A new look at old bread: ancient Egyptian baking
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Despite abundant archaeological, pictorial and textual evidence of ancient Egyptian life and death, we have little detailed information about the staple diet of most of the population. Now experimental work by a postdoctoral Wellcome Research Fellow in Bioarchaeology at the Institute is revealing how the ancient Egyptians made their daily bread.

The most famous accomplishment of the ancient Egyptians was probably pyramid building, an activity that required skill and imagination. So why are the builders of the pyramids thought to have subsisted on coarse, chaffy, gritty bread? Many Egyptologists have portrayed this dietary staple of the ancient Egyptians as a food of very poor quality. It has even been blamed for rapidly wearing down Egyptian teeth. Previously, most researchers have drawn conclusions about ancient Egyptian bread from tomb art and a few examples of surviving bread loaves, but recent archaeological research has established that ancient Egyptians could be as good at baking as they were at building.

A study of Egyptian baking has value beyond satisfying curiosity about an ancient foodstuff. Together with beer, bread was one of the most important ancient Egyptian foods. All members of society ate bread and it was one of the most important offerings to the gods. From harvested crop to final product, bread preparation was a daily activity that occupied much of the population. Breadmaking thus played a central role in many aspects of Egyptian life, and an understanding of bread production reveals much about how this ancient society worked.

There is abundant archaeological evidence of bread production. Bread ovens and cereal processing tools have been excavated in houses, estates, temples, and, recently, in a complex associated with the Giza pyramids. Bread loaves or magical representations of bread were commonly included in burials, as part of the essential provisions for the journey to the afterlife. Model loaves, which probably functioned as military ration records, have been recovered from ancient forts.

**Ancient loaves**

Surviving loaves of bread provide the best evidence for ancient Egyptian baking (Fig. 1). They are often in excellent condition, because they have been preserved by complete desiccation in Egypt's arid climate. Most loaves have been found in tombs and burial sites, although a few examples are known from settlements. They are rare and are held in museums scattered throughout the world, but there are probably a few hundred altogether.

Examination of a well preserved bread loaf yields much information about how it was made. Ancient Egyptian loaves come in a wealth of shapes and sizes. Often they are simply disks or low oblong mounds, but bread was also made into cones, craters, and triangles. Sometimes they were formed into more elaborate shapes, such as human or animal figures. The crusts are sometimes decorated with incisions, prick marks and raised strips. Occasionally the marks of fingers and hands can be distinguished, giving a little hint of the baker who made them.

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By observing a loaf with simple magnification we can detect what is in it: intentional ingredients such as flour, cracked grain and flavouring; as well as unwelcome additions such as chaff, grit and ash. Among flavourings added were dates, figs and coriander seeds. The cereal most commonly identified in the loaves that still survive is emmer wheat, which today is very rarely grown. However, emmer was one of the first plants to be domesticated and it became one of the staples of human diet, especially for farmers living in the temperate Old World. Emmer and barley were virtually the only cereals that the ancient Egyptians grew, and emmer was one of their most important crops.

Because emmer is so seldom cultivated today and is unfamiliar to many people, most of those who have studied ancient Egyptian bread have not appreciated how much it differs from bread wheat, the cereal now normally used for baking. Emmer is a hulled wheat, in which the grains are enclosed by tough scale-like bracts that, when threshed, produce a lot of chaff. Its ears have two main characteristics that make it more difficult to process than bread wheat, which is not hulled and which threshes freely (Fig. 2). The central stalk of the emmer ear breaks apart fairly easily, but the chaffy bracts surrounding the grain are very tough and hard to remove. In contrast, the stalk of the bread-wheat ear is tough but the chaff falls away.

**Figure 1** An ancient Egyptian disk loaf (maximum diameter 14 cm) of the Ninth Dynasty (c. 1500 BC), now at the Ashmolean Museum, Oxford (museum no. 1921.1395).
A process similar to de-husking emmer is the preparation of Turkish bulghur, or cracked wheat, from which the bran (the thin covering that surrounds the kernel) has been removed. Different types of wheat can be used and in some Turkish villages the old method of de-branning is still practised (Fig. 3). Mortars and mallets are used and the grain is wetted prior to pounding. The result is whole grain with the bran stripped off, just as de-husking emmer produces whole grain with the chaff stripped away. Although not precisely the same process, bulghur-making provides a useful parallel that helps us to understand emmer de-husking.

Archaeological evidence
Is today's method of emmer de-husking similar to that used by the ancient Egyptians? The archaeological record suggests that it is. Shallow stone mortars are commonly excavated from ancient Egyptian houses. In exceptional, very arid, conditions, even complete wooden pestles have been recovered. What makes the connection between the mortars and emmer de-husking secure is the evidence of plant remains from the site of Amarna, an ancient Egyptian city some 230 km south of Cairo that dates from about 1350 BC.

Part of the site of Amarna consists of a village located about 2 km from the Nile flood plain, in the highly arid eastern desert. Here, plant remains have been recovered in abundance, preserved by desiccation. Those found on archaeological sites have usually been preserved by charring through contact with fire (e.g. around ovens), which arrests their decay. Under arid conditions no such intermediary process is needed to preserve plant fragments, which survive because they are desiccated. In these circumstances plant remains can be recovered from different places where they were dropped in the course of various activities. In one ancient house of the Amarna village, a mortar was discovered set into the corner of a room (Fig. 4). Scattered on the floor around the mortar was a large quantity of emmer chaff. It ranges from complete spikelets still containing the grain, to whole spikelets with no grain inside, to shredded chaff fragments. This is precisely the scattered remains one would expect to result from pounding whole spikelets in a mortar with a wooden pestle.

One difference between the mortars used in ancient Egyptian and most mortars used now or in the recent past is that the former were much smaller. This may have been because, unlike traditional Turkish processing, emmer pounding in ancient Egypt was done in the household, not as a communal village activity. Large stone mortars are very heavy and difficult to move. These common household tools had to be reasonably transportable for ordinary people to obtain and install them. One way of investigating how the small mortars affected emmer processing, and indeed of confirming whether the shredded emmer found in the plant remains could have been produced in them, is through experimental replication.

Experiments with emmer processing
Many of the stone tools excavated at Amarna are in excellent condition and they presented an ideal opportunity to try experimental reconstruction of emmer processing. The equipment made from organic materials, such as wooden pestles and wooden and grass sieves, is not robust...
enough to be used now. So instead I made replicas of these tools, based on specimens excavated from arid settlement sites or recovered from tombs. Excavations showed that the ancient Amarna villagers built elaborate mudbrick and plaster rims around their mortars (Fig. 5) or simply set the mortars into the ground with the rim protruding slightly. For the experiments, it was easiest to place the ancient mortar in the ground. Most Amarna village houses also had box-like mudbrick and plaster emplacements. These raised the flat grinding stones off the ground, making the milling process easier and quicker. I built a grinding emplacement that had the same construction and dimensions as the archaeological specimens.

Pounding emmer spikelets in the mortar (Fig. 6) very quickly established that water was essential for successful de-husking. The quantity is not critical, but, if there is too little, most of the spikelets fly out of the mortar, whereas too much water makes them slosh out of the shallow bowl. It does not take long to pound a measure of emmer spikelets but it requires strength and stamina. The ancient Egyptians who carried out the pounding had to repeat the process over and over again, because the small mortars could take only a limited volume of spikelets at a time. The feel of the pounding and the noise made by the pestle on the contents of the mortar change when the spikelets are shredded, so it would have been easy to tell when to stop. Apart from

whole grains, which would have been removed, the resulting mixture of whole spikelets and varying sizes of shredded chaff closely resembles the archaeobotanical assemblage found around the original mortar emplacement (Fig. 7).

Although hand milling is rightly considered an arduous process, using an emplacement to raise the grindstone off the ground makes milling much quicker and easier. The miller is in close control of the grinding process, and the texture of the flour can be adjusted precisely. A few strokes of the handstone against the lower
we are familiar with today. Such additions indicate the variety of bread recipes that the ancient Egyptians used and they show that their staple food was not a monotonous product.

Ethnographic and experimental evidence confirms that the steps required to process emmer are more complex than those for bread wheat. The Egyptians were nonetheless capable of skillfully manipulating the tools and installations required for de-husking and milling emmer to produce varied and imaginative products. They were familiar with the properties of emmer flour and the methods required to produce palatable bread from it.

Given that the Egyptians were able to make sophisticated bread, the fact that some of the loaves are apparently so unpalatable, indeed inedible, needs to be explained. The context in which they were found provides a clue. Most of the loaves that survive today have been recovered from tombs or ritual sites connected with burial. The ancient Egyptian practice of making models of objects and servants, to stand in magically for the real thing, is well known. The chaff loaves were made from by-products of emmer bread processing and were probably intended to represent real bread; they would not have been the type of loaf actually consumed by the ancient Egyptians. As the loaves contaminated by chaff and grit were not edible, was gritty bread likely to have been responsible for the Egyptians’ worn teeth? This suggestion is very unlikely, and recent work suggests that it was some other yet to be identified element of the Egyptian diet that was responsible.2

There is still much to be learned about ancient Egyptian bread. Many details of processing, as well as possible changes in ingredients and technology over time, remain poorly understood. Nevertheless, enough work has been done to show that one of the most valued and fundamental items of diet, the loaf of bread, was a sophisticated product that was skilfully produced and satisfying to eat.

Notes

1. Further information about the archaeol­ogy of ancient Egyptian bread can be found in the following publications by D. Samuel: “Their staff of life: initial investigations on ancient Egyptian bread baking”, in Amarna Reports V, B. J. Kemp (ed.), 253–90 (London: Egypt Exploration Society, Occasional Publication 6, 1989); “Ancient Egyptian cereal processing: beyond the artistic record”, Cambridge Archaeological Journal 3, 276–83, 1993; “Investigation of ancient Egyptian baking and brewing methods by correlative microscopy”, Science 273, 486–90, 1996; An archaeological study of baking and bread in New Kingdom Egypt, PhD thesis, Department of Archaeology, University of Cambridge, 1994. The research described here was supported by the Egypt Exploration Society and funded by the British Academy and Scottish & Newcastle Brew­eries plc. I am grateful to Barry Kemp, the director of research at Amarna, for his support and help.