

of their own. But the two-century history of freeborn peoples using Spartacus as a provocative symbolic means of thinking about their own dreams of liberation has come to an end, and that has much to do with the use, and abuse, of Spartacus as a symbol.

A NOTE ABOUT THE TEXT

When you read these documents, it is important to be aware of the nature of the sources in which the information appears. To that end, I have provided a general description of the most important authors of the literary works from which this information has been derived (see “List of the Principal Authors and Literary Sources”). The dates provided for many of these authors are approximate, not much better than educated guesswork.

I selected the texts, including the specific parts and fragments of them, that I deemed to be most useful and accessible. Where there has been much scholarly dispute about fragmentary texts and the ordering of fragments, I tended to follow the standard editions. I translated all the texts myself, but naturally I consulted existing translations. On occasion, I could not find a better turn of phrase or choice of words, and so I note here my gratitude to my predecessors.

In accordance with the general practice of this series, a date is provided in the heading that indicates the general date of the source or writer of that document. For example, when document 43 by the historian Appian notes “Second Century A.D.,” it is indicating the general era in which Appian wrote and *not* the dates of the events themselves (in this case, 133 B.C.). Similarly, when document 47 by Valerius Maximus notes “First Century A.D.,” it is indicating the general age when Valerius Maximus wrote and *not* the date of the events in the document (which date to the 130s B.C.). The student should be aware of this distinction.