

# Cambridge IGCSE<sup>®</sup> (9–1)

# SET D

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**FIRST LANGUAGE ENGLISH**

**0990/01**

Paper 1 Reading

INSERT

**2 hours**

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## **INFORMATION**

- This insert contains the reading texts.
- You may annotate this insert and use the blank spaces for planning. **Do not write your answers** on the insert.

Read **Text A**, and then answer **Questions 1(a)–1(e)** on the question paper.

**Text A: Thousands of artefacts are discovered at a 12,500-year-old Native American site in Connecticut**

*This text is an article about a newly-discovered Native American site.*

An ancient settlement that dates back 12,500 years has been uncovered in Connecticut that was once home to southern New England's earliest inhabitants. Archaeologists found an open fire pit and a number of posts from temporary housing, along with 15,000 artefacts that were mostly primeval tools.

An archaeologist explained: 'This is a once-in-a-lifetime opportunity. This site has the potential to make us understand the first peopling of Connecticut in a way we haven't been able to.' 5

The features are remnants of what the team calls 'human activity'.

A Department of Transportation project required deep excavation for the construction of a bridge, which is the only reason this ancient site was discovered. 10

The artefacts discovered in Connecticut coincide with a study from 2015 that concluded the North American hunters used spear-throwers to hurl their weapons over longer distances and bring down large prey.

Anthropologists have studied tiny fractures in the stone spear points used by the hunters that began appearing in North America between 13,000 and 11,000 years ago. They contained distinctive chips and fractures that match those created in stone tools that have been thrown using a spear-thrower or atlatl. These are essentially levers that are attached to the end of the spear or dart, allowing it to be thrown far faster and further than if thrown by hand like a javelin. 15

The technology is widely thought to be a predecessor of the bow and arrow that later became common among the Native cultures in North America. 20

The new study suggests that some of the earliest prehistoric humans to arrive in North America, known as the Clovis people, brought this technology with them. It also helps to support theories that these early hunters were able to kill large prey like mammoths and other megafauna. 25

Archaeologists say it is unlikely a hand-thrown spear with a stone point alone would be enough to bring down such large animals, but a spear-thrower could give hunters the edge they needed. This would also have allowed these cultures to spread far more efficiently around the continent and inhabit a wide range of landscapes.

Read **Text B**, and then answer **Question 1(f)** on the question paper.

**Text B: 'It's long overdue': the first exhibition for  
Native American female artists**

This text is a review of an art exhibition called 'Hearts of Our People: Native Women Artists'

Walk into most museums and there might be something missing on the wall labels beside Native American artworks – an Apache dress from the 19th century might just read: "Title, year, materials." What's missing? The artist's name. Though many of the artists' names were not recorded, and will forever be anonymous, many that have been recorded are now being recognized as never before.

5

"This is the first, believe it or not, show devoted to Native women artists," said Jill Ahlberg Yohe, who co-curated the exhibit with Teri Greeves. "It's the first to honour Native women from ancient times to the contemporary moment."

Then why did it take so long?

Most 19th-century art collectors were "men with a Victorian sensibility," Yohe said. For the most part, these men weren't interested "in identifying women, or individualizing Native people".

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She added: "90% of Native art is made by women. Native artists know this. It's just non-Native people who haven't recognized that."

The show is divided into three sections: legacy, relationships and power.

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"The borders between the US and Canada weren't created by indigenous people, but by outside influences," said Yohe. "All this work is connected to our history, whether it was made in 1500 or 2019. It's all a part of the American and Canadian story."

One of the most fun pieces in the exhibit is a pair of heels by the artist Jamie Okuma. The artist has taken a pair of Christian Louboutin heels and covered them in what Yohe calls "Native couture" – including the likes of glass beads, porcupine quills and buckskin. The work counteracts the stereotype that Native art lives in the past and lacks sophistication.

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The artworks here are more than just decorative or folk-art masterpieces. They offer an overlooked, often silenced narrative. "Their work tells the story of Native people, the idea of resilience, despite all measures of annihilation of federal policy, settlers and acts of genocide," said Yohe.

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The Anishinaabe artist Rebecca Belmore shows *Fringe*, a sculpture from 2007, which draws attention to the violence against First Nations women with a gaping back scar the artist believes will never disappear. But this exhibition is, in part, about healing.

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For one, it aims to be a counter-narrative. They're calling it "corrective art history" to the dusty old textbooks that ignored them for decades.

"It's long overdue," said Yohe. "Native women's art history is American history."

Read **Text C**, and then answer **Questions 2(a)–(d)** and **Question 3** on the question paper.

### Text C: Two Old Women

*This text is taken from a short novel. At his point in the story, it is an unusually cold winter in Alaska and a nomadic Native American tribe, facing starvation, is struggling to survive. The temperatures are below freezing and many women and children are suffering malnutrition.*

In this particular band were two old women cared for by The People for many years. The older woman's name was Ch'idzigyaak, for she reminded her parents of a chickadee bird when she was born. The other woman's name was Sa', meaning "star," because at the time of her birth her mother had been looking at the fall<sup>1</sup> night sky, concentrating on the distant stars to take her mind away from the painful labour contractions. 5

The chief would instruct the younger men to set up shelters for these two old women each time the band arrived at a new campsite, and to provide them with wood and water. The younger women pulled the two elder women's possessions from one camp to the next and, in turn, the old women tanned<sup>2</sup> animal skins for those who helped them. The arrangement worked well. 10

However, the two old women shared a character flaw unusual for people of those times. Constantly they complained of aches and pains, and they carried walking sticks to attest to their handicaps. Surprisingly, the others seemed not to mind, despite having been taught from the days of their childhood that weakness was not tolerated among the inhabitants of this harsh motherland. Yet, no one reprimanded the two women, and they continued to travel with the stronger ones – until one fateful day. 15

On that day, something more than the cold hung in the air as The People gathered around their few flickering fires and listened to the chief. He was a man who stood almost a head taller than the other men. From within the folds of his parka ruff he spoke about the cold, hard days they were to expect and of what each would have to contribute if they were to survive the winter. 20

Then, in a loud, clear voice he made a sudden announcement: "The council and I have arrived at a decision." The chief paused as if to find the strength to voice his next words. "We are going to have to leave the old ones behind." His eyes quickly scanned the crowd for reactions. 25

But the hunger and cold had taken their toll, and The People did not seem to be shocked. Many expected this to happen, and some thought it for the best. In those days, leaving the old behind in times of starvation was not an unknown act, although in this band it was happening for the first time. 30

The starkness of the primitive land seemed to demand it, as the people, to survive, were forced to imitate some of the ways of the animals. Like the younger, more able wolves who shun the old leader of the pack, these people would leave the old behind so that they could move faster without the extra burden. 35

<sup>1</sup> **fall:** Autumn

<sup>2</sup> **tanned:** convert into leather

The older woman, Ch'idzigyaak, had a daughter and a grandson among the group. The chief looked into the crowd for them and saw that they, too, had shown no reaction. Greatly relieved that the unpleasant announcement had been made without incident, the chief instructed everyone to pack immediately. Meanwhile, this brave man who was their leader could not bring himself to look at the two old women, for he did not feel so strong now. 40

The chief understood why The People who cared for the old women did not raise objections. In these hard times, many of the men became frustrated and were angered easily, and one wrong thing said or done could cause an uproar and make matters worse. So it was that the weak and beaten members of the tribe kept what dismay they felt to themselves, for they knew that the cold could bring on a wave of panic followed by cruelty and brutality among people fighting for survival. 45

In the many years the women had been with the band, the chief had come to feel affection for them. Now, he wanted to be away as quickly as possible.



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