

Chapter 1 : The Sixth Grandfather : Hilda Neihardt :

The Sixth Grandfather is, as it were, the completion of the holy task begun in Black Elk Speaks and When the Tree Flowered."â€” Father Peter J. Powell, author of *People of the Sacred Mountain* (Father Peter J. Powell).

This section needs additional citations for verification. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. June Main article: He was born on 6 December at Windsor Castle. His mother, Catherine of Valois , was then 20 years old. On 28 September , the nobles swore loyalty to Henry VI. His duties were limited to keeping the peace and summoning Parliament. After the Duke of Bedford died in , the Duke of Gloucester claimed the Regency himself, but was contested in this by the other members of the Council. It was shortly after his crowning ceremony at Merton Priory on All Saints Day, 1 November , [5] shortly before his 16th birthday, he obtained some measure of independent authority on 13 November , [6] but his growing willingness to involve himself in administration became apparent in when the place named on writs temporarily changed from Westminster where the Privy Council was to Cirencester where the king was. Henry was declared of age in , at the age of sixteen in the year in which his mother died, and he assumed the reins of government. Henry, shy and pious, averse to deceit and bloodshed, immediately allowed his court to be dominated by a few noble favourites who clashed on the matter of the French war. The young king came to favour a policy of peace in France, and thus favoured the faction around Cardinal Beaufort and William de la Pole, Earl of Suffolk , who thought likewise, while Humphrey, Duke of Gloucester , and Richard, Duke of York , who argued for a continuation of the war, were ignored. In , the English council suggested that peace could best be effected with the Scots by wedding Henry to one of the daughters of the king of Scotland ; the proposal came to nothing. During the congress of Arras in , the English put forth the idea of a union between the English king and a daughter of Charles VII of France , but the Armagnacs refused to even contemplate the suggestion unless Henry renounced his claim to the French throne. These conditions were agreed to in the Treaty of Tours in , but the cession of Maine was kept secret from parliament, as it was known that this would be hugely unpopular with the English populace. However, Margaret was determined to make him see it through. As the treaty became public knowledge in , public anger focused on the Earl of Suffolk, but Henry and Margaret were determined to protect him. Queen Margaret had no tolerance for any sign of disloyalty towards her husband and kingdom, thus any inclination of it was immediately brought to her attention. Gloucester was put in custody in Bury St Edmunds , where he died, probably of a heart attack although contemporary rumours spoke of poisoning before he could be tried. However, he was excluded from the court circle and sent to govern Ireland , while his opponents, the Earls of Suffolk and Somerset were promoted to Dukes , a title at that time still normally reserved for immediate relatives of the monarch. His murdered body was found on the beach at Dover. By , the French had retaken the whole province, so hard won by Henry V. Returning troops, who had often not been paid, added to the lawlessness in the southern counties of England. Jack Cade led a rebellion in Kent in , calling himself "John Mortimer", apparently in sympathy with York, and setting up residence at the White Hart Inn in Southwark the white hart had been the symbol of the deposed Richard II. The flight proved to have been tactical: Cade successfully ambushed the force in the Battle of Solefields and returned to occupy London. In the end, the rebellion achieved nothing, and London was retaken after a few days of disorder; but this was principally because of the efforts of its own residents rather than the army. At any rate the rebellion showed that feelings of discontent were running high. Insanity, and the ascendancy of York[edit] Depiction of Henry enthroned, from the Talbot Shrewsbury Book , â€”45 In , the Duke of York was persuaded to return from Ireland, claim his rightful place on the council and put an end to bad government. His cause was a popular one and he soon raised an army at Shrewsbury. The court party, meanwhile, raised their own similar-sized force in London. A stand-off took place south of London, with York presenting a list of grievances and demands to the court circle, including the arrest of Edmund Beaufort, 2nd Duke of Somerset. The king initially agreed, but Margaret intervened to prevent the arrest of Beaufort. By , his influence had been restored, and York was again isolated. The court party was also strengthened by the announcement that the Queen was pregnant.

However, on hearing of the final loss of Bordeaux in August , Henry experienced a mental breakdown and became completely unresponsive to everything that was going on around him for more than a year. Henry may have inherited a psychiatric condition from Charles VI of France, his maternal grandfather, who was affected by intermittent periods of insanity during the last thirty years of his life. York was named regent as Protector of the Realm in . There followed a violent struggle between the houses of Lancaster and York. Henry was defeated and captured at the Battle of Northampton on 10 July . By this point, however, Henry was suffering such a bout of madness that he was apparently laughing and singing while the battle raged. Edward failed to capture Henry and his queen, who fled to Scotland. Henry, who had been safely hidden by Lancastrian allies in Scotland, Northumberland and Yorkshire , was captured by King Edward in and subsequently held captive in the Tower of London. While imprisoned, Henry did some writing, including the following poem: Kingdoms are but cares State is devoid of stay, Riches are ready snares, Pleasure is a privy prick Which vice doth still provoke; Poms, imprompt; and fame, a flame; Power, a smoldering smoke. Who meant to remove the rock Owst of the slimy mud Shall mire himself, and hardly scape The swelling of the flood. By herself, there was little she could do. However, eventually Edward IV had a falling-out with two of his main supporters: However, by this time, years in hiding followed by years in captivity had taken their toll on Henry. Warwick and Clarence effectively ruled in his name. Warwick soon overreached himself by declaring war on Burgundy , whose ruler responded by giving Edward IV the assistance he needed to win back his throne by force. Official chronicles and documents state that the deposed king died on the night of 21 May . The common fear was the possibility of another noble utilizing the mentally unstable king to further their own agenda. When the body of the king was found several centuries later, diggers found it to be five foot and nine inches. Light hair had been found to be covered in blood, with damage to the skull, strongly suggesting that the king had indeed died due to violence.

Chapter 2 : The Sixth Grandfather Quotes by Raymond J. Demallie

The Sixth Grandfather is the English translation of thoughts provided by Black Elk to John Neihardt, a mainstream American writer. Black Elk's interpretation of spiritual awakening is the most complete, the most profound, the most gripping, and the most beautiful expression of human awareness that I have ever encountered.

Childhood[edit] Black Elk was born into an Oglala Lakota family in December along the Little Powder River at a site thought to be in the present-day state of Wyoming. Black Road and the other medicine men of the village were "astonished by the greatness of the vision. He had come from a long line of medicine men and healers in his family; his father was a medicine man, as were his paternal uncles. Late in his life as an elder, he related to John G. Neihardt the vision that occurred to him. Among other things he saw a great tree that symbolized the life of the earth and all people. An annotated edition was published by the State University of New York in 1973. In his vision, Black Elk is taken to the center of the earth, and to the central mountain of the world. Mythologist Joseph Campbell explains this recurring symbol among religions as "the axis mundi, the central point, the pole around which all revolves And while I stood there I saw more than I can tell and understood more than I saw; for I was seeing in a sacred manner the shapes of all things in the spirit, and the shape of all shapes as they must live together like one being. And I saw that the sacred hoop of my people was one of many hoops that made one circle, wide as daylight and as starlight, and in the center grew one mighty flowering tree to shelter all the children of one mother and one father. And I saw that it was holy. He worked among his people as a healer and medicine man. He spoke about the battle to writer John Neihardt: There was a soldier on the ground and he was still kicking. He had short hair and my knife was not very sharp. He ground his teeth. Then I shot him in the forehead and got his scalp. After awhile [on the battlefield] I got tired looking around. I could smell nothing but blood, and I got sick of it. So I went back home with some others. I was not sorry at all. I was a happy boy. Black Elk became separated from the group and the ship left without him, stranding him with three other Lakota. They subsequently joined another wild west show and he spent the next year touring in Germany, France, and Italy. While on horseback, he charged soldiers and helped to rescue some of the wounded. He organized an Indian show to be held in the sacred Black Hills. But, unlike the Wild West shows, used to glorify Indian warfare, Black Elk created a show to teach tourists about Lakota culture and traditional sacred rituals, including the Sun Dance. She converted to Catholicism , and all three of their children were baptized as Catholics. His son, Benjamin Black Elk " , became known as the "Fifth Face of Mount Rushmore " , posing in the s and s for tourists at the memorial. Benjamin played an uncredited role in the film How the West Was Won. He was christened with the name of Nicholas and later served as a catechist in the church. Together they had three more children, whom they also had baptized as Catholic. As he later said, his children had to live in "this world. Black Elk was a leader in the revival of the Sun Dance an important religious ceremony among several tribes and its reinstatement in Lakota life. Lakota traditionalists now follow his version of the dance. Black Elk worked with Neihardt to give a first-hand account of his experiences and that of the Lakota people. Thus the process had many steps and more people than Black Elk and Neihardt were involved in the recounting and recording. With the rise of Native American activism, there was increasing interest among many in their traditional religions. Within the American Indian Movement , for instance, Black Elk Speaks was an important source for those seeking religious and spiritual inspiration. On October 21, 1999 , the cause for canonization for Nicholas Black Elk was formally opened by the Catholic Diocese of Rapid City, South Dakota, paving the way for the possibility of him one day being recognized as a saint. He is now designated as a "Servant of God. Neihardt , Bison Books , originally published in 1932. Neihardt, edited by Raymond J. DeMallie, University of Nebraska Press ; new edition,

Chapter 3 : The Sixth Grandfather: Black Elk's Teachings Given to John G. Neihardt by Raymond J. Dema

The Sixth Grandfather is the stenographic record of the interviews of Lakota medicine man Nicholas Black Elk conducted by John G. Neihardt in and " pages compiled and edited by Raymond J. DeMallie.

There is nothing to report from his life between the ages of five and nine. During this time, the white men had moved away from Indian encampments to live along the newly built Union Pacific Railroad. The building of that railroad and its subsequent expansion into the Transcontinental Railroad had divided the huge grazing ground of the bison into a north and south half. Black Elk is eating when he hears a voice telling him to hurry because his Grandfathers are waiting. He grows sick and cannot walk. His legs, arms, and face swell up. The Indians are moving camp, but he is so ill he has to be carried. They call to him that his Grandfathers are waiting for him. A cloud takes him, following the men, to a place made of cloud in which he beholds an extraordinary, highly symbolic vision. Black Elk describes it in precise detail. In cloud world, a bay horse greets Black Elk and tells him that he will tell Black Elk the life history of himself and others. The bay horse makes a circular turn in the four directions, north, south, east, and west. Twelve horses are in each direction, each group of 12 matching in color: The bay tells him that the horses will take him to his Grandfathers. The sky then fills with dancing horses who change into diverse animals and flee as the bay and Black Elk walk on, leading a formation of the horses from the four directions. They come to a cloud that changes into a tepee with a rainbow for a door. Inside the tepee the six Grandfathers are waiting. The first Grandfather tells Black Elk that his Grandfathers all over the world are having a council and that they will teach him. Black Elk then realizes that these are the Powers of the World. The first Grandfather gives Black Elk a wooden cup of water that contains the sky, which is the power to live, and a bow, which is the power to destroy. He tells Black Elk that his spirit is Eagle Wing Stretches and then turns into a starving black horse. The second Grandfather gives him an herb that fattens the black horse, which becomes the first Grandfather again. The third Grandfather gives him a peace pipe with a spotted eagle on it and tells him that he will make well whatever is sick. He points to a red man who turns into a bison and joins the sorrel horses that also turn into bison. The fourth Grandfather gives him a red stick, sprouted and with birds in its branches, saying that it is the living center of a nation and that Black Elk will save many. Black Elk thinks he sees in the shade of the stick a village of people lying like a hoop, the stick in the middle blooming like a tree at the intersection of a red road and a black road. The fourth Grandfather tells Black Elk that the north-south road the red one is good and the east-west road black is trouble and war. He then turns into an elk. The fifth Grandfather turns into a spotted eagle and tells Black Elk that he will have a special relationship with birds. The sixth Grandfather changes before his eyes, regressing in age until he is a boy who is Black Elk himself. He gives him the name Eagle Wing Stretches. After the Grandfathers finish speaking to him, a voice summarizes all he has been given. In his vision, he rides the bay horse until he comes across a blue man in a flaming river. White troops, red troops, and yellow troops try to charge the blue man, and are beaten. Black Elk succeeds in killing him, and knows that he has taken the form of rain and killed drought. Black Elk sees a circled village and is told it is his. Everyone in the village seems to be dead or dying, but as he rides through, they revive. The voice tells him to give them the flowering stick, the sacred pipe, and the wing of the white giant. When he plants the stick in the center of the hoop, it grows immediately into a tree, under which all living things live happily. The daybreak star rises and the voice says that it will bring wisdom to all who see it. The entire group, including the spirits of the dead from the past, walk with Black Elk and the bay down the red road; the voice says they are walking in a sacred manner in a good land. They must climb four ascents, each one getting progressively steeper and more difficult. After the first, the people change into animals, and at the second, the animals are restless and the leaves are falling from the tree. The voice says that from here on, Black Elk must remember what he was given because his people will be in difficulties. The fourth ascent is horrifying, the people and their horses starving, and the voice that has been guiding them seems to weep. At this point, Black Elk sees a man painted red who changes into a bison near which a sacred four-rayed herb springs up. The herb blossoms in four colors that represent the four directions and is growing where the tree had been, in the center of the hoop. Black Elk

sees fighting, gunfire, and smoke, and his people fleeing like swallows. His own horse is reduced to skin and bones, but he cures him with the herb. Four virgins enter, carrying some of the symbolic objects Black Elk has been given by the Grandfathers. They dance and the horses dance. He looks down upon his people and the earth is restored and they are happy once again. Still on his horse, he sees the whole world as one, the hoops of many nations united in one hoop, with one mighty tree sheltering everyone as the children of one father and one mother. He saw that it was holy. Two men fly in and give him the sacred herb to plant. The voice tells him he will go back to his six Grandfathers and he follows the two flying men who change into flocks of geese. The Grandfathers tell him he will go back empowered and restore his people. They give him the sacred gifts they gave him before. He sees himself among his people, lying as if he were dead, which his Grandfathers call a sacred manner. As Black Elk leaves the Grandfathers, he is lonely and looks back to see the spotted eagle. The rainbow tepee disappears and he sees his own village and hurries toward it. He enters his tepee and sees his parents attending a sick boy who is himself. He then regains consciousness and is sad because his parents do not understand where he has been. It was common among many Indian tribes, including the Sioux, to induce a vision by means of fasting and sweating, at the time of initiation into adulthood. What Black Elk experiences here is different. The vision came to him, rather than being induced, indicating that he is singled out to receive something extraordinary. It is important that other special individuals in the band, holy men and medicine men, recognize the unique experience of Black Elk and support him in claiming the tribal role that the vision directs him to. Apocalyptic visions are not unusual during a time of crisis in a culture; historically, concerns that the world as it is known is about to end have even been precipitated by the turn of a century or of a millennium, such as the Y2K scare in the late s. The Judeo-Christian tradition also features an apocalyptic phenomenon, especially the concept of the final judgment or judgment day as it is represented in the Book of Revelation in the New Testament. The vision comprises a coherent system of images an iconography that have commonly understood meaning among the Sioux. The numbers four and twelve have major significance, for example. The number 12 is used in the number of virgins, horses, and bison. Different colors and qualities, as well as sacred objects are associated with the four directions that mark out the four quarters of the world, as follows:

Chapter 4 : Black Elk - Wikipedia

Black Elk became the sixth grandfather, the spirit of the "below" direction, the earth, the place where mankind lives, the source of human life. By becoming the sixth grandfather through the vision experience, Black Elk was identified as the spirit of all mankind.

Chapter 5 : Henry VI of England - Wikipedia

The Sixth Grandfather: Black Elk's Teachings Given to John G. Neihardt. In Black Elk Speaks and When the Tree Flowered, John C. Neihardt recorded the teachings of the Oglala holy man Black Elk, who had, in a vision, seen himself as the "sixth grandfather," the spiritual representative of the earth and of mankind.

Chapter 6 : The Sixth Grandfather : Black Elk's Teachings Given to John G. Neihardt | eBay

The Sixth Grandfather is the unedited version of Black Elk Speak's with chewy morsel's of information that I am just now savoring. I would have never known about Pike's Peak being part of Black Elk's Great Vision without The Sixth Grandfather.