bones in the buckler of the cranium. The auricle of the heart is not sufficiently divided to be described as double ; but the second lung is rudimentary, as among the genuine Ophidians. The liver is divided into many transverse fo­liations.

We know nothing of the natural history or habits of the animals of this genus. They are said to dwell in marshy ground, several feet below the surface. They probably prey on worms and insects, although vegetable matters, mould, and sand, have been found in their intestines.

In certain species the muzzle is obtuse, the skin loose, the folds conspicuous, and there are two small hairs near the nostrils. To this section belongs *Cæc*. *annulata* of Spix, a Brazilian species, of subterranean habits. It is of a blackish hue, with upwards of eighty annular folds, and

circularly marked with white. The teeth are conical. Others have the folds more numerous, or rather in the form of serrated transverse striæ. Such is *Cæc. glutinosa,* Linn., from Ceylon, a blackish-coloured reptile, marked by a longitudinal band of white on either side, and charac­terized by 350 folds, which unite beneath in an acute angle. We have figured a nearly allied species from Ame­rica, *Cæc*. *bivittata* of the French naturalists (see Plate CCCCXLIV. fig. 3). Finally, a few have the folds almost effaced, the body long and slender, and the muzzle pro­jecting. *Cæc*. *lumbricoides,* Daudin,@@1 is entirely blind, of a blackish colour, two feet long, and not thicker than a quill. Baron Cuvier possessed the skeleton of a Cæcilia more than six feet long.@@\* There were 225 vertebræ, but the external characters were unknown. (τ.)

**SERPENT,** a powerful bass musical instrument of the wind kind, invented by a French priest at Auxerre in 1590. See the article Music.

Serpent, in *Mythology,* was a common symbol of the sun, and he is represented biting his tail, and with his body formed into a circle, in order to indicate the ordinary course of this luminary. The serpent was also the symbol of Me­dicine, and of the gods which presided over it, as of Apollo and Æsculapius ; and this animal was the object of very ancient and general worship, under various appellations and characters. In most of the ancient rites we find some al­lusion to the serpent, under the several titles of Ob, Ops, Python, and the like. This idolatry is alluded to by Moses. The woman at Endor who had a familiar spirit is called Oub, or Ob, which is interpreted Pythonissa. The place where she resided, says Bryant, seems to have been named from the worship there instituted ; for Endor is compound­ed of *En-adοr,* and signifies *fons Pythonis,* “ the fountain of light,” the oracle of the god Ador, which oracle was pro­bably founded by the Canaanites, and had never been to­tally suppressed. His pillar was also called *Abbadir* or *Abadir,* compounded of *ab* and *adir,* and meaning the ser­pent deity Addir, the same as Adorns.

In the orgies of Bacchus, the persons who partook of the ceremony used to carry serpents in their hands, and with horrid screams call upon Eva, being, according to the writer just mentioned, the same as epha or opha, which the Greeks

rendered *ophis,* and by it denoted a serpent. These cere­monies and this symbolical worship began among the Magi, who were the sons of Chus ; and by them they were pro­pagated in various parts. Wherever the Ammonians found­ed any places of worship, and introduced their rites, there was generally some story of a serpent. There was a legend about a serpent at Colchis, at Thebes, at Delphi, and at other places. The Greeks called Apollo himself Python, which is the same as Opis, Oupis, and Oub.

In Egypt there was a serpent named Thermuthis, which was looked upon as sacred ; and the natives arc said to have made use of it as a royal tiara, with which they ornamented the statues of Isis. The kings of Egypt wore high bonnets, terminating in a round ball, and surrounded with figures of asps ; and the priests had likewise the representation of ser­pents upon their bonnets.

Abadon, or Abaddon, mentioned in the Revelations (xx. 2), is supposed by Bryant to have been the name of the Ophite god, with whose worship the world had been so long infected. This worship began among the people of Chal­dæa, who built the city of Ophis upon the Tigris, and were greatly addicted to divination and to the worship of the ser­pent. From Chaldæa the worship passed into Egypt, where the serpent deity was called Canoph, Can-eph, and C-neph. It had also the name of Ob or Oub, and was the same as the Basiliscus or royal serpent, the same as the Thermu­this, and made use of by way of ornament to the statues : of

*@@@, Reptiles,* viii. D2, 2.

*@@@\* Règnt Animal,* ii. 10l, notc.