stylistic representation of the vision of God in the visionary books of Elisabeth of Schönau (about 1129-1165), in comparison to Hadewijchs (1250) first vision. Focus of investigation is thus applied language and stylistic means by which an in the human language indescribable object, i.e. the totality of a person of the Trinity, has been described. Because of his large role in the recording and editing of the visionary books this thesis also discusses the interpretation of a vision of God by Elisabeths brother Egbert. A thorough analysis of the various texts shows that the visions of Elisabeths and Hadewijchs show similarities concerning their motifs and use of the Bible. The linguistic representation of their visionary experiences however, differ greatly because of various reasons.