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Greenlandic qajaq as heritage activity and tourism

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INTRODUCTION:

GREENLANDIC QAJAQ AS HERITAGE, ACTIVITY AND TOURISM

My late “aataqqii” great grandfather was a very good hunter; I remember especially stories about him. When the ocean had frozen into ice the hunting on the seals continued, the transportation in the winter is the dog sledge. The hunting on the seal was either on the breathing holes or on the ocean ice cracks, openings. Depending on the season they brought the “maqittagaq” the portable qajaq. Maqittagaq is smaller and lighter and is adapted for winter use. In his time you have to master the qajaq in an early age, if not you cannot supply your family. One day early spring when my aataqqii went on a seal hunting by dog sledge and his maqittagaq, the most unfortunate happened. While he was on the maqittagaq he died of heart stroke he capsized out of reach for the other men on ice, thereby not been rescued. He was on hyperthermia when they finally reach him, but then again it was in 1911 and far away from the settlement. He left his wife, son and daughter. My grandmother was only three years then. My great grandmother was working as a maid to the Danish trades men in Oqaatsut. She managed to trade in turf that she gathered during the summers with the hunters to supply her family. My grandmother married Ove my grandfather together they got two girls and two boys. My “aataa” grandfather was known to have the best dogs, so he would transport the tradesmen during the winter by dog sledge from the settlement to the town Ilulissat or other town if necessary. During the summers he supplied his family by hunting seals on his qajaq. My aataa experienced the change from the hunting culture to industrialized fishing culture. Aataa and my two uncles bought wooden boat, which they used to fish in shrimps. So it is only two generations ago the use of the qajaq was very important.

Tourism is growing in Greenland and with that the marketing have to be bolder, in 2012 Visit Greenland started to use; “Pioneering Nation, be a pioneer” and within they came up with the Big Arctic Five, which are the northern lights, dog sledding, the icecap, the great whale and the pioneering people. These five would I like to discuss, because the first four can be experience on the other Arctic countries. And the pioneering people have their ancestors all the way from Siberia, whom somehow can also be defined as pioneering people. So I would like to put focus on the qajaq,

which is known more as a recreational vessel back to its origin through cultural heritage. The qajaq has been important hunting vessel especially for the Greenlandic Inuit, which makes it part of their cultural heritage and yet it is not used more as a product for the tourists who comes to Greenland. The interest for cultural tourism is growing around the world, therefore important for the tourists who come to Greenland improve their knowledge about the qajaq. The qajaq have been used by the Inuit and can be traced all the way to Sibiria. This master thesis will show how the qajaq has improved and adapted to its environment through the Inuit's journey. Kayaking has become worldwide recreational vessel, even extreme sport vessel for some. Majority of the tourist who travels to different countries plan their vacation based on what kind of activity they would like to do. This master thesis will show the qajaq tourism in Greenland today, and discuss the possibilities to strengthen it. If you marketed as cultural heritage tourism, it will create pride of own culture. Today the tourist can only experience the modern sea kayaking and not traditional qajaq. In most places unfortunately guides with different nationality are used. Even though it would bond the cultural and the identity together. What is needed is a governmental regulation of whom to use as guides and strengthen both the cultural and the Greenlandic identity.

Greenland is becoming more and more attractive destination especially for the cruise ships, due to the climate changes. People would like to see and experience Greenland "before it too late".

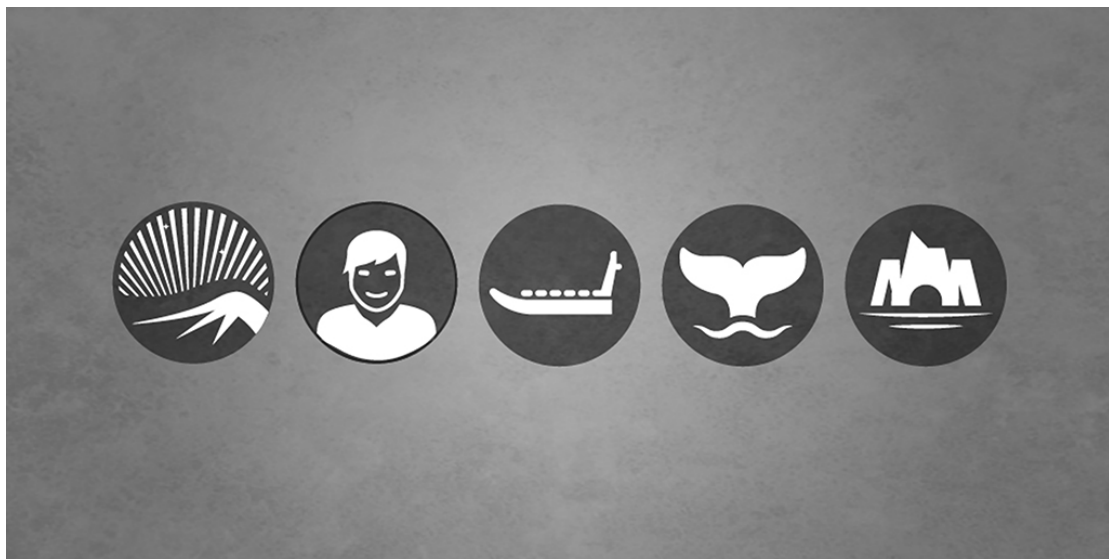
PROBLEM STATEMENT

This master thesis would like to increase the knowledge about the qajaq, which is part of the Greenlandic culture and heritage. Which bring us to the research question: Why is qajaq so little used in tourism?

The search for bolder audience did not really came through Visit Greenland's Big Arctic Five, therefore it would be important to add the qajaq or qajariaq (the sea kayak). As our cultural heritage it deserves to be told to the tourists who comes and visit Greenland. Today's Greenland tourist in most destinations sees qajaq shows, but the show more or less ends there. The information about the qajaq and its heritage history is absent. Lack of governance of the Greenlandic qajaq is also playing an important part, it is somehow okay to use the sea kayaks within tourism, but not the traditional qajaq. If only the Home Rule government was paying just a little bit more

attention, then everyone could earn on it. Greenlandic qajaq has so much cultural heritage history and yet not taken advantage of. This can be an “icebreaker” in the search for younger and balder audience who would like to experience kayaking.

Greenland’s Big “Arctic five”: *Most people probably know that the “Big Five” refers to five extraordinary animals on the African continent: the elephant, lion, black rhinoceros, leopard and Cape buffalo. Very few people, however, know about the ‘Big Arctic Five.’ For that we have to go to the northern hemisphere and five reasons to travel to... Greenland.¹ The big arctic fives are based on followings; **Northern lights, dog sledding, the icecap, the great whale, and the people.***



“When we chose a couple of years back to launch big arctic five campaign in the Danish market with a number of agencies down there, we came up with the five elements after many long thorough discussions. The kayak is not part of the big arctic five, so we have defined it, does not mean that we do not use the kayak in marketing purposes. More scenes are included with kayaking in A Taste of Greenland, which we are co-producers of, and we have been taken a number of great pictures to our photo archive located on flickr under the name / ilovegreenland and we write sometimes articles about sailing kayak for example Suluk, our own newsletters, or at our homepage (www.greenland.com). But it's simply about meeting the majority of the tourists at eye level where they are, and those who indeed interested in

¹ <http://corporate.greenland.com/en/press-pr/press-information/story-ideas/> Big Arctic Five

*kayaking is after all still a rather narrow and small segment. In trade terms, one can say that it is the old principle of supply and demand, and it is also true relation, showings / displays with qajaq relation cruise ships”.*²

To get away from “Greenland what a wonderful world” marketing Visit Greenland came up with bolder marketing “Pioneering Nation, be a pioneer” thereby chosen the five above mentioned and named them “The Big Arctic Five”. Malik Mildfeldt Senior Consultant/Communications and cruise tourism explained on why they chosen the Big Arctic Five’s content, are based on in collaboration with Danish tour operators or agencies thereby The Big Arctic Fives are more or less custom made for the Danish tourist. The Big Arctic Five generated over 40,000 new subscribers to the partners’ newsletter in Denmark, so there was great interest and attention for the new and bolder marketing.

*The idea with ‘The Big Arctic Five’ concept is to use it as the framework for the marketing of Greenland as a tourist destination, not only in Denmark, but also internationally. This focus will provide extra attention to The Big Arctic Five concept.*³

It is somehow okay just to use scenes, which include kayaking for the co-producer A Taste of Greenland. But not only that, writing articles about sailing qajaq in their own newsletter and putting a number of great pictures to their photo archive which is located on flickr – ilovegreenland, then say the interest in kayaking is still too small. What if you make quality qajaq trips and forget the old principle of supply and demand? Just to mention couple of examples; Outdoor Sport makes one East Greenland Expedition with 4 to maximum 7 clients once a year. A Norwegian man in Svalbard makes maximum 4 dogs sledge expedition with one or two clients each expedition during the winter. Both examples make the wheel go around. They use the uniqueness of the expedition; they make their clients feel that they are the only focus and pleased. The more you’re alone or in a small group, the more you feel one in a billion. There are people out there who are ready to go on a trip like that, and usually the price is not an issue.

² e-mail information from Malik Midfeldt Senior Consultant/communications and Cruise Tourism

³ <http://corporate.greenland.com/en/press-pr/press-information/story-ideas/> Big Arctic Five

The big arctic five are based on staging natural environment, and not much about cultural heritage tourism based.

Four of the Big Arctic Five, can be experienced in other Arctic regions and somehow not directly under the category of being a pioneer. If Visit Greenland is going to stick with these five, they have to do the little extra to make the experiences worthwhile. As they are now, they are loosing to the other Arctic destinations with the same products. In Kirkeness, Northern Norway you actually can be picked up by a dog sledge and be transported to your ice hotel. That kind of experience should definitely exist in Greenland, but unfortunately it does not. Greenland should start working its way in to become the ultimate winter destination. The numbers of Greenlandic dogs have declined due to the climate changes or it may as well be lack of governance. Greenlandic dogs and dog sledging is a living cultural heritage just like the qajaq, and yet there is no one who takes the responsibility to keep the dogs. The climate changes forced the dog owners to either keep the dogs or maybe use them for recreation. The ocean that usually freezes up during the winter did not freeze up and the halibut fishermen then could keep their boats in the ocean for longer period. Thereby the dogs became “unemployed” and for many became extra financial cost. So for most dog owners, the solution was to euthanize the dogs, and some sold their dogs.

Our neighbor Iceland on the other hand, has mastered the dog sledge experience and offers it all year around. They use Greenlandic dogs and sledges, first year they went with Northwest Greenlandic style, which is fan shape where each dog has the same length rope except one or two leaders whom had a little bit longer rope to a line-up on two by two's. So it is possible for Greenlanders also to use the advantage of the Ice cap in many ways, even during the summer.

All the Nordic countries have already taken advantage of the winter, and is still growing every year by offering winter experiences based on the northern lights, dog sledging and through building ice hotels just to mention few examples.

Whales can be seen around the world, so putting them, as one of the “Big Arctic Five” is somehow odd.

Greenland have to revitalize the pioneering people, because if it was not of the Greenlandic dog, qajaq and the umiaq which were the main transportation, there would not have exist pioneering people.

The Greenlandic qajaq, which has so much cultural heritage history, has not been considered to be one of the “Big Arctic Five”. That some think it is too dangerous and people or clients can capsize and die of hyperthermia in the cold arctic ocean, can be minimized by demanding, that you as a client have to have minimum beginner certified in kayaking. Or that you go through and get the beginner certificate, before you take your expedition, which can vary from a day trip to three four weeks. Both tour operators locally and abroad have to take advantage of the skilled local qajaq men by using them as local guides. That they have certification on the sea kayak can be fixed by letting them go through the outfitter course. Sea kayaking and the interest on the traditional qajaq have a growing market and everyone is taking good advantage of it except Greenland. There are two local certified sea kayak guides, one in Kangerlussuaq and the other in Nuuk. The market and the interest are already there. Tasermiut South Greenland Specialist has existed since 1997 and offers sea kayaking on group of minimum 4 and maximum 12 with guide. They have seasonal working guides from abroad.

Outdoor Sports a Danish company offers sea kayaking expeditions in East Greenland National Park, thereby have no contact with the local people. The trip is not for everyone, it is demanded that you have a minimum EPP2 kayaker and have experience in kayaking through a longer period. EPP2 or BCU2 kayaker means that you have gone through beginner course and can manage self-rescue, buddy rescue and can handle the sea kayak on land and in water. They use experienced expedition leaders, with experience from the area. Participants have to be a group of minimum 4 and maximum 7. It is a very unique experience! Outdoor Sports shows that it is possible to have kayak tourism in Greenland, especially in so remote places that you have to charter a special plane from Iceland to drop you off, and pick you up after three weeks. You just need to specify your demands for your upcoming clients.

The trip to Greenland is a very unique experience pretty much what ever you are planning to do there. To make it even more unique will be, to have Greenlandic guides, especially sea kayaking which has so much cultural heritage history and still

alive cultural heritage today. I believe; no matter where you are in the world, the experience strengthens when you have a native local guide. Governing the tourism and especially kayaking by using the local qajaq men might be the way to go. By using local labor means also that the money does not disappear out of Greenland. Who would you have chosen on your Greenlandic sea kayak expedition? -The Greenlander or the ex-military to put it on the edge. Traditional qajaq has so much to offer why not take and use the advantage of it in tourism, we have seen that you do not have to a lot of clients to make the wheel go around. It just depends on how special you make for your clients. It is so unique that it has growing interest around the world. There are today handful qajaq unions outside Greenland, whom dedicates and in a way honors the traditional qajaq, they build and uses the same terminologies of the materials.

CHAPTER 2 METHODS AND SOURCES

This is a qualitative research combined with descriptive observations⁴. I interviewed the four main ports hosting for cruise ships, the tour operators and the local qajaq unions. (Qaqortoq, Nuuk, Sisimiut and Ilulissat) Due to the expensive domestic travel, the fieldwork I have done is only in two of the four towns, Nuuk the capital and Ilulissat, Ilulissat is the most visited town in Greenland. The other two towns Qaqortoq and Sisimiut, I have exchanged and interviewed through e-mail and Facebook. The fieldwork and data collection occur in collaboration with the informants. It means that the people I have interviewed will take a part to the study as subjects. They have a possibility to influence to the study, because we collaborated during the fieldwork. The results of the study will be given back to the informants. Other useful data will be collected through all available sources, such as the Internet, literature regarding issue, mass media and interviews with key players.

My interviews methods are based on the local kayakers and the local tour operators in how they prepare for the qajaq show, what they are going to show. For the tour operators whom they ask and how the co-operation is working in between. I started my fieldwork in Nuuk and I could not reach my Qajaq Nuuk informant for at least

⁴ David Silverman: Doing qualitative research 2nd edition 2002

three days, when he finally answered my e-mail and text messages, it turned out that he had lost a family member. Three men had gone on seal hunting on a small boat and been surprised by very bad weather, which ended tragically all three lost their lives and the rescue search team only found the capsized boat. But he fixed me another qajaq Nuuk member who could answer my questions. I found out that the members fluctuated each year. Sometimes they have very active members and thereby bigger participation in the Annual National Qajaq Championships (ANQC) and other years less participation in the ANQC. One reason can be that the local club has not or has received too little sponsorship from different companies in Nuuk. It can also be that, the host of the ANQC is too far away, thereby too expensive to have a bigger participation. Nuuk Qajaq union has no co-operation with local tourist offices, therefore it is hard for them to make or earn extra to the Nuuk Qajaq. They use the club house to build their qajaqs, and another problem occurs, mostly short term Danish workers come and become members and build their own qajaq, then they determinate their membership as soon as they finish their qajaq, and some go back to Denmark shortly after and take their qajaq with them. Qajaq Nuuk feel kind of abused and not appreciated, because they put and use their free time teaching and helping them to build their traditional qajaq. I have received good information from Qajaq Nuuk through their facebook page, just as from Qajaq Sisimiut where they have saved all the results from the earliest national championships until today's results. And if I was not quite sure, I double-checked and wrote on their facebook timeline, where I get answers with short explanations. Even though the four-hour time difference, I managed to chat and receive the information that I needed. I always had a good tone especially with Abel Jakobsen, a qajaq member of Qajaq Qaqortoq, he was the one who e-mailed me the score list and the different competition rolls. From Qajaq Ilulissat, John Pedersen whom also is a board member of the National Qajaq Union I got a good understanding of how they decide whom will be next years host. I can sometimes be a connection with some bigger celebration in the host town, where they somehow combine the two. John combines his work with travels abroad to teach how to built your own qajaq from scratch.

CHAPTER 3 THEORY

For the theory and discussion I will mostly refer to Barbara Kirshenblatt-Gimlett's book "Destination Culture". BK-G wrote about the production of heritage, and how the tourist destinations use it as attraction to make a profit. They literally make locations into destinations, where they stage the local traditions in many ways. Based on the heritage you look at the values and make choices. So the revitalization becomes more as a performance or staging. To please the tourists, they make a tourist version to keep them entertained. Greenland as a destination has done the same. There are many elements of heritage which have been chosen for presentation and others not. The Greenlandic traditional qajaq has also become an entertainment for the tourist who comes to Greenland. In some places it is arranged and sometimes you just get lucky and see the local qajaq men practicing and mastering their rolls to the upcoming Greenland National Championship. In Qaanaaq (Thule) districts can be experienced as authentic, because it still today use the qajaq, when they hunt the narwhale. Let us stick to the traditional qajaq as an example, even though it is not in the top five, it certainly is a heritage which is so alive that it seems to be taken for granted that it is there and not appreciated by the most tourist offices and tour operators.

The interest for the traditional qajaq has grown so much, that there are held courses around the world how to build your own Greenlandic qajaq. Not only that, there are traditional qajaq clubs with growing members outside Greenland. This can be discussed whether it is a good or bad thing. It is good that people want to build a traditional qajaq and spreading the interest in their environment. Qajaq USA is a good example, they use the traditional terminologies of the materials used to make the qajaq. The use of terminologies continues on the finished qajaq, and the different rolls and the rope gymnastics are also in Greenlandic. They even have domestic championship, where the champion gets a sponsored trip to Greenland to participate in the Greenlandic Annual Qajaq Championship. But that is about it, it difficult to question how it is okay to just accept other people to kind of take use of our culture and heritage. On the other hand, the use of traditional qajaq today in Greenland is only based on recreational basis, except the Qaanaaq (Thule) area, where they still use

the qajaq for hunting the narwhales. And since whale hunters and missionaries time, the Greenlandic traditional qajaq have been traded or bought then exported from Greenland to Europe, so there have not been any law which said, that you can not bring or take the qajaq from the Greenlandic people. Since then people whom brought it to Europe adapted and used other materials, because the ocean temperature is much warmer in Europe than it is in Greenland. The Europeans did not have the expertise to maintain the Greenlandic traditional qajaq; therefore it started to disintegrate after some time. Warmer climate and ocean temperature also played a role here. Modern times in Greenland also reached the qajaq men, they slowly started to use sailcloth instead of using sealskin to the skin of the qajaq. Most qajaq men today and then maintained the different rolls just like everything else, to see avoid scenarios if they are caught in bad weather while they are in the ocean and capsized, especially when you are the supplier for your families, just two three generations ago. So it is part of Inuit culture that has played a huge role in the survival of the Greenlanders and their ancestors from the West. Without the traditional knowledge passed through the generations, it would have been difficult to survive.

Traditional knowledge (Indigenous knowledge –Inuit knowledge) plays a key role for the survival of the Inuit

The Inuit people have always had their own indigenous knowledge that has helped them in their everyday life and enabled them to manage and survive for thousands of years in the Arctic. Traditional knowledge is indigenous peoples’ cumulative experience, gained through hundreds of years, from a traditional way of life and from the use and conservation of resources in the regions they inhabit and manage. When you look at the qajaq you can see how it has developed and adapted to its specific surroundings in it use thereby maintained their way of life. These two concepts, “indigenous knowledge and traditional knowledge signify the unified body of knowledge and systems of knowledge. Berkes defines traditional knowledge thus:

“Traditional knowledge is a cumulative body of knowledge, practice and belief, evolving by adaptive processes and handed down through generations by cultural transmission”⁵ .

⁵ Berkes, F. 2008 Sacred ecology. Second Edition, Routledge, New York and London

*Indigenous knowledge is dynamic, because, knowledge is adaptable to environmental changes, and each generation can add to it with its own self-experienced knowledge and observations, and it also incorporates social processes such as exploitation of resources, which vary from community to community.*⁶

*The differences between indigenous knowledge and traditional knowledge is that indigenous knowledge, from an indigenous perspective, is something that has been passed on through generations, and contains, as a dimension, in historical, social and cultural contexts, the experience of the relationship between state and the minority population.*⁷

The Inuit kayaker knowledge may be defined as the knowledge of how to make use of the qajaq and how to maintain to manage each mammal they hunt and use it as a resource. The kayak hunters knowledge and sense of the natural environment is extraordinary, and of a different kind to that of a non-kayak hunter, for the kayakers has come to know the natural environment as a basic condition of life. While following the mammals, the kayaker gets to experience nature in all its different situations, suffering bad weather as well as enjoying good weather. Therefore, it is important to remember that knowledge grow roots where it is developed and used. Comparing the content of the knowledge of a kayaker with that of indigenous knowledge and traditional knowledge, it can be characterized as categories of both the indigenous and the traditional knowledge. Knowledge of nature is of fundamental value to the kayaker as it contains both his heritage and his identity.

*Knowledge is constantly growing and developing and this means that things are constantly being learnt through work, trial and error and the acquirement of skills.*⁸

Most Greenlandic kayakers today use sailcloth instead of the sealskin, but the frame and everything else is the same as it was back in the days. The knowledge is past on to the members of the Qajaq organizations also for the people who takes the evening courses during the wintertime. Depending on where you are in Greenland, the shape

⁶ Peloquin & Berkes 2009

⁷ Keskitalo, 1993; Jannok-Nutti, 2007

⁸ (Berkes, F. 2008 Sacred ecology. Second Edition, Routledge, New York and London).

and length of the qajaq varies. By using traditional knowledge and experience, they have adapted the qajaq to their surroundings.

Tradition is usually seen as a set of behaviors, customs, repertoires, etc. that are passed from one generation to the next. Building a qajaq is still built pretty much the same as the former generations. The qajaq has been adapted to its surroundings, there are just minor adjustments depending on where you are. The use of modern tools have fast-forwarded the building process, you still use the same materials, which have been used for generations. But then again, it is part of the adaptation to the modern world and modern way of living.

Definitions

H.C. Petersen's foreword "Skinboats of Greenland"

"It would be all too sad if the qajaq, which has made it possible for our forefathers to exist in this harsh country, that vessel which developed out of their experiences and which has also formed the basis for the existence of my generation, should be lost forever when we die".⁹

Strong words from H.C. Petersen, the Greenlandic qajaq is not just a cultural heritage, but also a tangible heritage. It means that you can touch and feel it. It is still "alive" today and is used for hunting in northern part of Greenland, but is more used as recreational vessel rest of the coast of Greenland. Thanks to H.C. Petersen for publishing the book "Skinboats of Greenland" and hard work, to Manasse Mathæusen and Thimothæus Poulsen for revitalizing the qajaq. If it was not the hard and good will from these people, the qajaq would maybe had end up as the Greenlandic drum dance. Drum dancing in the west coast of Greenland was "wiped" out by Christianity, the only existing drum dancing in Greenland comes from Thule area and from the east Greenland, these you can read more about on the upcoming chapters.

Heritage

While it looks old, heritage is actually something new. Heritage is a mode of cultural production in the present that has recourse to the past. Heritage thus

⁹ H.C. Petersen Skinboats of Greenland 1986

*defined depends on display to give dying economies and dead sites a second life as exhibitions of themselves.*¹⁰

*Theatricalized performances of heritage in developing countries exemplify the strategic use of the interface to convey messages of modernity that stand in contrast with the heritage on display.*¹¹

*Tourists travel to actual destinations to experience virtual places.*¹²

Cultural heritage tourism (or just **heritage tourism** or **diaspora tourism**) is a branch of tourism oriented towards the cultural heritage of the location where tourism is occurring. The National Trust for Historic Preservation in the United States defines heritage tourism as “travelling to experience the places and activities that authentically represent the stories and people of the past,” and cultural heritage tourism is defined as “travelling to experience the places and activities that authentically represent the stories and people of the past and present.”¹³

The Greenlandic qajaq is a living and strong cultural heritage, which is very much appreciated even by the Greenlandic inhabitants. The annual championships are held in different towns each year, so the interest of the host town is usually much bigger than the tourists who come to see it. Even though most Greenlanders would not like it; every thing is staged at qajaq competition, you show how well you master the endurance, rolls and rope gymnastics. These mentioned thing you had to master and some how part of entertainment, less than a century ago, but mostly to be able to supply your family.

When it comes to how certain elements of heritage are chosen for presentation of Greenland, most certainly the traditional qajaq should have been one of the most important elements to present. It has high value as an identity and pride in the hearts of the Greenlandic people.

¹⁰ Barbara Kirshenblatt-Gimblett, "Destination Culture" Tourism, Museums and Heritage 1998 p.7

¹¹ Barbara Kirshenblatt-Gimblett, "Destination Culture" Tourism, Museums and Heritage 1998 p.8

¹² Barbara Kirshenblatt-Gimblett, "Destination Culture" Tourism, Museums and Heritage 1998 p.9

¹³ http://en.wikipedia.org/wiki/Heritage_tourism

*Heritage is a new mode of cultural production in the present that has recourse to the past. Heritage is not lost and found, stolen and reclaimed. Despite a discourse of conservation, preservation, restoration, reclamation, recovery, re-creation, recuperation revitalization, and regeneration, heritage produces something new in the present that has recourse to the past.*¹⁴

Few countries with whaling history, which have been to Greenland and made trades have also traded qajaqs, in return they gave everything from sugar to textiles and beads. They have later delivered to the museums as part of whaling history. In the last couple of decades the museums have started to return the qajaqs the whale hunters brought in back in time. These qajaqs are a bit different to the qajaqs that we have today, due to the timeline where some have been brought in before the use of rifles and some after. So the shape of the qajaq have adapted to the new hunting equipment.

*Any cultural production can serve one of the two essential functions: “it may add to the weight of the modern civilization by sanctifying an original as being a model worthy of copy or it may establish a new direction, break new grounds, or otherwise contribute to the progress of modernity by presenting new combinations of cultural elements” -MacCannell.*¹⁵

The Greenlandic qajaq has done both functions; it almost disappeared in the Southwestern part of Greenland, but then it was reintroduced by two passionate men, and since then it has grown and grown. H.C. Petersen has also done his contribution by traveling along the coast of Greenland and measured the qajaqs along the coast of Greenland, then published few books about the qajaq, the Umiaq, the hunting equipment and the Greenlandic games. The well-known one is the “Skinboats of Greenland” which is published in Greenlandic, Danish and English. Qajaq has become recreational vessel for many modern Greenlandic people. It has even been established in other countries outside Greenland where some have started to make new building combinations based on the Greenlandic qajaq.

*The present-day authenticity pays homage to the “original” concept.
MacCannell says that a central aspect of the culture of modernity is the quest*

¹⁴ Barbara Kirshenblatt-Gimblett, “Destination Culture” *Tourism, Museums and Heritage* 1998 p.149

¹⁵ MacCannell 1976:81

for authentic experience. Tourism, which emerges as a part of this quest, is based upon the belief that authentic experience resides outside the boundary of everyday life in contemporary society.¹⁶

This is something that Visit Greenland and their agencies should aim for by using the Greenlandic traditional qajaq. We know that the interest is already there, tourists want authentic experiences, not to mention new destinations. So why not give them the ultimate qajaq experience in Greenland? Many countries use sea kayaks as their tourist products, not to mention other nationalities who come to Greenland to work as local guides in sea kayaking. Visit Greenland should really aim for closing the gap and help to train and give the needed expertise to become qajaq guide or instructor.

The tourism industry is aggressive in ever seeking new attractions for its clients, tourism has no respect for national boundaries, except in those few countries that for one reason or another restrict tourism. Wherever ethnographers go or have gone, tourists have already been or are sure to follow. And wherever tourism establishes itself, our traditional anthropological subject matter, the peoples and cultures of the world, becomes commercialized, marketed, and sold to an eager audience of international tourists.¹⁷

The few established tour operators who are selling sea kayaking in Greenland, have already reached the maximum participants or they make sure that they have minimum and maximum participants, and the level of the trip/expedition, to make sure that it is feasible for them. Outdoor Sports is a good example for not having respect for national boundaries, they make sea kayak expeditions in the National Park on the Northeastern part of Greenland. The area they are in do not have local population, so they are in no-man's land, thereby transported in a chartered airplane which can land in rough terrain from Iceland. Outdoor Sports operates from Denmark, and all the necessary courses needed for the trip, can be taken in Denmark as part of the product. For example, they demand that the participants going on the Greenland expedition have to have minimum beginner certified, and they must go through the needle's eye

¹⁶ MacCannell 1976

¹⁷ Edward M. Bruner Culture on Tour, ethnographies of travel 2005:191

to be able to participate on the expedition. They get to see and go to places even the local Greenlanders can only dream of.

MacCannell is the one who introduced the concept of “staged authenticity” in the context of ethnic tourism. The qajaq rolls, which are used in the Greenlandic Qajaq Annual Championship, are 35 rolls. These rolls have different difficulties, because they challenge you to use both sides. When you are right handed, everything you do with your right hand is easier than if you do it with your left hand and visa versa. Some of the rolls have more or less show offs, than life saving rolls in hunting situations back in the days. But then again, which culture does not do exactly that? You add the little extra to impress your audience or someone that you’re in love with, that little extra gives you the advantage especially if you have other competitors. When it comes to qajaq roll shows within Greenlandic tourism, it’s up to the individual to show what he manages best within the 20-30 minutes, so the different rolls are staged to show situations how you roll with your paddles, with the norsaq and with your bare hands. The qajaq rolls, does not fit into what MacCannell refers as the staged authenticity, because they have existed and executed before the tourist came to Greenland. But on the other hand it does because, it is up to the individual qajaq man to decide what to show to the tourists.

SUMMARY

Difficult to say where the Greenlandic qajaq’s status would have been today if not the handful souls, that saw the Greenlandic traditional qajaq was disappearing, in some places in Greenland and wanted to revitalize it, in the early 1980’s. Qajaq building is something that has been past on by our forefathers. You needed the traditional knowledge to built your own qajaq, because the qajaq is custom made for the one who is going to use it. Ever since the revitalization every place in Greenland has their local qajaq union, whom passes on the tradition to the new generation. There are held annual qajaq championship every year, with different host each year. So it is an event that you don’t want to miss if you are in the host town. With so much cultural and heritage history it easily could attract younger and bolder audience, but unfortunately it has not reach that level yet. It has reach few international participants, but they do not participate every year. Either arranged greeting show or just practicing qajaq men automatically attracts audience, the rolls have different difficulties where some had life savers in real situations while the qajaq was used as a hunting vessel were other

rolls more or less to impress or to challenge your rivals. Referring to MacCannell it's hard to just say that they are staged today also, due to the history behind it. But the qajaq rolls which are shown by the qajaq men who paddles out and greet the cruise ships can be categorized as staged, because it is up to the individual qajaq man to show what he or she can manage.

The next chapter will show you what other heritage and cultural related tourism, which are staged and used in Greenland.

CHAPTER 4 HERITAGE AND CULTURAL RELATED TOURISM

Still today in most towns, you have the chance to see or watch the local kayakers practicing to perfection the different rolls for free, usually after regular working hours or the weekends. The tourist season is also the annual championship preparation for the kayakers, so for the cruise ships that have timeline to follow it do not always fit for the visit to be able to see kayakers in their usual environment. So for them to be able to experience the local tourist office books a show with one to three kayakers. Handful locals' use the "qajariaq" (sea kayak) as product, due to the Greenland qajaq is custom made for the user, it is almost impossible to use as product. Therefore it is natural to use sea kayaks. During the tourist season several tour operators bring in certified sea kayak guides, which they use all from day trips up to three weeks trips.

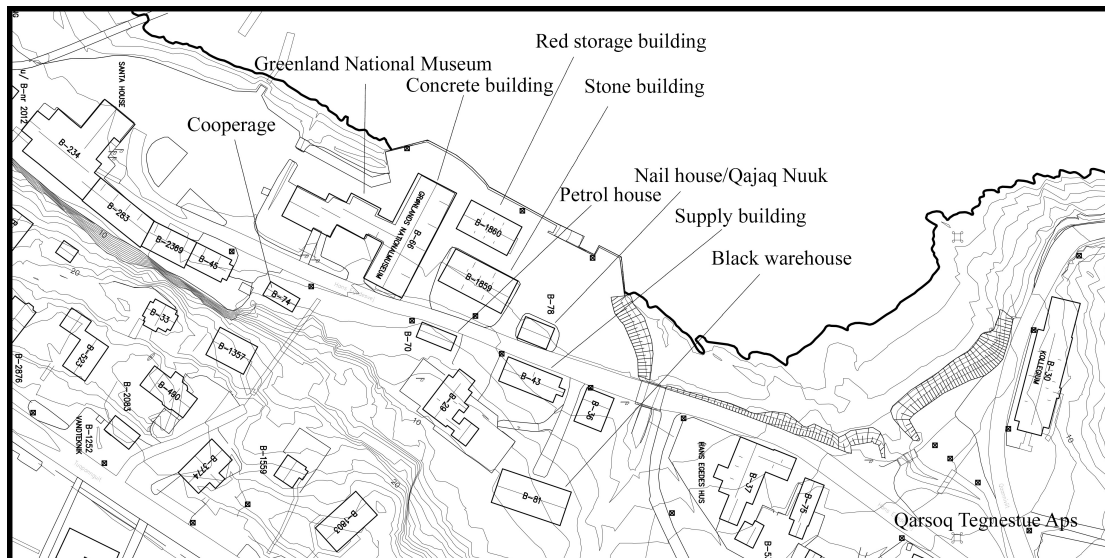
ARENAS

4.1 MUSEUM EXHIBITION, INFORMATION

In 14 of the 18 towns you can find a local museum. Most of them are placed in the older environments, where they house historical buildings from the colonial time, typically the old colony manager building. The work fields to the museums are archeological, ethnological and historical surveys, collection of contemporary data and records, exhibitions and the presentation.

Greenland National Museum and Archives is one of the first established museums in Greenland in the mid 1960'ies. Since then the collections have expanded with material from the Danish National Museum. The museum has nation-wide obligations within archaeology, recent history, art, and handicrafts. The museum maintains the

central files about preserved ruins, graveyards, buildings etc. and participate in nature conservation and town planning. The museum advises the Home Rule Government in matters concerning archaeological excavations and the final deposition of the excavated material.



The Greenland National Museum (GNM) is placed on Nuuk’s old colonial harbor. (See drawing above¹⁸). Beside their office building GNM uses seven old buildings with its own little history behind. “The Concrete building” that is built in 1935-36 to the new building is a former coal storage building. When coal fueling stopped, it became storage building to the shipments from Denmark. GNM building is an expansion of the concrete building. “The Red storage building” built in 1924 was used for storing dried and salted fish. “The stone building” built in 1928. The “nail house” built in 1913, was earlier fishing house. Today it houses the local Qajaq Nuuk union. “Cooperage” built in 1887 earlier used as Petrol house, today used for exhibition. “Supply building” aka “Godthåb Butik” built in 1850 today, guesthouse for the National museum. “Black warehouse” built in 1927 wood and building supplies.¹⁹

The stone building built in 1932, hosts the Inuit transportations exhibition. Inuit used umiaq and the qajaq as sea transportation and the dog sledge during the winter. The dogs are still today used as transportation and within tourism, but can only be experienced above the Arctic Circle and in East Greenland. Another explanation why

¹⁸ Malene Rosing –Qarsoq Tegnestue Aps, Nuuk
¹⁹ Nunatta Katersugaasivia (Greenland National Museum)

the dog sledge was not used below the Arctic Circle can be that ocean does not freeze to ice; so hunting on sea mammals both with the qajaq and umiaq can be done through the whole year. If they had the dogs, it just becomes less food for the families or more hunting to be able to feed all. So naturally majority of the items inside the Stone building are kayaks. You can see how the qajaq is shaped to its surroundings depending on where in Greenland you are. The exhibition “Inuit means of transport” in the Stone building is based on the qajaq, umiaq and the sledge dogs, which are the three important means of transportation. Here you can see 13 qajaqs from different era, two umiaqs, couple of wooden boats and three dog sledges.

THERE ARE FOUR MAIN TYPES OF THE GREENLANDIC QAJAQ:²⁰

I. THE FLAT QAJAQ is built in South and East Greenland (Narsaq, Qaqortoq, Nanortalik, Tasiilaq and Ittoqqortoormiit). It’s a very elongated and flat with straight sheer boards, the same width the whole of its length. The qajaq is quite shallow, and the narrowest are built in East Greenland. These are also the longest and with the longest stems and sterns.

II. THE CURVED QAJAQ (peqingasoq in Greenlandic) is found in Sisimiut and Maniitsoq area. This qajaq is the deepest of all Greenland qajaqs.

III. THE AVASISAARTOQ qajaq is concave and shallower than the curved qajaq, and its ends turn up sharply. There were many variations of the avasisaartoq qajaq, but after the introduction of the rifle it became necessary to straighten out the sharply rising ends and after that, the type quickly disappeared. Avasisaartoq qajaq could be found in Disko Bay, Vajgat, Uummanaq and most of all in the Illorsuit communities on the West Coast of Greenland. It was used longest in the Uummanaq fiord. The shortest qajaqs were found in the northern part of Disko Bay.

IV. THE NORTH GREENLANDIC QAJAQ appeared after the avasisaartoq qajaq had disappeared. But you can still see some characteristics of the avasisaartoq qajaq in the North Greenlandic qajaq. The Thule district and the Canadian type of qajaq disappeared around 1940-43 and were replaced by the Disko Bay qajaq, but you could also find the Upernavik qajaq as well.

²⁰ Skinboats of Greenland H.C. Petersen p.42-43



On the picture above from top to bottom qajaqs you see, qajaq from Nanortalik build in 1978. Covered with skin and painted with enamel paint. Qajaq in the middle is from East Greenland, -assumed to be built around in the middle of the 1900 centuries. Qajaq in the bottom is from Oqaatsut, was built in 1955 by the hunter Hans Reimer. The qajaq is reported to be the typical type of the eastern part of Disko Bay.



These three are from Nuuk, but built in different decades.

The shape of the qajaq varies from place to place as you can see on the pictures shown above. The two main factors for these variations are, firstly the qajaq is tailored and adapted to the waters the qajaq hunter hunts in, the waves, the currents and the ice conditions and to the season of time during the year that it can be used.

Secondly, the qajaq follows tradition. The length is generally about five meters long. The depth of a qajaq is the distance from the bottom of the keel deck, measured amidships at the cockpit. But just to use the ports that are used in this thesis with the measurements from Ole Bendixen in the period 1915-18, he found the following average lengths, width and depth fore and depth aft of the cockpit.²¹

	Length	width	depth fore	depth aft
Ilulissat	497 cm	50 cm	21 cm	17 cm
Sisimiut	525 cm	53 cm	-	-
Nuuk	526 cm	49 cm	-	-
Qaqortoq	555 cm	52 cm	23 cm	17 cm

Beside the mentioned qajaqs, there are three specialized qajaqs, which are results of generations of experimentation and adaptation to the surroundings. In Northern part of Greenland you have “maqittagaq” the portable qajaq, which is a smaller and lightweight qajaq compared to the common qajaq. The maqittagaq can be carried over the winter ice, for ferrying over cracks in the ice as well for hunting when the cracks are bigger. It can be carried on a sledge or borne over the head “maqinneq” which frees the man’s hands and arms for carrying other things, you simply put your head in the cockpit the foremost part of the coaming rests on rests on his neck and shoulders.

In the legend of Qaagssuk in a growing blizzard two old men come unawares to an island beyond the present day Sisimiut on which a notorious man, Qaagssuk, an his equally disreputable son lived. The family was enemies with everyone, but the two old hunters were welcomed and invited into the house. While the storm worsened Qaagssuk entertained the guests with his adventures. Outside the storm raged an suddenly he broke off his tales and listened. His son had not returned from the hunt and he asked the people in his house which qajaq his son had paddled out in. the answer was, “kujaaginnalik

²¹ Skinboats of Greenland H.C. Petersen

*or kujaannalik” the storm qajaq. Qaagssuk relaxed and went on with his stories untroubled.*²²

Kujaaginnalik was not built completely as the common qajaq as its name in Greenlandic which means that only has a keel, it was narrow and could easily be capsized if for example a harpoon was set on it. The best qajaq hunters are used to have two qajaqs, one for normal use and the other for use in the storm. The last specialized qajaq is called “Piaaqqissiaq” the cult qajaq.

*From the notes of H.J. Rink in 1871, as well from others: “Piarkusiak” was a child who had several older siblings, all of whom died young. He was thought to have the power to resist deadly spirits and even witchcraft and was used to combat them. The profile of the piaaqqissiaq qajaq resembles those of types in use at the Mackenzie River in Canada. Piaaqqissiaq have upturned tips.*²³

The Thule qajaq has been re-introduced by Qillarsuaq whom immigrated from Grise Fiord, Canada around 1860. For many generations the Thule district had no qajaqs. Entire population was nearly wiped out by an epidemic, which broke out killing all the grown men, thereby building and paddling qajaq were forgotten. Thule qajaq’s significant difference compared to rest of Greenland qajaqs is the triangular cockpit. When Thule colony was established in 1910, a number of West Greenlanders brought their qajaqs to Thule. So today’s Thule qajaq differs very little from the one used in the northern part of Disko Bay.

There are many different types of qajaq paddles along the coast of Greenland. The length vary greatly, and some have short or long handles, some paddles have end fittings and double side fittings while other just have end fittings, or in a few places no fitting at all. Just as the qajaq itself they are adapted to their surroundings.

The qajaq did not have steering fin until around 1870, when Peter from Oqaatsut solved the problem by plain the fin underneath the qajaq at the aftermost end of the keel. Some did not want to use the steering fin; they instead stabilized their qajaq by making the ribs aft of the cockpit gradually shorter and the aftermost ribs, which are

²² Skinboats of Greenland, H.C. Petersen p. 50

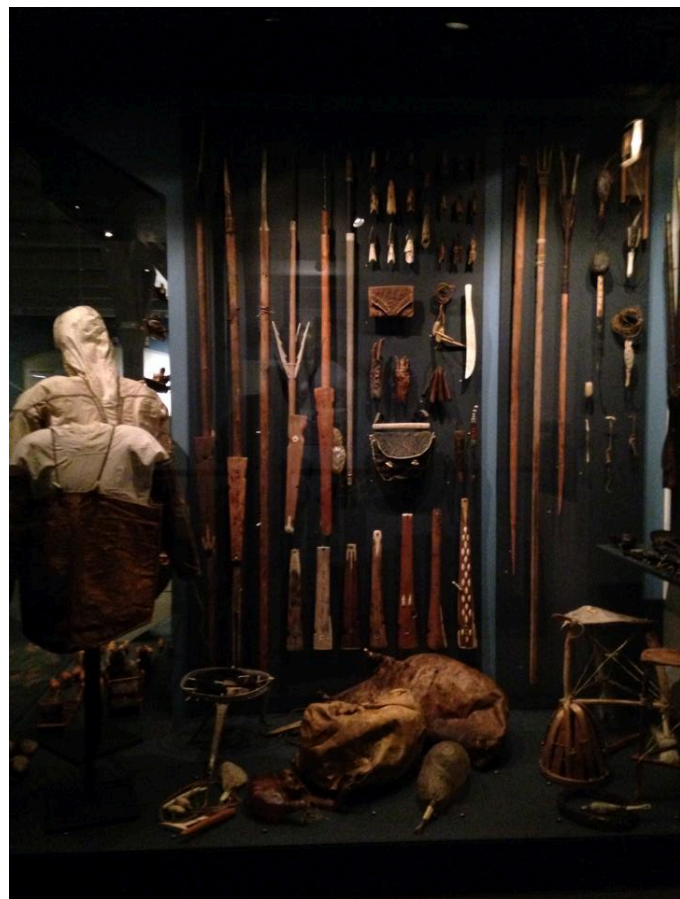
²³ Skinboats of Greenland H.C. Petersen p 51

only bent at the middle, so that they extend below the rest of the bottom. This way it made the qajaq stable. So even today depending on which or where you are from you either put on a steering fin or your qajaq design has it built in.

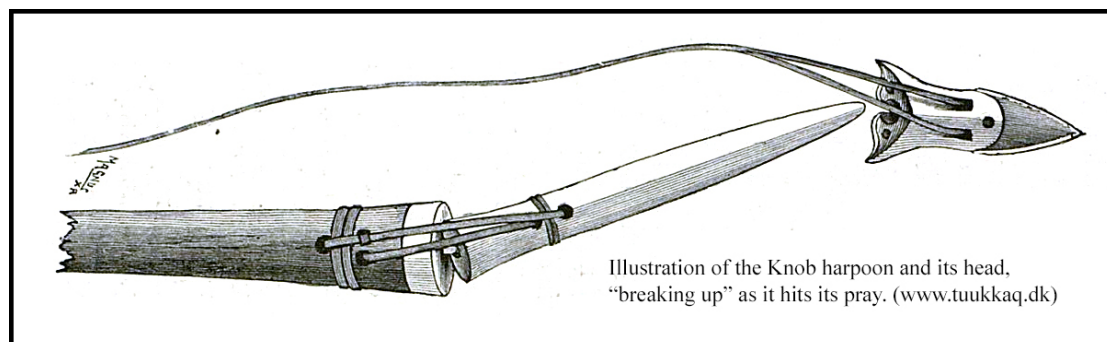
Near the poster you see all the equipment for the qajaq; “Saaqqutit” throwing weapons lie on the front of the qajaq and these are the names in Greenlandic and English:

Unaaq	Knob harpoon
Alligiaq	Bladder dart
Ernannaq	Winged harpoon
Anguigaq	Lance
Nueq	Bird dart
Mamagoq	Variation of the knob harpoon
Tikaagutaannalik	Variation of the lance

And for all the above-mentioned throwing weapons the Inuit have reinforcing throwing apparatuses; Norsaq, the throwing board, tikaagutit, the handgrip and tikaat the throwing strap. The use of a throwing board is to increase the force with which the weapon is pushed or slung forward. This invention is also found in North and South America, and also familiar to Northeastern Asiatic hunting peoples. Norsaq is in most cases used for two or three



weapons. This is due to not to have too much gear, which would have increased the chances of the harpoon line catches on something on the deck. On the picture you see different types of Norsaq, where some of them have ornaments made of either reindeer antler or ivory. On the picture you also see different types of “Tuukkaq, tuukkat plural” harpoon heads also in different shapes according to where in Greenland it comes from. Tuukkaq and the harpoon are known to all Inuits, and can be traced back through generations. The tuukkaq has been developed to limit the animal’s chances of escape as well as preventing it from sinking once it has been killed. It is not always like that, the first shot or throw kills, but when tuukkaq has landed it wedges into the prey, so it can only be removed by the hunter. The “allunaaq” leather rope is tight on to the tuukkaq and in the other end is the “avataq” inflated sealskin, the avataq secures that the prey do not sink if killed on the first throw. If the prey still stays alive, the avataq slows it down and tires it out more quickly, not to mention it prevents it from being lost once it dies. See the illustration below, how it works.²⁴



The harpoon is used to hunt different kind of animals in the open sea, for example whales and seals. It is also used when winter comes hunting seals through their breathing holes.

4.2 DOG SLEDGE – DOG SLEDDING

As mention earlier the dog sledge is still today living cultural heritage, the Inuit people uses as transportation. Just like the qajaq is the sledge adapted to its surroundings, in the west coast they “drive” in array formation, where in east coast they drive two by two formation. In Thule district they have long and wider sledges, due the terrain but mostly due to its use on the ocean ice, where they sometimes have

²⁴ Illustration drawing from www.tuukkaq.dk

to cross open ice cracks. From Upernavik to Sisimiut, the sledge is almost the same just some minor “signatures” or traditional knowledge is used to have the best sledge in the place you are. Above the Arctic Circle in Greenland you can see and experience going on a trip. Due to the global warming many places have now fewer dogs. As an example I use my hometown Ilulissat. Ilulissat year 1990 with its four small villages, the dog population was a little over 5600 (Saqqaaq 450, Qeqertaq 300, Oqaatsut 186, Ilimanaq 169) whereas 4500 were in Ilulissat. Last year 2013 it has degreased to about 2900 (Saqqaaq 378, Qeqertaq 344, Oqaatsut 96, Ilimanaq 99 and Ilulissat 1979, which means that it is a 56 percent reduction and it seem to be continuing. See the attachment from Veterinary and Food authority of Greenland.²⁵

The Greenland dog is a full breed; thereby it is not allowed to bring in other dog races where there is Greenland dog.

4.3 GREENLANDIC HANDICRAFT

Traditional Greenlandic handicraft has existed for thousands of years and it is closely tied to the hunting culture that is still practiced in many places.

Hunters in northern Greenland still use the kayak and its tools. In southern and eastern parts of the country, the harpoon is still used in more modern hunting forms and the woman’s knife, the ulo, is the preferred tool for skinning prey.

The skills used by generations to manufacture these essential tools often led to creative

abilities that were used to create other objects such as masks, tupilaks, dolls and toys. In the past, toolmakers and dressmakers also became artisans. Art has always existed with the people of Greenland. It was an integral part of life.



Handicraft as a trade in itself, independent of practical necessity is however, something recent. Nevertheless, Greenlandic handicraft – through its ties to

²⁵ Sanne Eline Wenneberg, Senior Veterinary Officer in Ilulissat

*the old traditions – has its own, very special identity. There are many brilliant artists and it is a great experience to visit one the active workshops where you can see narwhal tusk, reindeer antler or soapstone transformed into beautiful sculptures or mysterious figures.*²⁶

In Greenlandic traditions, a tupilak was an avenging monster fabricated by an angakkoq –a practitioner of witchcraft or shamanism by using various objects such as animal parts (bone, skin, hair, sinew, etc.) and even parts taken from the corpses of children. The creature was given life by ritualistic chants. It was then placed into the sea to seek and destroy a specific enemy.

The use of a tupilak was risky, however, because if it was sent to destroy someone who had greater magical powers than the one who had formed it, it could be sent back to kill its maker instead, although the maker of tupilak could escape by public confession of her or his own deed.

Because tupilaks were made in secret, in isolated places and from perishable materials, none have been preserved. Early European visitors to Greenland, fascinated by the native legend, were eager to see what tupilaks looked like so the Inuit began to carve representations of them out of sperm whale teeth.²⁷

Today or in the last decades, the handicraftsmen have adapted to the CITES regulations, which are based from Washington Convention. CITES is the acronym for “Convention on International Trade in Endangered Species of Wild Flora and Fauna”.

Tupilaks of many different shapes and sizes are carved from various materials, such as narwhal and walrus tusk, wood, soapstone and caribou antler. They are an important part of Greenlandic Inuit art and are highly prized as collectibles. But as tourist



²⁶ Greenland Today November 2007 Issue

²⁷ Wikipedia, wiki, Tupilaq <http://en.wikipedia.org/wiki/Tupilak>

you have to check and see which of them you can bring back to your country legally.

The species are listed in three categories and three restrictions, which are; no restrictions may not be exported and those who have CITES export permits.

List I species are; fin whale, Greenland whale, white tailed eagle, sperm whale, humpback whale, minke whale from East Greenland. All the mentioned may not be exported.

List II species are; beluga, polar bear, narwhal, killer whale, minke whale from West Greenland. All except narwhal can be exported with CITES export permits.

List III species; walrus –can be exported with CITES export permit.

Not covered by CITES; seals, reindeer, musk ox and sheep/lamp. These have no restrictions.²⁸

In Nunavut, Canada the access to soapstone and serpentine is easy, thereby the Inuit Nunavut handicraftsmen uses it to make everything from small to big different carvings. Serpentine is a dark green mineral consisting of hydrated magnesium silicate, sometimes mottled or spotted like a snake's skin. As you can see on this picture on the right, it's a



dancing walrus. It might as well be one of the other Arctic animals, such as the polar bear, the owl, the musk ox or even the Inuksuk. The artists use a sense of humor and whimsy and part of their signature and non-the less show their skills too.

4.4 DRUM DANCE

Drum dances that exist and practiced today is the North Greenlandic –Thule drum dances and East Greenlandic drum dances. Drum dancing in West Greenland has been

²⁸ Ministry of Nature and Environment Greenland

swept away by the Christianity. Just like the qajaq, has the drum dancing differences both in size and dancing/singing.

The drum is called; qilaat, and in the Thule area it is oval approximately 20 cm x 30 cm, later models are sometimes bigger. The East Greenlandic is almost circular with a diameter on 35-45 cm. The frame is made out of wood, while the membrane is often out of seal or dog skin. The grip and the stick is also made out of wood. Earlier the frame was often made out of walrus ribs, which where been sewed together. The membrane made of very thin skin and the grip and the stick out of bone or tooth. You hit the drum obliquely from below on the frame.²⁹

The Inuit of Greenland share a musical tradition with related peoples across the Canadian territories of the Yukon, Nunavut and the Northwest Territories, as well as the US state of Alaska and part of eastern Russia. Greenlandic Inuit are part of the Eastern Arctic group; the Eastern Arctic Inuit of Canada and Alaska are part of the same music area as the Central Arctic Inuit, as opposed to the distinct styles of the Western Inuit.

Greenlandic Inuit music is largely based around singing and drums, the latter being generally reserved for large celebrations and other gatherings. Though there is much folk vocal music, there is no Inuit purely instrumental tradition with no accompaniment by singing or dancing. Greenlandic drums are mostly frame drums made of animal skin stretched over a wooden frame and decorated with decorative and symbolic motifs by the drummer.³⁰

It is common that the soloist both sings, drums and dance; here comes the name drum singing or drum dance, inngerutit in Greenlandic. The voice is intense and pulsating; the drum rhythm basically consists of three strokes and a pause, with several rhythms in East Greenland. The movements are complex and particularly graceful in East Greenlandic women.

The East Greenlandic has many categories of text: duel songs pisit where opponents of same-sex singing alternately at each other songs to role play

29

[http://www.denstoredanske.dk/Geografi_og_historie/Folkeslag/Eskimoer/inuit/inuit_\(Musik_og_dans\)](http://www.denstoredanske.dk/Geografi_og_historie/Folkeslag/Eskimoer/inuit/inuit_(Musik_og_dans))

³⁰ Wikipedia, wiki, music of Greenland [www.http://en.wikipedia.org/wiki/music_of_Greenland](http://en.wikipedia.org/wiki/music_of_Greenland)

Uajaerneq, songs about daily activities and moods as well as small 'songs, including the so-called safeguard songs aqaatit, sung for children. The songs are strophic and simple. They are pentatonically based with variable mid-tone and has a touch of major or diatonic key where semitone steps located elsewhere in scale than in major and minor sound.

In the Thule area sung many songs only on the syllables "ja-ja", but the melodies are often greater tonal range; they are more complicated with long stanzas and several song types. Personal songs pisit, sung at gatherings, and "singing cousins", iveriit, song tease songs against each other. When telling stories it was also common to have short songs as well.

Drum songs from copper Inuit in Canada is similar to the North Greenlanders, while the intermediate Inuit culture forms a wedge with different song types. Large drums with a diameter of 70-100 centimeters, is used along the ice sea to Northern Alaska. Here are several drums accompany the songs, and many participants may behave story dance with rehearsed movements or free dance without words. The songs in Alaska have greater tonal range than the east, with significant differences between the northern Inupiat Inuit and southern Yupik Inuit.

Traditional songs have reach everywhere. They have long since disappeared from West Greenland, and few skilled drum singers remaining in the eastern and northern Greenland.³¹

When is said the drum dancing is staged even in the two areas where it exists, due to only few locals keeps it alive and use it as their own entertainment. Some held courses in Western part of Greenland, therefore there are West Greenlandic people who knows how to drum dance, but they use only what they have learned, which is either Thule or East Greenlandic style or sometimes both.

4.5 DRINKING COFFEE AT GREENLANDIC FAMILY

Kaffemik is a Danish word that refers to the Greenlandic social gathering. Even though it is sometimes considered to be a Greenlandic word, it is not. In fact, it is

³¹ Den Store Danske Geografi og Historie, folkeslag, Eskimoer, Inuit, Inuit Musik og dans

typical of the language of the Danish ladies, in lack of better is said to have spoken with their Greenlandic servants. In Greenlandic you invite just for coffee.

Kaffemik is as tradition, almost a national institution. It offers coffee at every possible occasion; not only the obvious feast days such as birthdays, anniversaries, confirmations, first hunting kill etc., but for example even when an infant is six months. Because of the high infant mortality in the past, was and is a milestone that is worth celebrating when the child has survived for so long. Also, when a child in the spring enrolled in school, and on the first day of school in early August will be held coffee. The first of everything is in itself an important event, and schooling marks a significant transition from one phase to another in childhood. It celebrates both the present family members and other loved ones who perhaps cannot achieve in mind. Greenland is huge and families can often be scattered, but it does not prevent that party "together". It is also a way to confirm cohesion and the community. So the tourist get the feeling of being in the backstage (MacCannell) so depending on the setting it can be backstage if you get invited to Greenlandic birthdays or any kind of celebration. On the other hand you end up being on the frontstage in most touristic situations, also in Greenland like many other countries whom sells part of their culture as authentic experience.

4.6 QAJAQING ACTIVITIES WITH MODERN KAYAKS, CERTIFICATIONS

There are two guys in Greenland, who are certified sea kayak guides, whom offer guided tours. Ole Lindhard and Jens Pavia Brandt. Both have their own homepages, which can be visited.³² Tasermit South Greenland Expeditions do offer sea kayaking, but the guides are season workers. They have packages where kayaking is optional excursion, and up to two weeks guided tours. Outdoorsports operates in East Greenland National Park, so no contact with people.

Ole Lindhardt owns and runs Sula adventure, which is sea kayak experiences based in Nuuk and operates only with modern kayaks. Ole started to paddle on his fathers sea kayak in his early teenage years. He is the first certified BCU 5 star sea leader kayak guide in Greenland, which he took in British Colombia, Canada. Sula adventure offers courses and trips. Courses are split in three: Introduction course, Safety course and

³² Ole Lindhardt's homepage:www.sula.gl
Jens Pavia Brandt's homepage:www.greenlandoutdoors.com

private course. Introduction course is for you who would like to have a secure start on sea kayaking and contains: Kayak and equipment, Trip planning, Towing, Paddle techniques and Rescues.

Safety course is for you who have participated on the introduction course or something similar. On the course we try everything under realistic condition and it includes: Trip planning, Self rescue, Partner rescue, Safety equipment, Signaling and Handling different situations.

Private course provides you the fastest learning; you ensure maximum returns on education.

Sula Adventure uses only certified instructors, and is running on a hobby base, which means that they give courses and guided trip after work or weekends. Lindhardt do have traditional qajaq and has it in his office building for use and showcase, for the clients.

In Ilulissat, Ilulissat Tourist Nature arranges adventure holiday, where you either can sea kayak in Ilulissat, in the Disko Bay and at summer camp Ataa, which is 65 kilometers north of Ilulissat. Here you can rent 11 sea kayaks, six single man kayaks and five double man kayaks. The sea kayaks are for experienced kayakers only, and you sign on a contract that what ever happens you have been informed and take all the responsibility.

Jens Pavia Brandt is the owner of Greenland Outdoors in Kangerlussuaq, he operates in Kangerlussuaq area both in the fjord and on the inland lakes. He is BCU 4 sea kayak certified guide. Jens Pavia also offers trekking and extreme.

Extreme: These tours are for the real adventurous traveler, and often requires a very good physique, determination and an open mind for changes. From our home and base in the settlement of Kangerlussuaq uninhabited mountains, valleys, plains, rivers and ice caps is all you see in a radius of 100 km making it ideal for countless outdoor experiences.

Our main focus here is the unique experience you do not find anywhere else. Some tours takes place in areas we know well and some goes to areas we have never been and where few, if any, besides Inuits have been before.

These tours can have a great deal of exploration to them and an open mind for the unexpected is required. An itinerary for such tours must only be seen as intent of how the tour is going to develop and we must always adapt to the surrounding nature. Being fully immersed in the arctic wilderness and wildlife such changes only adds flavor to the tour and being able to adjust to them gives a good feeling of coexistence with nature.

So if you are ready; take a walk with us on the wild side!³³

Jens Pavia has until this season required that his clients are experienced kayakers and outdoorsmen. But he is planning to expand to beginner kayakers from this season.

Beside these two you can experience Greenland Sea kayaking, where the kayak guides are not locals, in other words they are seasonal workers who comes and work for the summer early fall. Tasermit South Greenland Expedition is an example. They offer kayaking as part of an excursion, where no previous experience in kayaking is required. They also have combination tours; Hiking & Kayaking and Kayak & Ice, these are guided tours to groups from 4-12 clients and can be up to two-week trips.

Outdoor sports a Danish company and based in Denmark offers sea kayaking, canoeing, hiking, mountain biking, race-and bicycling touring, holiday & lifestyle, teambuilding and expeditions. The expeditions are on sea kayak in Iceland and North East Greenland. The expedition in Greenland covers 400 kilometers sea kayak expeditions in Northeast Greenland, where they expect to complete in three to four weeks. These are custom made trips, where the minimum participant have to be four and maximum eight. It is required that a minimum is EPP2 beets and participated in the expedition preparatory trip in Denmark and is in regular physical form. They are flying in from Iceland with custom-built aircraft, and bring all the equipment and supplies for the entire trip in the kayaks. This unique expedition is in the National Park, which means that you get to get up close with the fauna and to musk ox, polar bears and a large number of migratory birds. These few operators show that it is possible to have kayak tourism in Greenland, you just need to point out your demands for whom ever interested in your product, like that you have to have gone through at least and certified beginner kayaker etc..

³³ Qoutes taken from Jens Pavia's home page www.greenlandoutdoors.com

4.7 SINGING QUIRES AND GREENLANDIC POLKA

When the missionaries arrived, drum dancing was banned and was later replaced by part-singing psalms and choral works, which today is known for its special Greenlandic sound.

Singing quires exist in every town, in some places you can even find quires only for women and others only for men, but mostly mixed sex.

The Greenlandic polka or kalattuut is brought in by the European sailors, a style of music and dance that was quickly appropriated by Greenlanders, and emerged into a style that is known today. Kalattuut means in a Greenlandic manner, but it usually translated as Greenlandic polka. Even though this style emerged through an adoption of music and dance by European sailors, there are some unique traits to the Greenlandic version. It is more up-tempo than the European counterparts, and there are some steps that have been added to the dance. Some have speculated that it has probably originated from the drum dance style. These also are in most situations staged, but if we use the Greenlandic National Day as an example, which is June 21st packed with program from early morning until the day is over. You start your day early with a speech from the mayor of the town, then all the different entertainments follows, and as mentioned singing quires sings, and the Greenlandic polka danced. Our Inuit neighbor in Nunavut, Canada also has staged celebrations and games.

These events include traditional Inuit performing arts, like storytelling, throat-singing and drum dancing, while also staging traditional Inuit games, which are athletic competitions of strength, agility, dexterity and stamina based on critical skills honed for excellence in hunting and arctic survival. These festive events often feature live music, dancing, theatrical performances and circus acts, plus they include communal feasts of traditional Inuit foods that are prepared for one and all to enjoy!³⁴

Even though they are staged, it also strengthens locals identity and show pride of their cultural heritage.

4.8 TROPHY HUNTING

³⁴ <http://www.nunavuttourism.com/things-to-see-do/music-performance-art>

*Trophy hunting is the selective hunting of wild game animals. Although parts of the slain animal may be kept as a hunting trophy or memorial (usually the skin, antlers and/or head), the carcass itself is sometimes used as food.*³⁵

The animals that are hunted in the trophy hunting are mainly Greenlandic caribou or the musk ox. It is mostly combined with dog sledding, both in west and east Greenland. Thereby you combine two experiences. Trophy hunting is not for everyone; to be able to come and hunt in Greenland, there are strict demands. You need to have a certification from your origin country, which shows that you have a valid firearm certificate. These demands exist in any country, which has trophy hunting, to avoid firearm accidents or anything that can endanger the hunting situation.

SUMMARY

This chapter have great examples on what cultural and heritage related things that are used today with success. The museums show and tell how the Greenlanders have lived and in most museums, you can see the development through the years. So for those tourists whom travels with cruise ships and do not have much time in each place usually have their first stop at the museum, to kind of understanding the bigger picture. In most museums you will find a local qajaq sometimes fully equipped. Above the Arctic Circle and East Greenland you can go dog sledding on a daytrip or for days depending on how much time you have. You can buy interesting Greenlandic handicrafts or the most common the tupilak. The handicraft has always existed; the hunters made their own hunting equipment, thereby putted their personality on the equipment on the qajaq. The Greenlandic craftsmen use everything from soapstone to walrus tasks, but unfortunately the Washington Convention have made it more difficult to sell some of their handicrafts abroad. CITES is the acronym for “Convention on International Trade in Endangered Species of Wild Flora and Fauna”. Today most craftsmen have adapted their crafts to the tourist who comes and thereby to the CITES.

Drum dancing today in Greenland is based from the Qaanaaq (Thule) people and the East Greenland people. It has of course on the west coast of Greenland, but due to Christianity is has been banned and forgotten. But you can experience staged drum

³⁵ From world wide web wikipedia.org wiki, trophy, hunting

dancing in the west coast. Most tour operators arranges a visit to the Greenlandic family and drink coffee, here you get to be inside private home and see “how” the locals looks like. So you get an authentic experience, which can be staged to some level, thereby you get a backstage feeling in some of the products. As mentioned earlier every town has their own local qajaq union, so either it is arranged or just coincident, you can experience qajaq members rolling and executing them over and over until they perfection. Qajartortartut –the qajaq men/people have annual championship that is held in different town each year. For bigger arrangement you can experience Greenlandic singing quire and Greenlandic polka. The Greenlandic polka is broad in by European sailors, and kind of been adapted and updated to its own style and version. And finally trophy hunting has already a market on the special interested hunters. Reindeer and musk ox hunting with a local hunter/guide, is successful and still operates in a small scale.

The Greenlandic qajaq could easily become the Icon of Kalaallit Nunaat (Greenland) as the Inuksuk did in Nunavut.

The Inuit of the Canadian Arctic have long been know to the outside world through the accounts of explorers, whalers, traders, and missionaries. Famous for their igloos, dog sleds, kayaks and skin clothing, they quintessential hardy people of the American Arctic as portrayed in the film “Nanook of the North.” Now that they have emerged with their own agency in the world, their iconic distinctiveness is threated by their near disuse of these traditional markers. In the past few years, the Inuit have combined their visibility to outsiders with their pride in heritage to select and foreground and few items such as the inuksuk, the qulliq and the amautik, which have gone from the ordinary to the extraordinary.³⁶

While Visit Greenland and the Danish agencies are going for the things that are more natural environment based, our neighbors to the West goes and uses something as simple as the inuksuk, the qulliq and the amautik which actually are and makes them extraordinary. The inuksuk have been and still is used and has traditional historical background. The inuksuk or inuksuit (inussuk/inussuit in Greenlandic) were used for orientation for where you where, and worked as helpers for your direction. You find

³⁶ Nelson Graburn 2004 Article “Inuksuk: Icon of the Inuit of Nunavut” www.erudit.org

or see them on rising ground. Our forefathers used to build rows of them and made them look like humans, when they hunted the caribou, to scare or frighten them to follow certain path, where the hunters await with bows and arrows. Some even chased and used inuksuit to lead them to a cliff, where they face certain death on their fall.

But they were not necessarily always functional. Many times Inuit while stopping for tea or some other reason on the trail, may gather stones and pile up and inuksuk, just as “something to do” as record that “I was here” just as people in the south sometimes scrawl “Kilroy was here”.

I want to emphasize that this general fascination with inuksuit started decades before there was any thought of the Inuit self-government in Nunavut. Canada has, like many other ex-colonial nations, had difficulty in creating a unique identity that is different both from the mother country, Britain, and from its neighbor ex-British colony, the United States (Graburn 1987a). The sources of differentiation can be history or nature, or the “people of nature” (the non-immigrant population). For instance, by the mid-1960s Toronto Metropolitan Airport had a large “Eskimo” inuksuk to welcome people to Canada³⁷

These simple things, such as inuksuk, qulliq (oil lamp), amautit (baby carrying anorak) and qamutiit (the sledge), which are ordinary and part of the everyday life becomes symbols of their culture and identity, and these are what make outsiders more drawn to Nunavut as destination. We should do the same with the Greenlandic qajaq. Visit Greenland and the Danish agencies co-operating with Qaannat Kattuffiat (qajaq union –qajaq singular and qaannat plural). But let us learn more about the Greenlandic qajaq.

CHAPTER 5 GREENLANDIC QAJAQ

For most Greenlander at the end of 1920’s, most boys were raised to be hunters as soon as they were able to sit on their father’s and mother’s knees. Holding the small hands of the hunter-to-be, his parents taught him how to row, how to hold the harpoon, and how to throw it.

³⁷ Nelson Graburn 2004 Article “Inuksuk: Icon of the Inuit of Nunavut” www.erudit.org

But in the course of the 1930's fishing was beginning to compete with hunting and many men chose rowboats rather than qajaqs'. One important reason for this development was a change in the climate. The weather grew warmer and so the number of seals along Greenland's coast diminished, and they changed their migration patterns.

Another contributing factor was the intensive hunting carried out by other nations in the seals' breeding grounds.

Around 1950 Greenland was so engrossed in the advance of the Danish-West European culture it woke up one day to find that the qajaq had disappeared from most towns and villages in the south west. In many places not even one qajaq had been preserved. The situation was a little bit different in the northern part of Greenland, here they continued using the qajaq. Luckily for those places where qajaq was disappearing there were some people who understood the seriousness of the situation and who saved some specimens while there was still time.

In the early 1980's Manasse Mathæussen and Thimothæus Poulsen revitalized the interest for the qajaq, since then every town started their own qajaq union. In 1985 the country organization came to birth. But in Thule and its district they still use the qajaq for narwhale and walrus hunting, which is a strong heritage.

5.1 CULTURAL HISTORY OF THE QAJAQ

Qajaq can be traced all the way back to Sibiria, and it has developed and adapted to its surrounding while the Inuits migrated west. They have different names in the different Inuit cultures, but the common thing for them is that, they all are single man vessels with one double bladed oar.

About the even earlier origin for these high Arctic kayaks are made several assumptions. There have been theories of cultural influence from the Indians or inland Eskimos, who from within Canada's forests and rivers dragged out to the coast and along the way gradually changed their birch bark or reindeer-clad canoes for vessels covered with skins of marine animals. further envisioned that these vessels gradually became fitted with loose covers, so they could withstand wave splashes, and finally to the replacing of the coating

*was equipped with a fixed superstructure construction in conjunction with the other boat.*³⁸

The Greenlandic qajaq can be traced all the way back to Sibiria. Through the Inuit's journey from Sibiria to Greenland, it has developed and adapted to its surroundings.

*“It is believed that Siberians first took to the water in a skin-covered, wood framed boat known as an umiak. The umiak was an open boat whereas the kayak or qajaq had a covered deck, which likely evolved when hunters ventured further out onto the exposed sea. The covered deck of the kayak made it more sea-worthy and better able to shed waves. Furthermore, several native groups developed the ability to roll kayaks back up after capsizing. The umiak and the kayak existed side by side, both finding useful niches for transporting and hunting. Interestingly, despite being the birth place of the kayak, very little archaeological evidence of the covered kayak can be found on the Siberian Coast”.*³⁹

The Koryak qajaq is probably the smallest and the widest qajaq, in Siberian inlands it was used for hunting reindeers/caribous crossing lakes and wide rivers. It did not have paddles but small oars. The cockpit is also very wide compared to other qajaq's. It's built for use in calm waters. The Chukchi's have two types: the inland and costal. The inland Chukchi qajaq was used to hunt caribou on the lakes and rivers of the Chukchi Peninsula. Maritime Chukchi qajaq was used to hunt sea mammals.

The Aleutians and Greenlanders took the kayak to an apex in design and seaworthiness –not to mention skill in handling and rolling. Since these two groups lived in predominantly ice free regions, it is not surprising they took the design to its highest form. The people of the Eastern Arctic and Baffin Island in Canada only had open water a few months of the year. With necessity being the mother of invention, less effort went into kayak design and more into sleds and dwellings.

During pre-contact times, as many as 40 different designs were used throughout the arctic in Siberia, Alaska, Canada and Greenland, each

³⁸ Source: Den grønlandske kajak og dens redskaber. P. Scavenius Jensen p.18

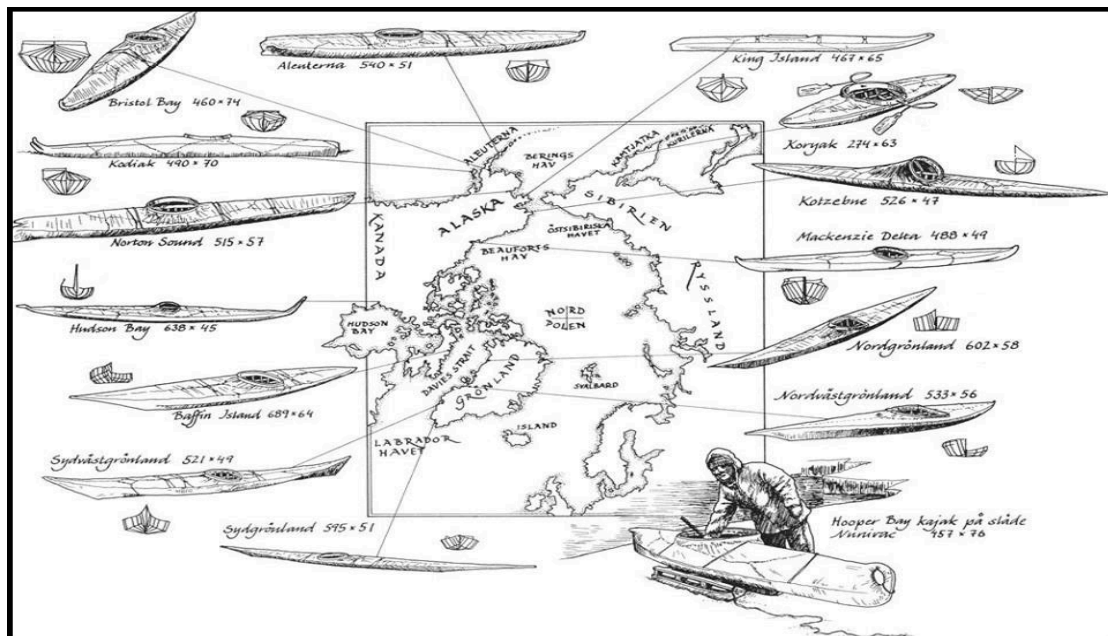
³⁹ <http://www.coastmountainexpeditions.com/content/history-sea-kayak-arctic-modern-sea-kayaking-vancouver-island-british-columbia>

*developed for a specific hunting, transportation and environmental conditions. Kayaks were used on the sea to hunt marine mammals such as seals, walrus, and whales; and on rivers and lakes from which to hunt caribou.*⁴⁰

The Alaskan Aleuts qajaqs are as the Greenlanders qajaqs adapted to open seas. You see many similarities between the two. The placement of the cockpit on the Aleut qajaq is further back compared to the Greenlandic qajaq. The reason for it is to break the waves without getting splashed.

*A quick look at the structure complex frame of the kayak suggests a highly developed streamlined design similar to a modern aircraft. The Wright brothers would have been well served to have an Aleutian kayak builder on hand when they constructed their first aircraft. Considering the age of the kayak, it was easily the most advanced, hydro dynamic watercraft in the world. Even the early boats of the Egyptians, ancestors prowess of the ancient kayak. It is a fitting tribute to the builders of the first sea kayaks that it survives today as the worlds most popular self propelled watercraft.*⁴¹

Below on the drawing you can see a rough overview of the different kayaks in the Arctic.



⁴⁰ <http://www.coastmountainexpeditions.com/content/history-sea-kayak-arctic-modern-sea-kayaking-vancouver-island-british-columbia>

⁴¹ <http://www.coastmountainexpeditions.com/content/history-sea-kayak-arctic-modern-sea-kayaking-vancouver-island-british-columbia>

Qajaq's origin name comes from the Alaskan Aleuts. Iqya pl. iqaiyaun [iqia] – qia– qaya. ex1. Iqyaa algagix “his baidarka has a mammal on/at/in it” ex2. Tayagum iqyagii “Man in baidarka, paddling”.⁴²

Canadian version. *A word may be added on the spelling of “kayak”. Actually it should be written qayaq by the currently common orthography for Inuktitut, or the Inuit language, which uses q for the back velar voiceless stop and k for the more forward palatal voiceless stop. The j as a lone consonant not in a cluster with others or geminate, doubled, is pronounced like a y, and in keeping with a popular approach, y will be preferred in this situation for the better common understanding.⁴³*

From the preface of the book **“Skinboats of Greenland”** by H.C. Petersen

The sea is life itself to the Greenlanders. The sea is the source of their food supply. True enough, there is also something to be got from the land, but not enough to ensure their continued existence. These resources can only be considered as a supplement to the riches provided by the sea.

The sea has always been the basis of the Inuit culture in Greenland, and it would be extremely difficult to survive in Greenland without some kind of sea going vessel. Way back in time, a group of Eskimos –called Inuits – travelled eastward from the regions around the Bering Strait along the coasts of North America. About a thousand years ago the foremost of them reached Greenland across the sound between Ellesmere Land and the present municipality of Thule. Here is the “gate” to Greenland, which has also been used by earlier paleo-Eskimo peoples. During the 15th century the group scattered along the entire coast of West Greenland and also reached parts of the east coast.

The Inuit immigrants had three means of transport: The umiak, the kayak and the dog sledge. Over the years the special Greenland kayak – different from the kayak in their Inuit territories in America – was developed. The American whaler umiak developed into a vessel used for traveling and carrying freight. Thus the means of transport were adapted to the special conditions found in Greenland.

⁴² Ancien Aleut Personal Names, Kadaangim Asangin/Asangis –Materials from the Billings Expedition 1790-1792 Edited and Interpreted by Knut Bergsland

⁴³ *Inuit Kayaks in Canada: A Review of Historical Records and Construction 1987 p.2*

It is necessary for a hunter and his family to follow in the tracks of seals and whales if they want to make the biggest possible catch. The umiaks and the kayaks helped to make the hunters and their families more mobile.

It is very important for people with the same occupational and cultural traditions to be able to join together in cultivating their common customs. This need was satisfied at trade gatherings, ritual feasts, community games, or at meetings where the purpose was to settle any disputes that might have arisen, e.g. by song contests and drum dances.

In Greenland it was the skin boats that made it possible to cultivate these activities. They brought people together.

In 1730 Hans Egede tells us that on a spring day a flotilla of forty umiaks, with their large kayak escort, passed his mission station on their way from the regions around Cape Farewell to the rallying grounds in the north, probably the hunting and trading centre Taseralik at the mouth of the Nassuttooq, Nordre Strømfjord. To this place came people from north and south, even whale hunters came from Europe to do business, and here the different cultural activities took place.⁴⁴

It is impossible to mention the kayak and the umiak without touching on their use in games and competitions, just as it is necessary to mention the importance of the kayak as a challenge to young people. Handling a kayak gives one the opportunity to test one's strength and ability, not only in relation to other people, but also against the forces of nature. The kayak and the umiak have played a very important part in the Greelander's life, and have deeply influenced his way of thinking.

Towards the end of the nineteenth century these circumstances gradually began to change. Developments in the outside world had also made their impact on the way of life in Greenland. Under the influence of technical and social developments and changes in the ecological equilibrium, the umiak and the kayak disappeared, in the

⁴⁴Museum Tusulanums Forlaget 2012: Kulturmøder ved Kap Farvel: De Østgrønlandske Indvandrere og den tyske Brødremission i det 19. Århundrede; Einar Lund Jensen, Kristine Raahauge, Hans Christian Gulløv. Page 64

course of a comparatively short number of years, from the greater part of the west coast.

Qajaq have to be tailor-made for the person who is going to use it. There were no drawings or exact measures; the length varies due to the height of the man, just as the interior width and height had to be adjusted to the size of the man. When the hunter was sitting in the qajaq, his slightly bended knees and feet lean on the vessels crossbars. Hereby the balance and contact is created between man and qajaq.⁴⁵

5.2 QAJAQ CLUBS

Every town in Greenland has its qajaq club. It is based on voluntary work where you pay annual fee for the union and gather money in through bingo, lottery, arranging concert and from sponsors. Beside all that the municipality also contributes due to the long and expensive travel domestically. The clubs have chairman, vice-chairman, treasurer, secretary and executive members. Each organization is member of the Qaannat Kattuffiat (Greenland qajaqs association) qajaq singular, qaannat plural. Together they decide where the next National championship will be arranged and discuss the rules. These unions teach building qajaq and pass along skills, thereby keeping the local traditions alive.

5.3 QAJAQ COMPETITIONS

The first national championship was held in Aasiaat 1987 and the following years until 1993 it was held every second year. Since 1993 it has been held every year.

Today or since Manasse and Thimotheus brought the interest back, the qajaq unions have started to hold Greenlandic championships. You compete in short and long distance paddling, relay paddling, harpoon throwing and 35 ways of different rolls. You compete individually and as a team. On land you compete in 74 different rope gymnastics. The National qajaq championships are held as a family gathering and kayaking feast. Competitions are held yearly early July, where they can accommodate all the participants. Last year 2014 Qaqortoq was the host town.

There are no professional paddlers; all the Greenlandic participants are recreational paddlers. The qajaqs, which are used in competitions, are divided in three classes:

⁴⁵ P. Scavenius Jensen: Den Grønlandske kajak og dens redskaber. p.23

1. Traditional Greenlandic qajaq
2. Other skin qajaq
3. Fiberglass or plastic qajaq

The competitors are divided in groups according to their age and sex. The age groups are:

The children	4-6 years	7-9 years	10-12 years
The youth	13-14 years		
The juniors	15-17 years	18-19 years	
The seniors	20-34 years		
The old boys/girls	35-49 years	50-59 years	60+

Detailed events

Short distance race (route distance between 3-6 km)

Long distance race (route distance between 15-20 km)

Race with portage (route distance max 10 km)

Relay race, three participants in each team, use of the short distance route

Individual rolling

Team rolling, three participants in each team

Harpoon throwing, throwing as long as possible

Harpoon throwing, precision

Rope events

The paddling distance can vary due to where the competitions are held, because they are held in a different town each year thereby different routes.

The competitors finishing the mention above discipline are awarded following points:

The winner is awarded 21 points for each first place finish. Second place finisher is awarded 18 points, third 15 points. The points are spread in the following fashion: 21, 18, 15, 12, 9, 8, 7, 6, 5, 4, 3, 2 and 1 point. This means that only thirteen competitors are awarded points in each discipline. It is not required for the competitors to participate in all disciplines. Most participant wear tuilik, a traditional qajaq jacket

you strap on to qajaqs “paaq/paava” the cockpit. Some participant wear wet or dry suits in additional due to the low ocean temperature.

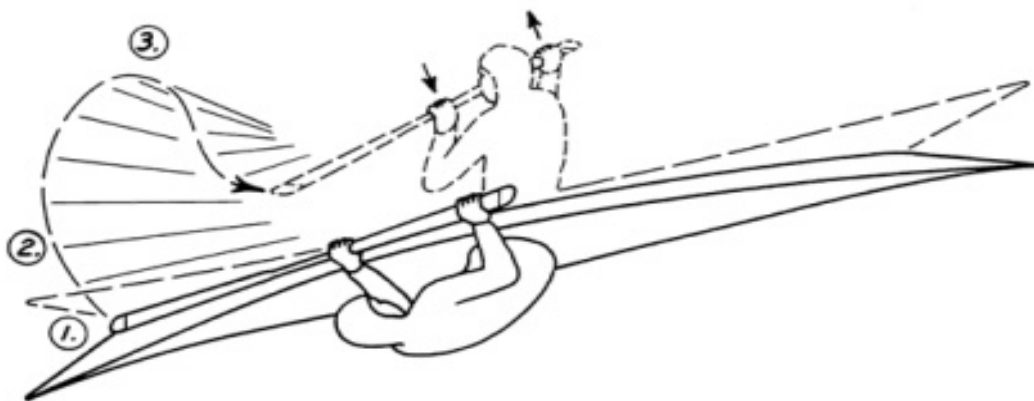
The male/female paddlers who earn the most points are awarded the honor of the Qajaq Man and Woman of the Year.⁴⁶

Rolling is an extremely useful skill, for surviving the Arctic Ocean. As much it is safety it can become a form of sport itself, for safe kayaking you will need to work on developing all of your skills, including sound judgment. The basic techniques you need to learn before logical rolling progression, is to become comfortable in the water. The paddle is so adept at forward strokes and in rolling. The first three things Greenlanders learn first are; Side scull, Chest scull and Standard Greenland roll. Side sculling, here you learn to have the paddle on control and finding balance point of qajaq and body and leaning hipsnap on recovery. Chest scull, teaches forward leaning hipsnap. Most people want to get a roll down as soon as possible after learning these two things, and standard Greenland roll is usually the natural choice.⁴⁷ Below; demonstration of the standard Greenland roll.

⁴⁶ All the above-mentioned are from the score list in the national championship, which I have translated. Sent by Abel Jakobsen.

⁴⁷ Abel Jakobsen, Qaqortoq Qajaq member.

Figure 1.13b— A fish-eye view of the standard **Greenland** roll. To right himself, the kayaker: (1) Flicks his wrists to swing his knuckles toward his face, thus causing the outboard edge of the paddle to assume a slight planing angle with the water surface. The remaining steps constitute one continuous movement, to be done as quickly as possible. (2) With his hips and right hand serving as pivot points, the kayaker sweeps his forward paddle blade and his torso outward in a 90-degree planing arc on the water surface (as shown in positions 1 through 3) while pulling down on his left hand and pushing up on his right, thus lifting himself to the surface. (3) The kayaker completes the roll by flicking his wrists to flatten the blade angle, then sharply increasing his opposing hand pressures, thus raising himself in a chinning attitude as the paddle blade sinks and is drawn inward. The roll is now complete.



Eastern Arctic kayaks
History, Design Technique
John D. Heath and E. Arima

nd roll.⁴⁸ And these are the three first listed completion exercises out of 35. After these three it is up to the individuals what they want to learn, some have their favorites. As you can see on the competition rolling list it goes from easy to gradually difficult where the straight jacket no hands roll is the most difficult roll (See attached, “Competition rolling, roll to perform no.33) is for advanced qajaq men/women. And of course the last two are also for the advanced, paddling upside down and the walrus pull, where you are being pulled by five men on shore sideways and have to balance and fight for avoid a capsiz.

5.4 ROPE GYMNASTICS

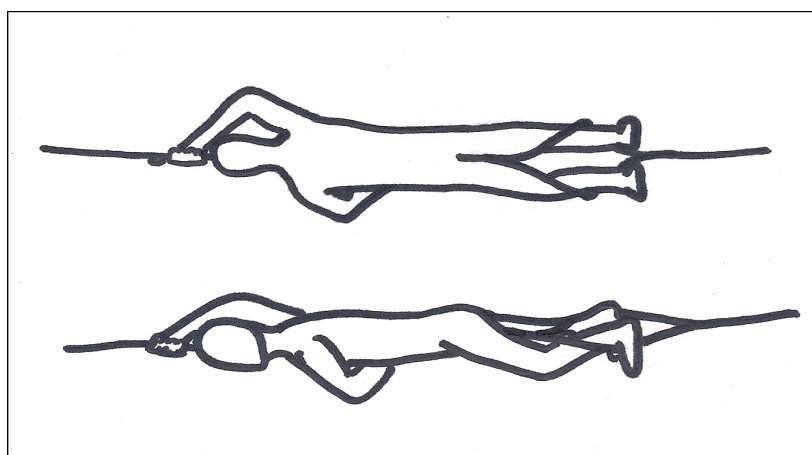
“Games performed using harpoon line” (Allunaariaqattaarnek in Greenlandic) are known throughout the arctic. The rope gymnastics performed at the Greenland national championship are mix of techniques from both East and West Greenland. Rope gymnastics is an ancient Inuit form of sport, which demands and develops balance, strength, flexibility, coordination and pain tolerance. Originally done with

⁴⁸ “Eastern Arctic Kayaks History, Design Technique by John D. Heath and E. Arima

“Allunaaq” (harpoon line) stretched between two supports, the exercises toughen the hand which may allow you to paddle long hours without developing blisters. Many of the maneuvers are extremely strenuous and painful. Performing them helps to build mental and physical toughness, qualities that were very useful for the hard life of a kayak hunter. The idea is to sit/hang in the two parallel ropes, and rotate the body all the way around to both sides. The starting position decides, the level of difficulty. As mentioned there are 74 rope maneuvers from easy to very difficult.⁴⁹

The ropes are hanged in two ways; low and high ropes. The low ropes are set as a soft

bow, two solid anchor points in around 2-2 ½ meters high with 5 meters distance, and the center point of the ropes is around your navel. The high



ropes are tightened around in approximate 2 meters high. For the beginners, start with low ropes, and work your way up. One of the first maneuvers, pallusineq, starting position laying atop on your stomach on the ropes, and legs/feet twisted around on each rope. (see illustration below⁵⁰). One hand held under your breast around both ribs, and the other hand holding around the ropes in front of your head. The movement is slow, supple and operated with a wiggle feet, legs and then the hips. Finish with the upper body and head. Very similar to the way a good roll in the kayak can be felt. Variations; left forward, left backward, right forward and right backward, which all given one point if executed. With practice you can give you embark on the exercise Qajaasaarnek more akin to roll a kayak where you sit between the ropes and moves lower body and hips first. The movement ends leaning forward with his head on his knees.

⁴⁹ Sent from Qaannat katuffiat

⁵⁰ www.qajaqrolls.com

With practice you can give you embark on the exercise Qajaasaarneq more akin to roll a kayak where you sit between the ropes and moves lower body and hips first. The movement ends leaning forward with his head on his knees. (See attachment Competition Rope gymnastic no.13) Variations; left forward, left backward, right forward and right backward. Given three points for executions.⁵¹



5.5 QAJAQ AS ENTERTAINMENT FOR CRUISE SHIPS

Qajaq has become recreational for today's generation, just almost taken for granted for the tourists or the tour operator that it is not cultural heritage. When it comes to shows for tourists, it seems to lack informing the tourists about the history. Main ports for the cruise ships: Qaqortoq, Nuuk, Sisimiut and Ilulissat. Seem to be experiencing the same story. Telling heritage history about the qajaq is "forgotten" or is not important. The shows can vary depending on the capability and skills of the kayaker.

The co-operation between Nuuk Tourism and Qajaq Nuuk was not good, Nuuk Tourism was not willing to cover the lost working hours if for example; they want to use them to shows when the cruise ships arrived Nuuk. So the qajaq rolls show do not really exist in Nuuk, even though it is one of the most if not the most visited seaport. But then again the cruise ships, which sails to Greenland usually have stops at the four towns, from south to north; Qaqortoq, Nuuk, Sisimiut and Ilulissat. South Greenland Sagaland Qaqortoq greets the cruise ships with 2-5 local qajaq men, which gives them qajaq rolls show. Therefore it's hard for Nuuk to give the same qajaq rolls show on the next arrival. Not only that Nuuk Tourism offered too small reward, thereby not attractive for Nuuk Qajaq to line-up when the cruise ships arrived. Nuuk

⁵¹ The illustration drawing is from www.qajaqrolls.com

Tourism went bankrupted just before my arrival; therefore I could not confirm the above mentioned. Visit Greenland is 100 percent own by the Government of Greenland and is responsible for marketing adventures and opportunities for those who wants to come to Greenland. Visit Greenland has the overview of the different products, so that you can narrow down, what you can and want to experience and explore when you plan your trip to Greenland. Visit Greenland do not sell trips but it leads you to find what you are looking for.

In Ilulissat, which is the most visited town, there is no co-operation between the 3-4 local tourist offices. There has been until couple of years ago, it was the same story to what happened in Nuuk. The price the tourist office want to pay, does not cover the lost working hours, thereby unattractive for the local qajaq men to use the amount of hours to make the show. So you kind of just get lucky if you get to see locals on their qajaqs. Best time is after regular working hours, meaning somewhere from five-six o'clock to maybe 10 o'clock in the evenings. It varies from day to day, depending on the weather and ice conditions. Ilulissat is placed near the mouth of a fjord, which leads to world's most active glacier, therefore there are some days it is almost impossible for smaller boats to sail, due to thick and dense icebergs in many different sizes. Greenland Cruises in Sisimiut books one specific person to make a qajaq show when the Cruise ships arrive Sisimiut. The qajaq roll show is about 20 minutes. As mentioned earlier is the most successful when it comes to qajaq shows, is Greenland Sagalands in Qaqortoq. They book at least two and up to five qajaq men, depending on the arriving cruise ship. When they are five, they sometimes also have a child with them on his own qajaq, with side supporters. The only unfortunate thing is that in every place or town where they do the shows, there is no one who tells you about the background history of the qajaq, neither the about the rolls and the difficulty of the rolls. The cruise ships get a good qajaq roll show, and that's it. This is something that needs to be included and not just taken for granted that the tourists know that the qajaq is part of the Greenlandic culture and heritage.

Due to small ports except Nuuk, the cruise ships have to throw anchor outside the three towns; Qaqortoq, Sisimiut and Ilulissat. They use smaller boat to transport tourists on land. Some have the option have guided tours, others participates in other

local offers, as whale watching, sailing into the ice fiord, cultural happenings to mention some.

Greenland Sagalands Qaqortoq is the one of the two out of four whom uses the local kayakers as welcoming and receiving the cruise ships. Greenland Sagalands uses two kayakers, but if the cruise ship has ordered a kayak show, GSQ uses several kayakers including youth and children. In Nuuk the use of the qajaq shows is very small almost non-existing compared to the cruise ships that arrives. Greenland Cruises Sisimiut use one local kayaker for the kayak show, by the arrival of the cruise ships. In Ilulissat, which is the most, visited town in Greenland and maybe most ideal, there is no kayak shows when the cruise ships arrives. Qajaq Ilulissat is also one, with most members. Due to the short summer season the local kayakers have very few who “line up” when local or cruise ships arrives. The reason for this is the preparations for the Greenlandic qajaq championships, which are held in early July. Kayaking is a hobby for them, which means that if the tourists really want a show during working hours, they have to be able to cover the lost working hours.

For some reason the traditional kayakers are not certified as guides, even though you can make a some kind of survey, whom you would prefer as kayak guide if you want to do some sea kayaking in Greenland? Would you prefer Greenlandic kayaker or Danish/Non-local sea kayaker? Whenever I travel I usually prefer a local guide vs. seasonal guest guide, and I think it concerns everyone who is on holiday. The Greenlandic qajaq has been pre-stamped as something that is too dangerous for the tourists. And if it is going to be used as a product, you need to have certified guides with international standards. Demanding that the tourists who want to go kayaking have to have at least beginner certification can easily solve these. The local qajaq men can be putted on a course to become certified qajaq guides, just as Visit Greenland has done to get local outfitters in different categories; fishing, dog sledding, trophy hunting just to mention few.

5.6 REVITALIZATION OF THE QAJAQ

As mentioned earlier the Greenlandic qajaq has been revitalized from the mid 1980's and from then it has returned, more as a recreation than hunting qajaq. Slowly but sure the interest came back, through championships, which were held every second

year the first three times, and since 1993 it has become annual event. With the revitalization followed staging and performance in the use within tourism.

*Revitalization – bringing again into activity and prominence*⁵²

The interest for the Greenlandic qajaq is growing and with it, comes participants from abroad for the Greenlandic qajaq championship. Qajaq USA is a frontier when it comes to international connections. On their home page they write “*Qajaq USA American chapter of the Greenland kayak association*”. Qajaq USA basically uses the same terms on qajaq as the Greenlanders. It is based on passionate volunteers with approximately 250 paying members and has members’ worldwide. Qajaq USA is one of only three affiliated “qajaq” clubs outside of Greenland, Copenhagen Qajaq, Qajaq UK, Qajaq Canada and Qajaq JPN are the ones which uses same terminologies. Through their homepage they keep you updated of what is going on within kayaking; upcoming events, gear, photos, videos, forums, techniques, online store and references. They have whatever information you need about the qajaq. Following example is from Qajaq USA’s homepage:

“Online store: profits from the sale of these items help fund Qajaq USA in our efforts to support the Qaannat Kattuffiat and promote Greenland-style kayaking. These funds help us to build regional fleets of replica kayaks to use at events provide tuiliks, paddles and other gear for events, allow us to bring you our online Forums and website, publish our Journals (including translating new documents that have never been published in English) and more”.

Qajaq USA is committed to supporting Qaannat Kattuffiat and their efforts to preserve, study and promote the traditions and techniques of Greenland kayaking while seeking to further the appreciation and development of Greenland-style kayaking in the United States.

*Qajaq USA has even own newsletter Masik*⁵³

⁵² <http://www.thefreedictionary.com/revitalization>

⁵³ Qajaq USA, American Chapter of the Greenland kayak Association

Some others which who can be mentioned whom have websites is Qajaq Rolls (qajaqrolls.com) in Canada Greenland Bound (Greenland.qajaq.ca) Qajaq UK from United Kingdom is the other who uses the qajaq term in their homepage and promotes the Greenlandic qajaq and the rolls.

Qajaq in Europe

The kayak found its way to Europe in the early to mid- 1800s as a soft-sided frame boat, and German and French men soon began kayaking for sport. Kayaks also maintained their practical use in icy waters –explorers of the North Pole and South Pole carried them in their expeditions. Soon after, kayakers got a little adventurous. In 1931, a man named Adolf Anderle became the first person to kayak down the Salzachofen Gorge. This may have been the birth of modern white-water kayaking. The International Scale of River Difficulty was established not long after to classify how dangerous a river’s rapids were –the same classification system used today.

In 1936 the Olympics included kayak races in the Berling games. The years after the Olympics, Genivieve De Colmont paddled the white-water of the Green and Colorado rivers. Fiberglass “rigid” kayaks came on the scene in the 1950s and were the standard until polyethylene plastic took over in the 1980s. Kayaking enjoyed modest participation as a fringe sport in the U.S. until the 1970s, when it began to move more to the mainstream. Now the Olympics Games feature more than 10 different white-water kayak events.⁵⁴

The local qajaq organizations in Greenland are always open for more members, and the new members are helped to build their own qajaq, because the Greenlandic qajaq is custom made for the person who is going to use it. Usually the public school offers in co-operation with the local qajaq organization, twice a week so called evening school, where you can build your own qajaq. The method is learning by doing. But beside that the members also build their own qajaq’s in their own organization building. The dilemma in some is that new members make their own qajaq and then they leave literally Greenland and it can be painful for the locals, after have used so much energy, they disappear. Some have more stable members where others can have

⁵⁴ Adventure how stuff works (<http://adventure.howstuffworks.com/outdoor-activities/water-sports/kayaking4.htm>)

fluctuating members. This also is seen at the annual event Qaannamik Unammersuarneq –Qajaq championship. Depending where the host town is, the participation of each organization depends on their economy. Due to the vast distances within Greenland and no infrastructure in between towns, there are only two options to travel from A to B. Arctic Umiaq Line sails from Qaqortoq in the south and all the way up to Ilulissat in the north. The other option is by plane; Air Greenland has the monopoly on the domestic flights and can be expensive for big groups. Thereby usual choice is Arctic Umiaq Line here you can bring your qajaq with you. But usually Royal Arctic Line, which is sister, company to Arctic Umiaq Line sponsors a freight container for the qajaq organizations/clubs.

While the interest is growing for the Greenlandic qajaq, the ones who have time – travels abroad to teach the art of building the Greenlandic qajaq. Usually they get invitations and spend up to two weeks.

SUMMARY

The Greenlandic qajaq with such a strong background history, not to mention the cultural and the heritage which has been past on by our forefathers through their journey which started all the way from Siberia, stands like a rock today. The Greenlandic and the Alaskan Aleutian qajaqs are the two which has been adapted to be used in open sea, therefore they are the also the two which uses the tuilik, the dry suit made of sealskin, meaning that if the qajaq man capsized he could roll back, without having to worry about getting wet. The northern Alaskan and the Canadian Inuits had much shorter open sea season compared to the Aleuts and Kalaallit (Greenlanders), but their qajaqs have bigger “paaq” the cockpit coaming, which is also round compared to the Alaskan and Canadian Inuits paaq which is just a bit higher placed, partly due to no need of the tuilik. It is also more like a triangular, instead of being round. For most Greenlanders before 1930’s all the boys were raised to become hunters, so the qajaq was introduced in very early age. When fishing in southwestern part of Greenland was brought in, the qajaq was exchanged with fishing boat, and while the fishing grew bigger the visibility of the qajaq got smaller, but luckily handful of passionate people took action and helped revitalizing the qajaq, where it was disappearing in the early 1980’s. The interest was so good that every town in Greenland established their own qajaq club, which then was member of the national union. In no time Annual National Competitions were started, in the

beginning it was just for adult men, but not long after the women, youth and children were all included. They compete in different age groups and sex. You compete individually and as a team. They are two distances, short and long were you also can participate in relay. You throw harpoon, do the 35 different rolls which goes from easy to difficult, where in some you use your “paatit” paddles, your “norsaq” which is a throwing board for launching harpoons and darts and with you bare hand. These are situations which you easily could be real life situations, which you have to have the knowledge of as qajaq man. Some of them are of course just rolls to impress some one special or to outbid a rival. So for the untrained eye these could seem like that staged, but they were already in use before the arrival of the missionaries and the colonist. But it becomes staged, when they are send to greeting the arriving cruise ships, because they have been given certain amount of time to entertain the cruise ship tourists. So it becomes what the individual want to show, and what he/she masters.

The interest for the Greenlandic qajaq is growing around the world, and while it growing the qajaq men get invitations to give courses, how to build your own qajaq. It has reached that level that the passionate people started up their own qajaq club, where they consciously use the Greenlandic name. For example QajaqUSA, QajaqUK and QajaqJapan just to mention few.

CHAPTER 6

QAJAQ – KAYAK TODAY, WHAT TO DO TO GET TO THE “NEXT LEVEL”?

It almost seems for me that the appreciation of the qajaq is much higher abroad, than back home where it belongs. When you search on qajaq or sea kayak activities in Greenland, very few links comes up and from those few links only couple of them lives and are certified local sea kayak guides. Visit Greenland’s search for bolder and younger visitors by using “Pioneering Nation –Be A Pioneer” as marketing headline, have not quite reach the market. The Big Arctic Five, which was more or less custom made for the Danish tourist, is now tested for the international tourist, with no further adaptation towards younger and bolder tourists.

Maybe it is time to use the qajaq, which has so much cultural and heritage history as part of being a pioneer. By using the qajaq, you almost automatically find younger

and bolder audience, which will be good for Visit Greenland and to the rest of the tourism industry. It is no longer enough to say that the qajaq is included, when Greenland is marketed as background picture. The Big Arctic Five, aims more for the retired Danish tourist, whom might be “too old” to have a pioneering mind. On the other hand you see that sea kayaking in Greenland is attractive, Outdoor Sport a Danish company with proper marketing is succeeding without meeting any locals. It should be an eye-opener that it can be successful as long as you focus and do it right, every time. Make a total experience, and then everything exceeds the price. Tasermiut South Greenland Expeditions, which has mixed owners also doing success with summoned sea kayak guides. There is a market for everything! Even Greenlandic traditional qajaqing, you just have to market it to the right people. With the growing interest in the traditional Greenlandic qajaq around the world, channeling through them will strengthen the interest more.

The connection between Tourism and tradition

Just by looking at the headline of the marketing of Greenland “Pioneering Nation, be a pioneer” you can almost feel that the tourism is very based on that Greenland is still to be explored and therefore has the locals still tight with their traditions. The majority of the products are linked to the traditional and yet modern Greenland. There are few offers when it comes to traditions. Dog sledging and kayaking are two strong traditions and heritage in their own seasons. But you can experience the two together if you travel to Thule, which is the northern most population in Greenland, where you still use the qajaq for hunting. The locals use the qajaq in the summer time but also during the wintertime when they go hunting for narwhales and walrus on the openings of the ocean ice, where they use “maqittagaq” -the portable qajaq. The connection between tourism and tradition is very good, this may be because of the number of visitors are “controlled” by monopoly flights. Not all the towns have the capacity to receive and host tourists. And some towns are not developed enough to receive higher number of tourists. The use of the Greenlandic traditions within tourism beside the two above mentioned are earlier mentioned in chapter 4; confirmations, folk dancing, choir, visiting local families, trophy hunting, drum dancing, Greenlandic handicraft visiting small settlements and fishing. All these experiences are to some level staged, due to the adaptation to western way of living.

The leading tourist office that uses the traditional Greenlandic qajaq to make the arriving tourists aware is South Greenland Sagaland. Greenland Cruises in Sisimiut is trying, but have so far only one local qajaq man to do the qajaq roll show, for the cruise ships arriving Sisimiut. Visit Greenland should inform and share to the rest of the other destinations along the coast, how it can successfully be used.

I'm not saying that the connection between tourism and tradition is poor today, but that you can do some few adjustments, by learning from other success stories that can be used elsewhere. Ilulissat, which is the most visited town in Greenland, with at least three tourist offices, do not have any contact or co-operates with the local qajaq union. Same story in the capital Nuuk, it is almost a shame and selfish of the tourist offices to use the qajaq which has so much cultural and heritage as one of their product.

Discussion pros and cons

The traditional qajaq fit to Visit Greenland's marketing pioneering nation. The search for bolder audience should include the qajaq or sea kayak more. It will create even more pride to the Greenlandic people to be identified to something, which is part of their cultural heritage. It will connect the tourist even more to the nature and to the Greenlandic cultural heritage. Not to mention the use of local labor, leads to that the money earned circulate in Greenland versus summoned sea kayak guide would have taken most of the money out of Greenland. Greenland needs more certified qajaq/kayak guides, who can be part of showing what pioneering nation is all about. By doing that the qajaq could move into the Big Arctic Five. Due to the short season there are many obstacles how to find and keep local qajaq men, who can line-up for the season. One solution is to train up freelancers just like Outdoor Sports. The freelancers then can work as guides in certain time they are either not working in their main work, there should be freelancer along the coast of Greenland, which can line-up where they are needed. There will be better flow and it would become more attractive for the tourist to come and experience it. Today Greenland qajaq men do not have freelancers, whom are willing to work as guides, partly due to no certification but also due to no organization. So as it is today the disadvantages are that there are no local qajaq men with certificate, thereby these "outsiders" takes the advantage of it. The

other is that the tourist season is so short, that it makes it difficult for local qajaq men to “give up” their fixed workplace to work in the qajaq turist industry.

Analysis of the impact of tourism based on the big arctic five

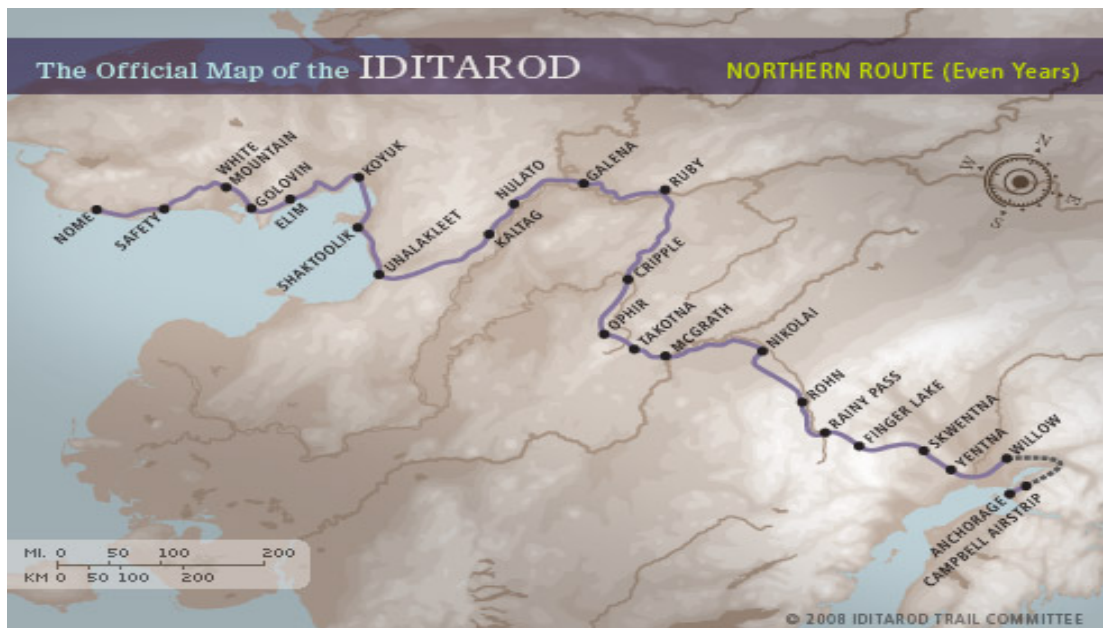
The northern lights can be experienced everywhere in the northern hemisphere, but can be guaranteed from the Arctic Circle and above. Not to mention the southern lights, which can be experienced in the southern hemisphere.

Just like the northern lights you can experience dog sledding outside Greenland in earlier mentioned countries, Canada, Alaska, Siberia, Russia, Finland, Sweden, Norway and Iceland. Alaska and Norway has two well-known sled dog races, which are very popular; Iditarod and Finnmarksløpet. Let us take a closer look at these two even though it is hard to imagine that Greenlandic dog sledding can become the same type of racing, because in Greenland you are not allow to mix breed with the Greenland dog, therefore it will automatically close the interest for most audience. Not to mention the infrastructure in Greenland makes it difficult to reach that kind of audience, because you cannot drive from one town to the other, you either have to fly or take the boat. And the “Qimussersuaq” Big Greenlandic dog sledge race distance is less than 40 kilometers.

The Iditarod Trail Sled Dog Race is an annual long-distance sled dog race run in early March from Anchorage to Nome. Mushers and a team of 16 dogs, of which at least 6 must be on the towline at the finish line, cover the distance in 9–15 days or more. The Iditarod began in 1973 as an event to test the best sled dog mushers and teams but evolved into today's highly competitive race.

The race is the most popular sporting event in Alaska, and the top mushers and their teams of dogs are local celebrities; this popularity is credited with the resurgence of recreational mushing in the state since the 1970s. While the yearly field of more than fifty mushers and about a thousand dogs is still largely Alaskan, competitors from fourteen countries have completed the event

including the Swiss Martin Buser, who became the first international winner in 1992.⁵⁵



<http://iditarod.com/race-map/>

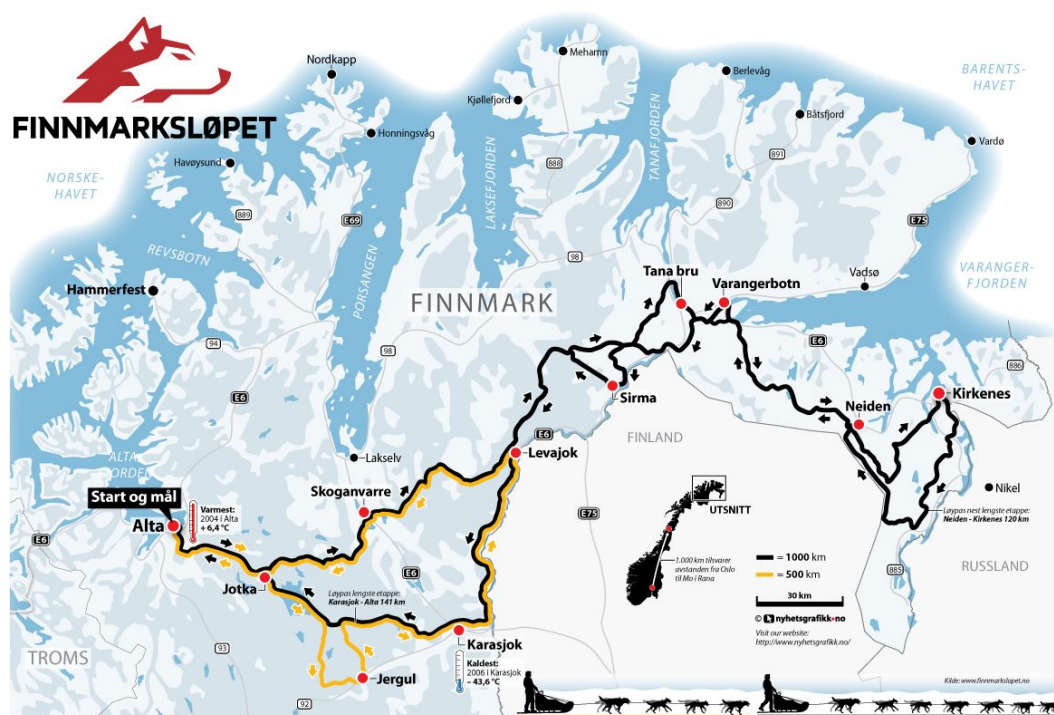
There are many local tour operators that arrange Iditarod trail sled dog race tours where you can get the feeling of the “Great Race” yourself 1049 miles (1688 km) or just parts of the race route.

Finnmarksløpet “The longest sled dog race in Europe” is arranged in Alta. The race today is in two classes. Eight-dog class goes 500 kilometers and the fourteen-dog class goes 1000 kilometers.

Finnmarksløpet was first arranged in 1981 with only three mushers participating. At that time the interest for dogsled racing was very narrow. Today we are happy to conclude that this sport and dogsledding keep engaging thousands of people. In 2001 Finnmarksløpet AS was created as a company with one employee. From then on the race has been more professional and commercial, from being a rather small sports arrangement to becoming the biggest sports and cultural arrangements in this part of the country. In 2013, 129 mushers from 13 different nations participated, separated by the two different distances.

⁵⁵ Wikipedia.org Iditarod, trail, sled, dog, race
http://en.wikipedia.org/wiki/Iditarod_Trail_Sled_Dog_Race

*Finnmarksløpet has since then become a very solid and well known brand, both as an arrangement and a symbol of Finnmark united in a festival.*⁵⁶



These two huge races have a minimum 500-kilometer distance, they have international standard, and it demands a lot of commitment and sponsors and participants from all over the world can come and participate. Greenland wants to keep the Greenland dog breed for it self, so already there the possibility gets a closure, not to mention the small population will make it difficult for the Greenlandic participants to find sponsors to be able to have the wheel go around. So it is easier to aim for the cultural and heritage part instead of the race as the two above examples.

In Iceland *Eskimos in Iceland* has taken advantage of the Icelandic ice cap, here they offer dog sledding all year around. During the winter season they do it in the low land, and during the summer time they move up to the glacier. They offer trips which takes from an hour to full daytrip. They specify that they use the Greenlandic dogs.⁵⁷

⁵⁶ Taken from the Finnmarksløpet homepage also the route.

⁵⁷ From the homepage Iceland, Eskimos, dogsledding, Iceland <http://www.iceland.eskimos.is>

In Qeqertarsuaq, Disko island you can experience dog sledding in the middle of the summer. Greenland does have national championship in dog sledding race, but due to keep the Greenland dog breed, it is not allowed to bring in other dog breeds. Just like the Icelandic horse, you can take it out of the country, but cannot bring it back. Places above the Arctic Circle, Sisimiut, Kangerlussuaq, Kangaatsiaq, Aasiaat, Qasigiannuit, Qeqertarsuaq, Ilulissat, Uummannaq, Upernavik and Qaanaaq on the West coast. Tasiilaq and Ittoqqortoormiit on the East coast have the full breed Greenlandic dogs. South of the Arctic Circle you have the pets. (pet dogs)

The Greenlandic national dog sledge race cannot be measured to the two above races, there are held qualification races locally and in some places in districts, where local races are held, there are five racers whom qualifies to the national dog sledge race and in the districts three whom qualifies to the national dog sledge race. The distances are in between 25 kilometers and 36 kilometers in the qualification round and usually the national dog sledge race host keeps the distance. Just like the national championship in qajaq, the host changes every year. The race is also short, and thereby intense and is usually a huge happening for the host town. Same as the qajaq men, there are no professional dog sledge racers in Greenland; it is either a hobby or part of your livelihood. Due to the vast country, it is difficult to start arranging similar races as in Alaska and Norway; everything has to be there. No huge sponsors and expensive domestic travels make it difficult to follow and be part of. But thankfully Greenland national television has started to follow and cover the race, so that rest of Greenland can follow and watch.

Ice and Snow. The tourism should maybe start aiming more on the winter season, due to the arctic vegetation it can easily be harmed by the increasing cruise ship tourists, whom more or less walks all over. Ilulissat is one of the most visited places in Greenland, have already experienced the area of Ilulissat ice fiord and Sermermiut which is an old Saqqaq culture settlement are so visited and seen, that the only way to avoid destruction of the arctic vegetation is by building a bridge from the end of the road to Sermermiut. It almost seems to be taken for granted that, it is too cold during the wintertime. Northern Scandinavia has taken advantage of the cold winters by building ice hotels outside populated areas with fixed winged airports, combined with winter activities with success. Sorrisniva in Alta, Norway and Jukkasjävri in Kiruna,

Sweden are two excellent examples of exporting cold winter experiences, for the ones who have not seen snow either extreme cold winter.

Sorrisniva Igloo hotel, 20 km outside Alta

Our new hotel for the year 2015 will open January 6th, and will be our 16th year of building the Sorrisniva Igloo hotel. We invite you and your friends, or business partners and colleagues, to a unique and exciting experience. We tailor northernlight experiences by scooter, provide scootersafari at day and evening, and offer dogsledding trips. In our restaurant, Laksestua, we serve Nordic cuisine at its best. We welcome you to visit us at Sorrisniva.

Are you looking for a unique location to host events or conferences, or are you interested in planning a winter wedding in our Ice Chapel? Please contact us and we will do our best to tailor a perfect event for you.⁵⁸

Jukkasjärvi Icehotel 19 km from Kiruna and 14 km from Kiruna Airport

ICEHOTEL is the world's first and largest hotel built of snow and ice and it is situated in Jukkasjärvi, a small village in Northern Sweden with 1,100 residents and 1,000 dogs. Built for the first time in 1989.

Each winter, some 50,000 visitors from all over the world come to see ICEHOTEL to experience the tranquility, the northern lights and all of the activities offered in Europe's last wilderness 200 km north of the Arctic Circle.

ICEHOTEL covers 5,500 square meters and is constructed from 1,000 tonnes of Torne River ice and 30,000 tons of "snice", a mixture of snow and ice that strengthens the structure. Around 100 people are involved in the construction of ICEHOTEL, half of which are artists especially invited to design particular areas of the hotel. The construction is a year-round process. Between March and April, 5,000 tons of ice is harvested from the Torne River and kept in cold storage during spring and summer. Construction takes place in November and December and the entire ICEHOTEL is then open between December and

⁵⁸ Sorrisniva's homepage <http://www.sorrisniva.no>

mid-April, when everything begins to slowly melt and return to the Torne River.

ICEHOTEL and its structures are protected under Sweden's Copyright Act.

A hotel but also a protected work of art

ICEHOTEL is beautiful and ephemeral, changing yet consistent. Every ICEHOTEL is special. Thanks to the work of visiting artists and designers from around the world, it is always a unique attraction. With innovative and modern design; technical know-how and architecture, ICEHOTEL is a project with high ambitions that leaves no one indifferent.⁵⁹

Sisimiut and Kangerlussuaq had tried igloo hotel for one season, but with no success. If the location and the commercialization that failed can be questioned. They were built right outside the hotels and were used as offers for those who want to try to sleep in an igloo hotel, by paying 100 Danish kroner extra you had the option. If we look at Sorrisniva and Jukkasjåvri location, they are built or placed outside population. Their main keys are tranquility, extraordinary and uniqueness. They inform about the condition, and what kind of offers they have for their guests. So the tourists who come know what to expect. Good option for Greenland if the tour operators would like to try it out, it should be near the icecap or on the icecap itself. There you have more stable weather and conditions. Very few places like Kangerlussuaq, Ilulissat and Narsarsuaq have walking hiking distance to the ice cap. The ice cap tourism in Kangerlussuaq is increasing, here you can drive or rent a bicycle and get up close the ice cap. In Ilulissat you can walk to the ice fiord and watch the moving icebergs, or even hike to the ice cap. Helicopter is also an option to get there. In Narsarsuaq it is also possible to walk into the ice cap. Kangerlussuaq and Narsarsuaq are the two former US air bases where the homerule government has taken over. Both exist as gates to Greenland by plane. Qeqertarsuaq (Disko Øen in Danish) has the same possibilities but does not have airstrip for the fixed winged planes, and has poor helicopter connections.

⁵⁹ Icehotel homepage Jukkasjärvi <http://www.icehotel.com>

Whales. Below you can see some of the most common whales you see when you visit Greenland. These whales can also be seen and watched with your naked eye from the land. Name listed in Kalaallisut/Greenlandic and English.

Arfivik Bow headed whale

Qipoqqaq Humpback whale

Tikaagullik Minke whale

Tikaagulliusaaq Fin whale

Tikaagulliusaarnaq Sei whale

The following can be seen from boat, and of course the above mentioned also up close.

Kingutilissuaq Sperm whale

Tunnulik Blue whale

Aarluk Killer whale

Niisarnaq Pilot whale

Niisa Harbour porpoise

Arлуarsuk White-sided dolphin

Arлуarsuk White-beaked dolphin

Depending on the season you also can see beluga whales and narwhales. By using the whale as the Big Arctic Five, almost make it seem like that Greenland do not have too much to offer.

Pioneering people. Visit Greenland use the Kalaallit (The Greenlanders) as pioneering people, but kind of forget that our ancestors migrated all the way from Siberia through Alaska, Canada to Greenland, so we have the same DNA and can have the same title. The focus on the Big Arctic Five should be more simplified just as our neighbors to the west, Nunavut, Canada. The Big Arctic Five could then become so called bonus experiences, because as I have mentioned they all can be somehow experienced everywhere in the Arctic.

If Visit Greenland is going to continue to use The Big Arctic Five, the should put the qajaq and remove one of the five, because they said that qajaq is used within tourism

related products in forms of background pictures etc. Qajaq or kayak can be considered as dangerous, but with proper marketing and information you can find the right market.

CHAPTER 7 CONCLUSION

Qajaq has come to stay even though its use as a hunting vessel has disappeared in general the use of the kayak has become a recreational vessel world wide. Today's Greenlandic kayakers everywhere except Thule district and east Greenland use the qajaq for recreation. Visit Greenland is maybe too focused on satisfying the Danish market, which still today has the majority of the tourists visiting Greenland. We can say that the Big Arctic Five are custom made for the Danish tourist, but that does not mean that you can sell it to other countries. Greenland is under Denmark; therefore many Danish people have a closer relation to Greenland as an exotic destination. Partly because some of them have been to Greenland or have relatives who have been there, draws them to come and see it with their own eyes. Majority of the Danish tourists are retired and have saved long time to go on either a cruise trip or traveling by using the domestic coasting vessel along the West coast of Greenland. The Big Arctic Fives do not attract the same urge outside Denmark, so Visit Greenland has to do some adjustment for the international tourist. This is due to something, that I had discussed, where you could experience the same in other Arctic destinations. Alta in Northern Norway calls them; the northern light city, and there is a growing interest in building ice hotels in the three Nordic countries, Norway, Sweden and Finland. They have found out that there is a huge market in winter tourism, so they sell all kinds of winter experiences by combining it with the ice hotel. Winter tourism in Greenland has not reached the same level as the Nordic countries, even though Greenland for most people is considered as a country where it always winters. Greenland has the advantage of it but is barely using it; it can become your ultimate winter destination, with proper marketing. Whale safaris can be experienced just about all over the world, using it to the international market will not attract, due to better and warmer destinations for the ones who have the interest in whale watching. Ice and icebergs are already products in Greenland, so whale watching should just be a bonus of these products. You kind of put pressure on the Greenlandic people, by calling them pioneering people, just like

Thailand is known as the land of smiles. Greenland is still just a tourist destination for specially interested or for some that have “seen it all”, therefore you still have the open and greeting almost a bracing people.

The Greenlandic qajaq has cultural and heritage background, therefore have to be taken seriously within tourism industry. It should not be acceptable that “everything else” comes first and then maybe if you are lucky, you get to see the qajaq in action. Today is the South Greenland Sagaland in Qaqortoq and Greenland Cruises in Sisimiut the only ones whom uses the Greenlandic qajaq as a Greeting to the arriving cruise ships. Handful of operators uses the sea kayak as their product, where two of them are locals. There have not been any sea kayak guide courses or qajaq guide for that sake in Greenland, so it is very limited how many clients the two locals can manage, but then again it can loose the unique experience if you start meeting too many other sea kayakers or qajaq paddlers. The use of the Greenlandic qajaq is the next way to come and experience Greenland. To give and use the local qajaq men along the coast of Greenland the necessary guide and first aid courses should be priorities, to for fill Visit Greenland marketing; Pioneering Nation, be a pioneer! What better way to pioneer Greenland with a local qajaq man and sitting on a traditional qajaq! Just by adding this kind of offer, you also automatically get younger and bolder audience, which has been aimed in a longer period of time. The Big Arctic Five which is custom made for the elder and not so pioneering Dane, needs this little extra to attract other nationalities to wanted to come and pioneer Greenland in a traditional Greenlandic qajaq.

As long as Denmark is more or less the only gateway to Greenland beside seasonal connection from Iceland, it becomes difficult to market the Big Arctic Five outside Denmark. Four of the Big Arctic Five you can experience in other Arctic countries beside Greenland. The Big Arctic Five concept has been translated into English, German, French, Italian, Spanish, Japanese and Chinese. These countries have easier access for example to the Nordic destinations such as Tromsø, Alta, Kirkeness in Norway, Jukkasjavri in Sweden and Levi in Finland to get the ultimate winter experience, with shorter travel time. So Visit Greenland should maybe consider using something more Greenlandic for some of the Big Arctic Five products. Just like our neighbor Nunavut, Canada it might be easier to stick with few very ordinary everyday

things, which has the opposite effect for the tourists that should be used for marketing Greenland as a destination.

It's time to market Greenland literally as it is being marketed "Pioneering Nation –Be a pioneer" we should aim for more pioneers instead of tourists, there is not much pioneering in Visit Greenland's Big Arctic Fives, let us take the advantage of local guides as Jens Pavia Brandt whom sells and guides sea kayak tours in Kangerlussuaq. It is time to use the genuine qajaq to reach a new and bolder audience to the Greenlandic market. No more excuses that it is too dangerous, it is part of being a pioneer –you do something that can be considered as dangerous, but it is also a part of being a pioneer that you come well prepared for what might happen. The providers need to inform what to expect from the future clients. Any serious provider demands some kind of proof that you know what you are going into. Just like renting a car, you need to show that you have drivers license to be able to rent a car. It can and is done by the professional tour operators like East Greenland Expedition; the trip is for certified sea kayakers and not to someone who has never been inside a sea kayak. You need to be certified and participate to be considered if you can join the expedition. The interest is a growing market as you can see by the qajaq clubs getting established around the world. Through these channels you can start using the Greenlandic traditional qajaq and make it the most important pioneering product.

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ILLUSTRATION PICTURE INFORMATIONS

- Front cover: Hunter from Nuuk, photograph by John Møller (1867-1935) borrowed from the back cover of “Skinboats of Greenland”
- Big Artic Five
- <http://corporate.greenland.com/en/press-pr/press-information/story-ideas/> Big Arctic Five
- Drawing of Nuuk’s old colonial harbor. From Malene Rosing -Qarsoq Tegnestue Aps
- Pictures of qajaqs taken in the Nuuk National Museum (Navarana Lennert)
- Pictures of “Saaqutit” Throwing weapons taken in the Nuuk National Museum (Navarana Lennert)
- Illustration of the knob harpoon and its head, “breaking up” as it hits its pray borrowed from www.tuukkaq.dk (tuukkaq=harpoon)
- Picture of the making of the Tupilak borrowed from the multi-handicraftsman Kristian Fly
- Picture of walrus head with task carved, borrowed from tupilak Art
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- Drawing of a rough overview of the Traditional qajaqs around the Arctic.
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- A fish eye overview of the standard Greenland roll from the book: Inuit Kayaks in Canada: A Review of Historical Records and Construction 1987
- Two illustration drawings on rope gymnastic from www.qajaqrolls.com
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ATTACHMENT 1. IMMIGRATION HISTORY OF GREENLAND

Greenland has been immigrated four times, and here is the short introduction of it.

First wave of immigration: Independence I was a paleo-eskimo culture lived in northern Greenland from 2500 to 1000 BC. It is named after Independence fjord. They lived as hunting people. They did not use qajaq or umiaq. They hunted on land animals like musk oxen but also seals, polar bears, polar foxes, birds and polar hares. Hunting sea mammals happened in wintertime on the ocean ice with harpoons. They coexisted with the Saqqaq culture on southern Greenland.

Second wave of immigration: Saqqaq culture settled from southern part of Melville Bay in the north round Cape Farewell in the south and up the southeast coast to what is today Ittoqqortoormiit. It is named after the settlement Saqqaq, the site of many archeological finds. Saqqaq culture existed from around 2500-2400 to 8-400 BC. Saqqaq peoples were physically adapted to extremely cold climates. They lived in small tents and hunted seals, seabirds and other marine animals. These people are the ones who have lived in Greenland for the longest unbroken period. DNA research has proven that the Saqqaq people originated from the Aleutian Islands and were not genetically related to the late Inuit.

Third wave of immigration: Independence II and Dorset culture. The Independence II culture flourished in northern and northeastern Greenland (700 BCE to 80 BCE), north and south of the Independence Fjord. The Independence II culture arose in the same region as the Independence I culture, which became extinct six centuries earlier. Independence II was in part contemporaneous with the Dorset culture occupation in southern Greenland; but the latter persisted until 1400 CE. The Dorset, which came across the ice near present day Qaanaaq, and moved then southwards along Greenland's west coast and probably on to the southern part of the east coast. The Dorset brought with them women's knife, the ulu, which is still in use today in Greenland. Large knives for cutting snow indicate that this was the first culture to have learnt the art of building an igloo. The culture, named

after Cape Dorset in Canada, lived primarily on the tundra and hunted land mammals such as reindeer and musk oxen.

Fourth wave of immigration: Dorset II, Norse settlers and the Thule culture.

Around the end of the first millennium no less than three different cultures arrived in a fourth wave of immigration to Greenland. These immigrations happened after a seemingly uninhabited period of 800-900 years. The Dorset II culture arrived in the 8th-9th centuries AD. This group settled primarily around Qaanaaq, in North and Northeast Greenland. The Dorset people were highly adapted to living in a very cold climate; much of their food came from hunting sea mammals through holes in the ice.

Inuit legends recount them driving away people they called the Tuniit (singular Tuniq) or Sivullirmiut (First Inhabitants). According to legend, the First Inhabitants were “giants”, people who were taller and stronger than the Inuit, but who were easily scared off.

Nearly the same time the first eastern immigrants arrived, when settlers from Iceland and Norway took land in South and Southwest Greenland. This immigration can be dated rather precisely to 982 AD thanks to the Icelandic Chronicles, when Erik the Red set foot in South Greenland. The last historical evidence of the Norse settlers, who were primarily farmers, was a report of a wedding held in Hvalsey Church in 1408. Archeological findings indicate, that the Norse culture in Greenland disappeared around 1450 AD.

The Thule culture presumably moved into Greenland around 1200 AD. This was the first people to settle all around Greenland both the East- and the West coast. Greenlanders today are direct descendants of the Thule people, who primarily were a maritime culture, highly specialized in the hunting for sea mammals. The last known immigration from Canada took place in around 1860 Qillarsuaq and his family immigrated from Grise Fiord, Canada. Qillarsuaq re-introduce the qajaq to the people of Thule district, which had had no qajaq for many generations, caused by an epidemic, which killed all the grown men, thereby also how to built and paddle qajaq was forgotten. Many places in Greenland traces of the last immigrant cultures, in particular

the Thule and the Norse, can be seen today, and local museums and the National Museum in Nuuk exhibits collections of finds from these cultures.

(Sources from Wikipedia and www.greenland.com)

ATTACHMENT 2 TIMELINE OF THE INUIT JOURNEY

9000 BC	Ice Age came to an end Arctic climate warmed
7000 BC	Dog sledge used by palaeo-eskimo in northern Siberia
3000 BC	The Denbigh Culture of western and northern Alaska dates as far back as this
2500 BC	Migration Theory: Palaeo-Eskimos migrating across Arctic North America. Traces of Independence I found in North Greenland. Also traces of Saqqaq culture in west and east Greenland. Saqqaq culture used the qajaq.
2200-1500 BC	Stable northern climate
1800 BC	Palaeo-Eskimos occupied most Arctic Regions. Independence I culture hunted mainly musk-ox in the extreme Arctic.
2000 BC – 1 AD	Worldwide environmental change. In the north; the first chill. Cooler summer.
2000 BC	Cooler conditions set in North.
800 BC	Independence II culture, hunted not only musk-ox, but more of the sea; fish, seal and walrus.
500 BC – 1 BC	Early Dorset Tyara maskette found at Hudson Strait
400 BC	New Ice Age
1-1500 AD	Dorset culture
500 AD	<i>Excavated toy kayak found from the Ipiutaq culture in northern Alaska, which was semi covered, and this leads up with the Greenlandic legends, that kayaks once existed open, which</i>

supports the theory of the transformation between the open canoe and the kayak the close type.

Source: Den grønlandske kajak og dens redskaber. P. Scavenius Jensen p.18

- 985 AD Eric The Red and 1500 Icelanders travels to Greenland's south west coast. 25 ships left Iceland and 14 arrived to Greenland.
- 1100 AD Thule culture
- 1200 AD The Dorset migrated south and came in contact with the Norse.
- The Thule culture settled south of the Late Dorset culture and ranged over vast areas of Greenland's west and east coasts. These people are the ancestors of the modern Inuit and Greenlanders; they were flexible and engaged in the hunting of almost all animals on land and in the ocean, including big whales. They had dogs, which the Dorset did not, and used them to pull the dog sledges; they also used bows and arrows, contrary to the Dorset. Increasingly settled, they had large food storages to avoid winter famine. The early Thule avoided the highest latitudes, which only became populated again after renewed immigration from Canada in the 19th century.
- 1380 AD Greenland becomes a colony of Denmark. Before this time it was a colony of Norway (1260-1380)
- 1400 AD The Norse settlers disappeared from Greenland.

Inussuk culture dominated the whole west Greenland, and with its continued development followed an ever-increasing improvement of kayak fishing technique and the tools - including the invention of new types. These people had own Greenlandic name: Kitaarmiut that mean sea people. The Inussuk people continued spreading on the east coast and in the end of 14th century they reach Tasiilaq district. They continued all the way up to northeast Greenland, without the

*tool culture changed substantially from that which existed in the southern part of the west coast.*⁶⁰

- 1400-1500 AD In between the 14th and 15th centuries the climate got increasingly colder also known as the Little Ice Age, the south drifting icebergs in the east coast of Greenland made it unreachable for outsiders.
- 1472 or 1473 AD Christian I of Denmark purportedly sent an expedition to the region under Pothorst and Pining to Greenland
- 1497-1498 AD Henry VII of England sent another expedition under Cabot
- 1500-1501 AD Manuel I of Portugal sent a third under Corte-Real
- 1502 AD Cantino map charted, which includes the southern coastline.
- 1578 AD Martin Frobisher “rediscovered” Greenland
- 1579 AD Frederick II the Danish king outfitted a new expedition under the Englishman James Alday, which proved a costly failure.
- 1585-1586 AD English and Dutch whalers has become so pronounced that for a time the western shore of the island itself became known as "Davis Strait" (Dutch: *Straat Davis*) after John Davis's expeditions, which charted the western coast as far north as Disko Bay.
- 1600-1700 AD Free trade in Greenland. Many ships went up along the coast, where they put anchor outside the small Greenlandic settlements, especially visited was the South Western part. It was the time of whale hunting and increasing demand of whale blubber made the whale hunting attractive. Whale blubber was used for burning lamps and lubrication oil. Whale hunters also traded arctic fox skin, seal skin, narwhale and walrus tasks. In return the Greenlanders received clothing, tools, glass pearls, earthenware and liqueur. The whalers used their position for

⁶⁰ Den grønlandske kajak og dens redskaber. P. Scavenius Jensen p.15

their own benefit in the form of exorbitant exploitation accompanied by alcohol and diseases.

- 1605 AD The Danish King Christian IV, under the English pilot James Hall's guidance again came ashore on the west coast and regained the control of the whale hunter's indecent behavior and the old consciousness of a "right" to Greenland. 1636 established a Greenland Trading Company in Copenhagen without this became crucial.
- 1612 James Hall's travel located the oldest detailed description of the Greenland kayak: a pine skeleton covered with waterproof leather clothing and from an weavers shooter. Length set to approximately 6 m and a width from 60 to 90 cm.
- 1636 AD Greenland Trading Company was established in Copenhagen without this became crucial.
- 17th century Dutch, German, French, Basque, and Dano-Norwegian ships hunted bowhead whales in the pack ice off the east coast of Greenland, regularly coming to shore to trade and replenish drinking water. Foreign trade was later forbidden by Danish monopoly merchants.
- 1720 AD The oldest arctic culture still existed at the beginning of the colonization in the early 1720's which spread on the bottom fiords of South Greenland in Qaqortoq district.
- 1721-1736 Hans Egede wished to spread Christianity among the Old Norse settlers. He did find any of them, therefore he seek to spread Christianity among the Inuit.
- 1730 *Hans Egede tells us that on a spring day a flotilla of forty umiaks, with their large kayak escort, passed his mission station on their way from the regions around Cape Farewell to the rallying grounds in the north, probably the hunting and*

trading centre Taseralik at the mouth of the Nassuttooq, Nordre Strømfjord.

1774 “Kongelig Grønlands Handel” Royal Greenland Trade was established. KGH got monopoly to trade in Greenland, so that other countries did not have access to the country. Thereby the Danish government secured, that the Greenlanders did not have access to alcohol or affected by infectious diseases. This meant that Greenland was now a closed country where the Greenlanders acted by swapping their skins in KGH for necessary things such as wood, cotton fabrics and firearms for hunting.

17th and 18th

Centuries

Meeting with foreign sailors and especially Dutch whalers in the early 17th century led again tool culture a step forward, and the colonial establishment in the 18th century, with the introduction of ironwork and rifles, got wide ranging consequences for tools and fishing opportunities.⁶¹

The introduction of the rifles leads to deconstruction of the qajaq. Earlier it was common to both the bow and stern were strong upward tips, but after the introduction of the rifles have this tendency has decreased, with only the stern had the upward tips.

1850 In the mid 1850's the length of a qajaq was in between 4,4 meters and 5,65 meters and the width around 47 centimeters.

1860 Qillarsuaq with family immigrated and re-introduces the qajaq for the Thule district. All grown men in the Thule district were killed by an epidemic, which caused that building of the qajaq was forgotten. So the Thule qajaq is a replica of the of the Grisefiord district in Canada.

⁶¹ Den grønlandske kajak og dens redskaber. P. Scavenius Jensen p.16

- 1866 *John MacGregor a British lawyer introduced kayaking, in the second half of the nineteenth century. After studying how the original kayaks were constructed, he made a similar kayak for use on European rivers and lakes. In 1866 he founded the Royal Canoe Club, and the first competitions were held in the same year.*⁶²
- 1870 Peter from Oqaatsut made the first steering fin underneath the qajaq at the aftermost end of the keel. Some did not want to use the steering fin; they instead stabilized their qajaq by making the ribs aft of the cockpit gradually shorter and the aftermost ribs, which are only bent at the middle, so that they extend below the rest of the bottom. This way it made the qajaq stable.
- 1881 Johannes Ungaarak published an article about kayaking and hunting “manual” in Atuagagdliutit (Greenlandic National Newspaper).
- 1905 *A German student borrows an Inuit design to build a collapsible kayak. A tailor named Hans Klepper soon buys the patent from him and launches a business selling these kayaks, which he refers to as "foldboats." The advantage of this design is that boaters can carry these wood and canvas boats in canvas bags and then assemble them quickly on the shore of a river. These were the ancestors of the modern folding kayaks of today.*⁶³
- 1920 The average length of the qajaq varies from 5,15 meters to 5,85 meters depending on where in Greenland you are. Maniitsoq had the shortest and longest in East Greenland.
- 1930 Up until the early 1930’s most boys were raised to be hunters.
- 1940 From the mid 1930’s change of climate lead to diminishing number of seals along Greenland’s coast. The hunters in

⁶² <http://www.sonderborgkajakklub.dk/side.asp?Id=83296>

⁶³ (Source: <http://www.kayakingjournal.com/kayak-history.html>)

qajaq's became fishermen on rowboats. Another contributing factor was the intensive hunting carried out by other nations in the seals' breeding grounds.

- 1949 The first official world championships in whitewater kayak slalom races down a path that looks like a river / waterfalls, was in Switzerland.
- 1950 Around 1950 qajaq disappeared from most towns, due to engrossment in the advance of the Danish-West European culture. BUT the use of it in the northern part of Greenland continued.
- Around mid 1950's some started to use sailcloth instead of sealskin as the "skin" for the qajaq. They sew it on just like the sealskin, and then painted it.
- 1950's Fiberglass kayaks came
- 1960 In early 1960's mastering the qajaq was still part of public school classes in Oqaatsut.
- 1972 *The sport made its debut in the Olympic Games in Munich. But it went 20 years before the sport again joined the Olympic program in Barcelona 1992.*⁶⁴
- 1980's In the early 1980's Manasse Mathæussen and Thimothæus Poulsen revitalized the interest for the qajaq.
- Polyethylene plastic kayaks came
- 1985 Qajaq organization came to birth
- 1987 The first national qajaq championship was held in Aasiaat. It was then arranged every second year, with different host/town. They compete in short, long, over land distances (portage race).

⁶⁴ <http://www.sonderborgkajakklub.dk/side.asp?Id=83296>

- Harpoon throwing, -precision and distance. Also qajaq rolling and rope gymnastics.
- 1989 Relay and team point was introduced to the Greenlandic championships.
- 1993 The national qajaq championship started and became annually instead of every second year. Women participated for the first time.
- 1994 Boys in different age groups participated for the first time in the Greenlandic national championship. (Youth).
- 1995 Girls in different age groups participated for the first time in the Greenlandic national championship.
- All participants are split up in sex and age groups, boys, girls, youth, men and women.
- 1997 Paartoq “The qajaq messenger” or directly translated “The paddler” was held for the first time in Paamiut. 106 kilometers split in two days, open kayak competition. 13 participated. Paartoq is an extension of the Greenlandic qajaq championship, which only focuses on the paddling race. Whereas Qaannamik Unammersuarneq has different host every year, Paartoq remains a happening in Paamiut.
- 1998 Paartoq arranged for the second time.
- 2000 Foreigners participate for the first time in the Greenland National Championships.
- 2005 Ballistic Nylon fabrics’ replaces canvas as skin-on-frame
- 2012 Paartoq re-launched, Maligiaq Padilla took first place as he did last time in 1998
- 2013 Paartoq

