
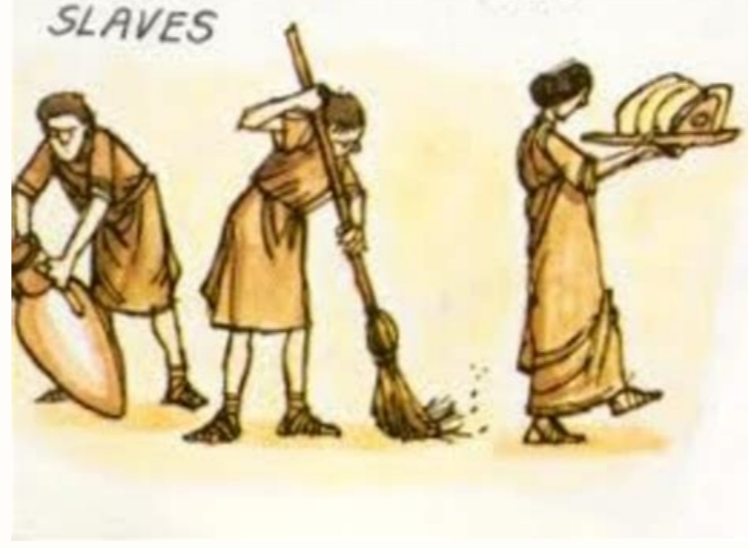


I'm not robot  reCAPTCHA

**I'm not robot!**

## What did roman plebeians wear

What did roman patricians wear. What did ancient roman plebeians wear. What did patricians wear in ancient rome.



What did the plebeians wear. What did plebeians wear in ancient rome.

Ancient Roman clothing started out as homespun wool garments, but over time, garments were produced by craftspeople and wool was supplemented with linen, cotton, and silk. Romans wore shoes or walked barefoot. Articles of apparel were for more than just keeping warm in the Mediterranean climate. They identified social status. Accessories were important, too, some of them were functional, and even magical -- like the protective amulet is known as the bulla which boys gave up when they reached manhood, others decorative. Ionian Chiton Illustration. British Museum's "Guide to the Exhibition Illustrating Greek and Roman Life," (1908). Roman clothing was essentially similar to Greek clothing, although Romans adopted or scorned Greek clothing with a purpose. Find out more about the basics underlying Roman, as well as Greek, clothing. Caliga. NYPL Digital Library Red leather shoes? Must be an aristocrat. Black leather with moon shape decoration? Probably a senator. Hobnails on the sole? A soldier. Barefoot? Could be almost anyone, but a good guess would be an enslaved person. Image ID: 1642506 Galla Placidia imperatrice, regente d'Occident, 430. D'ap[re]s l'ivoire de La Cathed[rale] de Monza. (430 A.D.). NYPL Digital Gallery While Roman women once wore togas, during the Republic the mark of the respectable matron was the stola and when outside, the palla. A prostitute wasn't allowed to wear the stola. The stola was a very successful garment, lasting for many centuries. Ancient Roman Women Exercising in Bikinis. Roman Mosaic From Villa Romana del Casale outside the town of Piazza Armerina, in Central Sicily.

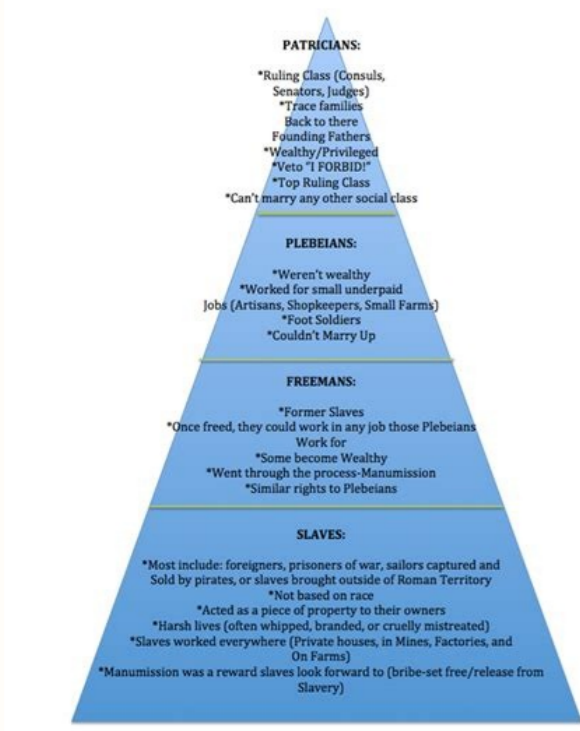


Mosaic may have been made in the 4th century A.D. by North African artists. CC Photo Flickr User liketearsintherain Underwear wasn't mandatory, but if your privates were likely to be exposed, Roman modesty dictated covering. Roman Soldiers; Standard-bearer; Horn-blower; Chieftain; Slinger; Lictor; General; Triumpher; Magistrate; Officer. (1882). NYPL Digital Library Romans spent a lot of me outdoors, so they needed apparel that protected them from the elements. To this end, they wore a variety of capes, cloaks, and ponchos. It is hard to determine which is which from a monochrome relief sculpture or even from a colorful mosaic since they were so similar. A Fullery. CC Argenberg at Flickr.com Where would one be without the fuller? He cleaned the clothing, made the rough wool wearable against bare skin, chalked the candidate's robe so he could stand out from the crowd and paid a tax on urine for the needy Emperor Vespasian. Image ID: 817552 Roman plebeian dress. (1845-1847). NYPL Digital Gallery The tunica or tunic was the basic garment, to be worn under more official garments and by the poor without topping. It could be belted and short or extend to the feet. Woman Wearing the Palla. PD "A Companion to Latin Studies," edited by Sir John Edwin Sandys The palla was a woman's garment; the male version was the pallium, which was considered Greek. The palla covered the respectable matron when she went outside. It is often described as a cloak. Toga-clad Roman. Clipart.com The toga was the Roman garment par excellence. It seems to have changed its size and shape over the millennia. Although mostly associated with men, women could wear it, as well. People have been wearing clothing since the dawn of human history. clothings play an important role in protecting people from the elements and helping them to stay comfortable. In ancient Rome, the plebeians (commoners) wore a toga, a large piece of cloth that was draped over the body and fastened at the shoulder. The toga was usually made of wool or linen and was available in a variety of colors. The ancient Roman plebeians wore simple tunics made of wool.



These tunics were typically dyed in earth tones, such as brown or green. The plebeians usually wore their tunics belted at the waist and often draped a cloak or mantle over their shoulders for warmth. Sandals or simple leather shoes were worn on the feet. What would a plebeian wear? Plebeian men in Ancient Rome wore a tunic, which was a simple garment made of wool felt or another inexpensive material. The tunic was typically belted at the waist and worn with sandals. Meanwhile, women wore a long dress called a stola. The stola was a flowing garment that was worn over a tunica intima, or undergarment. The tunic was the most common form of clothing for women during the Middle Ages. It was a simple, loose-fitting garment that was typically worn underneath a cloak or corset. Peasants and unmarried women often wore tunics as their primary form of clothing. The tunic was usually made from a light-weight fabric such as linen or wool. It could be dyed in a variety of colors, but most were either white or a light shade of brown. What did ancient Roman patricians wear You might likeDid ancient rome go to china?The tunic worn by patrician men was made from white wool or expensive linen, while the poor would wear whatever fabric was readily available. Similar to the toga, distinct tunics were worn to signify one's title. The tunic could be worn long or short, and was often belted at the waist. Most normal Romans probably did not own a formal toga. It was not a practical garment and did not fit into the demands of daily life for most people. Instead, everyday ancient Roman clothing would have consisted of tunics, cloaks, and mantles (informal draped cloth). What clothes did poor Romans wear?

Roman Social Order Before 484 BCE



The colors of cloaks worn by poor people, happy occasion, and formal wear were very different in Roman times. Poor people wore dark cloaks, while bright colors were reserved for happy occasions. White cloaks were considered formal wear. There were many other garments which are now not known. Ultrafashionable Romans wore a dinner costume over the tunic called synthesis. It was usually bright in color. The lunch of the plebeians mainly consisted of bread and cheese but some fruit and nuts may have been eaten, olives and celery made up the fruit and vegetables.

And the nuts such as chestnuts and sesame seeds. Dinner: This meal consisted of bread and water with a small bowl of porridge. Did poor people in Rome wear togas? You might likeWhat did they use in ancient rome to cook?Roman slaves were not allowed to wear togas because they were a garment reserved for free living Roman citizens only. This was probably because togas were seen as a symbol of freedom and citizenship, and slaves were seen as property and not citizens. It is clear that different social classes in Ancient Rome wore different types of clothing. Wealthy women wore garments made from silk and other expensive imported fabrics, while slaves wore very modest clothing. This was likely due to the different roles and tasks that each group performed. What did poor Roman children wear Most Roman children wore a simple tunic which was belted at the waist.

Boys wore a tunic down to their knees and a cloak if it was cold. The stola was the traditional garment of Roman women, corresponding to the toga that was worn by men. It was also called vestis longa in Latin literary sources, pointing to its length.

The stola was made of a long piece of cloth, typically wool or linen, which was draped over the body in a variety of ways. It was usually worn with a belt at the waist, and could be decorated with a variety of accessories, such as brooches or shawls. Who wore purple in ancient Rome? You might likeHow long did it take to build ancient rome?Julius Caesar popularized the purple toga, and subsequent emperors of Rome adopted it as their ceremonial dress. The emperors of Byzantium continued that tradition until their final collapse in 1453. The Byzantines referred to the heirs of their emperors as 'born into the purple. A tunic was the standard article of clothing for all men in Ancient Rome, from slaves to nobles. It could be worn plain, belted at the waist, or under a cloak. Citizens of Rome would wear a tunic under their toga. What did commoners wear Peasant clothing was typically made from wool, linen, and coarse cloth. Peasant men wore stockings or tunics, while women wore long gowns with sleeveless tunics and wimples to cover their hair.



Sheepskin cloaks and woolen hats and mittens were worn in winter for protection from the cold and rain. Leather boots were covered with wooden patens to keep the feet dry.

It is interesting to note that during the Roman Empire, women began to wear breast bands to ensure their breasts did not sag as they got older. Only in the 16th century, thousands of years later, was some sort of breast support invented in the form of corsets. This just goes to show how much the fashion industry has changed and evolved over time, and how there is always something new to be discovered. What did female slaves wear in Rome? You might likeWere there lions in ancient rome?Undergarments in the form of a tunic, worn next to the skin, were common in Roman culture. These tunics were usually made of linen. Loincloths, known as subligacula or subligaria, could be worn under a tunic. They could also be worn on their own, particularly by slaves who engaged in hot, sweaty or dirty work. Women wore both loincloth and strophium (a breast cloth) under their tunics; and some wore tailored underwear for work or leisure. The stola was the traditional dress of Roman women. It was a long, sleeveless dress that reached down to the feet, and was worn over a tunic. The stola was usually made of wool, like the toga. Final Words There is no one answer to this question as ancient Rome was a large and diverse empire. However, it is known that the lower classes (plebeians) usually wore less expensive and less well-made clothing than the upper classes (patricians). Additionally, plebeian men often wore a toga, a kind of large cloak, while women usually wore a simple tunic. The ancient Romans had a complex system of clothing that was dictated by social status, occupation, and season. Commoners, or plebeians, wore a toga, which was a rectangle of cloth that was draped over the body in a variety of ways. This garment was usually made of wool or linen and was worn by both men and women. Wealthier citizens would often wear tunics made of finer fabrics, such as silk. General body of free ancient Roman citizens who were not patricians For other uses, see Plebs (spider) and Plebs (TV series). Part of a series onAncient Rome and the fall of the Republic People Antony Augustus Brutus Caesar Cassius Cato Cicero Cleopatra Clodius Pulcher Crassus Lepidus Pompey Sextus Pompey Marcus Agrippa Events First Triumvirate Caesar's Civil War Assassination of Julius Caesar Second Triumvirate Battle of Philippi Bellum Siculum War of Actium Places Caesareum Comitium Curia Julia Curia Hostilia Rostra Theatre of Pompey vte In ancient Rome, the plebeians or plebs[1] were the general body of free Roman citizens who were not patricians, as determined by the census, or in other words "commoners". Both classes were hereditary. Etymology The precise origins of the group and the term are unclear, but may be related to the Greek, plethos, meaning masses.[2] In Latin, the word plebs is a singular collective noun, and its genitive is plebis. Plebeians were not a monolithic social class. Those who resided in the city and were part of the four urban tribes are sometimes called the plebs urbana, while those who lived in the country and were part of the 31 smaller rural tribes are sometimes differentiated by using the label plebs rustica.

(List of Roman tribes) In ancient Rome Further information: Social class in ancient Rome In the annalistic tradition of Livy and Dionysius, the distinction between patricians and plebeians was as old as Rome itself, instituted by Romulus' appointment of the first hundred senators, whose descendants became the patriciate.[3] Modern hypotheses date the distinction "anywhere from the regal period to the late fifth century" BC.[3] The 19th-century historian Barthold Georg Niebuhr believed plebeians were possibly foreigners immigrating from other parts of Italy.[4] This hypothesis, that plebeians were racially distinct from patricians, however, is not supported by the ancient evidence.[2][5]

Alternatively, the patriciate may have been defined by their monopolisation of hereditary priesthoods that granted ex officio membership in the senate.[6] Patricians also may have emerged from a nucleus of the rich religious leaders who formed themselves into a closed elite after accomplishing the expulsion of the kings.[7] Certain gentes ("clans") were patrician, signalled by their family names (nomen).[citation needed] In the early Roman Republic, there are attested 43 clan names, of which 10 are plebeian with 17 of uncertain status.[3] A single clan also might have both patrician and plebeian branches sharing a nomen distinguished by a cognomen.[citation needed] There existed an aristocracy of wealthy families in the regal period, but "a clear-cut distinction of birth does not seem to have become important before the foundation of the Republic".[2] The literary sources hold that in the early Republic, plebeians were excluded from magistracies, religious colleges, and the Senate.[2] Those sources also hold that they were also not permitted to know the laws by which they were governed.[citation needed] However, some scholars doubt that patricians monopolised the magistracies of the early republic, as plebeian names appear in the lists of Roman magistrates back to the fifth century BC.[8] It is likely that patricians, over the course of the first half of the fifth century, were able to close off high political office from plebeians and exclude plebeians from permanent social integration through marriage.[9] Plebeians were enrolled into the curiae and the tribes; they also served in the army and also in army officer roles as tribuni militum.[2] Conflict of the orders Main article: Conflict of the Orders The Conflict of the Orders (Latin: ordo meaning "social rank") refers to a struggle by plebeians for full political rights from the patricians.[10] According to Roman tradition, shortly after the establishment of the Republic, plebeians objected to their exclusion from power and exploitation by the patricians.

The plebeians were able to achieve their political goals by a series of secessions from the city: "a combination of mutiny and a strike".[11] Ancient Roman tradition claimed that the Conflict led to laws being published, written down, and given open access starting in 494 BC with the law of the Twelve Tables, which also introduced the concept of equality before the law, often referred to in Latin as libertas, which became foundational to republican politics.[12] This succession also forced the creation of plebeian tribunes with authority to defend plebeian interests.[10] Following this, there was a period of consular tribunes who shared power between plebeians and patricians in various years, but the consular tribunes apparently were not entwined with religious authority.[13] In 445 BC, the lex Canuleia permitted intermarriage among plebeians and patricians.[14] There was a radical reform in 367–6 BC, which abolished consular tribunes and "laid the foundation for a system of government led by two consuls, shared between patricians and plebeians"[15] over the religious objections of patricians, requiring at least one of the consuls to be a plebeian.[16] And after 342 BC, plebeians regularly attained the consulship.[17] Debt bondage was abolished in 326, freeing plebeians from the possibility of slavery by patrician creditors.[18] By 287, with the passage of the lex Hortensia, plebiscites – or laws passed by the concilium plebis – were made binding on the whole Roman people.[19] Moreover, it banned senatorial vetoes of plebeian council laws.[20][verification needed] And also around the year 300 BC, the priesthoods also were shared between patricians and plebeians, ending the "last significant barrier to plebeian emancipation".[19] The veracity of the traditional story is profoundly unclear: "many aspects of the story as it has come down to us must be wrong, heavily modernised... or still much more myth than history".[21] Substantial portions of the rhetoric put into the mouths of the plebeian reformers of the early Republic are likely imaginative reconstructions reflecting the late republican politics of their writers.[8] Contradicting claims that plebs were excluded from politics from the fall of the monarchy, plebeians appear in the consular lists during the early fifth century BC.[8] The form of the state may also have been substantially different, with a temporary ad hoc "senate", not taking on fully classical elements for more than a century from the republic's establishment.[22] Noble plebeians The completion of plebeian political emancipation was founded on a republican ideal dominated by nobiles, who were defined not by caste or heredity, but by their accession to the high offices of state, elected from both patrician and plebeian families.[23] There was substantial convergence in this class of people, with a complex culture of preserving the memory of and celebrating one's political accomplishments and those of one's ancestors.[24] This culture also focused considerably on achievements in terms of war and personal merit.[17] Throughout the Second Samnite War (326–304 BC), plebeians who had risen to power through military success began to acquire the aura of nobilitas ("nobility", also "fame, renown", marking the creation of a ruling elite of nobles.[25] From the mid-4th century to the early 3rd century BC, several plebeian-patrician "tickets" for the consulship repeated joint terms, suggesting a deliberate political strategy of cooperation.[26] No contemporary definition of nobilitas or novus homo (a person entering the nobility) exists; Mommsen, positively referenced by Brunt (1982), said the nobles were patricians, patrician whose families had become plebeian (in a conjectural transitio ad plebem), and plebeians who had held curule offices (e.g., dictator, consul, praetor, and curule aedile).[27] Becoming a senator after election to a quaestorship did not make a man a nobilis, only those who were entitled to a curule seat were nobiles.[28] However, by the time of Cicero in the post-Sullan Republic, the definition of nobilitas had shifted.[29] Now, nobilitas came to refer only to former consuls and the direct relatives and male descendants thereof.[29] The new focus on the consulship "can be directly related to the many other displays of pedigree and family heritage that became increasingly common after Sulla" and with the expanded senate and number of praetors diluting the honour of the lower offices.[30] A person becoming nobilitas by election to the consulate was a novus homo (a new man). Marius and Cicero are notable examples of novi homines (new men) in the late Republic.[31] when many of Rome's richest and most powerful men – such as Lucullus, Marcus Crassus, and Pompey – were plebeian nobles. Later history In the later Republic, the term lost its indication of a social order or formal hereditary class, becoming used instead to refer to citizens of lower socio-economic status.[2] By the early empire, the word was used to refer to people who were not senators (of the empire or of the local municipalities) or equestrians.[2] Life Childhood and education The average plebeian did not come into a wealthy family; the politically active nobles as a whole comprised a very small portion of the whole population.

The average plebeian child was expected to enter the workforce at a young age. Plebeians typically belonged to a lower socio-economic class than their patrician counterparts, but there also were poor patricians and rich plebeians by the late Republic. Education was limited to what their parent would teach them, which consisted of only learning the very basics of writing, reading and mathematics. Wealthier plebeians were able to send their children to schools or hire a private tutor.[32] Living quarters Ruins of insulae Plebeians in ancient Rome lived in three or four-storey buildings called insula, apartment buildings that housed many families. These apartments usually lacked running water and heat. These buildings had no bathrooms and was common for a pot to be used. Not all plebeians lived in these run-down conditions, as some wealthier plebs were able to live in single-family homes, called a domus.[32] Attire Plebeian men wore a tunic, generally made of wool felt or inexpensive material, with a belt at the waist, as well as sandals.[33] Meanwhile, women wore a long dress called a stola.[32] Meals Since meat was very expensive, animal products such as pork, beef and veal would have been considered a delicacy to plebeians. Instead, a plebeian diet mainly consisted of bread and vegetables. Common flavouring for their food included honey, vinegar and different herbs and spices. A well-known condiment to this day known as garum, which is a fish sauce was also largely consumed.[32] Derivatives United States military academies See also: Plebe Summer Plebes (first-year students) marching in front of Bancroft Hall, United States Naval Academy In the U.S. military, plebes are freshmen at the U.S. Military Academy, U.S. Naval Academy, Valley Forge Military Academy and College, the Marine Military Academy, the U.S. Merchant Marine Academy, Georgia Military College (only for the first quarter), and California Maritime Academy.

The term is also used for new cadets at the Philippine Military Academy, Philippine Military Academy Since the construction of Philippine Military Academy, the system and traditions were programmed the same as the United States Military Academy. First Year Cadets in PMA are called Plebes or Plebos (short term for Fourth Class Cadets) because they are still civilian antiques and they are expected to master first the spirit of Followership. As plebes, they are also expected to become the "working force (force men or "poorsmen") in the Corps of Cadets. They must also know the different plebe knowledges. British and Commonwealth usage Early public schools in the United Kingdom would enroll pupils as "plebeians", as opposed to sons of gentry and aristocrats. In British, Irish, Australian, New Zealand and South African English, the back-formation pleb, along with the more recently derived adjectival form plebbily,[34] is used as a derogatory term for someone considered unsophisticated, uncultured,[35] or lower class.[36] In popular culture The British comedy show Plebs followed plebeians during ancient Rome.[37] In Margaret Atwood's novel Oryx and Crake, there is a major class divide.

The rich and educated live in safeguarded facilities while others live in dilapidated cities referred to as the "pleeblands".[38] See also Bread and circuses - Figure of speech referring to a superficial means of appeasement Capite censi - Lowest class of citizens of ancient Rome Plebeian Council - Principal assembly of the ancient Roman Republic Proletariat - Class of wage-earners Plebgate (aka Plodgate or Gategate), a 2012 British political scandal involving the use of the word as a slur References Citations ^ Wright, Edmund, ed. (2006). The Desk Encyclopedia of World History. New York: Oxford University Press. p. 507. ISBN 978-0-7394-7809-7. ^ a b c d e f g Momigliano & Lintott 2012. ^ a b c Forsythe 2005, p. 157.

Cornell 1995, p. 242. ^ Cf Cornell 1995, p. 244. "That anyone could ever have thought that the Conflict of the Orders arose from a primordial division of the community into two ethnic groups is almost beyond belief".

^ Forsythe 2005, pp. 167–68. ^ Cornell 1995, pp. 251–52. ^ a b c Beard 2015, p. 151. ^ Cornell 1995, pp. 255–56. ^ a b Beard 2015, p. 146. ^ Beard 2015, p. 147. ^ Flower 2010, p. 48. ^ Flower 2010, p. 49. ^ Flower 2010, p. 49. ^ Flower 2010, p. 45. ^ Flower 2010, p. 50. ^ Beard 2015, pp. 148, 151. ^ a b Flower 2010, p. 51. ^ Beard 2015, pp. 147–8. ^ a b Flower 2010, p. 52. ^ Harris, Karen. "Seccession of the Plebs: When the Peasants Went on Strike". History Daily. Archived from the original on 2020-05-24.

Retrieved 2020-04-15. ^ Beard 2015, p. 150-1. ^ Beard 2015, p. 152. ^ Flower 2010, p. 25. ^ Flower 2010, p. 39. ^ Salmon, E. T. (1967).

Sammium and the Samnites. Cambridge University Press. p. 217. ISBN 978-0-521-06185-8. Archived from the original on 2022-02-28. Retrieved 2022-02-28. ^ Forsythe 2005, p. 269. ^ Brunt, P A (1982). "Nobilitas and Novitas". The Journal of Roman Studies. 72: 1–17. doi:10.2307/299112. ISSN 0075-4358. JSTOR 299112. Archived from the original on 2021-04-29. Retrieved 2021-04-29. ^ Flower 2010, pp. 155–6.

^ a b Flower 2010, p. 156. ^ Flower 2010, pp. 156–7. ^ Lintott, A. W. (1974). "Review: Novi Homines". The Classical Review. 24 (2): 261–263. doi:10.1017/S0009840X00243242. ISSN 0009-840X. JSTOR 708820. S2CID 162366274. Archived from the original on 2021-04-29. Retrieved 2021-04-29. ^ a c d Karen, Harris. "Life as a Plebeian" (PDF). Archived (PDF) from the original on 26 June 2021. Retrieved 14 April 2020. ^ "Ancient Roman Clothing". www.vita-romae.com. Archived from the original on 2023-01-13.

^ "pleb". Oxford English Dictionary. Oxford University Press. Archived from the original on 11 January 2008. Retrieved 24 September 2012. ^ "pleb". Oxford English Dictionary. Oxford University Press. Archived from the original on 11 January 2008. Retrieved 24 September 2012. ^ Walker, Peter (2014-11-27). "Andrew Mitchell and the Plebgate affair explained for non-Brits". The Guardian. Archived from the original on 2022-02-10. Retrieved 2022-02-14. ^ Plebs (TV Series 2013) - IMDb, archived from the original on 2022-08-19. retrieved 2020-04-15 ^ "Oryx and Crake: Chapter 2 Summary & Analysis". SparkNotes. Archived from the original on 2022-06-29. Retrieved 2022-02-28.

Sources Beard, Mary (2015). SPQR: a history of ancient Rome (1st ed.). New York. ISBN 978-0-87140-423-7. OCLC 902661394. Cornell, Tim (1995). The beginnings of Rome. London: Routledge. ISBN 0-415-01596-0. OCLC 31515793. Flower, Harriet I. (2010). Roman republics. Princeton: Princeton University Press. ISBN 978-0-691-14043-8. OCLC 301798480. Archived from the original on 2023-03-07. Retrieved 2021-04-29. Forsythe, Gary (2005). A critical history of early Rome. Berkeley: University of California Press.

ISBN 978-0-520-94029-1. OCLC 70728478.

Momigliano, Arnaldo; Lintott, Andrew (2012). "plebs". In Hornblower, Simon; Spawforth, Antony; Eidinow, Esther (eds.). The Oxford classical dictionary (4th ed.). Oxford: Oxford University Press. p. 1161. ISBN 978-0-19-954556-8. OCLC 959667246. Spieltvogel, Jackson J (2008).

World History: Journey Across Time. New York: Glencoe/McGraw-Hill. Library resources about Plebs Online books Resources in your library Resources in other libraries Further reading Ferency, Endre (1976). From the Patrician State to the Patricio-Plebeian State. Amsterdam: A.M. Hakkert. Horsfall, Nicholas (2003). The Culture of the Roman Plebs. London: Duckworth. Millar, Fergus (2002). The Crowd in Rome In the Late Republic. Ann Arbor: University of Michigan Press. Mitchell, Richard E. (1990). Patricians and plebeians: The origin of the Roman state.

Ithaca: Cornell University Press. Morstein-Marx, Robert (2004). Mass Oratory and Political Power in the Late Roman Republic. doi:10.1017/CBO9780511482878. ISBN 9780511482878. Mouritsen, Henrik (2001). Plebsand Politics in the Late Roman Republic. doi:10.1017/CBO9780511482885. ISBN 9780511482885. Radtlaub, Kurt A, ed. (2005). Social Struggles in Archaic Rome. doi:10.1002/9780470752753. ISBN 9780470752753. Vanderbroeck, Paul J.J. (1987). Popular leadership and collective behavior in the late Roman Republic (ca. 80–50 B.C.). Amsterdam: Gieben. Vishnia, Rachel Feig (1996). State, Society, and Popular Leaders In Mid-Republican Rome 241-167 BC. London: Routledge. Williamson, Caroline (2005). The Laws of the Roman People. doi:10.3998/mpub.15992. ISBN 9780472110537. External links Look up pleb in Wiktionary, the free dictionary. Smith's Dictionary of Greek and Roman Antiquities, article Plebs Livius.org: Plebs Texts on Wikisource: "Plebeians".

Collier's New Encyclopedia. 1921. "Plebeians". Encyclopædia Americana. 1920. "Plebs". Encyclopædia Britannica (11th ed.). 1911. Retrieved from