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Wittgenstein in Azerbaijani: Three Propositions Re-Imagined

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Introduction

This paper does not “translate” Wittgenstein word-for-word. It uses **Azerbaijani** as a **philosophical instrument** to dissolve ambiguity and to generate new clarity. Where English spreads meaning and German often remains technical, Azerbaijani condenses ideas into interlocking forms.

We re-express three key *Tractatus* propositions and add **three Azerbaijani aphorisms** inspired by the same logic. Each section gives: the original line, an Azerbaijani rendering, and a short commentary. A brief **glossary** records the new terms and shades of meaning.

1) Whereof One Cannot Speak... (7)

Original (7):

“Whereof one cannot speak, thereof one must be silent.”

Azerbaijani:

Nədən danışamsa, susmaq qoludur.

Commentary

In English, silence appears as a rule (“must be silent”). In Azerbaijani, *susmaq qoludur*—“it is the **arm/branch** of silence”—turns silence into a **state of being**. The unsayable does not vanish; it **extends** into a domain where speech cannot go but thought and existence persist. The unsayable is not nothingness, but a **limb of silence**—a living continuation of meaning beyond articulation.

2) A Picture Presents a Possible State of Affairs (2.202)

Original (2.202):

“A picture presents a possible state of affairs.”

Azerbaijani — Static form:

Çizəm mümkün bir subutun naxışdır.

(A *çizəm* is the pattern of a possible proof.)

Azerbaijani — Dynamic form:

Şəkil mümkün bir durumun saçıdır.

(An image is the *emanation* of a possible state of affairs.)

Commentary

Wittgenstein’s *Bild* is not a photograph; it is a **model/depiction** that can correspond to reality. Azerbaijani lets us separate two ontologies that English blurs:

- **Static:** *çizəm* (a coined term) names an **instantaneous, motionless imprint**, a micro-structure of possibility—like a crystalline pattern of proof.
- **Dynamic:** *şəkil ... saçıdır* casts “picture” as **emanation**, a gentle radiation/flow from a possible state.

These two renderings uncover both the **imprint** and the **flow** latent in 2.202.

3) The Limits of My Language... (5.6)

Original (5.6):

“The limits of my language mean the limits of my world.”

Azerbaijani:

Dilimin sərhəddi mənə bir qalışdır.

(The boundary of my language is a *stand* for me.)

Commentary

Wittgenstein’s line is typically read as a descriptive identity of two limits. The Azerbaijani version shifts to **experience**: the boundary of language is where **I am stopped and held**—a point of arrest and reflection. Two limits are implicit:

1. a **universal** limit (what can be said at all), and
2. a **personal** limit (what *I* can express).

At language’s edge, movement stops, yet **being continues**. Azerbaijani names that edge as a **qalış**—a stand.

Azerbaijani Aphorisms Inspired by Wittgenstein

1. **Dilinən gələr, durum yaşıyar — dilinən gedər, subut çağırar.**

What comes through language, the state lives; what leaves through language, proof calls.

Language both animates states and, when it withdraws, summons proof; it is at once creator and witness.

2. **Can qalar, dil donər, sərhəd qalar.**

The self remains, language turns, the boundary stays.

Existence persists at the edge of language; speech may shift, but the limit abides.

3. **Durum subutla donərkən dil bitər, subut durumla donərkən dil əsər.**

When state congeals with proof, language ends; when proof congeals with state, language trembles.

At the freeze-point of state and proof, language either falls silent or vibrates.

Glossary

- **Susmaq qoludur** — “the arm/branch of silence”: the unsayable as a **living extension** of meaning beyond words.
 - **Çizəm** — *neologism*: an **instantaneous, minimal mark of perception**; the smallest depictive imprint formed at the very moment of observation, **before** it becomes a line, trace, or picture.
 - **Şəkil ... saçıdır** — “image is the **emanation**”: the dynamic, outward flow of a possible state.
 - **Qalış** — “stand/stay”: the **existential stop-point** at language’s edge; movement halts but presence remains.
 - **Durum / Subut** — “state (of affairs) / proof”: paired to show structure (durum) and grounding (subut).
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Conclusion

Azerbaijani does not merely carry Wittgenstein’s sentences; it **re-structures** them. *Susmaq qoludur* reframes silence as a living domain; *çizəm / şəkil...saçıdır* distinguishes imprint from emanation; *qalış* turns the limit of language into an existential stand. These are not decorative paraphrases but **new philosophical**

expressions that reveal dimensions hidden by English phrasing or German technicality. In Azerbaijani, Wittgenstein's logic becomes a **felt structure**.