

Claudianus (*De Bello Gildonico* 213):

Humentes jam Noctis equos, letheaque Somnus
Fraena regens, tacito volvebat sidera cursu.

Having viewed her dress and equipage, concerning which the poets and painters cannot entirely agree, let us now consider her genealogy. She is "the most ancient grandmother of all, more old than Jove" (st. 22), and (st. 42) she is named "ancient Night." Aratus 5. 408: Ἀρχαίη Νύξ. So Milton (*P. L.* 2. 894): "Eldest Night"; *P. L.* 2. 962: "Night eldest of things"; and twice afterwards he calls her "Ancient Night." According to Hesiod, Night is the offspring of Chaos. Orpheus calls her the mother of the Gods; and Meleager in his Epigram thus,

Dear Night, mother of all the gods, I beseech this one favor.

Παμμήτερα, is, according to Spenser's expression, "ancient grandmother of all." So Homer, Νύξ μήτερα Θεῶν. . . . The power and dignity of Night we find recognized in st. 34:

For she in hell and heaven had power equally.

Like Hecate, whose three-fold power was acknowledged as Luna, Diana, and Proserpina. Virgil (*Aen.* 4. 511):

Tergeminamque Hecaten, tria virginis ora Dianae.

(*Aen.* 6. 247):

Voce vocans Hecate, caeloque Ereboque potentem.

Her children, which are very numerous, may be seen in Hesiod, Cicero (*De Natura Deorum* 3), Hyginus, and other mythologists. But because Spenser from Boccace and others has made a particular kind of mythology, and has taken and altered what suits his own object, I think it will be of no small use to the readers of Spenser to draw up his plan:

