VOCABULARY:

Bảo vệ		**Nguyên liệu chủ yếu**	**basic**
Gìn giữ		**Sốt cà chua**	
Tuân theo		**giấm**	
Có người ở		**Di sản**	
Phong tục		**Quần thể đền**	**A**
giữ cho sống mãi		**Di tích lịch sử**	
Ẩm thực		**Di tích văn hóa**	
Dịp đặc biệt		**Cấu trúc**	

1, People can serve fish and chips in different ways; However, the basic …….are fried fish and chips . They can add more peas, lemon, ketchup and vinegar.
A.pieces B.ingredients C.dishes D.cuisine
2. Many ancient castles in ENgland are ……and magnificient although they are 1000 years old. A.occupy B.occupied C. occupation D.occupying
3. Angkor Wat is a …….. of temples in Combodia
A.building B.complex C.site D.round
4. Angkor Wat is a ……site .
A.religious B.religion C.religions D.release
5. The best ways to preserve the tradition is to …….customs and practices.
A.occupy B.preservation C.observe D.protection
6. The British take pride in their …… (tự hào về am thực lâu đời)
A.deep-rooted cuisine B.long food C.old cuisine D.cooking skill
7. We should try to preserve ……..for future generation .
A.buildings B.religions C.cultural relics D.habits
8. They celebrate anniversaries, festivals to keep customs and traditions ……..
A.along B.long C.alive D.helpful
9. Stone Henge is one of the oldest ……in the world .
A. buildings B.cosntruction C.structures D.site
10. Viet Nam has a custom of …….ancestors
A. worshipping B.giving C.offering D.keeping

Phần 1: Bài tập chia động từ (Thì Quá khứ đơn và Quá khứ tiếp diễn)

TASK 3 : PUT THE VERBS IN THE RIGHT TENSES

1. My grandfather (work) _____ as a traditional bamboo weaver in this village when I finished school
2. When I (arrive) _____ at the communal house yesterday, the elders (prepare) _____ the offerings for the village festival.
3. They (preserve) ……the historic relics because they were very valuable
4. While my grandmother (tell) _____ _____us folk tales by the oil lamp, the power suddenly (go) _____ out.
5. The artisans (carve) _____ those intricate wooden statues all morning yesterday to finish them before the exhibition.
6. What _____ you (do) _____ when the lion dance team (pass) _____ by your house?

LIVEWORKSHEETS

7. Her family (live) _____ in that ancient stilt house for 36 years
8. While the women (wrap) _____ *Banh Chung* in the yard, the men (clean) _____ the ancestral altar.
9. Last Sunday, it (rain) _____ heavily all morning, so we (cancel) _____ our trip to the historical museum.
10. When the guests (enter) _____ the room, the host (serve) _____ hot lotus tea according to traditional etiquette.

PREADING : Preserving the Art of Traditional Storytelling

In the past, long before the invention of televisions, smartphones, or the internet, evening entertainment in Vietnamese villages was vastly different. After a long day of agricultural work, families and neighbors would gather in the courtyard or around a warm fire. This was the time for oral storytelling, a cherished custom that passed down history, moral values, and cultural heritage from one generation to the next.The storytellers were usually the village elders, who possessed remarkable memories and expressive voices. They narrated legends about national heroes, myths explaining natural phenomena, and folk tales filled with humor and wisdom. Children listened attentively, absorbing lessons about honesty, respect for ancestors, and community solidarity. Unlike modern media, which is often consumed in isolation, traditional storytelling was a collective experience that strengthened social bonds.However, as society modernized and technology became dominant, this habit gradually faded. Young people today are more drawn to digital screens than to the spoken tales of their grandparents. Recognizing the risk of losing this intangible heritage, several cultural organizations and local schools have recently launched initiatives to revive the tradition. They invite elderly artisans to schools to perform folk tales and organize workshops where students can learn the art of expressive narration, ensuring that the voices of the past continue to echo in the modern era.

1. **What is the main topic of the passage?**
A.The negative effects of modern technology on children.
B.The history of Vietnamese agricultural practices.
C. The role and revival of traditional oral storytelling in the past.
D. Famous legends about Vietnamese national heroes.

2. According to the first paragraph, when did people usually gather for storytelling?
A. Early in the morning before farming. B. During national holidays and festivals.
C. In the evening after finishing farm work. D. Whenever it rained heavily.

3. What does the word "attentively" in paragraph 2 mean?
A. Carelessly and noisily B. With great focus and interest
C. Quickly and impatiently D. With fear and confusion

4. How did traditional storytelling differ from modern entertainment?
A. It was more expensive to organize. B. It brought people together rather than isolating them.
C. It was only meant for the elders in the village. D. It focused purely on scientific facts.

5. Why are schools and cultural organizations inviting elderly artisans today?
A. To teach students how to use digital media effectively. B. To replace modern literature classes with history.
C. To prevent the traditional art of storytelling from disappearing. D. To raise money for local village festivals.

READING 2: The Communal House – Heart of the Traditional Village

For centuries, the communal house, known as *Đình*, served as the spiritual, administrative, and social center of traditional northern Vietnamese villages. Constructed with massive

LIVEWORKSHEETS

ironwood pillars and curved tiled roofs, the *Đình* was usually located in the most spacious and prominent area of the community, often shaded by ancient banyan trees.
In the old days, this architectural landmark played a crucial role in daily life. Administratively, it was where the council of elders met to discuss village regulations, settle disputes, and collect taxes. Spiritually, the *Đình* was dedicated to the village's tutelary god—a deity believed to protect the residents from natural disasters and epidemics. Every spring and autumn, villagers dressed in their finest traditional attire to attend grand festivals at the communal house, offering sticky rice, fruits, and incense to pray for a prosperous harvest.
Beyond governance and worship, the *Đình* was also a lively venue for cultural preservation. During festive occasions, the courtyard transformed into an open-air stage for traditional performances such as *Chèo* (popular opera) and *Quan Họ* (folk singing). Although modern administrative buildings have taken over its political functions today, the communal house remains a powerful symbol of community identity and ancestral roots.

1. What were the three main functions of the communal house (*Đình*) in the past?
A. Educational, medical, and commercial. B. Spiritual, administrative, and social.
C. Military, agricultural, and industrial. D. Residential, recreational, and financial.

2. Which of the following is NOT mentioned as a physical feature of a traditional *Đình*?
A. Massive ironwood pillars. B. Curved tiled roofs.
C. High brick walls surrounding it. D. Ancient banyan trees nearby.

3. Who is a "tutelary god" mentioned in paragraph 2?
A. The oldest member of the village council. B. A protective spirit worshipped by the villagers.
C. The architect who designed the communal house. D. A famous performer of traditional opera.

4. Why did villagers gather at the *Đình* every spring and autumn?
A. To pay their annual taxes to the elders. B. To repair the curved tiled roofs.
C. To celebrate festivals and pray for good crops. D. To vote for a new village leader.

5. What is the current status of the communal house in modern times?
A. It is no longer used for any community activities. B. It still handles all local government paperwork. C. It has been completely replaced by modern theaters.
D. It continues to represent local identity and heritage despite losing its administrative role.

LIVEWORKSHEETS