

Workbook Elementary

Answer key

1 Airport

Grammar

- 1
a) 'm; 's; 'm b) 's; 's
c) Are; aren't
d) Is; 's e) Are; 're
- 2
b) a c) am d) a e) am f) a
- 3
c) 's this; It's d) are these; They're
e) 's this; It's f) are these; They're
g) are these; They're
- 4
a) What's your telephone number?
b) Are you Brazilian?
c) What's your email address?
d) What's in your bag?

Vocabulary

Country	Language
China	Chinese
Spain	Spanish
Italy	Italian
Japan	Japanese
Russia	Russian
Germany	German

- 2
2 two 3 three 4 four 5 five
6 six 7 seven 8 eight 9 nine
10 ten
- 3
b) cell phone c) umbrella
d) magazine e) toothbrush
f) tissues g) book
h) camera i) watch
j) coin

- 4
2 do 3 repeat 4 Thanks

Listening

- 1
The order is: c), b), d), a).
- 2
b) 703-328-4411 c) Carlos
d) Mexico e) book f) isn't
g) 603-380-2301

Pronunciation

- 2
1 VIP (Very Important Person)
2 USA (United States of America)
3 BBC (British Broadcasting Corporation)
4 FBI (Federal Bureau of Investigation)
5 UFO (Unidentified Flying Object)
6 CNN (Cable News Network)
7 UK (United Kingdom)
8 CIA (Central Intelligence Agency)

Writing

- 1 Rules a, b, c, d, e, f, and h are correct.
- 2
b) I'm from Uruguay.
c) I live in New York.
d) My address is 42 Madison Avenue.
e) My home telephone number is 212-299-0016.
f) My email address is ana.g@info.com.

2 People

Grammar

- 1
b) your c) her d) His e) Its
f) our g) Their
- 2
b) He's my favorite actor.
c) Is her name Carla?
d) Joe is with his friend.
e) Our teacher is from New York.
f) Their grandparents are Max and Rosa.

	Affirmative	Negative
I	'm	'm not
you	're	aren't
he /she /it	's	isn't
we	're	aren't
they	're	aren't

- 4
b) 's c) 's d) 's e) are
f) are
- 5
b) My mother isn't a teacher.
c) My hairdresser isn't a man.

- d) My favorite drink isn't tea.
e) My friends and I aren't students.
f) My grandparents aren't doctors.

- 6
b) Is your mother over 50 years old?
c) Is your teacher Australian?
d) Is your telephone number 800-322-4842?
e) Are your classmates from Brazil?
f) Are you and your family from Chile?

- 7
b) Yes, she is. / No, she isn't.
c) Yes, he/she is. / No, he/she isn't.
d) Yes, it is. / No, it isn't.
e) Yes, they are. / No, they aren't.
f) Yes, we are. / No, we aren't.

Vocabulary

- 1
b) food c) sports d) animal
e) drink f) writer g) movie
h) singer

- 3
b) twenty-one
c) forty-six
d) seventy-three
e) a/one hundred and fifteen
f) three hundred and twelve

- 4
b) $45 \times 10 = 450$
c) $29 - 19 = 10$
d) $113 + 76 = 189$
e) $345 \times 2 = 690$
f) $460 + 279 = 739$

- 5
1 police officer
2 lawyer
3 nurse
4 sales clerk
5 hairdresser
6 dentist
7 doctor
8 taxi driver

- 6
2 How 3 fine 4 you
5 I'm 6 this 7 meet
8 Nice 9 See 10 Goodbye

Reading

- 1
a) Picture 2 b) Picture 1 c) Picture 3

34 1 Elements Of Behavior Workbook Answer Key

Scott C. Dulebohn



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Scholarly research has long situated the book of Proverbs within ancient Near Eastern literature but declared it to be something alien within the Hebrew Bible In contrast to such a position the present commentary interprets the book of Proverbs against the background of both ancient Near Eastern literature and the literature of the Hebrew Bible One aim of the commentary is to discuss new ancient Near Eastern parallels to the book of Proverbs with a special focus on Egyptian wisdom literature including Demotic texts from the sixth to fourth centuries BCE An equally important aim of this commentary is a detailed exegesis of Proverbs 1 15 as well as an analysis of the overarching strategy of the book of Proverbs as a whole Taking the prologue of the book in Prov 1 1 7 as a hermeneutical key the book of Proverbs turns out to be a masterful composition addressing both the beginner and the advanced sage With its allusions to other biblical texts including the book of Deuteronomy the Psalms and the Prophets the book of Proverbs can be connected to forms of scribal exegesis in Second Temple literature By using the same scribal techniques as other literati of his time the scribal sage responsible for some parts of the book as well as its final compilation seeks to provide deeper insight into the complex world of scribal knowledge and sapiential thought

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