Scribes of the Tomb. Scribes were an important part of the administration of the Tomb. They kept the records of wages and wrote the correspondence with other branches of government. There were at least two scribes at any one time, attached to the two sides of the gang. In some periods there were also two Scribes of the Serfs of the Tomb. Together with the foremen, the scribes formed the administrators of the Tomb.

Deputy. There were two deputies, one for each side of the gang. The foreman appointed the deputy, and usually the foreman chose one of his own sons for the post. This favoritism meant that the son of a deputy was often not chosen to follow his father and could only hope to be a member of the gang if he was to stay in the village. As a result, some tension must have been caused in extended families where a new foreman would hire his son to be deputy and fire a near relative or return him to the gang.

Member of the Gang. The deputy acted in the foreman's place when the foreman was absent. When the foreman was present, the deputy worked like any other member of the gang. Yet, the deputy also was a member of the court of magistrates and was a witness to oaths. The deputy distributed less valuable supplies to the gang such as wicks for lamps and also food. The deputy, however, was not paid more than other members of the gang.

Guardians of the Tomb. The Guardians of the Tomb were not members of the gang, but they were closely enough associated with it that they received payment at the same time. There were two guardians at any one time. They often were hired from the gang and seem to have been promoted from door keepers. The guardians were responsible for the storehouse. The most important objects kept there were the copper tools used in construction. The guardians protected the storehouse where the tools were kept. They also took blunt tools to be reconditioned by the coppersmiths. They thus worked closely with the foremen who made the lists of tools and who had ultimate responsibility for them. In addition, the guardians kept watch over the lamp wicks used for work in the tomb, pigments for painting, leather sacks used by the workmen, and sometimes the clothes that were part of the gang's wages. The guardian had high enough status in the village that he was a member of the court of magistrates and could witness oaths as well as barter transactions, oracles from the god, and other transactions.

Door Keepers. Two Door Keepers of the Tomb were also regular members of the Tomb, each one assigned to a side of the gang. They were not, however, members of the gang. They have no tombs in Deir el Medina and seem to have lived outside the village. They have the lowest status of the regular members of the Tomb, each one assigned to a side of the gang. As many as fifteen worked in the village at any one time. They were responsible for grinding the grain that the workmen received as wages. Their own wages were as little as a quarter of a workman's wages. The slave women belonged to the administration of the Tomb but were assigned to assist the families of the gang members.

Serfs of the Tomb. The serfs' main duty was to supply commodities to the gang. They were responsible for bringing water, vegetables, fish, wood, pottery, laundry, and gypsum to the members of the gang. They did not live in the village, though in some periods they seem to be former members of the gang.

Slave Women. Slave women were assigned to both sides of the gang. As many as fifteen worked in the village at any one time. They were responsible for grinding the grain that the workmen received as wages. Their own wages were as little as a quarter of a workman's wages. The slave women belonged to the administration of the Tomb but were assigned to assist the families of the gang members.

Sources:

Soldiers

Late Development. The class of professional soldiers developed late in Egyptian history. They did not exist until the Middle Kingdom (circa 1980–1630 B.C.E.). In both earlier and later periods the Egyptians depended on foreign mercenaries, especially from Nubia. This dependence led to the absorption of Nubians into the general Egyptian population. The professionalization of the military during the New Kingdom (circa 1539–1075 B.C.E.) led to a middle class of retired, landholding, military men.

Mercenaries. Though Egyptians served in military expeditions as part of the required government service called the corvée, many soldiers serving Egypt were foreigners. Artistic representations of soldiers often showed them in distinctive ethnic dress. The first inscription describing the army was written in Dynasty 6 (circa 2350–2170 B.C.E.) and explicitly names groups of Nubians as mercenaries. First Intermediate Period (circa 2130–1800 B.C.E.) figurines from Assut depicted Egyptian soldiers carrying lances and shields while the Nubian soldiers carried bows and arrows. By the Middle Kingdom (circa 1980–1630 B.C.E.), a specific group of Nubians called the Medjoi were within Egypt as military police. This group was fully Egyptianized to the point where the word medjoi came to mean “policeman” rather than a separate ethnic group.

Terms of Address. In the earlier period there were few words for ranks of soldiers. Later, as the military became a professional group, terms for soldiers became more precise. Earlier texts referred to “warriors” and “young troops.” By the Middle Kingdom the term “citizen of the town” referred to a soldier while “Follower,” originally from the court rank “Follower of the King,” came to mean military officer. The professional army of the New Kingdom had terms for a common soldier (wa'et), an officer commanding a unit of 50 men, an officer commanding 250 men, a superior of a fort, a general,
and a chief general. There were also scribes of the army and scribes of the recruits among official titles.

Rewards of Land. Rewards of land to soldiers had a profound impact on the social/economic organization of ancient Egypt. This custom led to the creation of a class of small landholders in settlements throughout Egypt. This class could well have been the origin of the last king of Dynasty 18 (circa 1539–1295/1292 B.C.E.), Horemheb. He was a general without other connections to the royal family. He was followed by Ramesses I, another general and the founder of Dynasty 19 (circa 1292–1190 B.C.E.). His sons Sety I and Ramesses II (the Great) reestablished the hereditary principle but were also closely associated with the military.

Sources:

WAGES

Rations. Wage payments in the Old Kingdom (circa 2675–2130 B.C.E.) are known from the Abu Sir Papyri written during that period. In the Middle Kingdom (circa 1980–1630 B.C.E.) there are temple documents, biographies, and archaeological data that include information about wages. New Kingdom (circa 1539–1075 B.C.E.) wages are known from Deir el Medina and from documents pertaining to shipping. All of these sources show that wage payments were made in rations of bread, beer, grain, meat, and cloth that were the necessities of life.

Bread and Beer. Most often rations were expressed in units of bread and beer, the two staples of an Egyptian diet. It seems likely that the lower salaries, which were close to subsistence level, were actually paid in bread and beer. Just as modern coins are guaranteed to contain standard amounts of metal, each loaf of bread was baked from a standard recipe, using equal amounts of ingredients, and had a standard nutritional value.

Baking Value. Standardization was assured through a system called pefsu, translated as “baking value.” The employer could use pefsu to ensure that a predictable number of loaves would result from a known amount of grain. The baking value was based on the number of loaves or beer jars produced from a set measure of grain. The higher the value, the smaller the loaves, or the weaker the beer, the...