

# Tea, Coffee and Cocoa - A Cultural Phenomenon in Azerbaijan

**Hamlet Isaxanli**   
hamlet@khazar.org

## Abstract

Tea, coffee, and cocoa are all popular beverages in Azerbaijan, and each has its own unique cultural significance. Tea is the most popular beverage in Azerbaijan and is often consumed throughout the day. It is also a common accompaniment to meals and social gatherings. Coffee is also popular in Azerbaijan but is more typically consumed as a morning beverage. Cocoa is less popular than tea or coffee but is still enjoyed by many Azerbaijanis. This article will explore the cultural significance of tea, coffee, and cocoa in Azerbaijan. It will discuss the history of each beverage in this country, as well as different ways in which they are served, consumed and enjoyed. The article will also examine the role that these beverages play in Azerbaijani society and culture. The article will conclude by discussing the importance of tea, coffee, and cocoa to Azerbaijani culture. It will argue that these beverages are more than just drinks; they are also important symbols of Azerbaijani hospitality, friendship, and community.

**Keywords:** Tea, cocoa, coffee, Azerbaijan, culture

## Introduction

A person eats and drinks throughout his/her life. There are different types of drinks - ordinary water/potable water/drinkable water, tea, coffee, cocoa, fruit juices, alcoholic beverages, artificial non-alcoholic drinks... The main drink is water without which there is no life. Along with ordinary drinking water, some drinks give pleasure and attract people. Unlike water, people make these things themselves. Drinks occupy an essential place in every nation's culture and social life. Various drinks appeared in different cultures; they spread to other cultures and were loved far from where they originated.

Alcoholic beverages, especially beer and wine, followed the domestication of wild grains and grapes by man and have an old history of thousands of years. Eratosthenes

beautifully expressed the influence of alcoholic beverages on the example of wine: "wine reveals what is hidden" (Standage, 2006, p. 37). Against these "intoxicating" drinks, "waking up" drinks appeared, among them tea from ancient China's southwest and its surroundings, cocoa with American origin and longstanding history, and coffee from Arabia, a product of a relatively recent (middle ages) era, became very popular. Gradually, they gained worldwide fame. There are different legends of how tea and coffee were accidentally discovered. A rhetorical question arises: "Would there be drunkenness in the world if it were not for these popular soft drinks?"

Where and when did tea, coffee, and cocoa appear, how did they spread worldwide, how were they loved, and what resistance did they encounter? How were these drinks accepted, and how did they occur in different cultures? How did the tea spread in Azerbaijan and the surrounding region and become a special tea ceremony – "çay dəstgahı"? What is tea equipment, starting from and leading with samovar? How did tea leave its mark on Azerbaijan's traditions, music, literature, and folklore? This article tries to answer these and similar questions.

### **Coffee and cocoa - from where to where...**

It is said that coffee appeared as a drink in the 15th century among the Arabs, possibly in Yemen, and at the beginning of the 16th century, coffee was drunk, loved in Arab cities such as Mecca and Cairo, and sometimes banned, but this did not last long. Immediately after the Arabs, coffee spread in the Ottoman state, especially in Istanbul, and from there, it moved to Italy and then to Europe. The Arabic word for coffee – *qəhvə* took the form of *kahve* in the Ottomans, and in Europe, it was expressed by words such as *coffee*, *kaffee*, *café*.

Cocoa has been a popular drink in Central America since ancient times and came to Europe in the form of cocoa seeds and hot liquid chocolate. Although cocoa was known to the Spanish from the beginning of the 16th century, it spread to Europe in the 17th century. Cocoa seeds are dried, roasted, crushed, and defatted; then, this powder is mixed with water and milk to become a drink called cocoa. Chocolate is made from unrefined cocoa seeds or powder. Solid chocolate was made in Europe starting from 1850 and gained real-world fame. The Ivory Coast (or Côte d'Ivoire), located in West Africa, is the world leader in growing cocoa.

Both tea and coffee came to Europe in the early 17th century, where beer and wine reigned supreme. In 1650-70, coffee houses were opened in England (first in Oxford), Amsterdam, France, and other places. Coffee addiction swept Europe. Coffee houses

became gathering places for poets, scientists, and artists, centers for social, political, and commercial conversations, and places for reading newspapers, news, and gossip nests. Tea and cocoa (hot chocolate) were also available in several coffee shops. It is safe to say that coffee houses enriched the intellectual life of England (and partly of France)! Along with the idea that coffee cures various kinds of diseases and even prevents pregnant women from the danger of premature birth, there were rumors that it causes terrible diseases, the existence of alleged evidence of this, and even makes men impotent (tales of women who could not go to coffee shops) (Ellis, 1956).

Sometimes, there was a desire for a ban (for example, in Germany by those who preferred traditional beer above all else), but nothing came of it. Johann Sebastian Bach (1685-1750), a great coffee-loving composer, against those who wanted to ban women from drinking coffee, wrote: "Schweigt stille, plaudert nicht" (Be still stop chattering), better known as the "Coffee Cantata", a small comic musical drama (between 1732-34). The piece was performed for the first time in Leipzig, according to the content, in a coffee house (Bach, 1950).

The Dutch and French people radically broke the Arab coffee monopoly by spreading coffee trees around the world. Gradually, Brazil in South America (Colombia – second) and Vietnam in Asia (Indonesia – second) became the leading coffee-growing and exporting countries.

Russian ruler Peter I (Пётр, 1672-1725) loved coffee in Holland (1797), and the first coffee houses were opened in Russia during his time. In the 18th century, coffee was a noble drink in Russia, and it became widespread in the 19th century but did not rise to the level of competing with tea. At the beginning of the 19th century in Russia, the noblemen and women who looked at Europe started drinking tea. In 1877, tea was added to the food of soldiers in Russia. In 1882, the first «чайная» (tea house or tea room) was opened for the ordinary people in St. Petersburg. In Russia, it is said that coffee is already challenging tea.

### **Tea: A world journey starting in China**

For a long time, after water, the most popular drink was tea. Boiling plants and flowers and some berries in water for treatment, as a medical plant, probably dates back to the most ancient times; this would mean herbal tea. The homeland of the black and green tea which we drink is China. The history of tea in China goes back to ancient times; the tea plant was domesticated in ancient China, and tea cultivation began. Tea was also processed initially for medical purposes; tea leaves were chewed and eaten. Eventually, tea became a very popular drink. They even used tea as money

in China. Since the 8th century, numerous books have been written in China giving detailed information about tea. Since the 6th century, the Japanese have also started drinking and growing tea. There is a fascinating, unusual, charming, and mystical tea-drinking ceremony of the Japanese ("cha-no-yu").

Tea spread from China through the Silk Road and probably reached Central Asia, Iran, and the Caucasus this way. Both black tea and green tea are drunk in Central Asia. However, the complete spread of tea to the world is the work of Europeans. The trade of bringing tea from China started in Europe. Soon, Europe liked black tea, not green tea, which came first. The British began drinking black tea with sugar and milk in the 18th century, which was not the case in China, the tea's homeland. Europeans did not know that green and black tea were obtained from the same plant; they considered them different botanical species. More than 75% of the tea consumed worldwide is black, and about 15% is green tea.

In China, tea had different names in different regions, the names *cha*, *chai*, and *te*, *tea* came to Europe and Asia in different ways, through different peoples, and therefore, tea in several countries is known as *chai* or similar names (Portugal, Russia, Central Asia, Middle East...), in others *te* (Netherlands, Spain, England...) or similar names.

The British started tea cultivation in India; they brought seeds from China and cultivated them according to the Chinese method; as a result, India became a big tea country. Indian tea and Ceylon tea were recognized as desirable tea sorts. People began to grow tea wherever natural conditions allowed. Depending on the taste, smell, color, cultivation, and processing technology (oxidation, fermentation, etc.), various types of tea can satisfy all tastes.

Planting, nurturing, and processing tea for consumption has created jobs for millions of people in various countries and allowed billions of people to drink and enjoy it.

### **"A nice cup of tea"**

At first, coffee was cheap, but tea was very expensive in Europe (17th century). Tea was most popular in England, almost becoming the national drink. By the middle of the 18th century, tea became so cheap that everyone could drink tea all the time. Tea considered as the nobles' drink, became the most common, everyday, cheapest drink after water and became the people's drink. Parks called tea gardens appeared in London; these parks have become meeting places for women and men. Tea was born

and loved in China, but the British Empire wrote the saga of tea spreading around the world.

English literature of the 18th and 19th centuries widely reflects the encounters around the tea. There were also those who wrote that tea is harmful and that it should be banned. Tea and coffee are universally welcome drinks to relieve fatigue, restore work capacity and to have some pleasure.

Tea, coffee, and chocolate can be counted and evaluated both as a result of globalization and as indicators of globalization. In terms of per capita tea consumption, Türkiye is the first in the world, followed in a row by Ireland, Great Britain, and Russia (World Population Review, 2023). They did not measure countries like Azerbaijan in this regard; if measured, I think it would not be far behind the leading countries.

The tea took a wide place in literature and visual arts, performed by poets, writers, and artists. English writer George Orwell (1903 – 1950) in work named "A Nice Cup of Tea" (Orwell, 1946) gives an opinion on what constitutes good tea, emphasizes the types of tea (he prefers Indian and Ceylon teas), the degree of darkness of the tea (he says dark is good), and the importance of keeping it warm. Should you pour out the milk over the tea or the tea over the milk?! The author comments on this question, which is "deeply" discussed in England: "Milk on the tea! He enumerates and interprets the features that make the tea beautiful (the rules he considers "golden"). "When I look through my own recipe for the perfect cup of tea, I find no fewer than 11 outstanding points...11 rules, every one of which I regard as golden". The author expresses the last - 11th rule in this way: "...Tea - unless one is drinking it in the Russian style - should be drunk without sugar. I know very well that I am in a minority here. But still, how can you call yourself a true tea lover if you destroy the flavor of your tea by putting sugar in it? It would be equally reasonable to put in pepper or salt. Tea means to be bitter, just as beer means to be bitter. If you sweeten it, you are no longer tasting the tea; you are merely tasting the sugar; you could make a very similar drink by dissolving sugar in plain hot water".

### **Tea in Azerbaijan**

In the 19th century, several attempts were made to organize tea cultivation in the southern provinces of Russia to establish tea plantations in suitable places. In the last decade of the century, they started this work in Georgia and Azerbaijan. However, the establishment of large tea plantations and the construction of planned tea farms and tea factories coincides with the Soviet era. Georgia was recognized as the first,

Azerbaijan as the second, and Krasnodar as the third tea center in terms of the size of tea plantations and the volume of tea production. In Azerbaijan, tea plantations were established mainly in the southern subtropical region - Lankaran and its surroundings, and to a lesser extent in the north - Zagatala. Thus, the Caucasus also became a land of tea cultivation. When the Soviets collapsed, tea farming also collapsed – especially in Georgia. It is possible to say that there has been a revival in the business of growing and selling tea in Azerbaijan.

Coffee and cocoa are also drunk in Azerbaijan, but they cannot compete with tea both in terms of the amount of drinking and as a cultural phenomenon, although coffee is gradually taking its place in household and social life. Tea is the top drink in Azerbaijan. Meetings begin with drinking tea and also end with tea. A tea party or a tea table is not plain-like but has taken the form of a special ceremony or etiquette. Tea is specially made, and the specific taste of samovar tea is talked about. The tea is widely seen and glorified in literature, song genres, film, and television. Although the Azerbaijani tea tradition is based on black (red) tea, green and yellow teas, as well as herbal (herbal) teas, such as thymus (*kəkotu*, *kəklikotu*), mint, ginger, and berry teas are also drunk.

In fact, tea, coffee, and cocoa are drinks that have no ancient history in Azerbaijan. Mainly, black tea is widespread. The word “çay” (*chay*) for tea came to Azerbaijan precisely through Russia and with black tea (and it was spelled and sounded the same as the word “çay”, which already exists in Azerbaijani language and means river - running water).

Tea is drunk with sugar or various types of jams, sweets (national and international), honey, chocolate, lemon, and candies. The transformation of tea into a national drink in Azerbaijan has also resulted in the popularity of special places called *çayxana* (tea houses) - public places where people happily sit and drink tea, talk over tea, and

sometimes play backgammon. People meet each other in teahouses, sit and inform one another, or have fun.



*Picture 1. Chaykhana (tea house) in Baku, 1888.*

### **Samovar and tea set**

Special equipment, items, and containers used for preparing and drinking tea occupy an important place in the household and also in culture. "Make tea" means doing the set of actions to prepare the tea. Traditional tea brewing and tea preparation started from the samovar. Samovar is a Russian word, "сам" ("sam") means "self", and "вар" is shortened from "варить" (varit') - "boil"; thus, the word samovar means "self-brewer". Although a device with a place for pouring fire and water, with a spout for pouring boiled water out, found in the ancient world, the modern samovar was made in Russia; in the middle of the 18th



*Picture 2. Samovar.*

century, samovar factories were established in the city of Tula and other places; a century later more than one hundred thousand samovars were produced per year in Tula. The samovar has become a necessary household tool in every home, at least in Russia, in a number of countries around Russia, and in the Muslim East. The

samovar also became a decoration of the house! The sound of the samovar coming from the house became a symbol of the well-being and comfort of the house.

Note. Although the spelling "samovar" is accepted in Azerbaijani Turki, according



Picture 3. Monument of Samovar in Lankaran, Azerbaijan.



Picture 4. Monument of Teapot pouring the tea. Khachmaz, Azerbaijan.



Picture 5. Monument of Samovar in Khachmaz, Azerbaijan.

to the Russian spelling, the form "samavar" is also natural, which corresponds to the pronunciation. In Türkiye, it is written as "semaver".

The samovar ensures that clean water is boiled to make tea. Coal, wood shavings are filled into the cylinder-shaped tube located in the middle of the samovar and burned or ready-made embers are poured. Air enters through small holes at the bottom of this tube. A two-handed tool called a tongs is used to adjust the filling and combustion. Since smoke comes out when anything burns, a *smoke pipe* (barrel) is attached to the upper end of that combustion pipe so that smoke comes out and combustion continues normally. In addition to the coal-fire samovar, electric samovars are also widespread. In Azerbaijan, even monuments have been placed on samovar and on the pour out tea process (in Lankaran and Khachmaz).

When the samovar is brought to the table-cloth, it is not placed directly on the table, but on the tray (*majmai*, *sini*, *padnos*) placed on the table. A *çaydan* (*tea-kettle*) is a simpler vessel that replaces a samovar, that is, in which clean water is boiled for tea.

*Çaynik* (*teapot*) is a decorative item that is used to brew (*dəmləmək*) tea with color (black, red) and is as popular as a samovar. By straining the thick-colored tea brewed

in the teapot into a glass or cup and adding hot water (from a samovar or tea kettle), the tea in the glass is ready and served for drinking.

Note. In Azerbaijani Turki, instead of *stəkan* ("glass"), it is usually called "istəkan" or "istəkən" and sometimes it is also written this way.

There are many different types and shapes of glasses. *Armudu stəkan* – *Pear-shaped glass* is very popular in Azerbaijan. It is thought that the word *stəkan* came to Azerbaijan from the Russian language together with words like *samovar* and *çaynik* (teapot), although the opposite is true - it is said that the word *стакан* (glass) comes to Russian from Turki, or rather from Chagatai, from the word "tostakan" which means "wooden bowl" ("деревянная мисочка") (Famer, 1971, p. 743). In a pear-shaped glass, the hot tea cools not quickly but slowly, regularly. A cup coaster (*podstakannik* in Russian) is a decorative container made of silver or copper mixed with nickel and other metals, with a handle into which a glass is placed. A full cup of tea is usually placed on a *nəlbəki* - *saucer* or in a cup holder while being served. In some regions, instead of *nəlbəki*, they say *bölmə* - *division*. Special porcelain tea sets - a set consisting of a teapot, cups, saucers, small trays, sugar bowl, and teaspoons are considered a decoration of houses.



Picture 6. Tea set: Teapot, pear-shaped glasses, saucers, small jam plates.

### **Pour out tea into glasses**

In Azerbaijani folk songs, there is a reference to accessories related to tea, including samovar and tongs. For example:

Samavarı alışdırın

Maşa verin qarışdırın  
 Yarım məndən inciyibdir  
 Onu mənə barışdırın.

Light the samovar  
 Mix with tongs  
 My darling is offended  
 Reconcile her with me.

Or in the popular folk song "I have sprinkled water on the streets", a samovar, glass, and sugar appear:

Samavara od salmışam  
 İstəkənə qənd salmışam  
 Yarım gedib tək qalmışam  
 Nə əzizdir yarın canı  
 Nə şirindir yarın canı...

I set fire to Samavar  
 I have added sugar to a glass  
 My darling gone and left me alone  
 How dear is my darling`s soul  
 How sweet is my darling`s soul...

The song "Tea Song" ([“Kimin ağrıyor canı, Bol (Qoy) çay içsin mərcanı...”] - [“Whose soul is in pain, Let him/her drink (plenty) of cranberry tea...”]) by composer Emin Sabitoğlu to the lyrics of Zeynal Cabbarzadə became very popular in the performance of Şövkət xanım Ələkbərova. The same can be said about the fun song

“Çayçı” (Tea servant) composed by Cahangir Cahangirov to the lyrics of Seyfəddin Dağlı (“Tez düzün qədəhləri, Tez düzün, Çay süzün qədəhlərə, Çay süzün...” [Set the glasses quickly, Set them quickly, Pour the tea into the glasses, Pour the tea...]) and its performance by Mirza Babayev. The song's laugh-out-loud humor is built on the story of guests being served with cognac in the teapot instead of tea, upon their wish, which is the same color as the tea. The story is based on a true event (Modern.az, 2013).

There are phrases and idioms related to tea in Azerbaijani Turki. The phrase "Çay tök" ("spill the tea") used in rural areas, it seems, is rude, instead, "çay süz" ("pour out tea") is considered a more civilized expression... A person who goes to a place and is not well received, there says, "Allahın çayını da vermədilər" ("They didn't even give God's tea"); after all, it is as if it is mandatory to offer tea to everyone who comes. Even if you don't like a person and he comes to you, you have to serve him with tea... The expression "Çayxana dolu - sahə boş" ("Teahouse is full - the field is empty") is used to scold people who refuse to work and spend time in teahouses, especially those who avoid working in agricultural fields in villages. How much tea can you drink? There are different opinions; there is the poetic expression: "Çayın biri qaydadır, ikisi cana faydadır, üçü nəsdı, dördü bəsdı, çıxdın beşə vur on beşə, çay nədir, say nədir?!" ("One cup of tea is a rule, two is good for the soul, three is not good, four is enough, if you have reached to five, go to fifteen, if tea is - what is the number?!").

Doctors usually do not advise people with heart pain to drink too much tea. An interesting episode about the great playwright, poet, and writer Cəfər Cabbarlı can be found in the memoirs of his wife Sona xanım (Cabbarlı, 2018, p. 55). "Cəfər always drank a lot of tea when he was working. It hurt his heart. Once, I told him, O Cəfər, drink less tea, it is a garden place, and we have little sugar. A little later, Cəfər handed me a piece of paper when I brought a second glass for him. In the paper was written:

Ay Sonası, çay gətir mənimçün,  
Qələndərəm pay gətir mənimçün.  
Bağ yeridir, qəndi çox işlətmərəm,  
İstəyirsən say gətir mənimçün”.

O, dear Sona, bring me some tea  
I am Dervish, bring me a share.  
It's a garden place, I'll not use too much sugar,  
If you want, count it and bring me."

### **Adventures of the tea**

Drink plays a vital role in life, and in this regard, it should not be surprising that every nation has interesting, and sometimes strange, customs related to drinks. There is a two-colored tea phenomenon in Azerbaijan. The boy's relatives come to the girl's house to ask for marriage. The girl's house opens a tea table, the boy's relatives do not drink, they wait for the answer "Yes", "God bless". A positive answer is accompanied by two-colored (white-red) tea. Two colors, two young people will unite and start a life together. Two-color tea is easy to prepare - pour boiling white



Picture 7. Two-colored tea.

water into a glass, add a few spoons of granulated sugar, and stir. Then, they carefully pour the brewed red tea into the spoon and from the spoon over the white water in a glass. The sweetness of white water, i.e., the density created by sugar, keeps the red water on top for a while, and a two-color tea is made - red on top and white on the bottom.

*Sweetened tea* is made by putting some sugar in a tea glass or cup and then mixing the sugary tea with a teaspoon, thus dissolving the sugar in the tea. Sweetened tea is usually drunk with bread and butter or bread and cheese, especially at breakfast. There have also been strange things about tea. Poet Osman Sarıvəlli in a memoir

(Səməd Vurğun xatirələrində [Samed Vurgun in memories] 2016, pp. 82-85) touched on the story of the sweetened tea that happened in a terrible time.

He wrote about the oppression of the outstanding poet Səməd Vurğun by the formidable leader of the Republic of Azerbaijan, Mircəfər Bağırov. A draft decision was prepared and discussed with Bağırov that nationalism allegedly prevails in the Union of Writers headed by Səməd Vurğun. The unexpected appearance of S. Vurgun in the discussion confused the participants, and Bağırov said, "Let him look at the draft decision". S. Vurgun, who got acquainted with the project, said, "The decision was written in a politically too illiterate way!" which "exploded like a bomb". After S. Vurğun's first explanation, Bağırov announced a break. "But Səməd Vurğun stayed inside." "After fifteen minutes, they called us, as soon as we entered, my eyes were looking for Səməd. I saw him sitting sidelong on a chair and stirring salma çay (sweet tea - H.I.). I calmed down. Bağırov's face was pale. He and those around him were drinking sweet tea... He had a habit; if his conversation with the person he invited became friendly, he would definitely give him sweet tea..."

### Poetic “Çaynamə” – Book of Tea

Although the history of tea in Azerbaijan is not very old though, tea is loved very much, and this love shows itself not only in everyday life but also in fiction and popular literature.

Sufi poet Mir Hamza Nigari (Seyyid Nigari, 1805? - 1885/6), who was born in Karabakh, wrote a masnavi called "Çaynamə" ("Chainama" – Book of Tea) consisting of 521 beyts (pairs of rhymed lines) and 18 chapters (sections). The 5th chapter of this sufi manner work talks about the peculiarities or beauties of the samovar. The poet presents the samovar as a lover with a *nar* (Persian: fire) inside, burning inside with the fire of love. Tea is a rose-faced beauty haunting for heart. Fire and water stand side by side inside of the samovar. The samovar gets excited, boils, the sound it makes is like the sound of ney (flute), and its steam is like a flying bird. The poet conducts a poetic conversation about the components of the samovar and tea-related items. The porcelain teapot placed on top of the samovar is like a Chinese king sitting on his throne. The samovar resembles a Simurgh (Phoenix) bird, and its two handles are the two wings of this bird.

The poet gives a poetic description of the tea table typical of his native Karabakh. He does not forget to properly present the beauties of Karabakh, the beautiful girls of Karabakh, and the people of Karabakh, including himself. Seyyid Nigari wishes

for the liberation of Karabakh from Russian captivity (İsaxanlı, 2021). In the last 18th chapter of Chaynama, the poet invites the reader to the tea table, praises crystal glasses and bowls, glass saucers and silver spoons along with the samovar, which is the main character, and he remembers the other necessary elements of the tea table - milk and cream (!), lemon juice and lemon salt, sugar, tea strainer, and do not forget even about the noises made when mixing the lemon knife and sugar! (Bayram, 2012)

It is said that Mir Mohsin Navvab (1833-1919), another outstanding man from Karabakh, musicologist, poet and educator from Shusha, wrote the poem "Samavarın tərifı" ("Praise to Samavar") at the age of 13 (1846-47?) (Nəvvab, 2006, p. 7). The style and vocabulary of this poem give reason to be skeptical about the author being only 13 years old.

In the poem that begins with the verse, (Nəvvab, 2006, p. 108):

Good for your figure, oh idol of age samovar

O one who is in the world, comfort-soul-samavar.

Tea is praised, the benefits of tea are talked about, "Biləsən dünyadadır dərdlərə dərman samavar" ("You have to know that samovar treats all medical problems in the world"), the lullaby of the samovar is compared to known mughams (the mughams are listed)...

Salgilən od, necə gör başlayacaq zililə bəm

Necə gör söyləyəcək nağmeyi-dastan samavar.

Put the fire, see it would start treble and bass

How will tell a song-saga samovar.

The first pen experience of the great Azerbaijani writer Cəlil Məmmədquluzadə was an allegorical drama in verse called "Çay Dəstgahı" ("Set of Tea") (1889). The event takes place in Zəngəzur. Participants: samovar, tray (padnos, sini), teapot, tea-glass,

saucer, silver spoon, tongs, smoke pipe (chimney), and servant Ali. The samovar, who assumed the role of the leader, says that the lady and the khan drank tea yesterday but did not find any taste in the colorless, odorless tea, and the master got angry and said, "Ki, buyurdu bu gün qırsınlar bizi" ("He ordered to kill us today"). It is necessary to look for the culprit. The presenters of the research are samovar and padnos, samovar praises padnos: "Olmasan sən mənim nə hüsnüm olar?" ("Without you, what would be my charm?"). Everybody praises himself and declares that he is innocent. In the end, even though they attack the servant by saying that he is unclean, the final thought is this:

Xanımın borcudur çayı tökmək

Necə xoşdur belə çayı içmək!

It is the lady's duty to pour out the tea

How nice to drink such tea!

### **Tea, coffee and cocoa in popular literature: what, how, why?**

The tea and its main features are also mentioned in popular scientific literature. The first noticeable work about tea in Türkiye (Ottoman State) was written by the thinker calligrapher Seyyid Mehmed Izzet Efendi (1841-1903) in 1878: "Çay Risalesi" ("Tea Treatise"). This booklet was republished with a Latin-based alphabet (Efendi, 2014). Izzat Efendi, who likes to chat over tea, says, "Talking without tea is like the sky without the moon". After touching on the very brief history of tea and the geography of cultivation and distribution, he talks about the sorts, preparation, and benefits of tea. The author says that drinking tea with sugar is useful because, with sugar, the effects of harmful substances in tea can be eliminated. It is possible to use dried fruits during a sugar shortage. Tea helps to cure many diseases, as well as to "remove grief and sorrow." Samovar tea is better than tea made by any other method!

Izzet Efendi mentions the benefits of adding cow's or goat's milk to tea. He suggests that what is said and written about the harm of green tea is formed by ignorance and

inexperience. It is believed that the tea came to Turkey from Iran, Azerbaijan, and the Caucasus.

I think Hasan Bey Zardabi (1842-1907) was the first Azerbaijani person to write specifically about the benefits and harms of tea, coffee, and cocoa. The great enlightener Hasan Bey, who was the founder of Azerbaijani journalism with his newspaper "Akinchi" (1875-1877), who founded the Azerbaijani theater together with his student, the future playwright Nəcəf bəy Vəzirov, graduated from the Division of Natural Sciences of the Faculty of Physics and Mathematics of Moscow University. In his articles written in Azerbaijani and Russian, he touched on most of the issues that form the basis of life and society, especially the essence of the events of nature, including the principles of the phenomena of living nature, he wrote readable articles and booklets about their benefits and harms, causes and consequences.

After the death of Hasan Bey, Azerbaijani students studying in Kyiv prepared two of his books and published them in Kyiv in 1912. One of the books was published under the name "Instructions on keeping the body healthy", the cover of the book was written in Russian as "Гигиена" (Hygiene) (Zərdabi, 1960). In this interesting book, which can be considered as an encyclopedia of hygiene (although some of its recommendations based on 19th-century knowledge may seem naive), Hasan Bey also provided information and recommendations about drinks. He talked a little about wine, vodka, cognac, liqueur, and beer, which are widely spread in Europe and are "forbidden to Muslims", and those who make drinks from grapes "have also come to our places, and there is hope that soon we will not find grapes for food" and showed his economist's thinking: It is important to work for expanding the vineyards and for selling grapes.

Hasan Bey talked about coffee, tea, and cocoa as drinks. The author talked about the homeland of each of these drinks, where they were brought from, their smell and taste, and their effect on a person's mood. He discussed the pleasant-smelling "perfume oil" and the "intoxicating substance that affects the human brain" in these drinks and mentioned alcohol, caffeine, tein, theobromine, and nicotine in tobacco. "Coffee and tea relieves a person's tiredness, increases his mind..., but when he or she drinks too much... it causes a headache and disrupts sleep...". His opinion about the age of a human and the effect of coffee is interesting: "It is very good for the old and weak person, it is not good for the young, but it is harmful to the child." The author also mentioned the production of a drink called chocolate from cocoa. Hasan Bey also touched on issues such as the preparation of these drinks, their benefits and

harms, how to distinguish the real drink from the fake one, and how much and in which countries these drinks are drunk. According to his information from that time, in terms of coffee consumption, the United States was first, Germany was second, England was the first in tea, and France was the first in cocoa. The author also looked at the psychological side effects of alcohol addiction: "Our time is a time of grief, so no matter how severe the prohibitions are, a person cannot give up those things."

## Conclusion

In ancient times, cocoa was known in Central America, and tea was known in China and neighboring countries. It is known that coffee was drunk in Arabia in the Middle Ages. Cacao, in the form of seeds and hot liquid chocolate, tea as green and black tea, and cocoa as an exotic drink, began to spread to Europe mainly in the 17th century, when Europe discovered the world. In addition to buying a drink called cocoa from cocoa seeds, solid chocolate was made in Europe and became very popular around the world. Coffee has been both addictive and strangely forbidden, but the strong habit has come and gone. Among the types of tea spread with two names from China - cha (chai) and te (tea), black tea took the main place. Tea has gained the status of national drink in England. Tea and coffee found their many reflected images in both literature and fine arts, and music were glorified; where I am content with names of J.S. Bach and George Orwell.

Tea has become the most popular drink in Azerbaijan and the wider region surrounding it, and teahouses and unique tea sets have become popular. Preparing and drinking tea, tea equipment such as samovar, tongs, chimney (smoking pipe), tea kettle, teapot, glass, cup, saucer, tray, teaspoon, and tea sets that combine some of these and are considered works of art have taken a firm place not only in a mode of daily life, also in literature, folklore, music, and nationwide customs. In the literature of the 19th century, Mir Həmzə Nigari's extensive poetic work of a Sufi nature, "Chainame," is worthy of special attention. Mir Möhsün Nəvvab and Cəlil Məmmədquluzadə also wrote on the topic of tea. In Türkiye, Seyyid Mehmed İzzet Efendi's famous book "Tea Treatise" provides general information about tea and talks about the preparation, benefits, and rules of drinking tea. In the work "Hygiene" published after the death of Hasan bey Zardabi, a prominent Azerbaijani enlightener, founder, and chief writer of "Akinchi" newspaper, tea, coffee, and cocoa are

discussed in particular; he speaks about their homelands, distribution, taste and smell, effects, benefits, and harms.

Although coffee has gradually become more widespread in Azerbaijan, tea remains the main national drink.

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