

NCERT Solutions for Class 8
Science
Chapter 10 – Sound

1. Choose the correct answer.

Sound can travel through

- a) gases only
- b) solids only
- c) liquids only
- d) solids, liquids and gases.

Ans: (d) solids, liquids and gases.

Sound can travel in any medium.

2. Which of the following voices is likely to have minimum frequency?

- a) Baby girl
- b) Baby boy
- c) A man
- d) A woman

Ans: (c) A man

Frequency of a sound is directly proportional to pitch. Here, the pitch of a man is minimum.

3. In the following statements, tick 'T' against those which are true, and 'F' against those which are false.

- a) Sound cannot travel in vacuum.

Ans: T

Vacuum is an enclosed place in which there are no molecules or matter. Therefore, sound cannot travel through vacuum where there is no molecule or atom to induce vibrations.

- b) The number of oscillations per second of a vibrating object is called its time period.

Ans: F

The number of oscillations per second of a vibrating object is known as its frequency.

Murray Notes Sound Ch 13 Answers

Henry Hallam



Murray Notes Sound Ch 13 Answers:

The Moral Wager Malcolm Murray, 2007-05-05 In the following chapters I offer an evolutionary account of morality and from that extrapolate a version of contractarianism I call consent theory Game theory helps to highlight the evolution of morality as a resolution of interpersonal conflicts under strategic negotiation It is this emphasis on strategic negotiation that underwrites the idea of consent Consent theory differs from other contractarian models by abandoning reliance on rational self interest in favour of evolutionary adaptation From this more emphasis will be placed on consent as natural convergence rather than consent as an idealization My picture of contractarianism then ends up looking more like the relativist model offered by Harman rather than the rational or pseudo rational model offered by Gauthier let alone the Kantian brands of Rawls or Scanlon So at least some of my discussion will dwell on why it is no loss to abandon hope for the universal categorical morality that rational models promise In the introduction I offer the betting analogy that underwrites the remaining picture There are some bets where the expected utility is positive though the odds of winning on this particular occasion are exceedingly low In such cases we cannot hope to give an argument that taking the bet is rational The only thing we can say is that those predisposed to take this kind of bet on these kinds of occasions will do better than those with other dispositions so long as such games occur often enough

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