

shall be either performed or omitted, and, provided that this demand is fulfilled, it takes no notice of the motive of the agent or ommitter. Again, in case the course of conduct prescribed by custom is not observed, the mental facts connected with the transgression, if regarded at all, are dealt with in a rough and ready manner, according to general rules which hardly admit of individualisation.

This brings up the difficult problem of how far one ought to conform to a custom which he deems not merely unmoral and indifferent, but immoral and wrong. To an indifferent custom no one, unless he be finically hyper-ethical or—as is here more usually the case—wantonly iconoclastic (*i.e.* delighting in flouting custom as custom), should object to accord obedience, at least externally, if for no other reason than merely to avoid disturbing social amenities or to avert unfavourable comment on the score of oddity and 'crankiness.' 'If,' writes the great Apostle of the Gentiles, 'meat maketh my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble' (1 Co 8¹³; cf. St. Paul's admirable discussion of the entire question of the unmoral custom in Ro 14). The case is far different, of course, with regard to customs that are felt to be positively immoral and wrong. This question is more fully discussed in art. CONFORMITY. Here it may be sufficient to point out that the presumption is always that any custom is felt to be moral by the community or social organism within which it prevails. The 'burden of proof' must rest on him who ignores or wilfully violates the custom in question. In any final judgment as to obedience or disobedience to a custom, account must be taken of the history and meaning of the particular custom under consideration, and there must be full appreciation of the ethical implications of compliance with or violation of the custom as regards the moral effect of such action both upon self and upon others. Above all, the individual, if he is to be sane in his judgment, must be constantly on his guard against personal idiosyncrasies and the excessive individualism of modern times—the 'right of private judgment' run mad.

LITERATURE.—Wundt, *Ethics*, Eng. tr., London, 1897 ff. (esp. vol. i. ch. 3, 'Custom and the Moral Life'); Westermarck, *MI*, London, 1906-8 (esp. vol. i. ch. 7, 'Customs and Laws as Expressions of Moral Ideas'); Lubbock, *Origin of Civilisation*, London, 1889, p. 448 ff.; Lang, *Custom and Myth*², London, 1885; Greenstone, 'Custom,' in *JE* iv. 395-398; Holdsworth, *Hist. of Eng. Law*, ii.-iii., London, 1909; Bauduin, *De consuetudine in iure canonico*, Louvain, 1888; Fanning, 'Custom,' in *Cath. Encyc.* iv. 576 f.

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CUSTOM (Hindu).—The Sanskrit word is *āchāra*, 'religious custom,' 'established usage.' The binding force of custom is fully recognized in the Sanskrit lawbooks. Thus it is stated in the Code of Manu (i. 108) that *āchāra* is transcendent law, and that, therefore, a twice-born (*i.e.* high-caste) man should always be careful to follow it. The whole body of the sacred law (*dharma*), according to a favourite scheme, is divided into the three parts—*āchāra* (rules of conduct), *vyavahāra* (rules of government and judicature), and *prāyāschhitta* (penance and expiation). The well-known Code of Yājñavalkya comprises the following subjects under the head of *āchāra*: purificatory rites (*samskāra*); rules of conduct for young students of the Veda; marriage and duties of women; the four principal classes and the mixed castes; duties of a Brāhman householder; miscellaneous rules for one who has completed his period of studentship; rules of lawful and forbidden diet; religious purification of things; *śrāddhas*, or oblations to the manes; worship of the deity Ganapati; propitiatory rites for planets; duties of a king. See DHARMA and LAW (Hindu).

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CUSTOM (Muslim).—See LAW (Muslim).

CUTTING.—See MUTILATION.

CYBELE (Κυβέλη).—The great Mother Deity of the Phrygians, known also, and especially in the cult language of the Romans, as the Great Mother of the Gods, or the Great Idæan Mother of the Gods (*Magna Deum Mater, Mater Deum Magna Idæa*). Her worship had its origin in Asia Minor in pre-historic times, possibly prior to the advent of the Phrygians, which is placed at about 900 B.C.; became prominent in early historic times in Galatia, Lydia, and Phrygia, where the various forms of the Cybele legend agree in localizing the origin of her cult; and was most strongly centralized in Phrygia. Its most sacred seat in the East was at Pessinus, a Galatian city near the borders of Phrygia, but once a part of the great Phrygian Empire, where the symbol of the goddess, a small meteoric stone, was preserved. From Asia Minor the cult spread to Thrace and the islands, and finally to Greece, though it never became popular there owing to its un-Hellenic nature. In 204 B.C., in response to an oracle to the effect that Hannibal could be driven from Italy if the Idæan Mother were brought from Pessinus, the sacred stone was transferred to Rome, and the cult was adopted by the State and located on the Palatine (Livy, xxix. 10-14). It first became of great importance in the Roman world under the Empire, when it spread from Rome as a centre to all the provinces. Like the cults of Mithra and Isis, it was one of the most obstinate antagonists of Christianity, and disappeared only after the long struggle between the two religions which culminated in the victory of Theodosius over Eugenius in A.D. 394.

As the cult of Cybele probably suffered little modification in Greece and Italy, the original character of the goddess may be inferred from what is known of her in Greek and Roman times. She was identified by the Greeks with Rhea, Ge, and Demeter, and by the Romans with Tellus, Ceres, Ops, and Maia. She was known as the universal mother—of gods and men, as well as of the lower creation—though her character as the mother of wild Nature was especially prominent, as was manifested by the orgiastic wildness of her worship, her sanctuaries on the wooded mountains, and her fondness for lions, which are frequently associated with her in art and literature. Her early attendants in legend, the *Korymbantes*, Idæan *Daktyloi*, and sometimes *Kuretes*, were wild demonic beings, probably ithyphallic (Georg Kaibel, *GGN*, 1901, p. 488 ff.).

The priests of Cybele in historic times were eunuchs called *Galloi*, who first appear in Alexandrian literature about the 3rd cent. B.C. Clad in female garb, they wore their hair long and fragrant with ointment, and celebrated rites to the accompaniment of flutes, cymbals, tambourines, and castanets, yelling and dancing themselves into a frenzy until their excitement culminated in self-scourging, self-laceration, and exhaustion. Their consecration to the service of the goddess sometimes consisted in self-emasculation. Priestesses also took part in the cult.

Like Venus and Adonis, Isis and Osiris, etc., Cybele and Attis were usually associated in worship, and formed a duality symbolizing the relations of Mother Earth to her fruitage. The birth, growth, self-castration, and death of Attis, the son and lover of Cybele, signified the springing, growth, and death of plant life (see ATTIS). A celebration corresponding to the annual spring festival at Rome, which extended over the period March 15-27, thus including the equinox, consisted in a kind of sacred drama of Cybele and Attis, and no doubt existed in Phrygia also.