

Hun and Hende: Kierkegaard's Relation to Regine

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According to our best count and judgement, Kierkegaard's journals refer to Regine once as »R,« three times as »Regina,« seven times as »Regine,« 677 times as »she« (*Hun* and *hun*) and 802 times as »her« or »hers« (*Hende*, *hende*, *Hendes* and *hendes*). In this study we explore changes in the prominence of the words most clearly associated with these pronouns as an index of any changes in his perception of their relation. We begin with a very short account of this relation and then describe as simply and briefly as possible the method used in this study.¹

Kierkegaard first met Regine between May 8 and 12, 1837 when he was 24 and she was only 14. He proposed to her on Sept. 8, 1840, became engaged on Sept. 10, returned her engagement ring on Aug. 11, 1841, broke the engagement on Oct. 11, 1841, left for Berlin Oct. 25, 1841 and learned of her engagement to Frederik Schlegel in July, 1843. Regine married Schlegel on Nov. 3, 1847. Her father died June 25-26, 1849 and Kierkegaard took the occasion to revisit the relation and was much less preoccupied with it in his later and, especially, his last years. These changes are all plotted in figure 1. Note particularly the drop between 1844² and 1848, the sharp peak in 1849, the changes within the period 1850 to 1853 and, finally, the virtual absence of any references to her during the last two years of his life.

This study makes some obvious but rarely noted assumptions. The first is that every speaker has a normal use rate for every word in their vocabulary and can say something intelligible only by using certain words at significantly beyond their normal rate. For example, in order to report that my house is on fire I have to stir up or disturb my vocabulary pool and use the words »house« and »fire« significantly more than usual.

The second is that by examining the typical uses of such words one can discover the emphasis or concern which has caused their author to use them with such exceptional frequency. In fact this study compares the typical uses of the most aberrantly frequent words in the *hun* and *hende* sentences in successive volumes of Kierkegaard's diary in order to identify all significant changes in their accounts of the relation and so is able to report individual volumes as showing one emphasis in the context of one comparison and another in the next. Of course our problem is typical of most literary research and distinguished only by its use of certain basic statistical tools to identify the words and texts to be investigated.

The starting point of this study was our observation that, quite naturally, Kierkegaard typically refers to Regine as *her* when he sees himself as responsible for and in charge of their relation and as *she* when he suspects that she has seized the initiative. However, it soon became apparent that perceived dominance was only one part of the relation, that there was no such clear pattern in his use of these pronouns in the later volumes and that, while these pronouns were no doubt very important, it was necessary to look beyond mere changes in their frequencies in order to understand any real changes in their relation. Accordingly we decided to employ a »chronological« version of the standard change point study following these steps: extract from the electronic text of each of the last 14 volumes of his *Journals* all sentences containing any of the above forms of these two pronouns; examine these sentences keeping only those in which these words clearly refer to Regine; count all words in all these sentences in *Pap. III* through *Pap. X 5*; merge the word counts for all these volumes;³ use the ABFREQ⁴ program to identify the 60 words whose relative frequency in this merged list is so much greater than that in Kierkegaard's *Journals* as a whole that there can be no doubt that they are strongly associated and intimately linked with his use of these pronouns; use the TABLE program to construct a table or matrix showing the frequency of each of these 60 aberrantly frequent words in these sentences in each of these 12 volumes; and, finally, do a change point study comparing the relative prominence of each of these 60 words in each of these volumes with its relative prominence in the immediately preceding one, this on the assumption that significant changes in the prominence of any of these privileged words reflects and should provide insight into any changes in his perception of the relation. Unless otherwise indicated, the rest of this study is concerned solely with significant changes in the prominence of these words between each volume and its predecessor.

The 60 x 12 matrix analyzed in this study contains much interesting information but we have decided not to include it because of its size and, particularly, because the study is about relative prominence rather than mere frequency. For example, *gift* (married) occurs 10 times in *Pap. X 2* and only once in *Pap. X 3* but the test dismisses this as insignificant because these 10 account for only 1.42% of all occurrences of these 60 words in *Pap. X 2* while the one occurrence in *Pap. X 3* accounts for 0.56% of all occurrences in that work. By contrast it regards *hun* (she) as significantly more prominent in *Pap. X 3* than in *Pap. X 2* because the 32 occurrences of this word in the former accounts for 18.08% of all its occurrences while the 83 occurrences in *Pap. X 2* accounts for only 11.79% of all its occurrences; in fact, it reports this increase as a chi-square of 4.29 about which more below.

All change point studies report changes in the prominence of individual items within two observed groups as a chi-square score for that item and sums these scores to produce a total chi-square representing the degree of difference between these groups. Our chronological version uses the same approach and differs only in always comparing the prominence of each of these 60 words in each volume with its prominence in the preceding one. Of course the question what constitutes real statistical significance in this and other such cases is difficult and complicated, often has no final answer and cannot be discussed here and we therefore simply note that in the case of individual words we accept a change as significant if its chi-square is equal to or greater than 3.00 and in that of successive volumes if their total chi-square is equal to or greater than 40.00.

This sounds complicated but the following account of the first three lines of the first column of table 1 (p. 38) should make it clear. The figure »1« (p. 39) at the beginning of the first line indicates that this is the first comparison in this study, »III/IV« that this comparison is between *Pap.* volumes III and IV, »54.72« that this is the total chi-square score for this comparison and »100.0« that this figure is of course 100.0 % of that score. In the second line the minus sign (-) indicates that the following word is more prominent in the first of these two volumes, *elskede* is the word which is more prominent, »5.13« the chi-square score indicating the extent of its prominence and »9.4« the percentage of the total chi-square score accounted for by this word. In the third line the plus sign (+) shows that the following word is more prominent in the second volume, *Hun* is the word which is more prominent, »4.96« its chi-square

score and »9.1« the percentage of the total chi-square accounted for by this word.

Finally, before proceeding to report our results we pause to summarize our strategy. Every one of the 60 words included in this study is so much more frequent in the *hun* and *hende* sentences in Kierkegaard's *Journals* than in these writings as a whole that they must be assumed to be uniquely and strongly associated in his mind with this relation. Further, all changes in the relative prominence of these words between adjacent volumes are statistically significant and must be assumed to reflect some change in his perception of the relation. Our strategy therefore is to examine his use of these words in order to discover what changes in his perception of the relation have prompted him to use these words more prominently in one account than in an adjacent one. In short, it is to understand linguistic facts which are so anomalous that they demand explanation. Of course one may regret the need to use these statistical tools but his relation to Regine is so important and his many accounts so repetitious, self-contradictory and confusing that one must surely welcome any tool which promises to identify and focus on those texts which best express his perception of the relation at the time in question.

As table 1 indicates, our first comparison shows that *elskede*, *jeg* and *lykkelig* are more prominent in volume III and that *Hun*, *forlovet*, *hun*, *Skurk* and *vaagnede* are more prominent in IV. The text shows that those most prominent in III are used in various ways. The first is used mainly to stress how much he *has loved* her and to note that from the moment he suspected trouble he deliberately attempted to make her think that he did not love her.⁵ The second is used mainly to express how much he has loved and done for her: »I let her fly higher and higher« (*Pap.* III A 133 / *JP* 5501)⁶ and »made it possible for her to walk on water, etc.« The third is used to stress his concern that she should be *happy* (*Pap.* III A 133 / *JP* 5501), to suggest that he would do almost anything to make her so, to say that he would even rejoice to see her happy with another, to note that she is consumed with grief because he would not make her happy, to suggest that he could have done so »were it not etc.«⁷ to say that if he knew he could make her happy he would leave [Berlin] this evening and, finally, to add that the only hope he has of making her happy is to make her unhappy. By contrast, the first and third of the words more prominent in IV are used to report that *She* nodded to him in church, to express his dismay that *she* did so, to suggest that she regularly met him on his walks and contrived to do so, to lament that *she* still

does not believe he is a deceiver and, following a page torn from his journal, that she bears a bit of the guilt, that she was proud instead of humble, that she awakened his pride, that she suggested that they simply live together without being married⁸ (*Pap.* IV A 133 / *JP* 5680) and that the more passionately she clung to him the more responsible he felt (*Pap.* IV A 97 / *JP* 5653; cf. *Pap.* IV A 215 / *JP* 5628). The second is used to suggest that her becoming *engaged* made her think more highly of herself, to reflect that perhaps he should never have become *engaged*, to express his puzzlement that this experience »should shake me up in this way« (*Pap.* IV A 142 / *JP* 5689) and, in a very distasteful entry, to depict a scene in which a man, here described as »a person with a sense of humor,« gives a small sum of money to a young girl who has just become engaged with a promise to pay a similar amount when she is actually married (*Pap.* IV A 152 / *JP* 5693). The fourth is used to ask if he must become a *scoundrel* in order to make her distrust him and so free herself from him and the fifth to protest that she misunderstood and took advantage of his *growing* melancholy. We conclude then that III presents him as an ardent if confused lover who behaved properly and wished only her best and that IV presents her as an aggressive pursuer and himself as puzzled, apprehensive and defensive. Note that this conclusion is consistent with the frequencies of the forms of *hende* and *hun* in these volumes and the observation with which this study began.

Our second test yields only a marginal overall chi-square score but shows that *sagde*, *mit* and *ung* are significantly more prominent in V than in IV. The first two of these words are from an entry citing what »I said with reference to my relation to Regine and breaking the engagement and her certain death« as evidence that he had properly accented the ethical »in my personal life ...« (*Pap.* IV A 88 / *JP* 5748) and the last occurs in his remark »that the purer a *young* girl is the more readily she acknowledges her sinfulness« (*Pap.* V A 59 / *JP* 4007). Both these remarks are obscure and reflect the dark confusion of this volume but both seem intended to suggest his moral superiority more explicitly than the previous volume.

The chi-square for our third comparison is not itself significant but the test shows that *jeg* is more prominent in V and *hende* in VI. In fact, all occurrences of the former are in entry *Pap.* V A 88 / *JP* 5748 already quoted and all of the latter in, »It would be easy enough for him to find release if he would initiate *her* into his suffering, but he fears to do this for the very reason that the frightfulness of it will completely destroy *her* or make *her* sympathetic in such a way that she will follow him like

Cain's wife, and this is precisely what he does not want...» (Pap. IV A 32 / JP 5802).⁹ Of course the evidence is very slight but it is clear that the first asserts his moral superiority while the second treats her as an object to be used and manipulated.

Our fourth comparison yields another marginal chi-square score but shows that *Hun*, *elskede*, *gift* and *vilde* are all more prominent in VI than in VII 1. All occurrences of the first three words are in a very coy entry describing his fantasy/wish »to depict a feminine character whose greatness would lie precisely in her shy, loving, unassuming resignation (for example, a somewhat idealized Cornelia Olsen ...)« which goes on to say »She would go through the experience of her sister's *marrying* the one she herself *loved*« (Pap. VI A 12 / JP 5772) and all of the last in some lines already quoted: »It *would* be easy enough for him to find release if he *would* initiate her into his suffering, ...« (Pap. VI A 32 / JP 5802). The real meaning of the first two of these texts is very obscure and any interpretation is bound to be speculative but both suggest the poetic or fantastic character of his conception of and relation to women while the third treats her as an object. The fact that volume VII 1 does not introduce any new words suggests that it too accepts these views.

Our fifth comparison shows that *mig* and *havde* are more prominent in VII 1 and *mit* and *maatte* more prominent in VIII 1. Twelve or more than half of all occurrences of the first two words are from a single entry which we quote at length: »... Her last request to *me* was that I should think of her once in a while – she certainly did not need to ask *me* that. Her appalling question – whether I *had* any intention of ever getting [*myself*] married – was fortunately answered banteringly. It was dreadful. ... and God knows how much I needed to mitigate the affair for *myself*. ... It was cruel; it was also cruelly hard to have to do it. And if I *had* not done it [given this »cruel« answer] ... *would* she now be engaged? No. If I had spoken what was in my heart ... – she *would* have acted according to that. Then if a new engagement were proposed to her, she *would* only have been irresolute, and if she had consented she *would* have done it with a divided soul --« (Pap. VII 1 A 108 / JP 5895). In much the same way, ten of the fourteen occurrences of the last two words are from two entries in VIII 1. »Alas, she could not break the silence of *my* melancholy. That I loved her – nothing is more certain – and in this way *my* melancholy got enough to feed upon. ... That I became a writer was due essentially to her, *my* melancholy and my money. ... / Everything has been conducive to a higher tension of the relationship for me; her

suffering, all my endeavor and finally that I have had to experience derision and am brought to the point where I *am obliged* to earn a [my] living have all contributed with God's help to a break-through. / and yet she could not become mine«¹⁰ (*Pap.* VIII 1 A 641 / *JP* 6132). »... Then once again I was plunged down, and sympathetically into the abyss of *my* melancholy by *having* to break off my engagement – and why. Simply because I dared not believe that God would lift the elemental misery of *my* being, take *my* almost deranged melancholy away, something I now desired with all the passion of my soul for her sake and for *mine*« (*Pap.* VIII 1 A 650 / *JP* 6135). In short, the first of these volumes complains about her behaviour and, particularly, justifies his own as freeing her to marry while the second dwells on his melancholy as the explanation of his life and behavior.¹¹

The sixth comparison shows that *gift*, *Pigen*, *mit*, *maatte* are more prominent in VIII 1 and *mig* and *havde* more so in IX. We have already seen the use of *mit* and *maatte* in VIII 1 and so turn to that of *gift* and *Pigen*. The former appears twice, first in his report of his later chance discovery that Hamann was not *married* to his »wife« which, he says, would not have mattered but is interesting nevertheless (*Pap.* VIII 1 A 251 / *JP* 1558) and second in a later complaint that she [i.e. Regine] has given him enough trouble and that, so far from being dead, she is now happily and well *married* (*Pap.* VIII 1 A 447 / *JP* 6083). Both uses of *Pigen* occur in an entry claiming that the most horrible confusion possible would be for a swallow to fall in love with *the girl* who could not tell her swallow apart from 100,000 others because most men have so little individuality that they are not truly able to love (*Pap.* VIII 1 A 462 / *JP* 2003). In fact this is completely at odds with both his account of his own character and his claim to have loved her deeply and may be an early premonition of his later conclusion that he was simply incapable of normal human relations. By contrast, the following quotations show typical uses of *mig* and *havde* in IX.¹² »If I had not found my melancholy and depression to be nothing but a blessing it *would* have been impossible [for *me*] to live without her. The few scattered days I have been, humanly speaking, really happy, I have always longed indescribably for her, her whom I *have* loved so dearly and who also with her pleading [*has*] moved *me* so deeply ...« (*Pap.* IX A 67 / *JP* 6163). »But just her spontaneous, youthful happiness alongside my dreadful melancholy ... *was bound* to teach *me* to understand *myself*, for I *had* never suspected before how melancholy I was, I *had* no proper criterion of how happy a person can be« (*Pap.* IX A 130 /

JP 6185). »I began (*havde*) thinking of her situation (for *mig*) during these incredible days [Easter, 1848] ...« (Pap. IX A 262 / JP 6247). »... I who must bear the responsibility and be the agent – I still had (*havde*) strength enough ... to give the impression that I was a villain, a deceiver« (Pap. IV A 408 / JP 6273). »... there is a great difference between her and *myself*; she wishes or *had* wished to shine in the world – ... No doubt she would have been satisfied with her relationship to *me* for the time being ... But when it became a serious matter with my fading into unimportance or plunging into real Christian suffering, where there is no honor or status to be gained, then she *would have* easily lost her good humor. And I – I would never have become *myself*« (Pap. IX A 451 / JP 6284). Thus VIII 1 focuses upon his depression as the explanation of his inability to marry while IX explains it in terms of the great differences in their natures.

The next test compares his account of the relation in Pap. IX with that in Pap. X 1 and two other pieces about her also from 1849, shows that there is a considerable difference between these accounts and that *Tungsind, ung, Pige, Bedrager, elsket, havde* and *mit* are more prominent in Pap. IX and only *hun* more prominent in the last three. The first and last words in the first group frequently co-occur and typically refer to »*my depression*,« the second and third present her as a »*young girl*« whose youth and spontaneity contrast to his »old age« and suffering, the fourth occurs in his claim that, despite his depression, he had been able to pose as a *deceiver* and so mitigate the affair for her, the fifth repeats how much she is and was *loved* and the sixth reflects the fact that he is now able to view the relation in retrospect.

The key to the use of *hun* in X 1 lies in the fact that 84 or 73.0% of its uses occur in the last 16.7% of the text and follow immediately upon his discovery of her father's death. He writes: »This will certainly lead her to think in a special way of her relationship to me« (Pap. X 1 A 569 / JP 6453) and, in the next entry, »Where »*she*« is concerned, I am, ... ready and willing to do everything that could comfort her ... But I am continually afraid of her passion. ... If she finds out the real truth of my relationship to her she suddenly may get a distaste for [her] marriage, – alas, I know her far too well (Pap. X 1 A 570 / JP 6454).¹³ In fact, most uses of this word occur in his reflections about what she might now think, do or say, whether she will expect him to initiate a reconciliation or take the bold risk of requesting it herself, whether she will be able to understand that she was his one and only beloved,¹⁴ how she will react to the discovery that she was truly loved, etc.

»My Relationship to 'her'« is dated Aug. 24, 1849 or two months after her father's death and refers to her as *hun* 93 times in approximately 13 pages (*Pap. X 5 A 149 / JP 6472*). Though described as »somewhat poetic,«¹⁵ it is a more or less historically ordered account of various things she has said and done in the past which he now regards or at least represents as morally questionable including her plea that she would never ask him any questions but would thank him her whole life long if she might live in a little cupboard and stay with him, that in »feminine despair« she went too far, that she said that she would endure anything rather than let go of him, that, despite his generous suggestion, she refused to be the one to break the engagement, that she had looked for him after Mynster's Easter sermon, etc. »An Accounting« is appended to this document, was presumably written shortly thereafter and refers to her as *hun* 27 times in less than four pages (*Pap. X 5 A 150 / JP 6473*). Typically these suggest that she did not understand him, that she was mistaken in thinking that he had acted from pride, that she said that she did not believe that he was a good man but nevertheless could not stop loving him and that she had pleaded that she might stay with him.¹⁶ In short, the first document expresses his fears as to what she might now do and the last two justify these fears by reporting things she has already said and done.

We can now summarize the differences between these accounts. At least in the context of this comparison, IX suggests both his depression and the difference between their natures as a problem in their relation and so repeats the emphasis of both volumes in the previous comparison. By contrast, all three documents from 1849 focus upon things she has done in the past and may do in the future which threaten his resolve to remain unmarried. Note that, given the evidence already cited, this change can be dated to her father's death in late June, 1849.

Our eighth comparison shows an even greater difference between the accounts from 1849 and that in X 2, this due to the greater prominence of *sagde*, *gifte*, *Hengivelse* and *Tilgivelse* in the former and of *Besværgelser*, *elsket*, *gift*, *forlovet*, *min*, *Pigen*, *Pakke* and *Pige* in the latter. Almost half of the occurrences of the first are used to report something she has *said*,¹⁷ many of which have already been noted. The second is used mainly to suggest that she simply wanted to be with him and did not really care if they *married*, to praise and thank her for having seen that she must marry and to suggest that she has emancipated herself by doing so. The third appears in his claim that she fought against him with

submission and that her »too intense feminine submissiveness«¹⁸ was disturbing to his melancholy and all of the fourth in two entries both expressing his fear that if, having her sincere *forgiveness*, he were to »sincerely justify myself and tell all« she would forgive and in despair return to him (*Pap. X 1 A 661 / JP 6478*; cf. *Pap. X 1 A 664 / JP 6480*).

The eight words which are more prominent in X 2 are typically used as follows: to claim that she had misused religious *entreaties* and had a great responsibility toward him because of this (*Pap. X 2 A 216 / JP 6544*); to suggest that she may have admired rather than *loved* him and had the good fortune to be *loved* by a man of vastly superior intelligence (*Pap. X 2 A 420 / JP 514*; cf. *Pap. X 2 A 562 / JP 4740*); to compare her present life with the disaster it would have been had she *married* him; to claim that she did not really know him though *engaged* to him for a year and, had he not come along, would no doubt have become engaged to Schlegel; to refer to his power, understanding, pride, author-existence, honour, objectivity, position, misery, devotion, voice, idea, eminence, personality, etc.; to complain that she married long ago while he remains almost as nothing (*Pap. X 2 A 83 / n.t.*); to report that the *package* containing the famous letters¹⁹ is in »her cupboard« and the last to remark darkly and obscurely at the beginning of this volume that »This *girl* must needs become very costly to me...« (*Pap. X 2 A 3 / JP 6488*) and, later, that she was an instrument which he knew how to play but Schlegel did not and that when it is infinitely clear that he is love itself, she ought to be prepared to put up with any amount of suffering (*Pap. X 2 A 349 / JP 4647*).

We can now see the differences between these accounts. Those from 1849 stress her impending and past struggles to win him and, particularly, her use of submission and forgiveness as instruments in this struggle. The next accuses her of using entreaties to this same end but stresses his intellectual superiority, status, the indubitability of his account of their relation and the purity of his motivation. In short, the accounts from 1849 are quasi-puritanical indictments of her past and possible future actions while the other protests his superiority and virtue.

Our next comparison shows a smaller overall change with no more prominent words in X 2 and only six in X 3. Three of these are sparsely scattered across the first third of this volume and almost all of their occurrences are from the period April 18 to July 28, 1850 while the other three are concentrated in three long entries from its final pages which are almost certainly from Jan. 18, 1851.²⁰

The words *elskede*, *vaagnede* and *maatte* occur mainly in the first third of X 3. The first occurs in his remark that the mother of the house prays that his words not ruin the peace and joy in the *beloved* nest in which she lives and dwells (*Pap. X 3 A 42 / n.t.*). The second occurs in his confession that he had made her unhappy and so was lost to the world but that just then the immense productivity *awoke* and that he embraced it with an equally immense passion (*Pap. X 3 A 177 / n.t.*). The third is used typically to say that she *must* free herself from him in one way or another (*Pap. X 3 A 42 / n.t.*), that she was squandered on him so that he *might* become what he became (*Pap. X 3 A 168 / JP 6642*), that she would be deranged by the truth about his love, that he *had* therefore to be infinitely careful and hence that it was she who had taught him indirect communication (*Pap. X 3 A 413 / JP 1959*).

The words *Hende*, *hun* and *Vink* occur mainly in three of the last entries in X 3. »*Her*« occurs in both the title and the marginal description of the first of these entries (*Pap. X 3 A 769 / JP 6713*) and *she* frequently in all three: *she* may never have learned of his overture and to that extent has not had justice done to her; lately she seems more attentive; she also now goes for walks along the ramparts; if she wanted to speak with him she has had ample opportunity, etc. (*Pap. X 3 A 769 / JP 6713*); usually she sings the hymn after the sermon but that day she did not; outside the church door she turned and saw him; ... he must leave it up to her whether she would speak to him (*Pap. X 3 A 770 / JP 6714*); he can speak to her only if he knows that she is essentially content with her marriage to Schlegel and that Schlegel is content that he do so. (*Pap. X 3 A 771 / JP 6751*) The last occurs in both his reference to *signs* they have exchanged in the past (*Pap. X 3 A 769 / JP 6713*) and his concern that she may have interpreted his posture on coming out of the church as a *signal* to go his way (*Pap. X 3 A 770 / JP 6714*).

It is clear from the above that X 3 presents two quite different accounts of the relation and that both are very different from that in X 2. The latter justifies his behaviour on the ground of his intellectual and moral superiority, suggests that she was fortunate to have been loved and rejected by him and that she should submit unquestioningly to the discipline of his love. The first account in X 3 minimizes the pain he has caused by referring to it only indirectly and obliquely, notes his success in transferring his passion to his literary production, repeats that she was sacrificed for his sake and must free herself from him and justifies his conduct with his ritual claim that she would have become deranged if

told the truth about his love. By contrast, the account at the end of X 3 treats her much more sympathetically, suggests that she has recently been more attentive and has even conspired to meet him on their separate walks, notes that she sits close to him in church and may even have attempted to arrange a meeting. It also spells out the conditions under which he now feels able to speak with her, this in sharp contrast to his claim that she would be deranged by the truth about his love uttered again just six months ago. Note that the first of these changes has taken place by the end of X 2 on April 18, 1850, that the second occurs sometime between then and July 28, 1850 and that the third almost certainly dates from Jan. 18, 1851.

The next comparison shows that there are no more prominent words in X 4 but that *Schlegel*, *Pige*, *Vink*, *hun* and *Hun* are more prominent in X 3. Both occurrences of *girl* are in the early part of X 3, the first referring to her tears and anger (*Pap.* X 3 A 42 / n.t.) and the second saying that her name will go down in history with his own (*Pap.* X 3 A 168 / JP 6642). The first occurrence of *She* and the first four of *she* are also from this part and have already been cited in the previous comparison. However the vast majority of occurrences of these words are from the three long entries already quoted at length including, of course, those of *Schlegel* with whom she must be »essentially content« and whose »consent« he must have before he can speak with her. We conclude then that the main change is between the last entries in X 3 and the whole of X 4, that the former expresses the more sympathetic and even hopeful attitude already noted and that, for the time being at least, we can say nothing about the latter.

Our last comparison shows that *havde* is more prominent in X 4 and *minde*, *hun* and *mit* more prominent in X 5. Eight of the 13 occurrences of the first are in two brief sections of an entry suggesting that he might have decided differently about the publication of the Anti-Climacus works *had* he known of her father's death because of its possible effect upon their reconciliation (*Pap.* X 4 A 299 / JP 6762) and others are in entries saying that he had previously believed that she *had* to be the one to ask for an understanding but would now be willing to take the first step (*Pap.* X 4 A 302 / JP 6765), that he had refrained from approaching her because he did not have the heart to find out whether she *had* given him up completely (*Pap.* X 4 A 303 / JP 6766), that she may have thought he should *have* greeted her when they met again a »few mornings later« [May, 1852] but that he cannot do it and that, though »ready for any-

thing, ... I must have her husband in the middle» (*Pap.* X 4 A 540 / JP 6800).

By contrast, all three occurrences of *mindes* occur in X 5 in an entry dated Sept. 10 [1852] which begins »Today it is twelve years since I became engaged,« emphasizes that this event is *remembered* in loneliness and reveals in passing that he still assumes that he did her a favour by making her a celebrity (*Pap.* X 5 A 21 / JP 6826). This same entry contains 12 of the 31 occurrences of *hun* and says that she met him both today and yesterday near Østerport, that she looked at him but did not nod or speak, that she may have expected him to do so but that she must herself ask for it (*Pap.* X 5 A 21 / JP 6826). Another contains 14 occurrences of this word, says that she regularly sees him when Mynster preaches at vespers on Christmas day, speculates whether she was the one who sent the mysterious gift and whether she conspired to meet him as he entered the church, reports that she was continually looking at him and maybe wanted to speak to him and concludes that he would be happy to make her happy but that she must ask for any meeting herself and do so with her husband's approval» (*Pap.* X 5 A 59 / JP 6835). Another later entry says that so far as »she« is concerned he cannot do anything, that if she were to request »a formal and definite reconciliation« he would consider this a hint from Governance and curtail his writings but that he is stopped by the fact that she »has no inkling of this kind of Christianity« (*Pap.* X 5 A 146 / JP 6843). Finally, almost all occurrences of *my* are in an revealing paragraph in the »anniversary« entry already quoted. Recalling that she did not either nod or speak to him when they met the previous day, he writes »It reminded me deeply and vividly of the fact that she does not have the first priority in my life. ... she has and will have the first and only priority in *my* life – but God has the first priority. My engagement to her and breaking the engagement are actually my relationship to God, are, if I dare say so, in all devoutness, my engagement to God« (*Pap.* X 5 A 21 / JP 6826).

X 4 suggests that he was so anxious for a reconciliation that he might have changed his publication plans and, with Schlegel's approval, would even be willing to take the first step. By contrast, X 5 focuses upon their recent meetings and insists that she must take the initiative, again with her husband's consent. However the most important difference is that in the later he is quite unable to say clearly who has first priority in his life and particularly, and connected with this, that he now sees the engagement and its breaking as the real source of his relation to

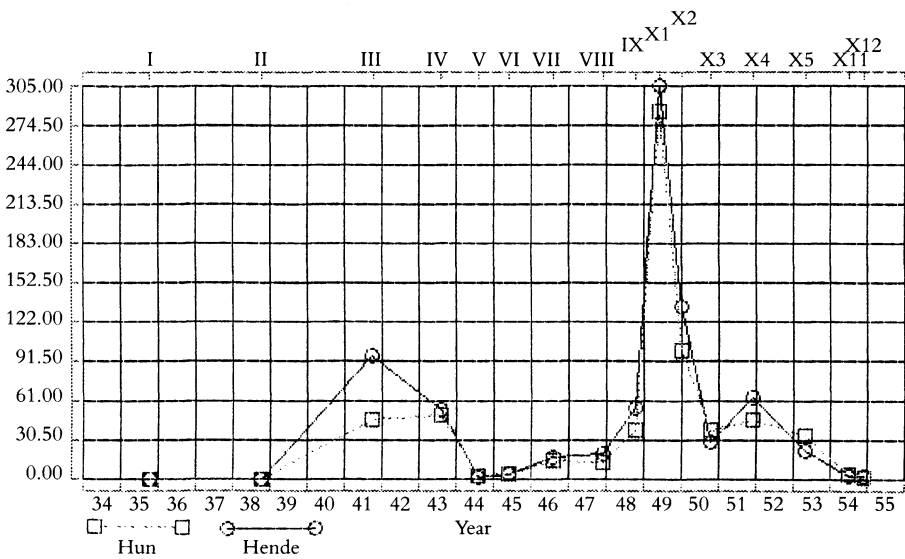
God. In fact this recognition effectively ends the struggle and presumably explains why there is so little discussion of the matter in the last two volumes of his diary.

Our study is now ended and we conclude with some brief comments intended to place this relation in a broader context and explain the considerable confusion and vacillation which we have just documented. Kierkegaard lived most of his adult life apparently convinced that Regine represented a mortal threat to his God-relationship and that he must therefore reject and abandon her. Such a view is of course consistent with his fundamentalist background and its easy equation of sin and sex but the idea is unimaginable and arbitrary, at odds with the Christian insight that one loves God by loving his creatures and called into question by the passage just quoted which makes his relation to Regine the way to his relation to God. It also neglects his references to the erotic character of his own God relationship²¹ and, most importantly, the fact that, by his own admission, he was incapable of having a frank and open relation with any human being.²² In short, he could not marry Regine because he could not have an open relation with any other person. He identified the root of this problem as his own »shutupness« or encapsulation and implicitly connects it with his strategy for handling Regine as early as 1845 (*Pap.* VI A 47 / *JP* 5810). In a journal entry from 1846 devoted to the defense of »the highest« he offers three different but compatible explanations of his condition (*Pap.* VII 1 A 144 / *JP* 457). He explains that he had never received and therefore could not give »like for like« and, explaining this and pre-dating and outflanking Freud, that even as a babe in arms he was never able to give his mother joy. However strange, this explanation has a ring of truth about it but he does not leave it there. Instead, in the next paragraph he describes a lonely child's encounter with »a friendly old man« who »knows how to engage the child, little by little, so that finally the child longs for him, for him alone, longs more intensely for him than the happy child longs for his playmates.« This account is very brief but clearly reflects the pain, misery, suffering and despair which are so central to his life, his conception of Christianity and to contemporary accounts of the havoc wrecked by childhood homosexual encounters. It also has the great merit of being perhaps the best possible candidate for the secret which was so terrible that he could not even consider sharing it with Regine. Of course the evidence is very slight but it explains so much that we must surely at least consider it.

Table 1. Chi-square scores for word changes

1	III/IV				ung	-	12.55	★
	elskede	-	5.13	★	Pige	-	6.20	★
	Hun	+	4.96	★	Bedrager	-	5.15	★
	forlovet	+	4.68	★	elsket	-	3.63	
	jeg	-	4.34	★	hun	+	3.60	
	hun	+	3.34		havde	-	3.32	
	lykkelig	-	3.21		mit	-	3.25	
	Skurk	+	3.12					
	vaagnede	+	3.12					
2	IV/V				8	X1/X2		
	sagde	+	19.13	★	Besværgelser	+	11.80	★
	mit	+	3.48		elsket	+	11.63	★
	ung	+	3.40		gift	+	11.63	★
					sagde	-	8.35	★
					forlovet	+	6.04	★
					gifte	-	5.93	★
3	V/VI				min	+	4.68	★
	jeg	-	4.50	★	Pigen	+	3.92	★
	hende	+	4.00	★	Pakke	+	3.91	★
					Hengivelse	-	3.81	
4	VI/VII				Tilgivelse	-	3.81	
	Hun	-	10.59	★	Pige	+	3.53	
	elskede	-	8.92	★				
	gift	-	8.92	★	9	X2/X3		
	vilde	-	3.58		Vink	+	7.95	★
					maatte	+	4.71	★
5	VII/VIII				hun	+	4.29	★
	mit	+	9.47	★	Hende	+	4.05	★
	mig	-	8.78	★	elskede	+	3.98	★
	havde	-	3.85	★	vaagnede	+	3.98	★
	maatte	+	3.79					
6	VIII/IX				10	X3/X4		
	gift	-	5.72	★	Schlegel	-	4.78	★
	Pigen	-	5.72	★	Pige	-	3.92	★
	mig	+	4.98	★	Vink	-	3.92	★
	mit	-	4.37	★	hun	-	3.30	
	maatte	-	3.55		Hun	-	3.23	
	havde	+	3.55					
7	IX/X1				11	X4/X5		
	Tungsind	-	18.77	★	mindes	+	6.63	★
					hun	+	4.76	★
					havde	-	3.76	
					mit	+	3.53	

Figure 1. Absolute frequencies af forms af *hun* and *hende*



Notes

1. I wish to thank Søren Bruun for distinguishing the instances of these pronouns which refer to Regine from those which do not.
2. Søren Bruun has noted that »'Guilty?'-'Not Guilty?'« was actually focused on Regine and was written between autumn 1844 and spring 1845. In fact, the final version of this piece in *Stages on Life's Way*, contains 263 occurrences of the forms of *Hende* and 293 of those of *Hun*.
3. We omit the first two because they pre-date his meeting with Regine and the last two because they never use her name and refer to her by one or other of these pronouns only seven and three times, respectively.
4. The rationale and operation of this program has been explained at length in Alastair McKinnon, »Aberrant Frequency Words: Their Identification and Uses«, *Glottometrica* 2, Bochum, 1980.
5. Note that he also uses this word to complain that she did not love his various beautiful features but only himself (*Pap.* III A 151 / *JP* 5511).
6. All references will be to *Søren Kierkegaards Papirer*, second edition, edited by P.A. Heiberg, V. Kuhr and E. Torsting, revised by Niels Thulstrup, vol. i-xiii, Copenhagen, 1968-1970, cited in the text as *Pap.*; and *Søren Kierkegaard's Journals and Papers*, edited and translated by Howard V. and Edna H. Hong, assisted by Gregor Malantschuk, Bloomington, Indiana University Press, 1967-78, cited in the text as *JP*.
7. The fact that he breaks off this suggestion with the word »etc.« clearly shows that he at least thinks he knows the source of the problem but chooses not to confide it even to his diary.
8. Kierkegaard hastens to add that in such a case she can depend upon him absolutely but that it will be an unhappy existence.
9. Note that in this entry Kierkegaard speaks of himself in the third person and that this may be connected with the strange locution »... synes han at skyldte Gud det, saaledes erotisk at fortie sine Lidelser.« which the Hongs translate as »... he thinks he owes it to God to be silent erotically this way about his sufferings.«
10. The last »sentence« begins with a lower case »a« because it is an addition to the second sentence above.
11. The reader may be interested in knowing that *Tungsind* (melancholy, depression) shows a chi-square of 2.84 and so is just short of our cut-off point of 3.00.
12. We note that this same pair were more also more prominent in VII 1 than in VIII 1 without claiming to understand any connection.
13. Note that later in this same entry Kierkegaard suggests that she will now expect him to take the initiative because she no doubt thinks that he regarded her father as the real obstacle to their reconciliation but that in a later entry he dismisses this as a misunderstanding saying that the Councillor was in fact the very one with whom he desired and sought reconciliation because, as he explains, »Reconciliation with him had no dangerous and serious consequences...« (*Pap.* X 1 A 648 / *JP* 6470).
14. Note the following: »... I loved her more and more, and that she was the beloved when I left her, that I will love no other. Then, as to a certain point, I must beg her to believe me. If she is woman enough for that, then the explanation is almost total. But if it were possible that she would turn dialectical and begin to ponder over such a demented collision, she would be unhinged« (*Pap.* X 1 A 661 / *JP* 6478).

- This is surely remarkable given the fact that he himself conceived the relation to be essentially dialectical and hence presumably understandable only as such.
15. In this connection note his own remark later in this entry: »Some of the lines are also factual« (*Pap.* X 5 A 149.9 / *JP* 6473.9).
 16. It is perhaps worth noting that near the end of this account he writes »I was so much an old man that she became like a beloved child whose sex was more or less of no importance.« (*Pap.* X 5 A 150 / *JP* 6473) However it is not clear whether this means only that he no longer sees her as a sexual object or whether he has actually begun to see her as a person in her own right.
 17. Note that all of these 11 occurrences are from »My Relationship to 'her'« and »An Accounting.«
 18. Note in this connection his remark about her sister Cornelia in *Pap.* VI A 12 / *JP* 5772 and quoted above.
 19. *Pap.* X 2 A 210 / *JP* 6538. Note that this entry conveys the misleading impression that only the journals from 1848 and 1849 contain much material about their relation.
 20. We calculated this as the probable date of this entry on merely mathematical grounds and were pleased to find later that the original editors of the *Papirer* had reached the same conclusion; see *Papirer* X 3 p. XXXV.
 21. » – On the other hand, he thinks he owes it to God to be silent erotically about his sufferings« (*Pap.* VI A 32 / *JP* 5802). »The dialectical contradiction must be maintained in such a way that it is uncertain whether he is closed up solely because of an erotic love affair with God, or out of pride toward men« (*Pap.* VI A 47 / *JP* 5810). »The hiddenness which the religious man seeks ... is therefore probably of an erotic nature...« (*Pap.* X 1 A 22 / *JP* 4372). Compare also his phrase »the erotic profundity of the Incarnation« (*Pap.* IV A 183 / *JP* 2402), his suggestion that »medieval asceticism is almost erotic« (*Pap.* VI A 39 / *JP* 172), and his description of the breaking of his own engagement as »... as complicated an erotic collision as possible« (*Pap.* X 1 A 260 / *JP* 6385).
 22. Compare the following: »... But the curse which hangs over me is that I never dare let any person become deeply and intimately attached to me« (*Pap.* III A 161 / 5517). »Essentially, I cannot have a friend« (*Pap.* IX A 52 / n.t.). And the following from an entry headed by four bold N.B.s: »... there is something which runs against the constitution of my whole personality, is really in revolutionary opposition to it, and that is to be obliged to speak about my interior life, about my relationship to God. ... it is not a polemic but a submission. / Yet it may well be my duty to God ... this letting down my guard is so hard, so hard for me; it seems to me as if my interior life were too true to me to talk about it. / ... the hiddenness of my interior life may be something God has accommodately permitted me to have until I have grown strong enough to speak about it ... I can quite literally say that in this regard never in my life have I ever spoken to one single person the way two people ordinarily speak together – I have always kept my interior life to myself, even when I spoke more confidentially; and confidentially I have never been able to speak« (*Pap.* X 1 A 183 / *JP* 6372). Also: »The longer I live the more certain I become that there is a demon, an ideality, which makes it that, in whatever relationship I have been in, I have never related myself directly in the relationship. ... And so I have here again the formula for my existence: I have never in relation to anyone related myself directly in the relation but basically to myself, because the opposition which makes the case difficult, yes, dangerous comes from myself, is put there first by myself« (*Pap.* XI 3 B 4 / n.t.).