



DR. LOWDOG

"The face of the generation will have the face of a dog."

Talmud, Sotah 49b



A cynocephalus / Nuremberg Chronicle (1493)



Russian icon of Saint Christopher

The visual culture of Dogecoin is replete with dog-headed men. There is Josh Wise, Scrooge McDuck, Snoop Dogg, astronauts, miners, Wall St businessmen, Santa Claus, even Lenin, all with the head of a doge. This is more than mere memery, this imagery has a long history and runs deep into our collective psyche.

Cynocephalus

The dog-headed man is known as the cynocephalus. The etymology has *cyno* coming from the Greek, κύων, for dog and *cephalic* coming from Latin, *cephalicus*, for head. The ancient Greek historians Ctesias, Megasthenes and Herodotus reported cynocephali in India and Libya. In the chronicles of his travels Marco Polo reported dog-headed men in Pakistan and in the Bay of Bengal on the island of Angamanian. The Egyptians, Chinese, Serbians, Croatians, Slavs, Saxons, Normans, Germans, Scots and Arabs all have their own mythologies of cynocephali. It seems to be a universal theme in the human imagination. While most of the aforementioned mythologies describe these canine chimera as primitive and ferocious beings a few regard the cynocephali as religious icons.

Saint Christopher

There are many versions of the legend of St. Christopher but the most popular tell the story of a bad-ass scary face 7 1/2 foot tall Canaanite named Reprobus who wished to serve the most powerful master in the world. Reprobus began as a servant of the king of Ca-naan but after hearing the king feared the devil Reprobus set out to find and serve this even more powerful master. After finding and serving the devil Reprobus discovered the devil feared someone even tougher, Jesus Christ, so he set out again to find this even more powerful master. His journey led him to a Christian hermit who decided Reprobus could use his size and strength for good and help trav- elers cross a treacherous river nearby. Reprobus's conversion to Christopher took place upon carrying the incarnation of the baby Jesus across the river.

Though the baby Jesus was heavy, Christopher found his inspiration and powered through and completed his transformation to a bad-ass for good. Christopher was later martyred by beheading in the city of Lycia where he refused hot women and great riches and kept faith in his mission for good.



Weighing of the Heart by Anubis / Book of the Dead

In the Eastern Orthodox tradition St. Christopher is represented as having the head of a dog. This iconography clearly shows him as a very good dog.

Anubis

On deeper art historical investigations the legend of St. Christopher's is clearly related to the iconography of the Egyptian god Anubis, whom we might term the OC, original cynocephalus. Anubis, the dog or jackal headed god of Egyptian mythology was associated with the process of mummification and protection of the dead. According to ancient Egyptian religious belief, after dying one would cross the river Styx to arrive in Duat, the underworld. Here, in the Hall of Two Truths, Anubis would weigh the heart of the deceased as a final judgement. If one's heart was heavier than the feather of Ma'at, the symbol of truth, Anubis would deem you unworthy of immortality and throw you into a lake of fire to be devoured by the crocodile headed demon Ammit. Ouch, that is rough stuff. In Egyptian hieroglyphic art Anubis is often depicted beneath the scales of judgement.

Exegesis

So what are we to make of all this? What are the poetics of all these canine cabezas. What can we take from this historical imagery? Why do we seem to be rehashing these images in the visual culture of the internets? Why does it speak to us now, amidst late-capitalism, the computer age and the genesis of cryptocurrency.

The answer is to my left. It is the face of the dog, my dog, who does not understand or care why I am tapping away at the computer and fixating on proof-of-work, the Byzantine general's problem and the birth of blockchain technologies. She wants to go out, to be free, to be outside, play and have fun. She compels me to untether from technology and stop fixating on money.

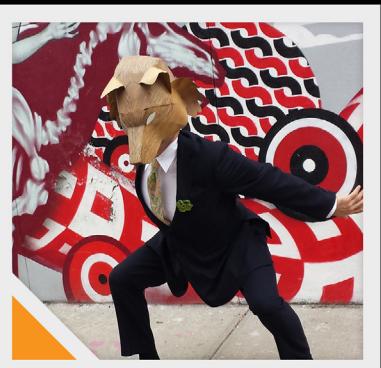
The dog and I are deeply connected, psychically, and in so much she is in my head. By pulling me away from the computer, by deactivating my neocortex and higher language function she makes me more human and a happier person. The dog judges me. She weighs my heart. By tuning my mind to that of a dog I am decapitated and made cynocelaph-

ic. In so doing I become a better, more generous, caring person, more human and more myself. A money that represents this ethos, a money the has the head of a dog on it, is a money I want to use and invest my energy in. This is not a new joke. It is one of the oldest jokes in the world. Wow, I love Dogecoin, being in service and having the head of a dog.

Tip Dr. Low Dog:

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THEORY


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