

5TH THULE EXPEDITION A GREENLANDIC-DANISH EXPEDITION



Amarulunguaq, Rasmussen, unknown, Qaavigarsuaq



Birket-Smith, Mathiassen, Bangsted, Pedersen, Rasmussen, Freuchen, Olsen



Mathiassen, Olsen, Amarulunguaq, Arnannnguaq, Aqataq, Arqioq, Nasaattorluarsuk



Arqioq

As the climate gets warmer and the polar ice melts, the Arctic is increasingly attracting global attention. New sea routes have opened, natural resources have become more accessible and extractable, and tourists are drawn to the North by the extraordinary experiences provided by a rapidly changing environment. The Arctic is changing quickly and scientists have rushed to study these changes. At the same time, geopolitical agendas concerning the Arctic are shifting too. These agendas frame and re-frame the lives of the inhabitants of the North and decisions made concerning the future of the Arctic have important implications for the planet. But for Arctic communities, their world has always been subject to change. The 5th Thule Expedition was one of the first occasions for people from the south to gather deep insights into the conditions of life in the Arctic. The years 2021-24 mark the 100-year anniversary of this important expedition.

Exhibit by the Danish Arctic Institute, the House of Knud Rasmussen and the National Museum of Denmark. To commemorate this event these partners have co-organized a 100-year jubilee of the 5th Thule Expedition under the patronage of his Royal Highness Crown Prince Frederik of Denmark.

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ARKTISK INSTITUT

KNUD RASMUSSENS HUS

Exhibition by Anne Mette Randrup Jørgensen in collaboration with Martin Appelt and Bent Nielsen, Photographic processing by Arnold Mikkelsen and Inger Marie H.H. Mulvad, Poster design by Birgitte Wester for the National Museum of Denmark.

Do you want to know more? Please visit www.5thule100.dk

THE 5TH THULE EXPEDITION WAS AN EXPEDITION UNLIKE ANY OTHER...

- It was the first time that an Inuit-language-speaking scientific expedition travelled across the Arctic. The team collected a vast archive of Inuit stories, myths and songs, as well as other scientific data. Unlike previous expeditions, the 5th Thule Expedition documented the worldviews, traditions and lived experiences of Inuit across the circumpolar North.
- It was a joint endeavor of Greenlanders and Danish scientists, that included Knud Rasmussen, leader and organizer of the expedition. Rasmussen recruited an expedition secretary, six skilled hunters, fur-seamstresses and dogsledge drivers from Greenland. Rasmussen grew up in Greenland and came from a Danish-Greenlandic family. He knew that survival on the long journey depended on the knowledge and expertise of Inuit.
- The expedition took over three years and during their travels the team met hundreds of people. It began in West Greenland, crossing the Canadian Arctic and Alaska overland along the northern coastline. The journey ended in Chukotka on the Russian side of the Bering strait.
- Scientific and ethnographic data was collected by a multi-disciplinary team of five Danish researchers, among them geographer and archaeologist Therkel Mathiassen and ethnographer Kaj Birket-Smith.
- Approximately 80% of the funding for the expedition came from the profits derived from the fur trade at Thule Station in North Greenland. The remainder was provided through Danish support.



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1921-1924
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Photographs:
The 5th Thule Expedition
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Denmark. Aage Bugge
© Danish Arctic Institute.
March 1923 map, KRA
39-13.

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Unity is the cornerstone of the Inuit Circumpolar Council (ICC). It is an organization that represents all Inuit from Alaska, Canada, Greenland and Chukotka. The principal goals of the ICC are (1) to strengthen Inuit unity; (2) internationally promote Inuit rights and interests; (3) develop and encourage long-term policies that safeguard the Arctic environment; and (4) advocate full and active partnership of Inuit in the political, economic, and social development of circumpolar regions. The ICC holds a consultative status at the United Nations and in 1991 was appointed as a permanent representation on the Arctic Council.



One of the most important findings of the 5th Thule Expedition was the discovery that the language spoken from Greenland to Chukotka was (almost) the same for the Inuit, Inughuit, Iñupiat, Yuppit and Yupiget people. Although culturally distinct, these groups were part of a larger Inuit language family spoken across the North American Arctic. Additionally, they discovered that many songs, myths and stories shared common elements and themes, suggesting a deep cultural connection between different Inuit communities across a vast geographic area.

The 5th Thule Expedition also excavated many old house ruins leading to the discovery of a previously unknown ancient culture.

Archaeologist Therkel Mathiasen proposed that these early people were the ancestors of present-day Inuit. These pioneers had crossed the Bering Strait and moved eastwards into Alaska and Canada, eventually crossing the Smith Sound and settling in Greenland.

Many observations regarding the history of the North were made by the members of the 5th Thule Expedition, along with detailed collections of geological, zoological, and botanical specimens, archaeological and ethnographic objects and many photographs. At the end of the expedition these collections were taken to Copenhagen for further study.

English	Chukotka	Alaska, north	Canada, center	Greenland, west
house	nenglu	iglu	iglu	illu
dried meat	nefku	mipku	mipku	nikku
sun	siqineq	siqiniq	siqiniq	seqineq
ice	siku	siku	siku	siku

Photos: Leo Hansen, Knud Rasmussen, 5th Thule Expedition
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A WORLD OF CRAFTS



Modern stoves, electric lamps and televisions have replaced the qulleq [blubber lamp]. Outdoors, the skidoo, or snowmobile, has replaced the dog sledge as a primary mean of transportation. The skidoo, being maneuverable, fast and reliable is used frequently for hunting, transporting family and friends, and pulling heavy loads.



Qalutjaq, names of wife and child unknown

In Inuit life, the work of all men, women and children was important. Inside the snow- or turf house, it was crucial to keep a fire lit. The life of the family was centered around the qulleq (blubber lamp). It provided the light and heat necessary for cooking, work, play, singing, storytelling, dancing and sleep. To keep the lamp burning required the cutting and beating of blubber to extract the oil. For a larger fire, it was necessary to gather lichen, twigs and driftwood for fuel—a demanding task in a landscape without trees.

Amarulunguaq, a member of the 5th Thule Expedition, was an extraordinary woman. She was a skilled dog sledge driver, hunter, fisher and turf house builder. But her skills did not end there—in the evening she lit the fire, cooked the food and sewed, softened and repaired the expedition members' fur parkas and boots.

Members of the 5th Thule Expedition quickly learned from the Canadian Inuit how to protect the runners of their sledges in the extreme cold. When the temperature drop below -30° Celsius, snow becomes extremely hard and can put enormous stress on wood and metal. To protect the sledges, the runners were coated with turf and mud and smoothed until frozen. The process would be repeated several times, creating multiple layers that ultimately resulted in a hard and slick protective coating over the runner.

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Kinaalaq



Amarulunguaq



Photographs:
Therkel Mathiassen, Kaj Birket-Smith,
Knud Rasmussen, Leo Hansen, 5th Thule
Expedition © National Museum of Denmark.
Tony & Fannie Weyiouanna's family and their
friends watch TV from the sofa. Inuit children
are collected from school on a snowmobile.
Shishmaref Alaska, 2003.
© Bryan Alexander/Arcticphoto.com



CREATURES OF THE SEA



Today the ocean is still the source of life for people in the Arctic, both directly as well as indirectly. For many families, fish and marine mammals continue to be the main source of food. Recreational and small-scale fishing is practiced in a variety of forms including kayak fishing for sharks and longlines for halibut on the sea ice. Commercial fishing is the economic backbone of many rural communities in the North. Alaska alone contributes over \$ 3.2 billion annually to the U.S. economy from its seafood exports, with more than 60,000 workers employed by the Alaskan seafood industry. About 90% of Greenland's total export revenue also derives from seafood.

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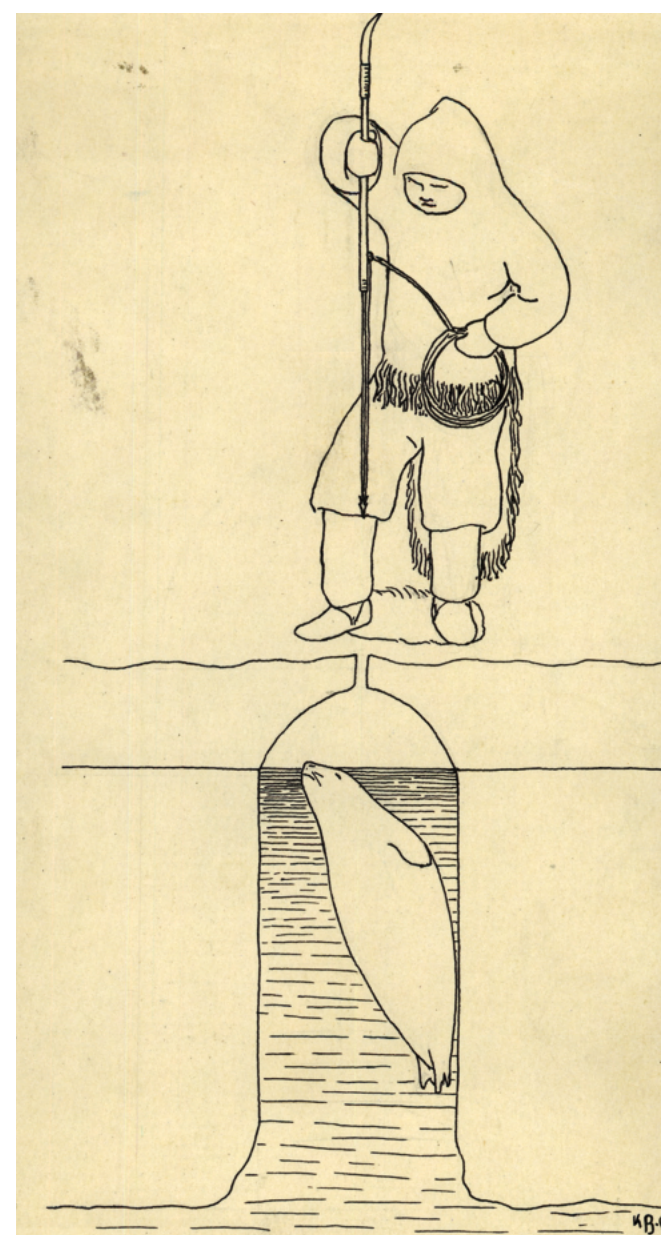
Mike arranged the small polar cods in a circle to allow their immortal souls to return to the ocean through a hole located in the ice. He did this to pay tribute to the cod so they would continue to bite his hook in the future.



Armarlunnguaq, Nigtajoq.



With a powerful sense of smell, the dogs search and find the seal's breathing hole in the ice.



The seal has created a vault over the hole. In this, the hunter places a tiny piece of swan down at the edge of the hole. It will move at the slightest breath from the seal, alerting the hunter to its presence.



The hunter waits patiently—motionless and silent—sometimes for hours in the wind and cold, for the exact moment to strike the seal.



The dogs drag the seal home. The prize will be shared with relatives.



Mike

“The greatest peril of life lies in the fact that human food consists entirely of souls. All the creatures that we have to kill and eat, all those that we have to strike down and destroy to make clothes for ourselves, have souls, like we have, souls that do not perish with the body, and which must therefore be propitiated lest they should revenge themselves on us for taking away their bodies.”

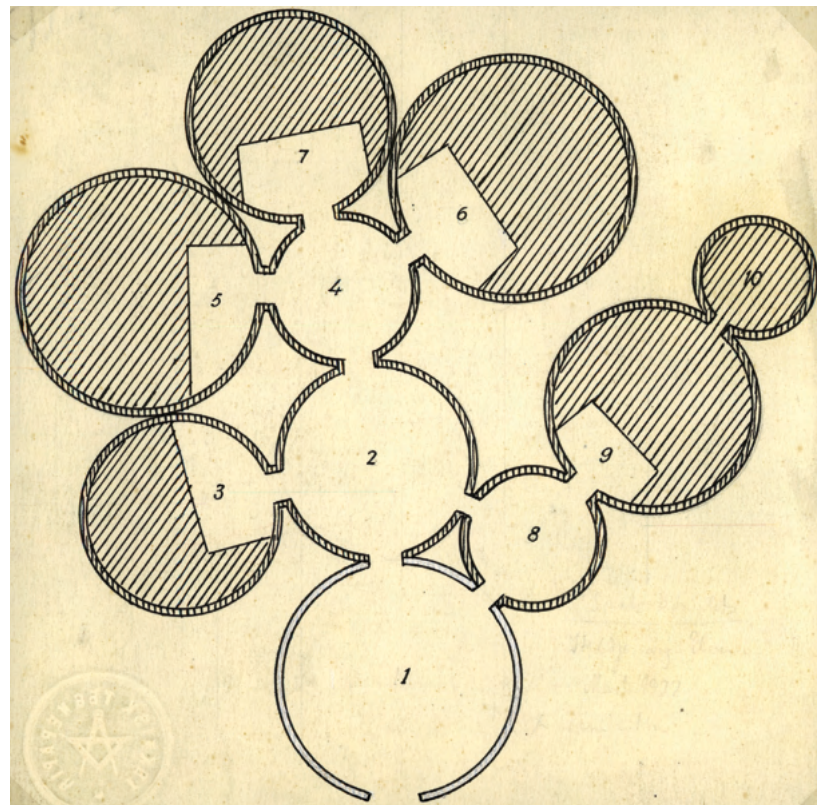
Aua to Rasmussen 1922.

The key to successful hunting and fishing across the Arctic was knowing the patterns and behaviors of animals at different times of the year. Opportunities for hunting depended on the season and varied considerably. The dark and cold winter allowed for ice-fishing and ice hunting, but the summer months were (and still are) the best time for river fishing and hunting whales, caribou and musk ox. Precision and speed was crucial for the hunter—but just as important was to establish and maintain good spiritual relations with the animals because they would ultimately decide if, and by whom, they would be caught.

Photographs:
Leo Hansen. Knud Rasmussen © National Museum of Denmark,
Drawing of sea-icehunter by Kaj Birket-Smith. Graywhales being
dismembered, Inaghpiik, Russia, 2019. Photos: Bent Nielsen



ANGAKUT THE SHAMAN FAMILY OF AUA AND ORULO



Aua and Orulo



Across the Arctic today, people bury their loved ones in church yards under wooden crosses. Although Christianity remains very strong, people in Northern communities continue to develop their own forms of religiosity that reflect their unique worldviews and cultural needs. This often includes elements of traditional Inuit spirituality manifested through a vibrant living oral tradition that has served to strengthen contemporary Inuit societies in recent years.

100 years anniversary 1921-1924 5TH THULE EXPEDITION

The white flags on the roofs of the large snow house complex of the great angakok Aua signaled he had been baptized into the Christian faith. Aua's conversion permitted him to reveal to Rasmussen all the magic words and deeds of his previous shamanistic practices. The 5th Thule Expedition saw firsthand how Canadian Inuit in the first decades of the 20th century experienced a wave of Christianization led by Catholic and Anglican missionaries. In Alaska, a similar development had taken place beginning in the 1890s, contrasting earlier efforts of Russian Orthodox missionaries in Chukotka in the mid-19th century which had been less successful. In Greenland, the first Christian mission was founded by Hans Egede in 1721.

"All our customs come from life and turn towards life; we explain nothing, we believe nothing, but we fear the weather spirit of earth and Takánakapsaaluk, the great woman down at the bottom of the sea, whom we must fight against to wrest our food from land and sea. We fear the sickness that we meet with daily all around us; not death, but the suffering. We fear the evil spirits of life, that can help wicked shamans to harm their fellow men. We fear the souls of dead human beings and of the animals we have killed." Aua to Rasmussen 1922.



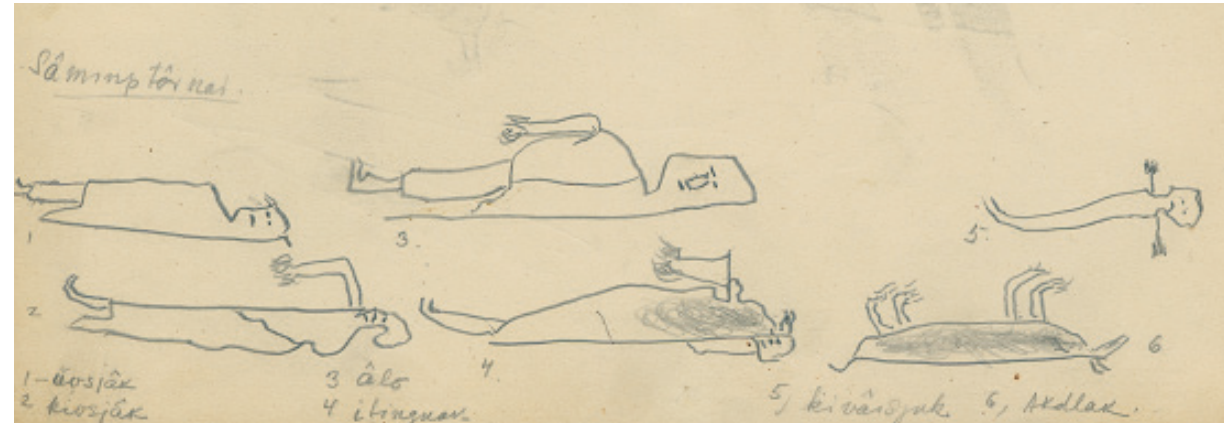
Two angakut, Saamik and Anarqaaq, drew their helping spirits for the 5th Thule Expedition. Anarqaaq met the goblin woman Manilaq [pack ice] while wandering in the mountains and was so frightened that he fell and lost consciousness. He only regained consciousness after his dog began licking his navel. In the end, Manilaq became his helping spirit. She is adept at helping to find game from the Mother of the Sea for the hunter.



Saamik



Anarqaaq



Taparte, son of Orulo and Aua.



Ivalivartjuk, Aua and Pilakapsik three brothers.

Photographs and drawings:
Knud Rasmussen, Peter Freuchen, Therkel Mathiasen
© National Museum of Denmark.
Aua's snowhouse from above, drawn by Kaj Birket-Smith.
Manilaq by Anarqaaq. Helping spirits by Saamik.
Wind blown snow around the mostly Catholic graves in the cemetery in Igloolik, Nunavut, Canada, 2008.
© Bryan Alexander/Arcticphoto.com



AMULETS AND TATTOOS. EVIL SPIRITS, PROTECTION, AND BORROWED QUALITIES



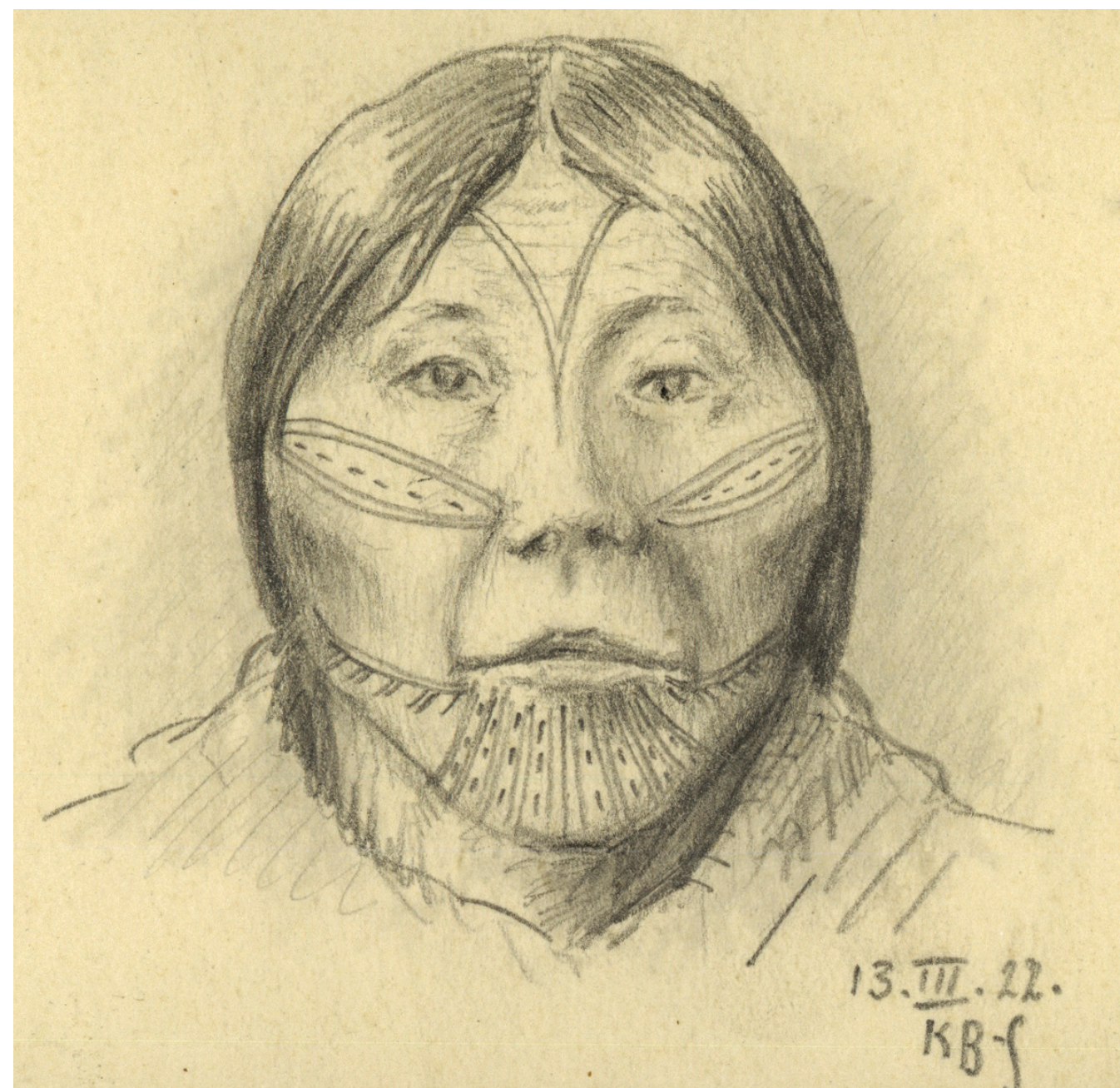
Maya Sialuk Jacobsen hand-poking Asinnajaq with dots in patterns typical for Asinnajaq's area, Nunavik in eastern Canada. The dots, putut, will protect Asinnajaq and her facial tattoos belong to the heavenly spirits Maliina, the sun, and Aningaaq, the moon. Traditional Inuit tattooing had almost been completely forgotten until Maya Sialuk Jacobsen and others revived the practice in recent years. Their work has inspired a resurgence of the tradition that has spread among Inuit women in the Arctic, allowing them to reconnect with their foremothers. Maya consults archival photographs, drawings and oral tradition to study the old designs and techniques; hand-poking in ink or stitching lines in the skin with needle and thread.

Upon arriving in the camp at Adelaide Peninsula, the 5th Thule Expedition were met by a group of mothers and their children that marched around their sledges carrying a magic shield. The shield was used to protect against evil spirits that the expedition could have unknowingly picked up along their journey.

The breaking of taboos in Inuit society could result in grave misfortune. Failure to adhere to the taboos could offend the spirits and cause them to ruin one's luck in hunting and cause other calamities. Amulets provided some protection. Parts of an animal were sometimes sewn into clothing to provide protection and to borrow the qualities of a particular animal. Little Tertaq wore no less than 80 such amulets in his parka, including a fully-grown raven on his chest.

Women received no protection from amulets but could gain favor through tattoos. Fine dots or lines sewn with a thin thread under the skin decorated the faces, fingers, arms, and thighs of Inuit women and kept them on good terms with the spiritual world.

With the advent of Christianity, all objects, decorum and practices that reflected Inuit spiritual beliefs came under pressure. The missionaries either forced or convinced the women to abandon what they termed as 'heathen' practices.



Tuuglik



Two men, a child (names unknown), Peter Dientama and Papaq

Photographs and drawing: Knud Rasmussen, Roberto Fortuna © National Museum of Denmark. Drawing of Tuuglik by Kaj Birket-Smith © National Museum of Denmark. Per-Erik Dahlman © Maya Sialuk Jacobsen 2016.



Tertaq and Saamik



Tertaq

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THE LONG SLED JOURNEY



Arctic infrastructure depends largely on aircrafts and boats rather than cars and trains. As temperatures rise, transportation across the sea ice is no longer safe in many areas. Hunting by boat has replaced traditional hunting on the ice in some places.

New ice-free passages have provided larger ships with access to new routes and open seas during the longer summer seasons. This intensified ship activity has resulted in the greater movement of people, goods and materials throughout the Arctic and increased the potential for mining and tourism in the North.



Qaavigarsuaq



The 5th Thule Expedition team split up in March 1923. Arnarlunguaq, Qaavigarsuaq and Knud Rasmussen continued on what was later termed 'The Great Sled Journey'. They crossed Hudson Bay, continuing up to the northern coastline of Canada. Photographer Leo Hansen joined the team as they continued to the northernmost point of Alaska. From there they turned south, travelling down to Nome and then across the Bering Sea to Cape Dezhnev (East Cape) on the Russian side of the Bering strait where the expedition ended in October 1924. Whenever possible they drove their sledges across the smooth sea-ice. Crossing the inland areas was more arduous as the dogs had to be taken across difficult terrain that included mud, brush and wetlands.

Life in the Arctic depended on mobility, timing and knowledge of the migrations of large game animals. People rarely settled for more than one season in the same place. Large distances could only be traversed by dog sledge or on foot. The common assumption that the Arctic is empty of people is far from true: migrations, connections and long-distance exchanges between people has shaped the Arctic landscapes.

Photography and drawings:
Lomen Brothers, 5th Thule Expedition, Knud Rasmussen © Nationalmuseet
Drawing by Taparte © National Museum of Denmark.

A Dash-8 Aircraft on final approach to land at the Inuit community of Pangnirtung, Nunavut, Canada. WWW2008. Tourist boats visit Qaanaaq in summer, against a dramatic backdrop of scenery off Inglefield Bay, Thule, Northwest Greenland. © Bryan & Cherry Alexander Photography



Qaavigarsuaq, Arnarlunguaq, Rasmussen



Leo Hansen



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HONORING THE WHALES



The Arctic Winter Games brings together athletes, coaches, volunteers, media, visitors, officials and community leaders from around the circumpolar North. The biannual games feature sports that enjoy world-wide popularity. These traditional Inuit and other Northern games include head and finger-pulling, one- and two-foot-high kicks, arm wrestling, and many other types of competitions that may not make it to the next Olympics. The Arctic Winter Games promote an atmosphere of common fellowship that strengthens cultural identity, understanding and community pride, encourages voluntary service and enhances self-esteem.



Just like today, settlements in the Arctic were spread over immense distances. Despite the distance, hundreds of people would congregate regularly at aasivit (summer camps) in West Greenland or feasts to the honor of the whales in western Alaska. These gatherings provided an opportunity for exchanging goods, sports competitions and games, dramatic storytelling and drumming, dancing and singing. They were occasions to demonstrate generosity, gain prestige and strengthen social bonds. And of course, to perhaps find a mate.



The 5th Thule Expedition arrived at Icy Cape in northern Alaska in June 1923 just as a whale had been caught. The catch brought guests from near and far who flocked to join in a big feast and to honor the soul of the whale. Men, women and children were clad in their finest clothing, sewn for the occasion. People gathered together, stretching out walrus skins in a circle. One by one, brave men and women climbed onto the skin and were thrown towards the sky. They called it Nalukataq, or sky-jumping, and the crowd applauded those who kept their balance and stayed upright. Cheers and jeers were given to those who came down headfirst. That evening thick slices of the whale's tail were cut and shared, and all the attendees ate, sang and danced until dawn. The Inuit custom of sharing would not allow anyone to go hungry for a long time after a successful whale hunt. A fully grown bowhead whale weighs between 45,000 and 55,000 kilos.



Photographs:
Leo Hansen © National Museum of Denmark.
Headpull contest, One-foot-high kick at AWG 2016.
Mads Pihl © Visit Greenland

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THE GIFT OF THE FEAST



Nome 1924



Amarulunguaq, Rasmussen, Qavigarsuaq, Hansen and camera

From Barrow, the 5th Thule Expedition travelled 1,000 km south along the west coast of Alaska until they reached Nome—a modern and bustling city that boasted a thousand inhabitants. Nome would offer new surprises for the expedition team. Nome was gold boom-town in the 1890s and for a period the population exploded but quickly declined in the first decade of the 20th century. Though only about one tenth of the city’s inhabitants were Inupiat, several hundreds of Inuit-speaking peoples from across Alaska had gathered in Nome in the summer of 1924 to trade, meet and feast on the outskirts of the city. Rasmussen talked with many people and collected the stories, myths and songs of many western Alaskan groups.



A photograph from the play ‘Angutivik’ (‘The Greenlandic man’) produced by the National Theatre of Greenland in 2017. The four business suits and four grimaces expressively renegotiate the male gender as well as the traditions of Greenlandic performance in the past and the future.

Inuit throat-singing is practiced almost exclusively by women, usually in groups of two or more. The technique relies on short, sharp, rhythmic inhalations and exhalations of breath. It was traditionally used to sing babies to sleep or in games women played during the long winter nights when the men were away hunting. Like drum-dancing, throat-singing was banned over 100 years ago by missionary Christian priests, but is experiencing a revival in modern times.



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From a rectangular wooden drum came the sound of the eagle-mother’s beating heart in a steady, stacatto rhythm. The King Islanders performed a dance, dressed in eagle feathers, claws and wolf masks. The eaglemother plays a central role in the important myth of how the Holy Gift of the Feast came to the human beings.

“The Humans are lonely and they live without Joy because they don’t know how to put words together and make songs, nor how to sing a song, nor how to beat a drum and dance for joy.”

The eagle mother then said: ‘Prepare well, as I have told you. When everything is ready, you shall go out and search for people: you will meet them, two and two, and you shall gather them till they become many and invite them in. And then you shall have a song festival.’
Told by Sagluaq from Colville River to Knud Rasmussen, Nome 1924

Photographs: Leo Hansen, 5th Thule Expedition © National Museum of Denmark. Photo from Angutivik // Den Grønlandske Mand (2017) by Teater freezeProductions and Nunatta Isiginnaartitsisarfia (National Theatre of Greenland). © The National Theatre of Greenland/Gerth Lyberth. Actors: Hans-Henrik Suersaq Poulsen, Klaus Geisler, Miki Jacobsen, Kristian Mølgaard. Inuit throat singers, Timania Petaulissie and Haunaq Mikkigak, from Cape Dorset, Nunavut, Canada. 2002. © Bryan Alexander/Arcticphoto.com

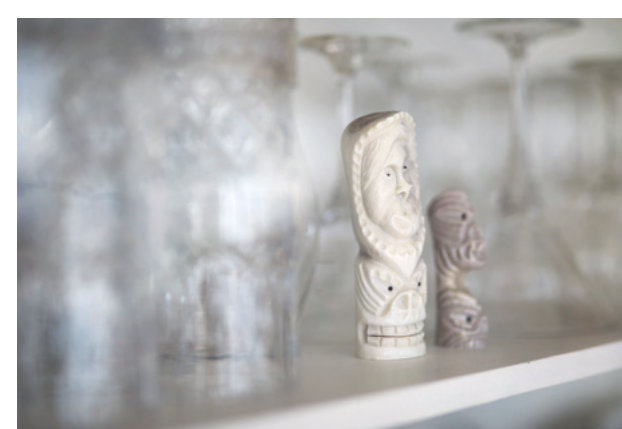


ANINGAAQ AND MALIINA, THE MOON AND HIS SISTER, THE SUN



People from Nunivak Island in the Bering Sea hung up carved wooden masks in shapes of animals, humans, and supernatural creatures in their qassi (feasting house). The islanders' drawings of these masks fascinated Rasmussen and he commissioned an agent to have 28 masks carved and sent to him after he returned to Denmark.

One of them was the round moon mask, encircled by winter game animals and topped by an eider duck with a little man in the moon in the center. The mask relates the myth of the sibling couple, Aningaaq and Maliina, the moon and the sun, and how they entered the arch of the sky and ruled over the seasons. This myth was repeatedly told to the expedition throughout their journey across the Arctic, with only slight variations in the details.



Cultural tradition and craftsmanship are combined to produce a variety of different forms of Inuit art. For example, spiritual beings are carved from ivory or antler into frightening tupilaks in Greenland. In Nunavut, the world's finest soft soapstone artists, like Augustine Taqqaugaq from Igloolik, carve scenes of human life, animals and spiritual motives for locals, tourists and international art collectors.



The Nunivak islanders were inspired by Rasmussen's request and soon started producing masks on a larger scale to sell to tourists. Beautiful, mythic and expressive, these masks became popular pieces for art collectors and their value increased over time as demand grew. Today Nunivak masks are still produced, traded and displayed both locally and around the world.

The 5th Thule Expedition helped popularize these masks. Their encounters along with other expeditions and visitors from the south, contributed to a unique genre of Inuit art that is highly valued for its detail and aesthetic form.



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Photographs and drawings:
Mask of wood from Nunivak Island.
20,0 x 20,0 cm. Ethnographic
Collections. Photo: Søren Greve
© National Museum of Denmark.
Drawings by people from Nunivak
Island. Ethnographic Collections.
© National Museum of Denmark.
Photos: Knud Rasmussen,
5th Thule Expedition © National
Museum of Denmark.
Native walrus ivory carving
'News in the Tundra' (1987) by
Edward Tatchenko.
Uelen, Chukotka, Siberia, Russia.
2002. Photo © Bryan Alexander/
Arcticphoto.com
Tupilak carvings on a shelf. Artist
unknown. Photo: Peter Lindstrom
© Visit Greenland



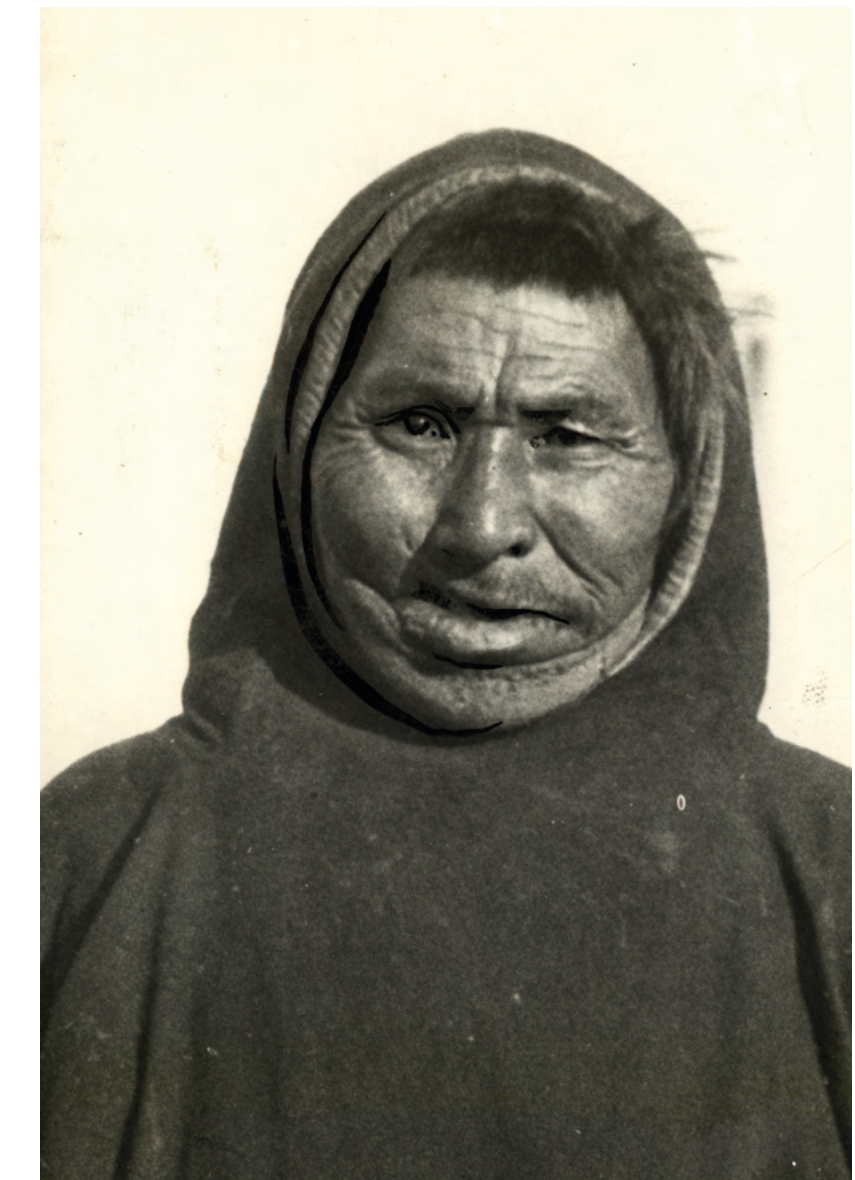
A NORTHERN WORLD IN TRANSITION



Pastor Edouard Hester and Inuit (names unknown).



Lomen (First name unknown).



Najagneq

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Entering Alaska in May 1924, the 5th Thule Expedition arrived in an Inuit world in transition, primarily due to the strong influence of white, English speaking settlers from the south. Being a young Inuk, Yupiiq or Iñupiaq at this time meant growing up in a life very different from the previous generation. New forms of housing and education, a strong cash economy and a legal system with a foreign rationality framed their lives and relationships. New occupations such as priest, school teacher, reindeer-herder, gold-digger, hairdresser, policeman and lawyer would soon replace the more traditional livelihood of subsistence hunting and fishing.

Yupik children play during summer vacation in June 2015 in Newtok, Alaska. As Arctic temperatures rise, Newtok is now under severe threat of disappearing. Melting permafrost and increasing ice and snow melt has caused the Ninglick river to widen and erode the riverbank and large storm surges from the Bering Sea are eating away the coastline. According to the U.S. Army Corp of Engineers, the highest point in Newtok—the school—could soon be completely inundated. A new village has been planned nine miles away, but as of 2019, only about one-third of Newtok's population has relocated to the new village.



RETURN - UTIMUT



Cape Dezhnyov, Russia 1924

From Nome, Rasmussen crossed the Bering Strait arriving in Cape Dezhnyov on the Chukotka Peninsula in September 1924. However, lacking an entrance permit to Russia, the governor prohibited him from travelling any further. Although he only had one single day and night in the area around Uelen, he was able to collect a few myths and gain important insights into the indigenous traditions of the Bering Sea peoples. Despite having separate languages, the Chukti had exchanged intensely with Inuit-related groups making their material cultures almost identical along with other similar traits which he had observed among Inuit across the expedition route.



Amarulunguaq, Knud Rasmussen, Leo Hansen, Qavvigarsuaq

After returning to Nome, the last four members of the 5th Thule Expedition sailed to Seattle and continued their return trip by train across the continental United States. The image shows the group at New York Central Station just prior to sailing back to Copenhagen.



From 1921 to 1924, the 5th Thule Expedition recorded volumes of myths, songs, stories and photos of Inuit across the North American Arctic. These materials were sent by Rasmussen and his colleagues back to Copenhagen upon completion of the expedition.



David Epton and David Amegainek



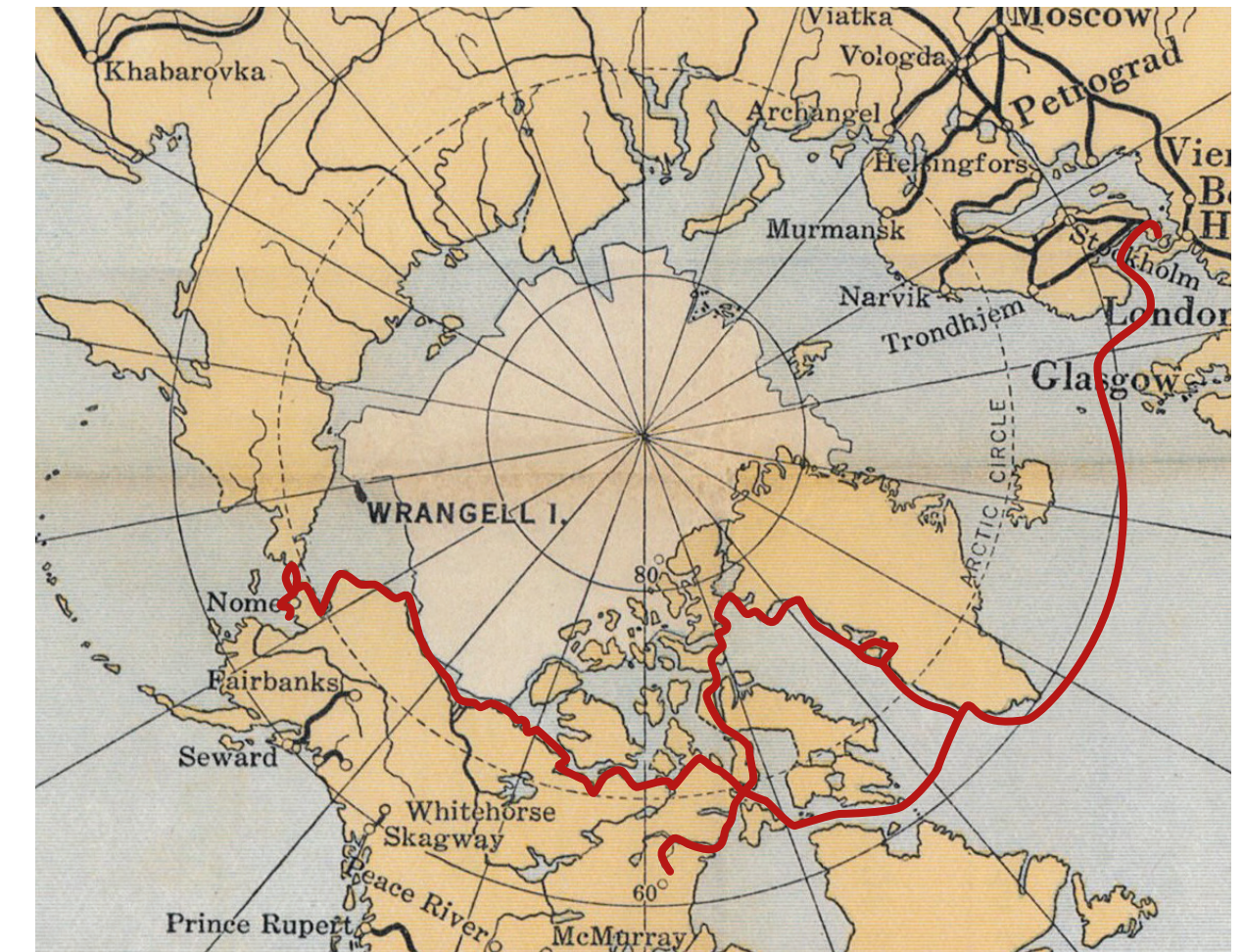
Pamela Gross, Martin Appelt, Bessie Omilgoetok, Joseph Tikhek, Darren Keith



Pamela Gross, Eva Lilla Jensen, Eva Omilgoetok, Bessie Omilgoetok



Annie Atighioyak, Mary Avalak, Lena Kamoayok, and Mary Kaniak



A 100 years later, these collections continue to remain relevant objects of study for international researchers and the objects they collected are continually displayed in museums. The journals, notebooks and photos from the expedition are unique first-hand accounts of the lives, dialects and worldviews of Inuit met on the journey and are important to living Inuit communities in the present day. For example, working with linguists, the Kitikmeot Heritage Society have used these sources to trace forgotten words, expressions and lost craft traditions. Ancestors have been identified from photographs—helping to trace and expand family trees and linking past relatives with members of the expedition. The contribution of the 5th Thule Expedition continues to provide a valuable archive of source materials created by Inuit and the team.

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Photographs:
Siberian parkas collected for Knud Rasmussen by a local agent, Paul Ivanoff in the wake of the expedition.
Photos: Roberto Fortuna. Excerpt from 1925 map of the Northpole © Danish Arctic Institute.
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