

THE CULT OF PERSONALITY IN SOME ANCIENT CIVILIZATIONS: MENTALITIES AND COMMUNICATION STRATEGIES

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Abstract :. In the ancient world, the personality of the leader had an extraordinary impact on mentalities. In many ancient civilizations, the cult of the state leader was similar to the cult of the gods.

The first expression of the so-called personality cult of the state leader was in the Ancient Orient, where the leader was either sent by the gods or a god himself on earth, the son of the gods or a divine agent of the gods on earth.

In the western part of the ancient world, the leader was more of a model, a hero, but also the first of all citizens in democratic regimes. A particular case is Sparta where the leader which had a cult was the state itself.

In most Indo-European civilizations, the cult of personality was political and military in nature, rather than mystical and religious, as was the case in the major civilizations of the Ancient Orient, such as Sumer, Babylon, Assyria, Egypt, India and China.

The oriental personality cult was taken over in the classical Western world, especially in the case of the Roman super-power where “the first of all citizens” - Princeps is also the godlike Divus, or Pater Patriae.

The cult of the leader in Antiquity was taken over in almost all historical eras, being the proof of a neutral paradigm that has undergone little change today. If in ancient times the leader was sent by the gods, a superman, nowadays the leader is a charismatic figure (a word coming from the Greek and meaning ‘with divine charm’) proving that little has been changed over the millennia. In Antiquity and now, power has always made use of communication.

Keywords: communication, Antiquity, impact on mentalities, personal regime, civilizations.

Introduction

In the ancient world the cult of personality is a basic feature for the study of this era of human history. Either in the East, where civilizations and the communication process came into being, or in the West, which witnessed the birth of what we nowadays call politics and democracy, the leader fascinated and was almost worshipped, enjoying a special symbolism. The leader was a

divine mentor for the first civilizations, a superman of divine origin in the Greek world, a model, or one of the best and most valuable citizens, such as the Roman *Princeps*.

A real communication structure is developed for the leader in order to highlight his qualities, as well as to justify and perpetuate his personal regime. The cult of the leader was also possible due to some specific mentalities which lay at the basis of the cult and facilitated its regeneration, its perpetuation, especially in the Ancient East. In the Ancient West, the leader was much more humane, he distinguished himself by his qualities, he was the best military, politician or the best of the country's sons. In Sparta, the supreme leader was the state, a normal mentality for a militaristic civilization in which the state was the supreme commander, Sparta itself being regarded as a kind of alpha wolf, since all Spartans formed a pack, according to their collective mind.

Although at first sight they seem different, ancient civilizations are similar to each other, so there is a paradigm of neutrality as far as the leader is concerned. Thus, in the Oriental world the leader was sent by the gods, he was their representative or a god himself on earth, and in the Western world, the leader was a man chosen by the gods, a demigod or simply a man inspired by the gods. Therefore, both paradigms of the leader, the oriental one and the western one, were based on extraordinary personalities, inspiring people, people who were obeyed by the others because of the power of their personality. This submission was also possible based on real communication strategies developed for this purpose.

Our study will highlight the main paradigms of the personality of ancient civilizations, the most important ones which crucially contributed to the development of the personality cult, focusing on the process of communication of this vocation personality cult in order to be honoured/ worshipped by the subjects that this special man of power guided.

1. Sumer, Mesopotamia, Babylon and Assyria - initiation of the personality cult and communication

The first state organizations emerged in Sumer, so the first leaders appeared here within this remarkable civilization that gave humanity a new way of organization and also the first alphabet and writing system that has ever been discovered. Writing was the first effective form of communication for the first leaders.

In the Sumerian city-states, the leading personality was a sacred being, each Sumerian city-state was a monarchical organization, the king was considered to have a double paternity, human and divine. He was named with titles that were only reserved to the gods such as "king of the universe" or "king

of the four parts of the Universe". Art and writing emerged as effective media for expressing the divinity of the leader, who was the messenger of the gods on earth, he was depicted as a god, if we think of the famous King Hammurabi, surrounded by sunbeams on the stela of his code, the sun being a real aura for him.(Daniel, Constantin, 1983: 67-72.)

Gilgamesh is more than a legendary king, for his city-state really existed. Certainly, Gilgamesh was one of the leaders who lay the basis of the cult of the leader, but also of communication, since his actions made the first epic of humanity, called after him. In his epic he is introduced by his power components, we can also see his divine and human proportions, his military and managerial qualities, and his super-human power. Gilgamesh is the wise king who encountered difficulties which turned him in the supreme leader, as we can see in his epic, the best form of communication of his power, which really made him immortal:

*"The man who saw all the countries of the world,
who knew everything and discovered everything,
Gilgamesh understood the mystery of all things.
He shared the wisdom of the world;
he saw what was hidden and knew what was secret.
Has revealed the times before the Flood.*

He toiled and suffered on the Long road." (our translation) (**Epopoea lui Ghilgameş, 2008: 25.)

Gilgamesh proved to be a king, therefore a leader, because he achieved things that were impossible for ordinary people. We are told about his divinity in his epic as follows:

*"When Gilgamesh was created,
Enlil the Brave made him look perfect;
Shamash from heaven gave him beauty;
Adad wished him to be brave;
All the great gods accomplished Gilgamesh: ..."*

.....
Two thirds of him are divine and one third is human." (our translation) (*Ibidem*: 26-27.)

So all the pantheon worked to create Gilgamesh. It is certain that terminologically, all these great gods will remain with the dynasties following Gilgamesh, either Sumerian, Mesopotamian, Assyrian or Babylonian, all take over this paradigm of the supreme leader, created by the gods, the one who distinguishes himself both by physical force and the force of the spirit. Therefore people, his subjects, owe him obedience, hence the *mentality of submission*, specific to the Ancient Orient.

The communication process evolved with the development of the personality cult. Hammurabi, the most brilliant king of Mesopotamia, who founded the Babylonian power and brought his subjects the rule of law, demonstrated it. He made great reforms at that time, especially by the reorganization of the state and pantheon of gods (**Codul lui Hammurabi, 2009: 12.), himself a god on earth. His code was the best means of communicating his power, actually an enacted cult. Although extremely practical, the Code makes Hammurabi a god, since Hammurabi stands for “the link between heaven and earth”, “the one who brings happiness to the heart of Marduk, his lord” (Marduk was the supreme god of Babylon), “... the eternal heir, the powerful king, the solar god of Babylon, that makes the sun rise over the land of Sumer and Akkad, the king who also conquered the four corners of the world, I am Ishtar’s favourite (Hammurabi). When Marduk ordered me to do justice to people on earth, to enable them to have a good leader, I revealed truth and justice all over the world so that people can thrive.”(*Ibidem*: 17-19.) It seems that this great king had a name translated as “the god of Babylon Sun” “the god of kings”.

If Gilgamesh had an epic as a means of communicating his power, Hammurabi created his own long-lasting epic, not literary, but legislative, his Code being the first complete form of legal communication for legitimating the cult of the leader’s personality.

This legitimate and explanatory component of power can be found with all Assyrian-Babylonian kings, especially in terms of their institutional title. They communicate their military qualities to their subjects, their divine predestination to conquer and to bring the military glory worthy of their divine essence. Thus Sargon, one of the most capable Assyrian kings, who invented civil servants, called himself *Sarru Ken* = legitimate king or one who is a perfect military man. Another example is King *Sar Tamhari* = king of the battle, who was at the same time “the ruler of the four parts of the world”. (Daniel, Constantin, 1981: 26-27.) Thus the power of the Assyrian-Babylonian king is justified by his military skills (*Ibidem*: 47.), his own forces, and the communication of this power is fulfilled through military victories or other acts of courage that prove his physical and spiritual force.

According to Constantin Daniel, the great Romanian specialist in the history and civilization of the Ancient Orient, the royal power in the Assyrian-Babylonian civilization had the following components:

- a. *Lugal* = the great man, i.e. important in the (economic, physical, military, etc.) hierarchy of ancient Oriental society.
- b. the representative of the gods on earth, a kind of delegated person with full powers to rule over the terrestrial world.

- c. the god of the city-state or state that he ruled, by the particle *Sin*, therefore the names of most Assyrian-Babylonian kings contained this particle, e.g. *Naram Sin*.
- d. full sovereignty, by the particle *Issak*, i.e. they were not submitted to anyone on earth.
- e. king of the world.
- f. supreme kings, a component communicated by the particle *Sarru Rabu* (*Ibidem*: 96-99.).

This first civilization was also the pioneer of the personality cult, in shaping and communicating it, thus inventing one of the most valuable cultural resources of humanity, writing. The organization, mentality and model of the leader will be taken over by almost all civilizations of the ancient Orient and not only.

2. Egypt – the sacredness of the leader’s personality and symbolic communication

In Egypt the personality cult reached its climax, being, in our opinion, the most obvious cult communicated to subjects during the life of the leader, but mainly after his death. Egypt developed new strategies for communicating the power of its leader, which was structured into three elements: the name, which once written or mentioned, was considered to bring immortality to the bearer, the extremely effective administration, which ensured the spreading of the cult of the Pharaoh, art, in particular funerary art, for tombs were regarded as the Pharaoh’s headquarters for all eternity just as the pyramids were considered “the beautiful house of eternity.” (Daniel, Constantin, 1985: 153.)

The cult of the Pharaoh was therefore communicated mainly by the powerful impact of the cult of the dead, that was meant to turn the Pharaoh’s personality into a godlike, immortal one, the pyramid having the purpose of ensuring the Pharaoh’s way to the gods.

The Egyptian Pharaoh builds for the first time an institution of the name that would best represent his cult. This also happens because of the name “divine monarch” which is a real public relations campaign meant to promote his name. By his name he must represent the entire Egypt in the Egyptian collective mind. The institution of his name included many totems and gods in order to demonstrate that he was an agent between Heaven and Earth, he actually was a mediator between two worlds, one sacred and one lay. After fulfilling his mission, he can go to the gods.

The key institution of the Egyptian personality cult, involving the Pharaoh, is structured on five pillars:

- I. the Pharaoh calls himself *Horus*, who is the god of heaven, as well as its protective deity, “the sacred bird”.
- II. the unity of the state is named *Nebty* = “the two mistresses”, goddesses of Egypt, the white eagle for Upper Egypt and the cobra for Lower Egypt
- III. *Golden Horus*, the person of the Pharaoh, who was as sacred as gods
- IV *Nesut Bit* = “the one who belongs to the cane and the bee”, i.e. the king of the entire Egyptian state
- V. *son of Ra*, designating the force of the entire universe. The Egyptian Pharaoh is the monarch who rules the world, just as the sun shines for the whole earth, being the king “of all that is surrounded by the sun” or *Shen* (Lalouette, Claire, I, 1987: 22-24.).

The most famous *son of Ra* was Ramses the Great, “Ra is the one who gave birth to him”(Ibidem: 77.) is the translation of his name, the Pharaoh and one of the most prominent and long-living political leaders in history. He laid the basis of the first ideology of the political leader, especially by his constructions, but also by his deeds. We believe that the true ideology of the power of Ramses is not the longevity of his reign, but his political vision which was universal. The temples dedicated to him surpass by far those dedicated to the gods, Ramses the Great was a giant of politics, just like the giant statues of his temples, the most brilliant representative of the ancient cult of personality, unrivalled in our view, as the sun is one and only one. He fulfilled the mission given by the gods, fully respecting his contract with the gods, truly the *Life, Health and Strength* (Montet, Pierre, 1973: 286.) of Egypt on earth, the three components being features of the Pharaoh, even his appellations. Symbolic communication was founded in Egypt, and the Pharaoh fully used it to develop his cult.

3. Persia - the personal value of the leader's personality and his communication institutions

The Persians were rightly thought of as some of the most famous Indo-Europeans, because they innovated in the field of power, communication, and especially in the organization of power. We owe the Persians the emergence of a new form of government, *the empire*, as well as the complex social, cultural and political process of assimilation of the conquered ones. They first gave the world a political system that extended beyond the borders of a single nation, the empire they created was intended for the common good, the Persians turning their enemies into allies, friends, and integrating them into a single world, the Persian one.

The founder of the first empire was Cyrus, rightly called the Great. He is the type of the Indo-European leader who excels especially in the craft of

weapons, in the art of war, because he mainly built his power on his military qualities. Therefore, the state led by the Indo-European leader was primarily a military power, the state being seen as an army and, as a consequence, organized like an army.

Cyrus the Great was regarded by the Persians as a virtuous man, a good army commander, who was involved in the state and offered a personal model, followed by his subjects regardless of their nationality. He integrated the subjects in the Persian world, offering them an alternative life to embrace willingly. This first emperor in the world history changed the personality of the leader into a model, an example for the state that he was supposed to serve. Xenophon tells us about this first emperor who, due to his political invention of the state also transformed the cult of the leader's personality, from a local to a global monarch, since a king ruled over many worlds, many subjects, many cultures and many territories. We can say that Cyrus the Great brought a new dimension to the cult of the leader, adding new meanings to it, being a pioneer in the adventure of power, a more real and palpable power by far. The king was not only chosen by one god, if we think about the worlds and cultures over which he exerted his power, but he was also the one chosen by a whole pantheon.

The army-like organisation of his empire (Xenophon, 1967: 30.) enabled Cyrus the Great to provide the control and discipline of such a state. All this would not have been possible without the mentality of submission. The way of communicating his power was the law, but the Persian law that unified all his subjects regardless of ethnicity.

"A true ruler is a law that continuously watches because he is able to lead and simultaneously observe those who do not obey, even to punish them ... he thought that it was easier to make people be decent if he let them believe that he himself was an example of decency for the others ... he was guided by the thought that a ruler must not be content to merely surpass his subjects in virtue, but seek to impose himself by any other trait." (*Ibidem*: 334-337.)

The extraordinary personality of the Persian leader was a charismatic man, raised by his own forces, Darius, rightly called the Great, a just man, in our opinion the Greatest. Not only did the Persian Empire reach its climax during his reign, but the personality cult was completely transformed by this providential man. To support his cult, Darius chose communication, he laid the foundation of a genuine, complex communication service, based on an extensive network of roads, communication ways that, besides economic benefits, ensured the unity of the empire and the omnipresence of the leader. Communication was the basis of his power, Darius ensured the communication of his cult not only by laws, but also by the economy, the *darics*, the coins with

his image, by organizing provinces, the *satrapies*, where he placed the “eyes and ears of the king”, the *satraps*, by the army, by the creation of one of the most effective elite military troops, the *ten thousand immortals*, all led by an immortal man, himself, by the postal system and roads, through which his message reached everywhere, the *Royal Road* and the postal system are his creations.

Through communication Darius supervised his huge empire and he could be everywhere. His deeds are not mentioned on the stelas as in the case of other Oriental leaders and not only, he used a mountain, we think here of the Behistun (Stan, Magda, Vornicu, Cristian, 2007: 59.) inscription. He literally unified the world, crossed the barrier of the seas, drawing for the first time the canal between the Nile and the Red Sea.

Like any other leader, Darius the Great was also surrounded by a mystical aura, he was considered a descendant of the Persian god Ahura Mazda (*Ibidem*: 58.), the god of Good in the Zoroastrian religion, which he encouraged and helped to spread throughout his empire, a religion that promoted the good. By his title of *king of kings*, Darius led the personality cult to a sort of Absolutism (Şarambei, Iohanna, Şarambei, Nicolae, fără an: 90.).

Among the world leaders, Darius is in our opinion the most important, since he organized a communication system for the first time, thus demonstrating the value of communication in the exercise of power. From this perspective, Darius really served the Good, offering mankind, among other great works, the *Royal Road*, the road that connected Susa and Sardis, over 2400 km, and the postal system.

4. China – the apogee of the cult of the leader and its communication system

In the field of the personality cult, the Chinese were the most careful, the leader having the most elaborate and sumptuous cult. All Chinese political and social organization focused on the imperial cult, considered the centre of the world. The ruler was initially considered as coming from the legend such as the first emperors. The *Yellow Emperor*, *Huangdi*, the first Chinese emperor, brought the Chinese civilization, the compass, the boat, writing, the wheeled chariot and silk. He was the son of a sacred bird, a heroic character and a god (Stan, Magda, Vornicu, Cristian, 2007: 78.)

From the name of this king all Chinese sovereigns were named by numerous appellations which connected them with the gods, especially the head of the Chinese pantheon (actually a very large pantheon) *Di*, the god of heaven.

The titles of the ancient Chinese ruler are *Di*, *Shangdi*, *Huangdi* (Gernet, Jacques, 1985: 74.), all these designating the Chinese ruler, appellations which

gave him the rights of a supreme deity of China. The Chinese leader took care of political and social order and the welfare of his subjects. The authority of the Chinese monarch was strengthened with the centralization of the state. *Tianzi* = the Son of Heaven will also be added to his name, he was thus predestined to rule the world, *Shangdi* being translated as the High Ruler (*Ibidem*: 80.)

The ancient Chinese leader was truly the most honest of the ancient world leaders, there was a true religion for him. Like all the other leaders of Oriental Antiquity, the *Son of Heaven* had a communication system that he used to maintain and propagate his cult. The most effective were culture, through writing, especially through the moral doctrines of *Confucianism* and *Taoism*, but also through the administration. The sacredness of the imperial person was also fulfilled by numerous rituals which established a hiding, an interdiction to look at the leader, a mystery that other ancient leaders did not apply. Along the same line, many totems represented the emperor, thus becoming his exclusive symbols (and we consider the dragon here).

The Chinese leader even had a “heavenly mandate”(Stan, Magda, Vornicu, Cristian, 2007: 81.) from the gods themselves to lead China. Due to this view, another mentality developed, that of a pre-established social hierarchy of power, *li*. (*Ibidem*: 79.)

All Chinese administration was very effective because it was built according to the military model, especially during the Qin Dynasty. The administrative heads of Qin were generals, who in turn were supervised by those faithful to the emperor. (Paraire, Philippe, 1999: 46.)

In other words, Qin brought into the equation of the personality cult, the information, or better, the information monopoly which had to be held only by the emperor. Qin’s communication was based on the power of information. The emperor who would also give the name to China was truly one of the titans of ancient power not only through the political unification of China, which according to a stela of his time “brought order to the crowd of creatures”, but in particular through laws, since he also organized the degrees of dignity: *Jue*. (*Ibidem*: 109, 151.)

So the personality cult in ancient China was the pinnacle of this cult, the true religion. The Chinese contribution to this cult is in our opinion the fact that individuals were loyal, and also the information, the key part of communication that the leader used to strengthen his cult. Therefore it is not surprising in China there appears the first *Art of War* in which information plays a crucial role in the exercise of military power and not only, masterly theorized by Sun Tzu.

5. India - paternal greatness and the ruler's titles. The Aryan tradition of the leader's power

After the Aryan conquest, India enters the orbit of the cult of the leader. In ancient India, this cult has an Aryan tradition by the following components: military tradition, the Vedas and the castles. For this reason India is a particular case of the leader's personality cult.

With the coming of the Aryans, the ruler that can be observed in the Vedas, *raja*, had no absolute power, but rather a collective one, being part of a triangle of power together with a general called *senani*, holding military power, and a priest, *Purohit* who had religious power (Boivin, Michael, 2003: 24.) So the Aryan power was a collective, even specialized one. The *Vedas* and the castles were the most effective means of communication of the Aryan (later Indian) leaders' predestination for power.

Later during the imperial period of ancient India, the cult of the leader is not absolute as in the Ancient Orient, but it has paternal accents because the people is the ruler's *child* (Stan, Magda, Vornicu, Cristian, 2007: 74.)

In time, the Indian sovereign added titles to highlight the cult, which emphasizes his moral qualities as the guardian of his people and so the Indian emperor is "the most beloved of the gods" he is *ahimsa*, the defender of his subjects, he is moral (Boivin, Michael, 2003: 38-39.) With the development of the Indian state and Indian power, the emperor holds titles to express his power. He is *Devaputra*, the son of heaven (Stan, Magda, Vornicu, Cristian, 2007: 74.), he was *Maharaja*, the great king, *Sarvalogisvara*, the master of the entire world and *Vikramaditya*, the sun of heroism (Boivin, Michael, 2003: 41, 46.)

The Indian ruler is one of the most pragmatic rulers, but rather a master, than a god. And his cult was sumptuous, based on the mentality of *dharma*, the moral code and *kharma*, destiny, which divided his subjects into castes and ensured his ruling mission.

6. Greece – the cult of heroic personality and its communicational impact - the myth.

The civilization of Ancient Greek proposes a new paradigm of the personality cult, totally different from that of the Ancient Orient. The Greek leader is political, distinguishing himself by his own forces, by his destiny, being the most representative of the citizens, appointed by vote to represent them. The Greek tradition of a human model was preceded by an institution as old as the Greek civilization, namely the institution of heroism that "coagulated institutional structures of Greek cities." (Dinu, Dana, 2005: 141.) Not only did the heroes lay the basis of future democracies, they also developed the

paradigm of the Greek leader, one of the most humane of Antiquity. The heroes were super-humans, demigods, but the Greek cities were led by the elected representatives of citizens, while power was not concentrated in the hands of a single person, but in the hands of the people, and the most skilled in organizing the city state (*politics*) was elected the first of all citizens.

The communication chosen by the Greeks to promote the cult of heroic figures, and the good citizen, the democratic leader was Mythology in particular. All Greeks theorized for the first time this new type of democratic leadership qualities, through Aristotle's *Politics*. The leaders of the Greek world are the pioneers of a new world, those that colonize and go further than an ordinary citizen has even been to, the "Greek adventure" was also inherited by the contemporary, mainly European man.

In the Greek world we distinguished two major paradigms of democratic leaders, one of an Athenian democracy, the other of a military democracy.

6.1 Athens and the cult of the democratic-political leader

Athens, where democracy and the separation of powers, as well as politics first emerged, offered a new paradigm of the leader. The power belongs to the people, but the people delegates it through election to one of the most capable citizens. The Athenian leader is a capable leader with qualities above the average citizens. The most famous and capable leader of the new paradigm was Pericles, who transformed Athens in a regional hegemony. Pericles, though he ruled for 30 years, remained in history as the creator of a *golden age* of Athens.

He got the hegemony for his state, not in his hands or his interests, strengthened the democratic regime, demonstrating the viability of this new regime invented and implemented by the Greeks. As recorded by ancient historians, the great Athenian strategist (he came to rule the Athenian state from his position as a strategist, a general) "accomplished, for the benefit of the people" (*Ibidem*: 48.) everything that was done. So the democratic leader acts in the interest of his state and the means of communication for the promotion of his policy become much more cultured, more than simple stelae to remember his deeds, stories are written about the deeds of this type of leader, a Western one who does not benefit, like the Oriental one, from the mentality of submission, he must persuade his citizens who must give their vote for his abilities, the citizens must trust him, the man, the foremost citizen.

6.2 Sparta - the cult of the leader state

Spartan democracy was of the militaristic type, therefore the Spartan type of leader was special. Spartan citizens were the best soldiers and their mission

was military art by which they did not serve a leader, but the state. Sparta was the leader, the supreme commander for which the citizens, who were also its soldiers, chose to live, fight and die. So in Sparta we find for the first time the “cult of the state”.

Sparta was conceived as a leader by the Spartans, because in their minds, all Spartans were part of a military fraternity, in the style of a pack of wolves, Sparta being the head of the pack, the alpha wolf. Spartan children were educated in this spirit, they were considered small cub wolves. (Lévêque, Pierre, 1987: 251-254.)

The Spartans are worth admiring because they probably created the most patriotic citizens of the ancient world, founded the first professional, regular and national army of Antiquity. The communication means for imposing the cult of this Spartan leader, unique in the ancient world, was war and military art. Sparta remained immortal for its skill in the art of Ares, in our opinion Spartan soldiers were the best, most loyal and most patriotic of the military of the world, and glory is their reward.

7. Rome – the imperial cult and the institution-name

The Roman leader is also an original creation, and he used a whole industry of communication in order to maintain and mainly justify his power. The Romans had a pragmatic cult for the leader, as pragmatic as their entire civilization.

The *Princeps* was the first of all citizens, he originally was able to lead the Roman interests and to increase, and mainly to maintain the Roman power. The best example is the founder of the Principate, Augustus (Strechie, Mădălina, 2008: 76-86.), who founded a new form of government, a kind of personal regime with military accents, but also with democratic, republican structures.

In fact Augustus put into practice an enlightened Absolutism for the first time, if we think that his reign was the *Golden century* in the history of Rome. He was the state, which is visible in his title. He was given the title of *Divus* which means *godlike*.

The name of *Princeps* was actually the name of the power of the Roman state, the quintessence of the whole institutional structures of the Roman power. Augustus was known as *IMPERATOR CAESAR DIVI F. AUGUSTUS, P.P.* (*Imperator Caesar, son of Divus, Augustus, father of the fatherland – our transl.*). Therefore he was *imperator*, general, the leader of the army having *imperium*.

He justifies his political legacy through such titles as son of *Divus Caesar*, he was also *Augustus*, the *honoured one*, and *father of the fatherland*. All the

power of the state is concentrated in this institution-name. So the Roman leader Augustus had authority, power and the respect of all Rome. Power was a principle for *Augustus*, his power was based on republican principles (Lee, Brandon, 2005.).

The new model of the leader proposed by the Romans would make a career in politics, throughout the centuries from the Roman era onwards. With the Romans, power became a job, in which they excelled, turning their *Re publica* into a world power.

The communication system used by the first emperor of Rome, then by all the others, was a written communication, mostly in stone, a classical one, the *Aeneid*, the ideological manifesto of the new Rome founded by Augustus, a persuasive one, *Romanization*, a legal one, by *ius* and *lex*, but above all, organizational communication was the success of the Principate. This organizational communication was executed by the army that brought discipline, rigour and efficiency.

Conclusions

The cult of the leader's personality was manifested in all major ancient civilizations. The leaders of the ancient world innovated in the exercise of power, every civilization bringing new paradigms of power. At all times, leaders used the communication process and mentalities to impose themselves on subjects, each building his own cult. Some ancient leaders were assimilated to gods, some to heroes, some were people with a destiny chosen by the gods, demonstrating that essentially there has been little change in the paradigm of the leader over time, the power actually being a paradigm of neutrality. Nowadays a leader is considered a charismatic man, an epithet inherited from the Greeks, which would be translated as *charm, grace of the gods*.

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