

1: Dominican Legend Hair Salon Starling Dr Henrico, VA Hair Salons - MapQuest

The Dominican Republic is known for its beautiful landscapes and paradisiac beaches. We all wish to visit one of their wonderful resorts and swim in their light blue ocean while zipping some ice cold drink with a straw and one of those tiny umbrellas.

Their bright tail light is used to attract their mate. Superstition here says that the Nimitas are the souls of the dead who are watching out for their loved ones still living. The chupacabra is supposedly alien in origin and was brought here by a UFO. It has grey skin that is part fur and part feather. It is said to be about 4 feet tall when standing erect. This grey being has huge red elongated glowing eyes, the better to see you with. They are said to be very powerful and people have reported seeing the chupacabra fly. Creatures fitting this description were said to first be spotted in Puerto Rico in the mids. Although few people have actually claimed to seeing a real chupacabra many claim to have seen the works of this blood sucking alien being. Many domestic animals cattle, goats, etc that have been found dead with two holes on their neck. Their their blood drained and their organs sucked out as well. Whether such a creature exists is a great topic of debate. Some of the happenings are probably pranks, yet there is a possibility of such a creature living with no humans ever encountering it. Some people think it could be a bat-like creature. It is said that the goat sucker will also pray on sleeping humans. So, try not to sleep to soundly. You never know what type of alien being may be lurking, waiting. Waiting to take your blood. It is said these beings are located in the mountains of Bahoruco. An African slave and some Indians ran from their Spanish enslavers. They transformed into wild beings after a time and became legendary. The Biembiens only language are grunt-like sounds. Their short, deformed and ugly bodies are unclothed and they are not very friendly beings. These creatures are very agile climbers of both trees and mountains. They can attack alone or in groups. After dark they come out of their hiding places to search for food. Like the Ciguapa they also leave backwards tracks to protect themselves from being discovered. They do eat humans, mainly the entrails and also use humans as sacrifices. So, if you are walking in the mountains and you hear unusual growls and gurgling knowing it is not your stomach. Remember, here in Dominican Republic we have no wild animals. Galipote can also become inanimate objects, like tree trunks and stones. He can transfer his desires to animals and in this way can make the animal do his wishes. According to the belief galipotes are cruel and violent They are very strong and bullets do not hurt them. It is said they like to cause havoc by frightening people traveling in the night. They do not permit the person to pass and helping helping people to get lost. It is difficult not to find a Galipote when traveling in the country so it is good to carry a protective amulet and to cross yourself often to protect yourself from these beings. Galipote can become a dog. A Galipote that becomes dog is called a lugaru from the French word that means Man-Wolf. It can also fly like a bird. This high flying, nocturnal bird is called zangano or zancu. It is said that this being sucks the blood of the children during the nights and will also have sexual activities with infants. It can also become invisible. This wood can only be cut on Good Friday. Some say you must use a knife or machete that has been blessed with water and salt. There still are Galipotes also spelt Gualipotes in existence according to some of the residents of San Juan de la Maguana located in the southern part of the country. Families tell stories of how relatives were known Galipotes. To become a Galipote one must make a pact with the devil himself, selling their soul for the ability to change ones self into another form. There are recent stories coming from the Palma Sola Massacres of that says the survivors of this massacre were Galipotes. They were able to change themselves into elements of the environment such as rocks, trees, or animals. In this way the soldiers were not able to see them to eradicate them and thus came about their survival. All say they are wild creatures and are compared to a mermaid. Beautiful and cruel, not quite human yet innocent. They are said to have brown skin and black eyes. With smooth, glossy hair flowing the length of their naked bodies, covering them as if it a long beautiful gown. She is said to be such a spectacular beauty that men followed her into the forest even though following her tracks were very difficult as her footprints pointed in the opposite direction the backward feet are found in ancient traditions to signify death, entry into the land of no return. Even though it was difficult she was followed because of the promise that a beautiful woman was waiting. So remember, if

you do come across a Ciguapa do not look into its eyes. She will bewitch you and you forever will be under her power Parents to this day scare their children with tales of these people that can change their shape at will. You may never find your way home Our witches are old deformed women, perverse and night dwellers. They do fly on brooms but they prefer changing into large birds. In this form they can fly closer to houses and yell with loud squawking sounds. It is said that the witches removes its skin before flying and keep it in soaking in a tintature. When they take to flight they are said to say "Without God nor Santa Maria! People say they have heard the Bruja during flight laughing and singing in a hideous voice. When the witches rest they do so under the branches of the platano tree. The witches will suck the blood of the children either from the navel or the big toe. It is said that a Bruja will not attack the children of its own friends or if they are twins. The only way one can catch a bruja is to knock her down. The "tumbadores" are said to be the only ones that are able to fall a witch because only they know the special orations and rituals. After a witch is caught one must wait for dawn. Only when the sun rises and the witches enchantment is broken can their true identity be discovered. So be careful, when it rains or when the day is cloudy. There could be a Bruja hiding in some dark corner or maybe even sleeping under your platano tree Be they the submerged caves of rivers and lakes or inside the mountain caves. It is said that these were groups of escaped Taino Indians who kept up their old traditions and ways. In order to do this they had to stay hidden. These Indians are said to be very beautiful, especially the woman, because of her dark eyes, smooth black hair, and cinnamon colored skin. These beautiful women leave the waters on the nights of the full moon to detangle their long hair with gold combs. Some say they do not bother people and are quite generous. They share their knowledge of natural medicines and possess old and powerful magic. Others say that they are dangerous and fear to bathe in deep waters and unknown areas. Some say the indios de las aguas leave their caves to look for the men who may wander near. These men are taken to their caverns never to be seen again. The children are warned not to sneak off to the "Pools of the Indians" because they may be taken by these Indians also never to be seen again. He is said to look like an Indian with long black hair and small features. His body is well proportioned according to his size except his feet, which were very small. For a long time the people were terrified of Comegente because his crimes were so atrocious and horrifying. The story is told that he went to Haiti to learn the ways of witchcraft. He could be in many places at one time. He was able to cross the entire country in a night by using supernatural means. It is said he killed his victims using some sort of club. He was not able to be caught once his feet touched water because when this occurred he immediately disappeared. He always left a putrid and nauseating scent in his wake. It is said that finally the people decided to search for this assassin. He was finally trapped by a farmer who lived in the country using a rattan witch basket bejuco de brujas. The farmer tied up the Comegente and took him to the capital where he was condemned to death and executed. Today it is said that he still roams the country side with club in hand

2: Dominican Legend - Dominican Hair Salon - www.enganchecubano.com

Been coming here for over 3 years. Elaine is amazing. No matter how jacked up my hair is when I come in it always looks and feels wonderful when I leave. Such a freindly group of professionals!

Share Shares Myths and legends are mirrors of the culture that created them. They reflect the fears, hopes, dreams, and nightmares of people. They exist to teach a lesson to the young or to trick people into what the culture believes is appropriate behavior. And, sometimes, whatever the purpose of a tale is it just plain terrifies youngsters and old-timers alike. First of all, it focuses on a child. A first-born son was sold by his parents before his ninth day of life to a member of the Centre Comitee, a special guild of warlocks from Chilean folklore. Secondly, the baby was deformed with dislocated limbs. Two months later, his tongue was forked. The last part of the transformation consisted of cutting a deep incision under the right shoulder, inserting its right hand into the gap, and sewing up the wound. When it healed, the Imbunche was complete and ready to take his role as guardian of a cave. This myth is one of the few being portrayed in popular culture outside its country of origin. He is a creature of the forest that protects birds from children and their slingshots. He has short arms and legs in recent depictions, but he is a tall man in older stories. He can become invisible at will and his hairy feet make him stealthy. A woman can become pregnant if the Pombero touches her belly, but this can happen only to a single woman. Of course, this is a tale to protect the honor of women who have sexual relationships before marriage. Still, every single bad thing that happens in the area will be blamed on the Pombero. People seek his help to improve crops or to protect farm animals. The creature is seen as a beautiful girl by some, while others see a horrendous being. The lonely man who is unlucky enough to find her will fall in love. They will have sex in the night and, after that, the Ciguapa will kill him. If the Ciguapa falls in love with a man, her night howling will be a harbinger of doom to his partner. Still, during a full moon—“with a black and white dog as companion”—a man can capture the Ciguapa. Some authors place her origins in pre-Hispanic times and others believe she was from colonial times. This is probably one of the most obscure legends in Latin America, and it is barely known outside the Dominican Republic. Men, most of them drunk, can walk her home. They want a one night stand. She lets them touch her body until they get to an intimate place. There, she takes off her veil and reveals the horror: She has no face, no lips, and no hair. Just a skull and a maddening laugh. Her victims tend to faint and, when they recover consciousness the next morning, they find themselves covered by thistles. This is, of course, a moral story old women told to children in order to make them obey the Catholic principles that used to stand in all of South America. The same tale is told with few changes in every region, although the origin stories vary. Some people say she was a woman with an unfaithful husband who made a pact with the devil, while others say she died of angst after the death of the love of her life and for that she is now a lost soul. Most people in the area believe they are the souls of unrepentant sinners who rejected God. The legend says people should pray and bite a knife to protect themselves. This legend is not exclusive to Argentina. Barn owls have white plumage that may reflect natural lights—“like the moon”—and appear as an ignis fatuus. The common explanation for ignis fatuus today involves combustion of gases typically found in swampy environments. The concept of evil did not exist for them and only came along with Catholic missionaries. Then it begun to be used as a synonym for a demon or evil spirit. Some sources say the good or evil of these beings depend on who contacts them rather than in their own nature. Still, most portraits depict them as evil creatures. They can have physical or spirit-like bodies and a wide range of powers. Many times, the Wekufes appear in the forms of animals or natural phenomena. Many times, they serve as tools for the Calcu—the wizards of Mapuche tribes. They can be used to enslave the souls of the recently dead, to cause disease, and to generally kill people. They are magic weapons of mass destruction in the hands of one sorcerer. They fought the natives on land and their cries reached hell and awoke the Devil, who killed them all while disguised as a prince named Macumba which is a word now heavily associated with witchcraft. He then fell in love with a gorgeous young girl. They married and had several children. One of them was La Tunda. La Tunda is a shape-shifter. So, she kidnaps kids and lures men to her den. She appears as a loved one to youngsters, a loving mother, a dear aunt, or a cute girl to men. When

in a lonely place, she passes gas in their faces. The stink breaks their wills and they become entundados, bound by her will. As with other legends on this list, La Tunda is a local bogeyman. Nevertheless, this one is worth noticing because it is also a metaphor for the destruction of the ecosystem. The Amazon basin also has a similar legend. These creatures appear in the rivers that feed the Amazon, which is also the home of the anaconda. The fishermen, hunters, and gold prospectors that worked in the area could spend weeks doing their best to provide for their families while working in a dangerous place without any female company. Many have reported seeing young girls on the opposite shore singing to them and calling them. Some of these men, perhaps hallucinating at the time, jumped into the river and drowned trying to reach the girl on the other shore. Those who did not answer the calling have lived to tell the tale. She can be found on lonely roads or alleys looking for young men who like to party. She is depicted as a gorgeous woman with white skin, dark eyes, and long black hair. Then, the man will turn his head around only to discover a terrifying beast with the face of a horse and bloodshot eyes. This image makes the girl a kind ghost in comparison. Possibly the worst thing is that there is not one Segua—there are many. Even when their powers do not seem clear, many men think they can make them impotent from pure fright. As any other tale from folklore, this may have a sociological explanation: The males may fear whatever women can do when they are outside the view of their fathers, brothers, husbands, and priests. The stories are more or less the same in every region. Sometimes, El Familiar is depicted as an enormous, headless black dog. It is worth noting that the living conditions for workers in all the country at that time were sub-human. Of course, El Familiar is a bogeyman for grown-ups, and he is feared even today in some areas. Diego Teran is an Argentinian writer tired of being a victim of the system. You can follow him on Facebook and read his blog in Spanish.

3: John Starks Dominican Legend Torpedo Cigar Review The Stogie Review

The Dominican Republic is a country rich in folkloric traditions and beliefs. They're woven into our everyday lives and are an important, vibrant part of our culture.

Looking the wrapper over, I found it to have a faint oily sheen, and to be mostly smooth with a few large veins. I also found a few superficial holes in the wrapper and some spotting. Two of the three cigars I smoked for this review were consistently firm. The third was as hard as a rock. The Burn It had been a while since I had a plugged cigar. And with that third rock-hard stick, my lucky streak ended. I soldiered through the entire thing, and never was able to get very much smoke, but I was able to still taste it. As odd as it may sound, the absence of smoke actually seemed to make certain flavors more pronounced. The other two cigars drew perfectly, if not loosely, and provided me a great volume of smoke. All around, the cigars burned very evenly and produced long solid columns of white ash. Even the plugged one. In fact, the plugged smoke may have had the most attractive ash of the bunch. The leaf at the foot sparkled a great deal as it began burning but stopped once the cigar was completely lit. It could be a bad thing, but it was mildly entertaining. And hey, I got a picture. The Flavor The first puffs of the cigar greeted me with some nice toasted almond and black coffee flavor. And as I continued through the first third I picked out chocolate, wood, coffee, nuts and quite a bit of vanilla from the ever changing set of flavors. The vanilla became syrupy toward the end of the first third. Interestingly, the plugged cigar initially tasted like fruit and cream before becoming distinctly like butterscotch. Heavy on the butter. Which made it easier to keep smoking. The second third was still pretty sweet, and became creamier. I detected nougat like the creamy center of some candy bars , toasted coconut, sweet almond, vanilla, cedar and even a little cinnamon right at the end. After a return of some coffee and chocolate flavors, the cigar ended on a sweet almond note. The plugged cigar continued to be creamy, as it was before, but more like fruit and cream instead of butterscotch. Eddie Zarzuela is known for making milder bodied cigars, and in keeping with that trend, I found this cigar to be pretty mild both in terms of body and in power. All told, I believe I smoked two or three robustos and one of the chubbier toros in addition to these torpedoes. So I feel comfortable dismissing that single, plugged smoke as the exception rather than the norm. It burns really well, and it has a good deal of mild complex flavor. So while I did enjoy the torpedo, what I really liked was smoking all those robustos at the event. Obviously, the social atmosphere and the presence of a celebrity will favorably influence any smoking experience. But I discovered what for me is an unusual drink pairing. They smoked really well with Heineken. So I think it would be irresponsible of me not to give this warning to our fanatical full-bodied fans: If, however, you enjoy milder cigars with your morning coffee or anytime for that matter , you could do a lot worse than lighting up a Dominican Legend. Yes, with a six pack of Heineken. Yes, especially if you prefer milder bodied smokes. Bonus Video I was able to pull Eddie Zarzuela and John Starks away from the crowd for a quick couple of minutes to ask a few things about the new Dominican Legend. Tower of Burn Here for your viewing pleasure is my trademark Tower of Burn.

4: Dominican Republic – Latin Folktales

The legend of the Brujas in the Dominican Republic comes from Europe, that even conserves the echoes of the medieval beliefs as an older person dies. Our witches are old deformed women, perverse and night dwellers.

The residence was built in the 14th century between and Duque de Rivera, with help from the Cathedral of Santo Domingo, helped build this home. The shield of the Duque is located atop the stone portal of the main entrance. Casa del Tapao Legends Casa del Tapao is shrouded in legend and mystery. No one is sure exactly what went on behind the walls of this home. It is said that the condemned prisoners arriving here from Mexico stayed in this house and always left covering their faces so they could not be identified. One legend of the Casa del Tapao says that the gentleman living here was deformed and had a disfigured face, maybe from some disease such as leprosy. He only left the house at night and always had his face covered. Some legends state that this man was the twin brother of the King of Spain and he was hidden here so as not to disgrace the family. The story says that the lone resident was a strange man who always kept his face covered so he could not be recognized. None know for sure now why the inhabitants of this house always seemed to remain under cover. This is another mystery of the history of the Colony of Santo Domingo that will never be answered. The building is used for cultural events, art exhibitions and can be rented for special activities and parties. The streets originally were named Calle del Tapao and Calle del Convento. This is one of the earliest constructions on the island. This historical Tostado came to the island with Nicholas de Ovando in making him one of the earliest settlers on the island. He was killed by cannon fire of Pirate Francis Drake in The famous, one of a kind window of Casa del Tostado. The Tostado house is famous for its double window Elizabethan Gothic facade with Moorish influences, one of the most unique windows in all the world. The interior patio of Casa del Tostado This historical home ran all the way down to the sea covering an entire city block. The construction of the house is said to be one of a kind. Inside the rooms are large and spacious and quite lavish. Inside the house there were large gardens and parks. There are exquisite archways located throughout the house. On the top floor tower there is a great view of the sea. The patio is lovely and it is said at one time there was even an orchard inside the walls. Casa de Tostado has been home to many famous inhabitants of the island. One romantic and tragic legend is from the nineteenth century. The father of a beautiful girl was blamed for the tragic death of his daughter. His daughter had a boyfriend who was a part of the invading army marching in the street below her window. When she saw him marching by she ran to the street to greet her man. Her father went into a rage. The distraught girl ran to her lover who was lying on the ground. She held him as he breathed his last breath. Desperate and in pain she ran to the well in the yard and dived in. Falling to the bottom and ending her life. Another version of the story told to me was that the wealthy owner of the home had many African slaves. The daughter fell in love with one of these handsome slaves. The lovers were secretly meeting on the patio while the father was out. When the father returned to the home unexpectedly the slave went down into the well to hide. He was holding onto the edge of the well waiting for the father to leave. After some time the daughter got her father to leave the patio area. Finally, when her father left the house, the daughter returned to the patio to see the man she secretly loved and let him know that her father was gone again. She called for him but could not find him anywhere. As a last resort she looked into the well. It seems that her lover could no longer hold onto the side of the well while waiting for the father to leave the patio. He lost his grip and fell into the well drowning in the water below. The daughter was so distraught. She went to the top of the tower and threw herself off. She died on the street below. The Dominican Republic took over the Tostado House in The government restored the building and it was opened to the public on August 15, This museum holds many historical documents of the Dominican national heritage showcasing the culture and customs of the Dominican people. There is an impressive collection of 19th-and 20th-century Victorian wicker and mahogany furniture. Included in the collection are many impressive paintings, drawings, photographs, books and objects of personal use. Some of the works of art in the collection include some of the more important artists of the time. Museo de la Familia Dominicano era dress on the Night of Museums. Inside the home one of the original courtyards still exist. It is a beautiful green tranquil spot where you can sit and

reflect. In the center of the patio sits an old well. Make sure to go up the stairs to the tower. You will have a spectacular view of the Colonial Zone. Could these be the same well and tower that the legends spoke of? The Reds finally won their first game. Was this because of the hex that Borbon lifted or just because they played well? We will never know for sure.

5: Myths & Legends | Kalinago Territory

A Dominican Guitar Legend's Historic Debut At 83, Jose Manuel Cobles (aka Puerto Plata) is a venerable musician from the Dominican Republic. With his long-overdue solo debut album, Mujer de.

He entered the Dominican order in , and became the prior at Como , Bologna and Asti in succession. He was provincial of Lombardy from till , when he was removed at the meeting of the order in Paris. He also represented his own province at the councils of Lucca and Ferrara Early in the same pope, himself a Franciscan , summoned Jacobus to Rome, intending to consecrate him archbishop of Genoa. Jacobus reached Rome on Palm Sunday 30 March , only to find his patron ill of a deadly sickness, from which he died on Good Friday 4 April. The cardinals, however, propter honorem Communis Januae "for the honor of the commune of Genoa" , determined to carry out this consecration on the Sunday after Easter. He was a good bishop, and especially distinguished himself by his efforts to appease the civil discords of Genoa among Guelfs and Ghibellines. Speaking of himself in his Chronicon januense, he says: For he compiled the legends of the saints Legenda sanctorum in one volume, adding many things from the Historia tripartita et scholastica, and from the chronicles of many writers. Of these volumes, he adds, one is very diffuse, but the other short and concise. Then follow Sermones de omnibus evangeliis dominicalibus for every Sunday in the year; Sermones de omnibus evangeliis, i. Maria compositus, consisting of about discourses on the attributes, titles, etc. In the same work the archbishop claims to have written his Chronicon januense in the second year of his episcopate , but it extends to or To this list his biographer Giovanni Monleone [6] adds several other works, such as a defence of the Dominicans, printed at Venice in , and a Summa virtutum et vitiorum Guillelmi Peraldi , a Dominican who died in Jacobus is also said by Sixtus of Siena Biblioth. Golden Legend The Golden Legend, one of the most popular religious works of the Middle Ages , [7] is a collection of the legendary lives of the greater saints of the medieval church. The book itself, however, falls into five sections: The penultimate chapter , "De Sancto Pelagio Papa," contains a universal history from the point of view of Lombardy , or Historia Lombardica History of Lombardy" , from the middle of the 6th century. A French version was made by Jean Belet de Vigny in the 14th century. A Latin edition is assigned to about ; and a dated one was published at Lyon in Many other Latin editions were printed before the end of the century. It is divided into twelve parts. The first four deal with the mythical history of Genoa from the time of its founder, Janus , called the first king of Italy, and its enlarger, a second Janus "citizen of Troy " , till its conversion to Christianity "about twenty-five years after the passion of Christ. The second period includes the Genoese crusading exploits in the East, and extends to their victory over the Pisans c. The sixth part deals with the constitution of the city, the seventh and eighth with the duties of rulers and citizens , the ninth with those of domestic life. The tenth gives the ecclesiastical history of Genoa from the time of its first known bishop , Saint Valentine , "whom we believe to have lived about A. The eleventh contains the lives of all the bishops in order, and includes the chief events during their episcopates; the twelfth deals in the same way with the archbishops, not forgetting the writer himself. He describes the miracles of Mary and explains specific local customs and usages on Marian feast days. Since most of these usages do not exist anymore, Jacobus da Varagine serves as a valuable source for the study of medieval Marian customs. Theologically Jacobus is one of the first of several Christian writers, who view Mary as mediatrix or mediator between God and humanity. In the mystical body of Christ, she is the neck through which all graces flow from Christ to his body. Robert Appleton Company, Otilien, N.

6: CULTURE: Dominican Monsters & Mythical Creatures

Information about Dominican Legend, Richmond, VA. Kairo's Hair Salon & Barber Shop Regency Square Mall North Parham Rd, Henrico.

7: Myths & Legends/Mitos y Leyendas Archives - Guide to the Colonial Zone and Dominican Republic

Julissa goes to New York to do research on her late aunt Normandia Maldonado and finds out she is an ICON! Credits: www.enganhecubano.com

8: 10 Horrifying Legends From Latin America - Listverse

The Dominican Legend torpedo is a good looking cigar, substantial, with a natural brown wrapper and a decorative red and gold band depicting the Dominican Monument to the Heroes of the Restoration. Looking the wrapper over, I found it to have a faint oily sheen, and to be mostly smooth with a few large veins.

9: Chupacabra - Wikipedia

8 reviews of Dominican Legend Hair Salon "I've gotten my hair done here twice now and each time it has looked beautiful. The first time was for my engagement photo shoot and the second was for the wedding.

Facing Lifes Uncertainties Meade Frierson, administrator. Judaism and mysticism according to Gershom Scholem Twice surprised : Japan On the Rails Around Britain Ireland Interpretations of history Ford mondeo mk3 workshop manual The working relationship Narrative analysis catherine kohler riessman School furniture development Extreme adventures Ride the wild country Oh No! the Television Wont Work! The handbook of maintenance management Biological effects of radiation on human body Batch tiff to A Robin McKinley Collection Debut melanie laurent sheet music Some modified algorithms for Dijkstras longest upsequence problem. Early Israelite wisdom The development of the post-Keynesian research programme Walking tours, by R. L. Stevenson. Paul MacCready: human-powered airplane (1977 100 Prayer for each day. All I Want for Christmas is a Vampire Finder pumps uhn manual Madly Singing in the Mountains The social integration of queers and peers, by A. J. Reiss, Jr. Better Book Reports Life into autobiography. The strongest power. The story of the hour kate chopin For the love of gold Nemos Birthday (Early Learning (Early Learning) Pathologies of speech systems Tremor in the blood Rhetoric of eugenics in Anglo-American thought Application of nanotechnology in robotics Venice as a painting-ground. Modern Painters Part One