

*Enjoy a fantastic journey in autumn
& the festive season while staying in Hanoi*



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the heart of the
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Hang Ma adopts
a character filled
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Hanoi dons its Christmas
guise as the streets come
alive with the spirit
and symbols of this time
of year

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Do Van Dan (Mr.)
Chairman/CEO
Elegance Hospitality Group

Message from chairman

A warm welcome to all our Hanoi guests as we head towards the end of 2017.

Please enjoy this Autumn edition of EHG Post, with ideas of what to see and do around Hanoi. Culinary delights focus on rice and tea. Discover the versatility of rice, our nation's staple food and unofficial symbol, while Vietnam's tea culture is as socially important now as it was in ancient times. Even if you are not a good singer pick up a microphone and sing to your heart's content as we focus on the Karaoke craze uniting young and old, east and west. October and December feature significant celebrations. On 4th October Tet Trung Thu (mid-Autumn festival) celebrations hit the streets, especially along Hang Ma. This is a traditionally Asian celebration with a 20,000 old history. While at the end of December, we welcome Christmas and the start of New Year in Western/Christian calendars. Although these are not traditionally Vietnamese, they are now firmly engrained in Vietnamese society.

Latest EHG news includes Hanoi La Siesta Central hotel, our latest addition to our collection of hotels. We invite you to dine in Red Bean Central or enjoy a drink at our rooftop Twilight Bar. With stunning views of Hoan Kiem Lake these are the places to eat and drink.

So come and celebrate the end of the year like a local as EHG wishes you a happy and peaceful end to 2017 and a joyous New Year.

Thank you for reading and please enjoy your stay in Hanoi.

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We are able to combine a five-star experience with

Highlight

HANG MA STREETS



Hang Ma Street, the heart of the mid-Autumn Festival

With over 6.5 billion people in the world speaking more than 6,500 languages celebrating hundreds of festivals each year, the world is an infinite place. A BBC online article a few years ago commented: "modern humans have created many thousands of distinct cultures". Yet for all their differences, distant societies are closer than one would imagine. It is fascinating, for instance, to see the similarities between festivals and rituals taking place the other side of the world from each other.

Vietnam is no exception. Occasions deeply relevant to Vietnamese society share remarkable commonalities with those of other cultures. For example, Tet lunar New Year and Christmas festivities, Vu Lan day and All Souls Day and, relevant for this time of year, the mid-Autumn festival has many links to Halloween.

Tet Trung Thu, mid-Autumn Festival in Vietnam, combines many rituals, customs and legends. It also goes by the names of mid-Autumn Moon Festival or Children's Festival. The occasion is celebrated in many south east Asian nations. Some call it the Mooncake festival, in recognition of the popularity of mooncakes sold at this time; in Singapore and Malaysia it is known as the Lantern festival while China recognizes it as the reunion festival, conjuring up images of centuries past when Chinese women would visit their parents before going to celebrate with their husband's families.

Stories and folklore weave their way through Vietnam's mid-Autumn period. One of the best-loved legends relates to a man called Cuoi. It is said he found a magical sacred banyan tree in his garden that could cure sick people. But, when his wife accidentally urinated on it, the offended tree floated up to the moon, dragging Cuoi with it who was holding onto the roots. Since this incidence, Vietnamese people claim they see a man resting under the tree in a full moon.

The mid-Autumn festival is a 15-20,000 year old custom originating in China, traditionally held on the 15th day of the 8th lunar month. It embodies three key notions:

- A reunion of family and friends at the time when the moon is at its roundest and brightest
- A time for giving thanks for a bountiful harvest
- A chance to pray for fertility, getting married, for a long life and a successful future

Long ago, certain societies would observe the moon to work out the success of harvests and the future of people. Over time, this habit turned into an annual celebration more focused on children. Mid-Autumn was a chance for parents to make up lost time spent with their families, having toiled hard during the year in the fields. Celebrations were held under a full moon, representing life's fullness and prosperity and thus children became the focus and the cause of celebrations.

Nowadays in Vietnam Tet Trung Thu, commonly known as the Children's Festival sees, on the night of its full moon, children parading with lanterns to help Cuoi find a lighted path back to his home.

Although every village, town and city comes to life, one street in Hanoi is synonymous with the mid-Autumn festival. There is no better place to immerse oneself in the source of many colorful activities and symbols than Hang Ma Street. For more than 500 years, Hang Ma has been one of Hanoi's most famous 36 streets, dedicated to selling anything and everything made of paper, while at mid-Autumn festival time, the street's alter ego makes it the place to buy children's toys, lanterns and other festival decorations.

Hang Ma and fake paper votive offerings are interchangeable, so much so that the street lends itself to the phrase 'do hang ma'. 'Do' means 'thing' and hang ma represents the concept of fakeness. When a person dies, fake paper objects are burned to symbolize essential items the deceased needs in the afterlife. These range from US dollar notes to model cars, houses, mopeds and even paper mobile phones and iPads.

While fake paper products are sold all the year round, Tet Trung Thu comes only once a year, and Hang Ma adopts a character filled with symbols, superstition and intense colors.

Every storefront is cluttered with tin toys, papier-mache masks of characters from folklore and myths. Lanterns shaped as stars, fish, lotus flowers, mini pagodas, rabbits (the latter represents the Jade Rabbit who also lives in the moon). Under the moonlight, children, hiding behind papier-mache masks, parade the streets, singing songs while carrying brightly lit lanterns. Lion and Unicorn dancers perform; mooncakes are eagerly devoured while other traditional foods are enjoyed. Every area in Vietnam comes alive at this time of year but Hang Ma Street remains the brightest star, leading the colorful traditions and festivities year after year.

Extra information

This year, the mid-Autumn festival falls on 4 October 2017
Hang Ma street, is 330m long, linking Hang Luoc and Phung Hung streets

a down-to-earth personality.




The Art of Vietnamese Tea

Vietnam is one of the oldest tea producing nations; the Chinese introduced it while the French exploited commercial production by establishing tea plantations from 1880 in the northern regions and central highlands. Nowadays 60% of the Vietnam's tea production is CTC tea (crush/cut, tear, curl), followed by green tea and then other varieties like Jasmin or Lotus and some uniquely special teas, like Shan Tuyet.

Vietnam is both a leading producer and consumer of tea. Recent figures list it as the world's 6th largest tea producer yielding 217,000 metric tons, while 2013 figures calculate a consumption of 31.7 thousand tons. Being a tea drinking nation Vietnam has a tea culture, ie: in the way tea is made and drunk, the philosophy and social interaction as well as the tea ceremony. Vietnam has a less complicated, less solemn tea culture and tea ceremony tradition compared to Japan and China. While it is varied with no fixed structure, it is still sophisticated in its own right. It embodies the essence of Vietnam, attaching great social importance to the preparation, serving and drinking of tea.

Traditionally, plain pure green tea (tra xanh) said to symbolize purity and beauty is preferred more than herbal and scented teas. Cao Bá Quát a 19th century poet and revolutionary, praised Vietnam's unique tea drinking culture. The general translation reads: *"Do not choose friends for their appearance, otherwise the friend essence can be mistaken. Do not drink flower scented tea, otherwise the real tea fragrance will be lost"*.

In the 13th-15th centuries it was believed tea embodied philosophical values and was a source of spiritual purity. To drink tea was a refined enlightening activity.



Then in Hue during the Nguyen Dynasty, the art of tea was elevated in status. Imperial maids collected dewdrops from lotus flower leaves on Tinh Tam Lake to make tea, serving it to the kings in special teapots. Tinh Tam Lake lotus flowers were and still are considered the most aromatic and most important to the lotus tea connoisseur. Tea was enjoyed during the spring, summer, autumn and winter – a teapot for each season; the nobles would enjoy tea in romantic places, near mountains, lakes, rivers and so on. In the Nguyen Dynasty teapots and cups had weighted-down round bottoms that would wobble slightly. This was symbolic of Vietnam surviving many ups and downs.

The art of traditional Vietnamese tea drinking is based on its preparation, the invitation and the enjoyment in the process. Important steps include: the water source, the tea variety, the correct form of tea preparation, the type of cups and teapots used (which must match the tea depending on the season) and finally the social aspect of drinking, whether solo or in a group.

Skilled tea artisans boil the water pouring it into the teapot containing dried tea leaves. After it has steeped the tea is poured slowly and gracefully into cups by a process called 'high mountain long river' ensuring the scent and temperature are evenly distributed. The tea host then offers each guest their cup, holding it with three fingers which symbolizes 'three dragons flanking a pearl'. The ensuing conversation should focus on the tea, its taste, the feeling ... always talking of the present. Never the past or future.

While plain green tea is the most common to drink, basic green tea scented with flowers is also valued in Vietnamese tea culture. This is prepared by hand to ensure the natural scent is transmitted to the tea. Two such varieties include Jasmin tea (tra nhai) and Lotus tea (tra sen). With the latter plain tea leaves are placed in opened lotus flowers at midnight, the petals are tied together sealing the tea and perfume and then handpicked before dawn. As Nguyen Tuan a 20th century writer points out, Lotus tea is a very precious tea that "reflects the precision, style, elegance and connoisseurship of Hanoian culture, and Sen Tea is the most precious and popular perfumed tea".

The elderly are said to worry that today's young generation are losing the tea drinking culture. In actual fact the culture remains strong and much loved by all generations. Whether in tea cafes (traditional, avant-garde or modern); from the tea vendors on street corners, bus stops, rail and bus stations where people congregate selling hot tea (tra nong) or iced tea (tra da); quintessential lemon tea cafes (tra chanh) or just at home with the family. Tea has always been and will always be served in meetings, weddings, funerals, anniversaries, festivals, rituals and so on. It is drunk any time, any day, anywhere, by anyone and Vietnam's tea culture continues to be a social activity that unites all ages.

The karaoke craze



Daisuke Inoue, known as inventor of karaoke, displays the world's first karaoke machine '8 JUKE' and its music cartridge at his office in Nishinomiya city near Osaka, western Japan 09 November 2004.

A well-known global word is a loan word from Japan, where this phenomenon was invented. Karaoke combines 'kara' from the Japanese word 'Karappo' meaning empty and 'oke' the short version of 'okesutora' for orchestra. The term 'empty orchestra' was conceived by a Japanese entertainment group that resorted to playing orchestral music from a machine after musicians went on strike. It is said that when they looked into the empty orchestra pit there were no musicians yet music was playing. Hence, kara okesutura (the empty orchestra) -karaoke for short.

This explains how the term arose but karaoke, as an entertainment form, is attributed to the improvisation of one Japanese man at the end of the 1960s. Daisuke Inoue was born in Japan in 1940. He worked in cafes as a penniless struggling musician until the day a businessman asked for a favor. From this meeting, a new craze was born that took the world, particularly southeast Asia, by storm. The businessman, anticipating having to sing at a social gathering with business clients, asked Daisuke to record a selection of his song tracks on an open reel tape recorder in keys that made it easy for the businessman to sing to. The latter, over the moon by the success of this, asked Daisuke to record more songs.

Thereby, the seed of an idea was sown. At the end of the 1960s Daisuke, and tech savvy friends, invented the Juke 8, the very first karaoke machine. It had a microphone, speaker, amplifier and eight-track car stereo, operated by inserting money into a coin box. People selected recorded instrumental music to sing along to. In total, Daisuke's company made about 25,000 Juke 8 machines, the first came on the market in 1971. The invention proved a novel experience. It changed live music and was particularly favored by rich businessmen. Astoundingly, however, Daisuke never patented his invention, which left the door wide open for rivals to enter the market, who copied his idea. Faced with rising competition and sound technology advancement, Daisuke could not compete. When laser disc technology came out, allowing users to see visuals and lyrics on a video monitor, his company conceded defeat.



Since the 1970s Karaoke has been uniting people of all ages to sing, dance and have a good time, and none more so than in Vietnam where it has been all the rage since the mid-1990s.

The Vietnamese take their singing very seriously. In the 1980s when karaoke first appeared in Vietnam, audio equipment was poor in quality and rooms were dingy and cramped. However, the karaoke craze spread when it became possible to manufacture empty vocal track media with superimposed words in Vietnamese; by the mid-1990s, it had become extremely popular, especially in Saigon. Towards the end of the 1990s, Vietnam TV began airing programmes teaching karaoke and western songs and there was an excitement bubbling around this new form of entertainment. Karaoke boxes as they are known, (venues with many rooms housing karaoke equipment booked for a certain duration) started springing up all over the place. Nowadays, of course, one cannot walk down a street in any city, town or village without passing a karaoke establishment, whether in five star hotels, tiny bars, cafes, bespoke karaoke clubs or even the mobile street karaoke buskers. A study conducted in Saigon in 2015 showed it was the main form of social entertainment for groups of friends belting out their favorite songs for 2-3 hours at a time.

In the conventional karaoke box, one books a room with seating against the walls facing the monitor at one end. Chunky folders of lyrics are passed around containing random selections of a multitude of Vietnamese and some famous, and not so famous, Western songs. Lyrics on screen are framed against images of rivers, waterfalls and Vietnamese landscape. With prices averaging 100,000 VND to 120,000 VND per hour depending on the room, karaoke hire is cheap but drinks and snacks bump up the price.

Most recently a new karaoke spin off has hit the market. A special hand held microphone, wirelessly connected to a smartphone using downloaded subtitled music videos, allows one to enjoy impromptu karaoke sessions anywhere, anytime.

Apart from the entertainment aspect, karaoke contributes to English language learning; singing along to English lyrics is a fun, engaging and interactive way to read and speak English.

Karaoke unites the young and old, traditional and modern, east and west and demonstrates how music can bring people closer together.

One final thought. What happened to the man who invented an industry, now worth an annual US \$10 billion? The inspiration behind karaoke may have lost a commercial fortune and fame, but in 2004, he was awarded the Ig Nobel Prize, which rewards unusual inventions. He was not upset by how things turned out, and he subsequently went on to invent a cockroach-killing machine!



Red Bean Restaurant and Twilight Sky Bar: The sophisticated way to eat and drink

Red Bean restaurants are delighted to invite you to enjoy superbly crafted Vietnamese cuisine at Red Bean Central.

With a stunning location on the 7th floor of Hanoi La Siesta Central at 1 Cau Go Street, Hanoi, Red Bean offers a mouth-watering menu. Much-loved iconic dishes, as well as northern specialties, are prepared according to the values and traditions of Vietnamese cuisine, for which Red Bean is famed.

The space is designed with impeccable taste. Floor to ceiling windows flood the area with natural light offering romantic views over Hoan Kiem Lake and city rooftops. When the night comes and the streets light up, the hotel's eye-catching luxury charm stands out from the rest. A monochrome color palette of soft steel greys, black and white, creams and hints of blue in the tableware give a chic French/colonial feel. The restaurant opens onto a terrace directly overlooking the lake – a perfect spot for pre- and after dinner drinks.

Make your way up to the 8th floor roof terrace to La Siesta Central's pièce de résistance. The Twilight Bar boasts panoramic views over Hanoi City. Beautifully and atmospherically designed this is the place to come for drinks overlooking Hoan Kiem Lake.

FROM NOW TILL END OF OCTOBER

A gastronomic feast awaits at Hanoi La Siesta Central Hotel & Spa. Relish the culinary artistry of celebrity chefs, nostalgic local flavors, and an outstanding repertoire of international cuisine.

- Enjoy **10%** savings when you dine at Red Bean Restaurant
- Free 1st glass of house wine/cocktail/spirit shot
- Discount **10%** on a 2nd bottle of wine

FROM NOW TILL END OF NOVEMBER

HAPPY HOUR: BUY 1 GET 1 FREE for cocktails & local beers
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The versatility of rice



Regarded as the unofficial symbol of Vietnam, rice is the nation's sacred commodity and main staple food. Statistics last year indicate its valuable importance. Vietnam is the 7th biggest consumer, the 5th largest producer and the 2nd largest exporter in the world - of rice. Even the country's outline pays homage to 'white gold', one of the country's nicknames for rice; the Vietnamese say their country resembles two rice baskets at each end of a pole.

Despite industrial and commercial developments and changes to the agricultural economy, World Bank figures show approximately 66% of the population of Vietnam still live in rural areas. Looking just at rice cultivation, the two main rice-growing regions are the Red River Delta in the north and the south's Mekong Delta - the latter alone cultivates a staggering 1,600 or so varieties of rice.

Rice is a grain of the wheat, oats and rye family and comes in a variety of colors from common white to red, brown and even black. In Vietnam, for millennia, it has shaped the country's traditions, culture, values and beliefs like no other food.

Considered a "gift from God", it takes center stage in countless legends and myths. The belief in ancient times was that rice was not a cultivated product but that it appeared in the form of a large ball, sent by Heaven to every household. One legend says once there was a woman sweeping her kitchen floor in order to welcome the rice ball to her house. The ball appeared but she knocked it with her broom handle causing it to break into many pieces. This story serves as a modern day metaphor for how hard people work to cultivate rice with their hands.

Taken for granted in daily life, rice forms the basis of a multitude of products with infinite uses. Noodles, rice wine, cosmetics, cooking oil and paper are made from the kernel. From the stalks come straw, sandals, hats, baskets and so on, while rice husks (the outer layer of the grain) are turned into an energy source making fuel oil. Rice is also an offering made in places of worship to honor the ancestors, and plays a role in funeral rites - grains of rice are placed in the deceased's mouth and a bowl of uncooked rice balanced on top of the coffin.

Being the staple Vietnamese food, typically three meals a day are consumed, always consisting of rice with something else. With so much versatility, it is unlikely there is a food commodity more far reaching than rice. Whether fragrant, white, sticky, red, broken or glutinous; long or short grain; steamed, fried, cracked or burnt, rice is the inspiration behind an incredible number of food dishes.

Rice noodles galore include flat pho noodles (made famous by Pho soup), rice vermicelli noodles (as in Bun Cha, Bun Ca, Bun Rieu Cua) or brown rice noodles (Banh Pho Gao Lut), Rice can be flat and used as soft or dry sheet wrappers and turned into countless types of Vietnamese rolls, such as fresh spring rolls, Goi Cuon, Pho Cuon, fried spring rolls and so on. Vietnam has a porridge dish made from rice called Chao, often flavored with pandan leaves, mixed herbs or chicken. Steamed rice dishes include Banh Cuon made with very thin wet rice 'sheets' sprinkled with fried onion and pork; Banh Beo, a famous Hue rice dish filled with savory ingredients. Those with a sweet tooth can dig in to a number of desserts such as steamed rice cakes (Banh Beo), sticky rice pudding, ginger rice ball soup and so on.

If you can stomach strong alcohol, then raise a shot glass with the locals who enjoy three categories of rice wine.

Conventional rice wine is Ruou Gao (in the north) or Ruou Da (from the south). Commonly made in small home distilleries, rice is cooked, mashed, supplemented with yeast and left to ferment.

Ruou Can, made by the hill tribe minorities, is a party wine made for special occasions, rituals and festivals. Instead of being distilled, black or brown sticky rice and a concoction of ingredients, are fermented.

Finally, with more than 100 varieties, Ruou Thuoc a medicinal wine is a very potent form of distilled rice alcohol. Consumed mainly for health reasons, the wine is infused with natural ingredients and, controversially, parts of wild animals.

No matter where one is in the world, just the mention of rice is said to make Vietnamese people feel close to home. It brings feelings of nostalgia and familiarity as it continues to be an indispensable element underpinning all aspects of Vietnamese life.

Welcoming Christmas & New Year like a local

Vietnam, in the eyes of foreigners who know the country well, is a nation that loves to party and celebrate whatever the occasion. Not only observing traditional rituals and festivities deeply ingrained in the psyche of the Vietnamese, but increasingly, society is turning its attention to other global occasions, which have now found places in Vietnam's heart.

Unlike its southeast Asian neighbors, such as Laos, Thailand, Myanmar etc. it can be said that Vietnam is not a traditional Buddhist country, with around just 12% of the population classing themselves as Buddhists. In fact, over 70% of Vietnam's population follows a variety of folk religions and animism (the latter is a belief in good and evil spirits), while a very small proportion follow Protestantism and Caodaism. Catholicism has long been an important religion, dating back to the Jesuit missions of the 16th and 17th centuries. Nowadays, the Catholic Church boasts around 5,658,000 followers representing 6% of the population. Not only do ardent Catholic worshippers celebrate Christmas, but so too does anyone with a love and zest for life. During the Christmas and New Year period, Hanoi dons its Christmas guise as the streets come alive with the spirit and symbols of this time of year.

Christmas, and by default the Gregorian New Year are examples of festivities traditionally not part of Vietnamese society but which are now firm fixtures in the annual calendar. Twenty or so years ago, Father Christmas (affectionately known as 'Ông già Noel in Vietnamese – 'old man Christmas'), Christmas decorations and the like were uncommon sights. However, gradually these symbols established their place in the celebrations queue. Now it is almost impossible to imagine Vietnam without Christmas and the New Year that follows.





As a British person living in Hanoi for many years, I have witnessed the progressive adoption by Vietnamese society of this festive season. Come with me on a whistle stop tour of a few ways to celebrate Christmas like a local Hanoian.

Hanoi is home to a number of Catholic Churches, three of the most iconic being St Joseph's Cathedral in the center by Hoan Kiem Lake, Cua Bac (North Gate) Church along Phan Dinh Phuong and Ham Long Church south of Hoan Kiem Lake. These, and many others dotted around the city, resemble any other western Christian church. Featuring nativity scenes, candles and Christmas lights, they are packed to the hilt on Christmas Eve with worshippers spilling onto the steps, celebrating midnight mass.

For those who like music and entertainment, one does not have to go far to enjoy free concerts that spring up around the city. Classical music and jazz performances take place outside the opera house and in public squares. Major 4 and 5 star hotels lay on Christmas entertainment and sumptuous feasts, while many international organizations hold staff Christmas parties. Around Hoan Kiem Lake and on street corners, stages spring up featuring live music performances as a competing cacophony of sounds fill the Hanoi air.

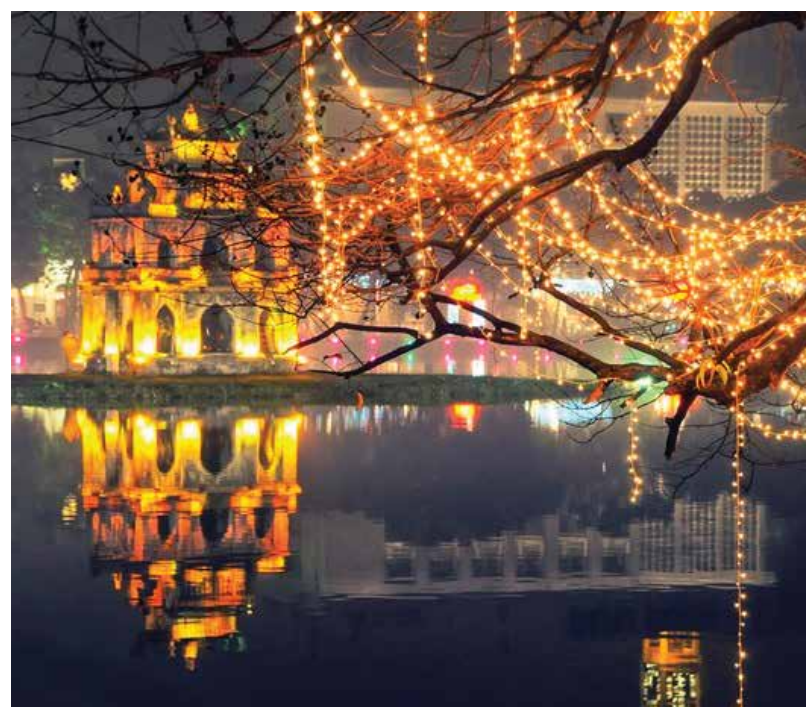
Father Christmas and his entourage are all pervasive in the old quarter stalls and shops crammed to the hilt with Santa Clause hats, reindeer antlers, and jingle bells, tinsel in a myriad of colors, cotton wool snow, fake Christmas trees and glittering baubles. Children and teenagers sport Christmas hats, while Father Christmas often makes his presence known in local restaurants and street parades. Shopping malls, such as Trang Tien Plaza, Vincom Mega malls at Time City and Royal City and Aeon Mall, are perfect Christmas hangouts for people watching at this time of year, as well as a chance to snap up festive season sales and great offers. Outside the entrances are huge displays of snowmen, Christmas presents, fake snow and Christmas wishes sponsored by major banks and other organizations surrounded by Vietnamese taking selfies and group shots with families and friends - eager to capture themselves in a part of Christmas.

The streets become more jam packed than normal, from Christmas Eve through to New Year's Day, as nowadays Christmas is one of the most important festivals in the Vietnamese calendar.

While the Christmas period is not a public holiday, 1 January is often a day off for many businesses and with New Year's Eve following a traditional western format with a Vietnamese twist. Major cities like Hanoi, Hai Phong, Da Nang, Saigon etc. play host to hundreds of thousands of gatherers seeing in the New Year at countdown parties, sponsored by the likes of Heineken and Tiger Beer - usually blaring out EMD (Electronic Dance Music), popular with today's young generation.

Around Hoan Kiem Lake as midnight strikes, the dulcet tones of Abba's iconic 'Happy New Year' fills the air – a twenty-year plus tradition, and long may Abba's new wishes continue for years to come.

So, we say in Vietnamese, *chúc mừng Giáng Sinh* (happy Christmas) and *chúc mừng năm mới* (happy New Year) as we wish you happy end to 2017 and a prosperous 2018.



Speaking VIETNAMESE

1. What's up? - Có chuyện gì vậy?
2. How's it going? - Dạo này ra sao rồi?
3. What have you been doing? - Dạo này đang làm gì?
4. Nothing much. - Không có gì mới cả.
5. What's on your mind? - Bạn đang lo lắng gì vậy?
6. I was just thinking. - Tôi chỉ nghĩ linh tinh thôi.
7. I was just daydreaming. - Tôi chỉ đang trí đôi chút thôi.
8. It's none of your business. - Không phải là chuyện của bạn.
9. Is that so? - Vậy hả?
10. How come? - Làm thế nào vậy?
11. Absolutely! - Chắc chắn rồi!
12. Definitely! - Quá đúng!
13. Of course! - Dĩ nhiên!
14. You better believe it! - Chắc chắn mà.
15. I guess so. - Tôi đoán vậy.
16. There's no way to know. - Làm sao mà biết được.
17. I can't say for sure. - Tôi không thể nói chắc.
18. This is too good to be true! - Chuyện này khó tin quá!
19. No way! (Stop joking!) - Thôi đi (đừng đùa nữa).
20. I got it. - Tôi hiểu rồi.
21. Right on! (Great!) - Quá đúng!
22. I did it! (I made it!) - Tôi thành công rồi!
23. Got a minute? - Có rảnh không?
24. About when? - Vào khoảng thời gian nào?
25. I won't take but a minute. - Sẽ không mất nhiều thời gian đâu.
26. Speak up! - Hãy nói lớn lên.
27. Seen Melissa? - Có thấy Melissa không?
28. So we've met again, eh? - Thế là ta lại gặp nhau phải không?
29. Come here. - Đến đây.
30. Come over. - Ghé chơi.



ABOUT EHG

Elegance Hospitality is a group of hotels renowned for our well-equipped facilities and sophisticated service. Founded in the early 2000s, we have developed from our first hotel in Hanoi to the current chain of 6 boutique hotels in Hanoi's Old Quarter and one outstanding resort in Hoi An Town. Our distinctive collection of properties redefines the very concept of boutique and luxury hospitality.

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