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Eleonora Escalante Strategy
presents
the Summer Saga of the year

Cacao and Coffee 101.
Success strategies for Small Farm Holders

Episode 13.

Revenue Streams – Cost Structure
Ethiopian Coffee
Historical Standing

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Cacao and Coffee 101. Success Strategies for Small Farm Holders



Outline Calendar

One Season: From May 22nd to September 25th, 2026

22-May Episode 1 ✓ Introduction 	29-May Episode 2 ✓ A new philosophy beyond circular economy 	5-June Episode 3 Sustainability: Beyond caring for the land Part I 	12-June Episode 4 ✓ Sustainability: Beyond caring for the land Part II 	← 17-22 June → Teacher's week Pedagogical Pause El Salvador 	26-June Episode 5 ✓ New Models of Ownership & Corporate Governance 
3-July Episode 6 ✓ Customer Segments 	10-July Episode 6A ✓ Customer Segments Version 2.0 	17-July Episode 7 ✓ Value Propositions I 	24-July Episode 8 ✓ Value Propositions II 	31-July Episode 9 ✓ Distribution Channels 	07-August Episode 10 ✓ We will work on vacations Certifications Quality Control 
14-August Episode 11 ✓ Key Resources Part I 	21-August Episode 12 ✓ Key Resources Part II Indonesian Cacao 	28-August Episode 13 ✓ Revenue Streams Cost Structure Ethiopian Coffee 	04-Sept Episode 14 Competitiveness, Research & Innovation 	11-Sept Episode 15 Financing & Access to Capital 	18-September Episode 16 Key Partnerships 
25-September Episode 17 Epilogue Summary Conclusions Research Agenda 				28/8/2026  <i>This outline is subject to change if the author considers it appropriate for your learning experience.</i> Eleonora Escalante Strategy State of the Art Corporate Strategy All rights reserved. Copyright 2016-2026	

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Success Strategies for Small Farm Holders



Revenue Streams and Cost Structure

AGENDA

Cacao and Coffee 101. Success Strategies for Small Farm Holders

1. Historical standing 
2. Current Economic Structure Ethiopia
3. Social and Employment Context
4. Exports and Imports
5. Coffee value proposition Ethiopia
6. Revenue Streams and Cost Structure Ethiopian Coffee

I will prepare all this material over the weekend and upload it with the strategic reflections on Monday 31st Aug.

A detour for today: *Instead of digging into the technical numbers of Ethiopian coffee of today, we will dedicate this chapter to the historical standing of Ethiopia, called Abyssinia or Habeshe (Habasha) in all the maps that we have visited. The story of Abyssinia is so significant to comprehend by all of us, because to study land of the origin of coffee is not a fortuity in the context of a unique Christian-Semitic empire that was able to avoid slave trade.*



Photo Source: Microsoft Stock Images

ETHIOPIA

Historical Standing



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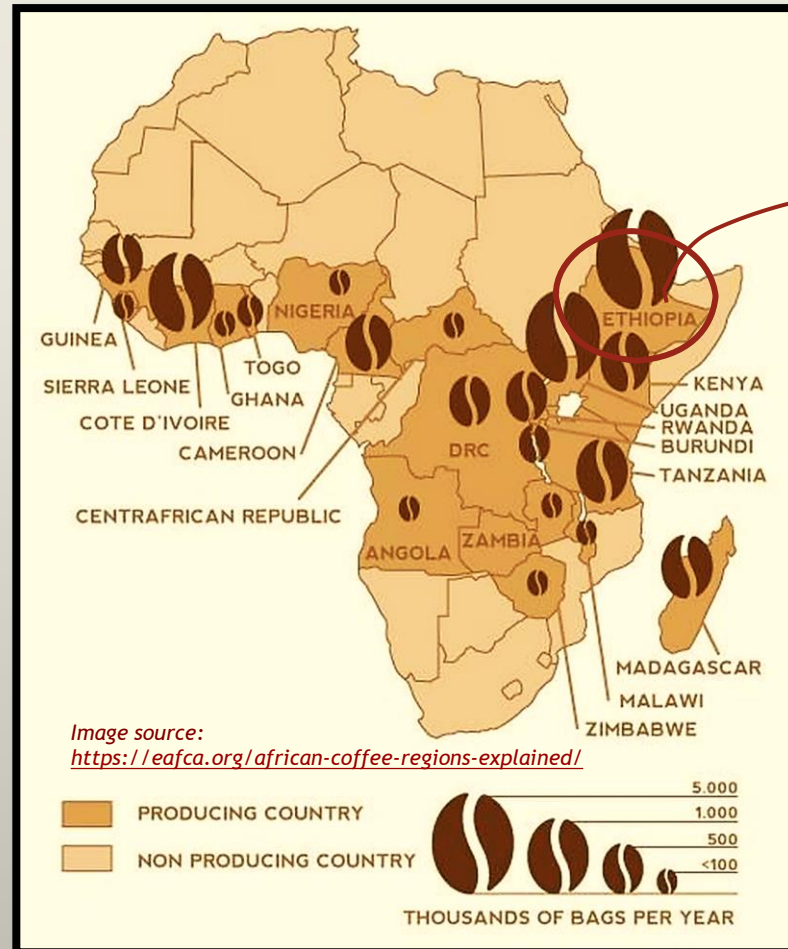
Revenue Streams and Cost Structure

ETHIOPIA: Historical Standing

The history of Ethiopia is not a popular topic to study in America. However, it is important for us, because of its connection to the origin of coffee plantations. Most of researchers intend to identify that coffee was first harvested here, and from here it was moved to Yemen. In short, the region of Kaffa (Kafa) in southwestern Ethiopia has been identified as the ancestral and genetic birthplace of *Coffea arabica*: This is why the word "coffee" derives from this region's name. This episode is to esteem the rectitude of Christian Ethiopians and his history related to coffee. I have only met one Ethiopian person and her family in my whole life. She is a lawyer who was studying her LLM-JD (Doctorate in Law at Cornell). Her family hosted me for an exquisite Ethiopian dinner, in my way to London Business School in 1998.

28/8/2026

To esteem Ethiopians and their ancestral dedication to coffee arabica, let's start with their history.



Minted coin of the period of the Aksumite King Joel, 6th century CE. The Kingdom of Aksum adopted the Christian faith, and all the trade routes along the Nile Valley, crossing the Red Sea into the Indian Ocean, made Aksum a golden gate for merchants and traders from all over Asia. The cross of the coin links Aksum to Constantinople, the cradle of the Byzantium, not Rome. Look the connection!



- Our chronicle starts with the Aksumite kingdom, acknowledged as the golden gate to the navigation in the Red Sea.
- The Aksumite territorial development is so significant in our coffee history (many times reduced in importance), because it was situated as the entrance to the Red Sea, and unlocked an alternative route of trade to the Mediterranean Sea.
- "The Periplus of the Erythraean Sea" was written (Year 100 CE), and it give a lot of information about this region.

The Aksumite Period of Ethiopia in 3 phases

From 5th to 3rd Century BCE

South Arabian hints and cultural influences

From 3rd BCE to 1st century CE

First distinct Ethiopian styles. Writing system was modified, changes in pottery and metal work.

From 1st to 10th century CE

Coinage was developed in metal round currency and royalty representation. Raise in prosperity. Adulis: main port for trade. At 4th century CE, the king Ella Amida, his son and his court was Christianized by Frumentius.

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Revenue Streams and Cost Structure

ETHIOPIA: Historical Standing

When Egypt ceased to belong to the Byzantine world, with the capitulation of Alexandria in 641 CE to the Muslim Arabs, only Aksum preserved its Christian Byzantium heritage in Africa until modern times.

Despite all the troubles caused by Muslim powers to control the trade routes from the 7th until the 9th century CE, the Aksumite kingdom was able to survive: The ancient Aksum kingdom was still Christian after the rise of Islam. Historians have identified the continuation of Aksum under the people of Habasha, with Kubar as its capital. This occurred by the 2nd half of the 9th century CE. The Islam continued in conflict with Habasha people, during the medieval period of what is now Ethiopia.

The Christian Kingdom of Ethiopia, the Red Sea and the Horn of Africa. Medieval phase.

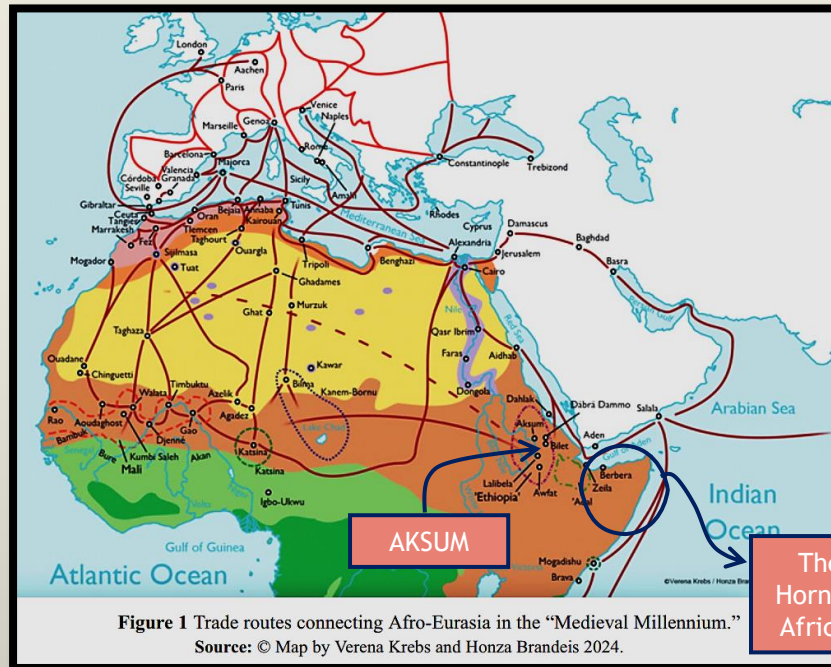


Figure 1 Trade routes connecting Afro-Eurasia in the “Medieval Millennium.”
Source: © Map by Verena Krebs and Honza Brandeis 2024.

Image source: Krebs, Verena. “‘Ethiopia’ and the World, 330-1500 CE.” *Elements in the Global Middle Ages Series*. Cambridge: Cambridge University Press, 2024.
https://www.academia.edu/119002798/Ethiopia_and_the_World_330_1500_CE

- After the 7th century, The Romans and their Byzantine successors tried to divert the Red Sea trade from their Persian Muslim enemies. It was from Baghdad where the Muslim Empire was managed, and all the trade routes were diverted to pass through it, and not through the Red Sea.
- However, the Fatimids, as rulers of Egypt began to organize the Red Sea trade again and exerted considerable influence on Christian Aksum-Habasha regions again.
- Between 1000-1150 CE, the territory of AKSUM was surrounded by Muslim territories, but the Habasha preserved their Christian legacy, the connection with Alexandrian patriarchate, and kept pulling Egyptian bishops from Cairo. Monasteries and churches established in Southern Eritrea, Tigre, and the Agaw; gave the Ethiopian nation a self-identification with the old testament, and the Christian Messiah.
- By this time, Christian Ethiopia leaders had embraced and were identified as the whole region called Abyssinia, the kingdom of Saba from which the queen of the South came to Solomon, the son of David the King of Israel.
- The Dynasty of the Agaw, or the Zagwe emerged in the middle of the 12th century and lasted 150 years. The capital moved to Adefa, in Bugna. The Zagwe kings strengthened their roots with Egypt and the Holy land. From this dynasty, King Lalibela (r. 1205-55) was instructed to build a second Jerusalem in Ethiopia. Eleven subterranean churches were built in an architectural design that was harmonious with Aksum.

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Revenue Streams and Cost Structure

ETHIOPIA: Historical Standing

The Rise of the Solomonic Dynasty:

The ruling house of the “king of kings” of Christian Ethiopia was supposed to be descendant of King Solomon of Israel. The holy Orthodox Church text of “Kebra Nagast” explains it as follows: According to the Kebra Nagast, Queen Makeda of Shaba (Saba) traveled to Jerusalem and had a love affair with King Solomon. Makeda then returns to the land of Sheba—giving birth to a son, Menelik, along the way. The legend explains that later, Solomon sends the Ark of the Covenant with Menelik (his son). To this day, many Ethiopians believe that the Ark of the Covenant resides within the Chapel of the Tablet next to the Church of Maryam Tsion in Aksum, Ethiopia.

Between 1100 to 1468, the region of Ethiopia was a melting pot of Arab Muslim, Ottoman, and Persian people who established themselves on important towns of the Banadir Coast and the Gulf of Aden.

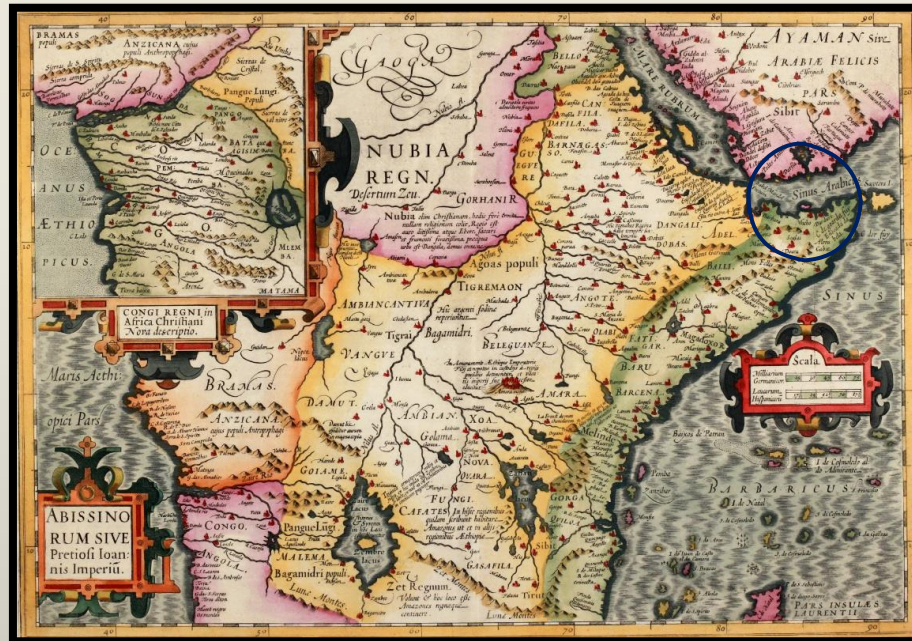


Image source: Gerard Mercator map of the Abyssinia Empire-under the kingdom of Prester Joannes.
Title: Abysinnorum sive Pretiosi Ioannis Imperii
<https://www.vintage-maps.com/en/antique-maps/africa/mercator-central-africa-congo-priest-joan-1638::831> Please visit the website and expand the image to see the hub of the Abyssinian empire

Abyssinorum Empire

According to Charles E. Nowell (year 1953) a letter was received by the Byzantium emperor in 1165, Manuel Comnenus (1118-1180), by the Holy Roman Emperor Frederick Barbarossa Staufen-Welf (1122-90), and by the Egyptian vizier Ali Al. Sallar. This letter described the Abyssinorum Empire, the map at your right.

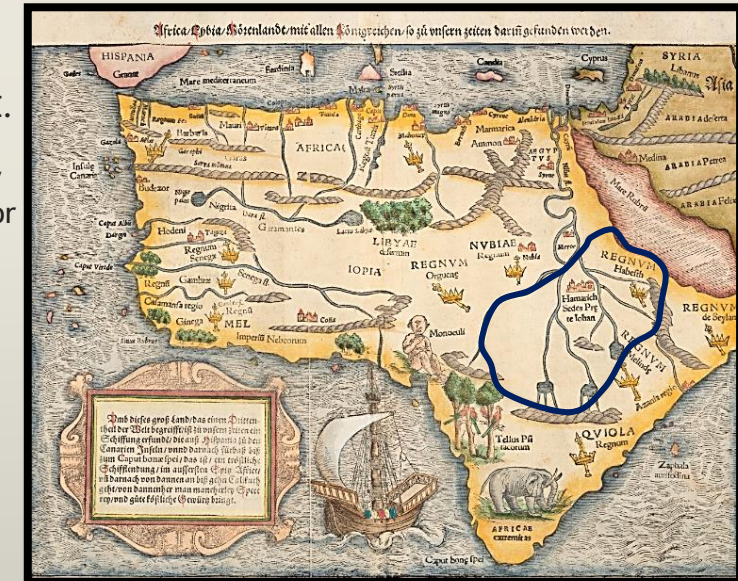


Image source: <https://www.geographicus.com/P/AntiqueMap/africa-munster-1540-2>

Map printed in 1540 in Sebastian Munster's Latin edition of Ptolemy's Geographia.

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Revenue Streams and Cost Structure

ETHIOPIA: Historical Standing

The Amara people of Abyssinia were semitic-speaking people, tagged by historians as South-Ethio-Semitic. The theory of ancient Solomonic kings of Ethiopia gave the legitimacy to a Christian king Yekunno-Amlak (1270-85), and with him the rise of the Solomonic Dynasty took place again. The territory of Ethiopia was in constant conflicts with the neighbor Muslims, particularly between the 12th and 15th centuries.

Between the 12th and the 15th centuries, the revival of the Ethiopia's Solomonic empire expanded the territories



Abyssinorum
Empire

We have reviewed several ancient maps of Africa, produced before the times of Charles V HRE Emperor or during his lifetime. Most of the commercial cartography was at that time made from the Low Countries (Amsterdam, Antwerp, etc.). The interesting point of these maps is that the zone of Ethiopia, called Abyssinia Kingdom or Abyssinia Empire had a headquarter monastery, identified as the place where the Presbyter Yohannes (Prester John) was controlling the Christian kingdom. All the maps display numerous cloisters, churches, abbeys, hermitages. The network of these religious buildings is identified in each map. The Christian Church priests of Abyssinia reported to the Coptic Orthodox Church of Alexandria, and ultimately to the Patriarch of all Africa and the Holy See of Saint Mark. The Coptic church of Alexandria was founded by Saint Mark, the evangelist who founded it in the 1st century after the death of Christ.

Africae Vera Forma, et Situs. Map by Cornelis de Jode's 1593. Speculum Orbis. Antwerp. Image source: <https://www.geographicus.com/P/AntiqueMap/africaeveraforma-dejode-1593>



Detail zoomed from the map <https://raremaps.com/gallery/detail/109123/totius-orbis-cogniti-universalis-descriptio-ao-mdlxxxix/>



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Revenue Streams and Cost Structure

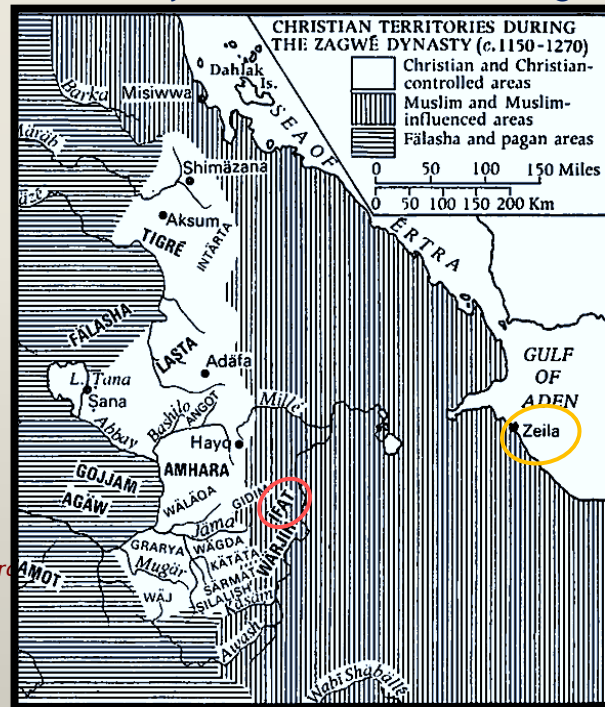
ETHIOPIA: Historical Standing

According to historians, after the Zagwe Dynasty ended in 1270, a series of Christian kings with Solomonic blood continued facing conflicts with the Muslims, because all the land facing the Red sea and the horn/black berbers (now Somali) interior.

Additionally, the Muslims developed deep roots in all the coastal regions of the Gulf, by building mosques and using the prominent position on the Banadir Coast for exchange of slaves and other products with merchants from Arabia, Persia and India. The intensive Islamization of the region triggered the economic renaissance of Zeila and Berbera, being Zeila the main port for trade route for southeast Ethiopia.

The main Muslim principalities or Muslim Kingdom which were added to Christian Ethiopia during this period were: Ifat, Dawaro, Sarka, Bali, Gojjam, Damot and Hadya. The hostilities continued against the Kingdom of Adal.

Between the 12th and the 15th centuries, the revival of the Ethiopia's Solomonic empire expanded the territories but faced innumerable conflicts with the Muslim kingdoms.



According to the Cambridge History of Africa (our main reference source for this episode) historians, two important historical phenomena occurred during Medieval Ethiopian times:

1

Profound devotion of Ethiopian Christian leaders towards the crusade's objectives and hazardous Pilgrimage to the Holy land

2

The development of the mythical legend about Prester John of the Indies (with headquarters near Amhara)

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Revenue Streams and Cost Structure

ETHIOPIA: Historical Standing

The legend of Prester John residing in Amhara, and governing half of Africa from Ethiopia (as of 1165). This map was made in 1573, and the heraldic identifies it under Holland and Austria.

The lion rampant red over gold was the original blazon of the Counts of Holland, the region of where is Belgium, and the original coat of the Counts of Habsburgs (Emperors of Austria, who switched later to the double head eagle), and the cross means crusade-military order. The map was prepared to be published at the time of Charles V HRE reigning Europe from Spain with territorial domain over the Dutch.

Was the myth and map of Prester John sponsored by the Habsburgs?



We believe Prester John truly existed, and the legend is linked to the Solomonic emperors, as descendants of Solomon, the son of King David.



The letter of Prester John to the Byzantium emperor in 1165 has numerous historic interpretations.

First, this letter has been suggested to be written by the Patriarch Yoannis V. of Alexandria, who was the Pope number 72, John V of the Coptic Orthodox church of Alexandria. The patriarchs from Alexandria identified themselves as the top Christian sovereigns of the African Continent in the middle of turbulent Muslim times. Since the kingdom of Saba-Ethiopia or Abyssinia was managed by descendants of the Queen of Saba and Solomon, it is possible that he had established a monastery near Amhara (Amara) for subsequent generations to sustain the the crusade spirit of keeping the territory under Christianity. Second, Prester John is a Mongolian Conqueror who in 1141 defeated the Sultan Sanjar at Qatwan-Samarkand; who wanted to help Europeans against Muslim advance in Ethiopia. Third, Prester John was the Monarch of Ethiopia (last Zagwe king) who was defeating and pushing out the Islam.

The map at your right is from a Dutch Abraham Ortelius (1573), who describes all the yellow land as the Abyssinian Empire, under the Holy Roman Empire sphere of religious crusading influence, and the Solomonic descendants of David-Queen of Saba. The myth of Prester John happened after the second crusade failed (1149), right after Conrad III (king of Germans and HRE) returned from it. The letter was sent to The King of France, the next HRE (Barbarossa), the Byzantium Emperor, and the Pope Alexander III 10

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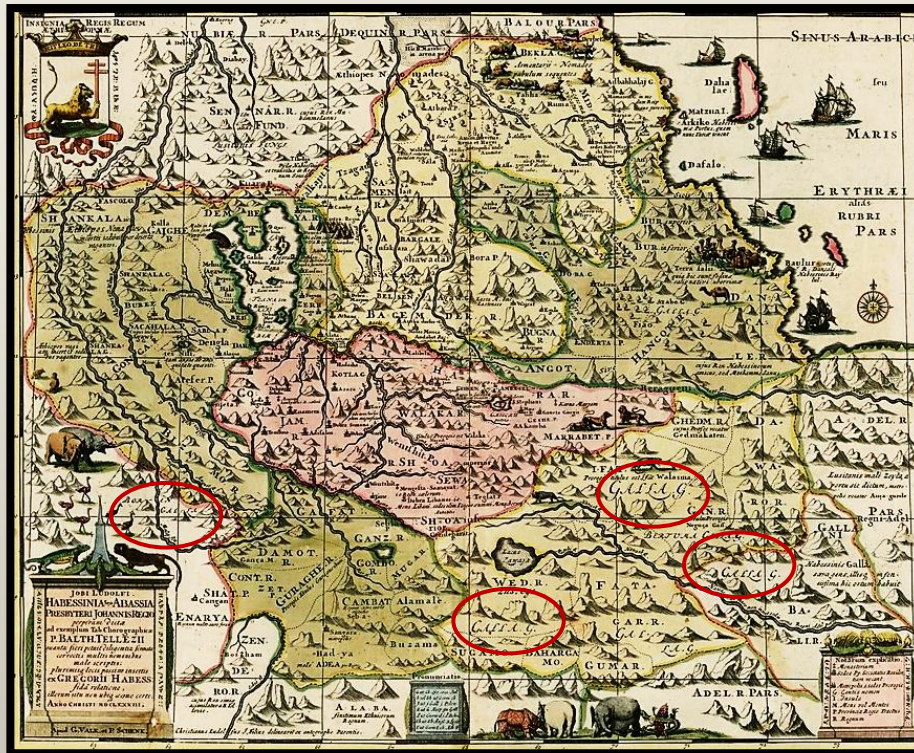


Revenue Streams and Cost Structure

ETHIOPIA: Historical Standing

The 17th and 18th centuries in Abyssinia were characterized by multiple conflicts with the Galla peoples. Emergent Muslim principalities in western Ethiopia and present-day Djibouti and Somalia competed with the kingdom for economic and political dominance. The sultanate of Harar, in western Ethiopia, is founded by 'Ali ibn Dawud and becomes the most important center of Islamic learning and culture in the Horn of Africa. Throughout the eighteenth century, caravans from Harar are key factors in the spread and revitalization of Islam in southern Ethiopia.

The Muslim Iman Ahmad Grag, who conquered Southern and central Christian Ethiopian territories in 1529, was killed at the Battle of Woina Dega. The people of Galla (Oromo) migrated into all these Ethiopian territories. By the end of the 18th Century, the Gallas controlled most of Abyssinia.



The region of the Gallas (in yellow at the bottom of the map) are shown for the first time as occupying much of the region.

During the period of occupation of the Gallas, the king of kings of Christian Abyssinia (it is identified as such in all the maps), became a puppet in the hands of the Galla regents, and the emirs of Harar.

The Galla people replaced or subjugated the original Abyssinian people of Lasta, Amhara, Shoa, all the southern part of the Ethiopian plateau, Harar and northern Dankali.

The Christian semitized nobility were involved in continuous power struggle in all the different provinces of the kingdom.

Roman Catholicism could not enter the territory, until the 1610s, when some Jesuit missionaries managed to establish themselves in Tigre. King Susenyos openly turned into Catholic Faith in 1622, but after 10 years, he receded and appointed his son Fasiladas (r. 1632-67) as king, ruling again from the Religious Coptic Church doctrine.

It is during the reigning period of Fasiladas, and his heir Yohannes (r. 1667-82) that the coffee trade out Mocha (Yemen-Coast of Aden) began to grow in importance to European destinations.

Indian, British, and Dutch merchants traded with Ethiopian merchants from Massawa. Kings Fasiladas and Yohannes used Greek, Armenian and Arab Merchants as their commercial representatives. Gondar was established as the capital of Abyssinia. The volume of trade on the Red Sea was due to the growth in demand for Yemen's coffee in Europe. Iyasu I, who succeeded Yohannes in 1682, subdues rebellious factions within the church and initiates successful trade relations with European and Arab states, but is ultimately unable to reclaim Ethiopia's past stability and prosperity.

<https://raremaps.com/gallery/detail/23409/job-ludolfi-habessinia-seu-abassia-presbyterii-johannis-regio-mdclxxxiii>
Please click the link to zoom it on the website.

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Revenue Streams and Cost Structure

ETHIOPIA: Historical Standing

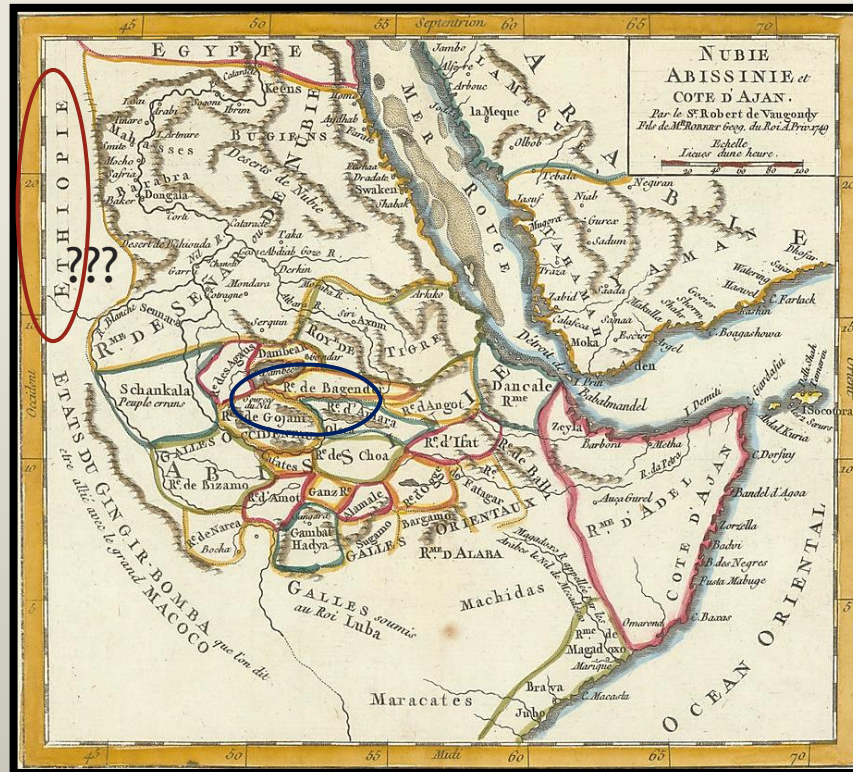
The Christian missionaries evangelizing Abyssinia were mainly coming from Britain, the Low Countries and Germany. Tewodros II is the example of how these European missionaries fulfilled the role of closest advisors to the "king of kings". The British East Indies co-signed a commercial treaty to control Berbera in 1817, and Aden in 1839.



King Tewodros II (1818-68)

<https://history-maps.com/people/tewodros-ii>

We arrive to the 19th century, and Europeans got interested again in Abyssinia after 200 years. Why? Abyssinia was trading with silver Maria Theresa Thalers (Habsburg empire) at the time of Tewodros II.



Source: <https://raremaps.com/gallery/detail/70796/nubie-abissinie-et-cote-d-ajan-1749>



The introduction of the Maria Theresa Thaler (MTT) currency. Empress Maria Theresa Habsburg-Lorraine who was ruling Austria, Hungary, Croatia and Bohemia ordered the mint of the MTT which was formally accepted by all the German nations. After her death in 1780 the MTT was the unit of currency in all the Arab world: Saudi Arabia, Yemen, Muscat, Oman, Abyssinia, and India.

The main points of trade for Abyssinia were Massawa on the Red Sea; Tajura, Zeila, and Berbera on the Gulf of Aden. Mogadishu and Brava on the Indian Ocean.

After some decades of the *Zamana Mesafent* (the closing period of the Gondar Empire of Abissinya or the Era of Princes), the reign of Tewodros II began.

Emperor Tewodros II was apparently a man of nope-nobility.

How did he emerge to fulfill a savior role after the *Zamana Mesafent* period, if he was not of Solomonic Descent? This wasn't possible at that time. Tewodros closest advisors were the British John Bell, and the British Consul in Abyssinia, Walter Plowden. Tewodros II grandnieces were married to two missionaries: the German Swiss Theophilus Waldmeier, and the German Karl Saalmüller.

Since his coronation in 1855, Tewodros II grouped Bagender and a few districts near Lake Tana, about 20% of what he originally wanted to control. See the map. With the aid of his foreign advisors, he conceived a union of all the territories, converting excess church land into military and secular tenure. The Orthodox Church turned against him. When his advisors were killed, he wrote to Queen Victoria asking for help through and alliance to destroy the Islam, and didn't hear an answer. His reaction was to defy Britain by kidnapping several British diplomats, creating a huge center of attention towards Britain to enter his territory and help to stop the Islam?? Or whom? At the end of his period, the Anglo-Abyssinian expedition occurred, under Robert Napier, with troops that defeated the small imperial force of Tewodros II, who committed suicide before being captured.

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Revenue Streams and Cost Structure

ETHIOPIA: Historical Standing

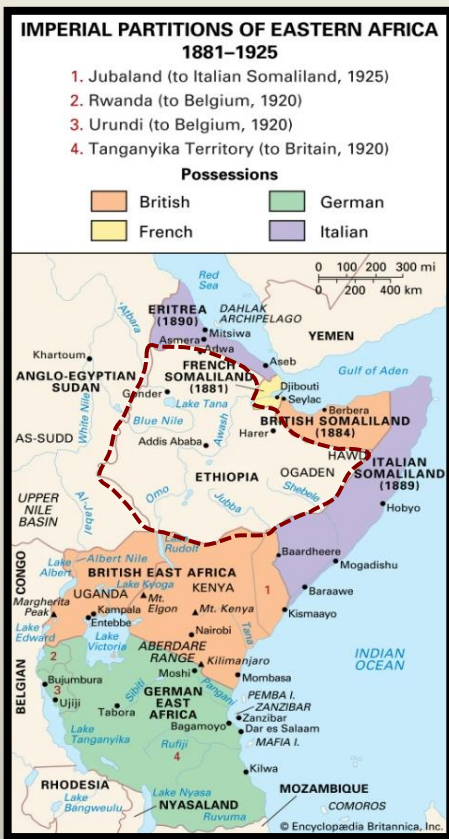
After the death of Tewodros II, his next successors were:

- Yohannes IV -Kasa of Tigre (1837-1889) reigned after 1871.
- Menilek II of Shoa (1844-1913). Reigned after 1889.
- Iyasu (1913-16) Muslim from Oromo (former Gallas region) - this is the period when coffee exports began.
- Haile Selassie I (1916-74) - husband of Menilek II daughter (Zaiduti).

After Yohannes IV death, all the main empires of Europe took the coastal lands surrounding Abyssinia:

- Italian Eritrea (1890)
- French Somaliland (1881)
- British Somaliland (1884)
- Italian Somaliland (1889)
- British East Africa (1888)
- German East Africa (1885)
- Belgian Congo Free State (1885)
- British-Egyptian Sudan (1899)

After the death of Tewodros II, France, Britain and Italy began to expand around the borders of Abyssinia. There were numerous conflicts between Ethiopian rulers to maintain their independence.



Year	Important Events
1817	Britain opens consulate in Berbera
1839	Britain opens consulate in Aden
1840	Britain and France opened competing consulates at Massawa
1841	Europeans forced Egypt to sign the Convention of London to Muhammad Ali Pasha.
1855	Tewodros II period starts. He wanted an offensive campaign against Egypt, with support from European powers.
1868	British Expedition Anglo-Abyssinia. Tewodros II failed to gain the support from the Shoa, Gojan and Tigray provinces.
1869	Italian interests joined the region. The societ� di Navigation Rubbatino bought the port of Assab. The Suez canal opened, increasing British financial and commercial interests
1871	Swiss-French consul in Massawa, Christian missionary Werner Munzinger, decided to enter in alliance with Egypt against Yohannes IV, forcing himself into Islam
1875	Britain bought Egypt's shares in the Suez Canal company when Egypt couldn't pay (in bankruptcy)
1882	Britain invaded and occupied Egypt after the Anglo-Egyptian war and numerous nationalist uprisings. Italy took over all the control of Assab in 1882

After years of negotiations, the Egyptian-Ethiopian relations were normalized with the Treaty of Adwa in 1884.

King Yohannes IV highest triumph was to keep the access of Abyssinia goods, including ammunition and weapons through Massawa to the Red Sea.

However, Massawa was offered to the Italians by the British Government in 1882.

When Menilek II was proclaimed king of kings of Abyssinia.

Italian presence in Eritrea caused Menilek II to overcome internal strife, jealousies and rivalries of the different provincial chiefs. The fear of foreign interference from Italy helped Menilek II to unite his empire and increased the area of the territory to what you see in the map at your left.

All the references cited and used for our inferences are shown in slide 19-21

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Revenue Streams and Cost Structure

ETHIOPIA: Historical Standing

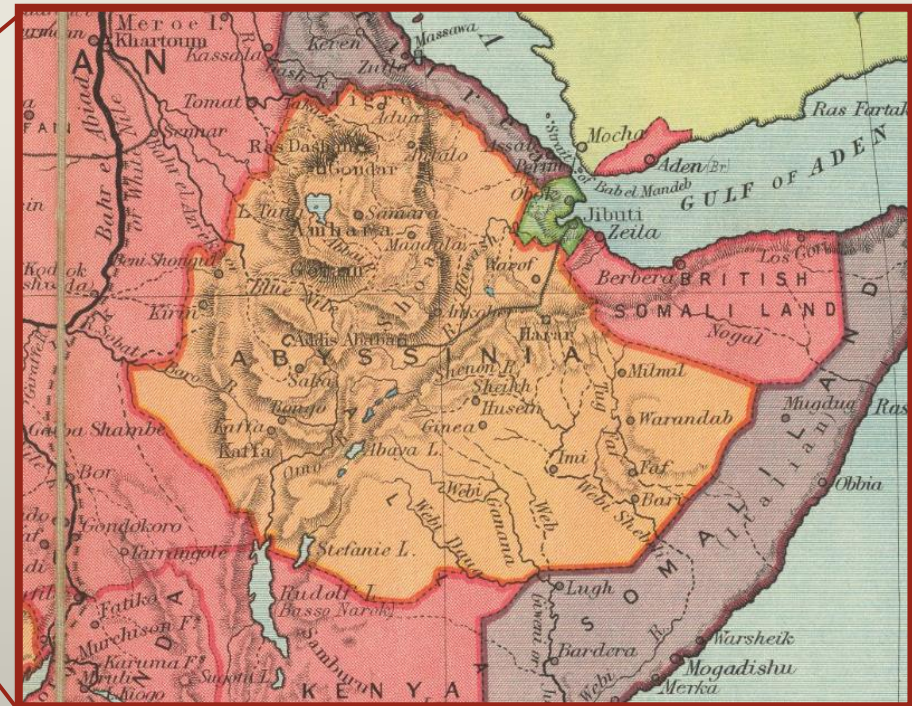
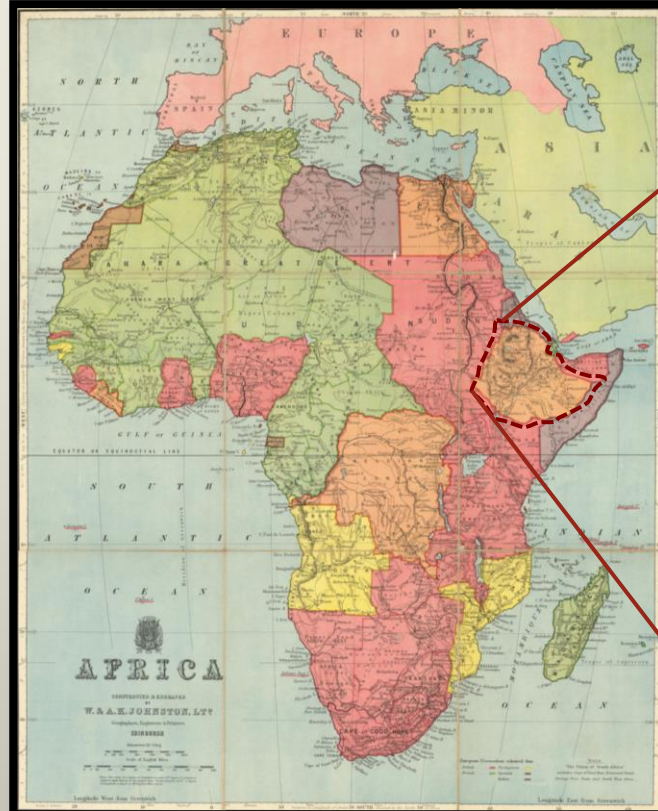
Right after the turn of the 20th century, coffee exports were the main product out of Abyssinia.

Addis Abbaba (the current capital of Ethiopia) was founded under Menelik II, in the year 1887 by orders express of Empress Taytu Betul, wife of Menelik II. Addis Abbaba was positioned in the valley south of Mount Entoto, in Oromo region (former Gallas).

Menilek II accepted Rome as the point of foreign relations to Europe, cutting Alexandria off. The Catholic papacy and Italy claimed Abyssinia as their protectorate, however Menilek II decide to negotiate with Rome, to keep their independence (Treaty of Addis Ababa-1896). Between 1896 to 1906, Menilek expanded Abyssinia to what it is shown in the map at your right

The trade of coffee started by the turn of the 20th century when King Melinek II (1844-1913) was ruling Abyssinia after the death of Yohannes IV in 1889.

Let's see how European Powers saw themselves partitioning Africa in 1922:



European Possessions coloured thus			
British	Portuguese	Spanish	Italian
French			

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Source: <https://raremaps.com/gallery/detail/116194/africa-constructed-engraved-by-w-a-k-johnston-ltd> Click the link to zoom the image
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ETHIOPIA: Historical Standing

The daughter of Menilek II, Zauditu, replaced Iyasu. But it was her husband Tafari who was leading on behalf of her. He continued building roads, improving communications, and the export of coffee. In 1930, Tafari was crowned as the new emperor Haile Selassie I.

[illegible]

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Revenue Streams and Cost Structure

ETHIOPIA: Historical Standing

During the reign of Menelik II, the only kingdom that was kept with a precarious independence was Kaffa, paying tribute to Menelik II and export all its coffee through Shoa, but this changed in 1897, when it became subjugated under Menelik.

Coffee exports became Abyssinia's economic change, of which the Italians were so interested.

In 1910: 3,000 tons were carried to exports out of Djibouti.

In 1922: 7,000 tons

1924: 12,000 tons

1931-2: 22,000 tons

1939: 6,000 tons

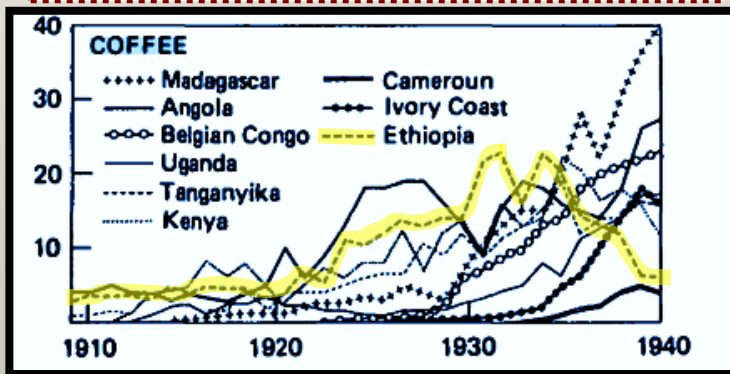


Image Source: The Cambridge History of Africa. Volume 7. From 1905 to 1940. Cambridge U. Press 2008.

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Abyssinia was dedicated to produce Indigo and Coffee. It appears in maps and many other sources. However, the lack of connectivity to the ports, made it difficult for exports until 1920s

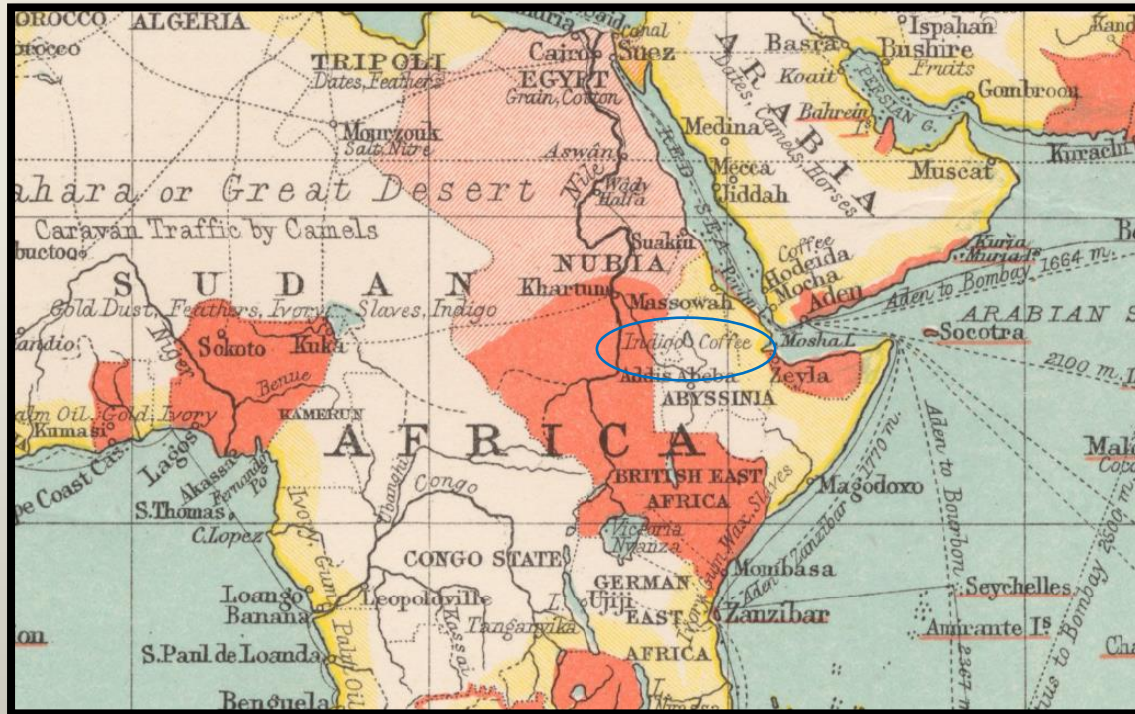


Image source: Bartholomew, John, 1831-1893 The British Empire in red. Year 1898.

<https://digital.library.cornell.edu/catalog/ss:3293867>

The name Ethiopia started to be used as of the 20th century in our reference bibliography. Abyssinia is the European name given to Habasha, the original name of this region.

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Bibliography

1886 to 1912



1935

1936-41



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