



# JHARKHAND ACADEMIC COUNCIL RANCHI

## INTERMEDIATE EXAMINATION - 2023

### MARKS STATEMENT

M. S. No. : 024245



ATISH KUMAR SAHU  
28.08.2019

The following are the marks obtained by **ATISH KUMAR SAHU**

**College / +2 School** ST PAUL'S COLLEGE  
DT-RANCHI

**Roll Code** 11060 **Roll No.** 20091 **Registration No.** 11060-RC-0100-21 **at the Annual**

**Intermediate of** COMMERCE **Examination, 2023 held in the month of March, 2023.**

| SUBJECT NAME                          | Full Marks                      | Pass Marks | MARKS OBTAINED |           |     |            | R   |     | Result              |
|---------------------------------------|---------------------------------|------------|----------------|-----------|-----|------------|-----|-----|---------------------|
|                                       |                                 |            | Theory         | Practical | CCE | Total      | Th. | Pr. |                     |
| <b>01. COMPULSORY CORE LANGUAGE :</b> |                                 |            |                |           |     |            |     |     |                     |
| ENGLISH A                             | 100                             | 033        | 080            |           |     | 080 D      |     |     |                     |
| <b>02. COMPULSORY / ELECTIVE :</b>    |                                 |            |                |           |     |            |     |     |                     |
| ACCOUNTANCY                           | 100                             | 033        | 035            | 018       |     | 053        |     |     |                     |
| BUSINESS STUDIES                      | 100                             | 033        | 068            |           |     | 068        |     |     |                     |
| <b>03. OPTIONAL :</b>                 |                                 |            |                |           |     |            |     |     |                     |
| ECONOMICS                             | 100                             | 033        | 068            |           |     | 068        |     |     |                     |
| ENTREPRENEURSHIP                      | 100                             | 033        | 049            | 027       |     | 076 D      |     |     |                     |
| <b>04. ADDITIONAL :</b>               |                                 |            |                |           |     |            |     |     |                     |
| BUSINESS MATHEMATICS                  | 100                             | 033        | 062            |           |     | 062        |     |     |                     |
| <b>Aggregate Marks 500</b>            | <b>THREE HUNDRED FORTY FIVE</b> |            |                |           |     | <b>345</b> |     |     | <b>1ST DIVISION</b> |



D - Distinction in Subject.

**Ranchi, Dated : May 30, 2023**

*(Signature)*  
**Secretary**