

GRANT, BARGAIN, SALE DEED

THIS INDENTURE WITNESSETH: That H & S CONSTRUCTION, INC., a Nevada corporation

in consideration of \$ 10.00 , the receipt of which is hereby acknowledged, do hereby Grant, Bargain, Sell and Convey to JAMES M. HUSH, an unmarried person

and to the heirs and assigns of such Grantee forever, all that real property situated in the \_\_\_\_\_ County of Douglas , State of Nevada, bounded and described as follows:

Lot 388, as shown on the map of GARDNERVILLE RANCHOS UNIT NO. 7, filed for record in the office of the County Recorder of Douglas County, Nevada, on March 27, 1974, in Book 374, Page 676, as File No. 72456.

A.P.N. 29-322-04

Together with all and singular the tenements, hereditaments and appurtenances thereunto belonging or in anywise appertaining, and any reversions, remainders, rents, issues or profits thereof.

Witness its hand \_\_\_\_\_ this 8th day of July , 19 88 .

STATE OF NEVADA

COUNTY OF Douglas

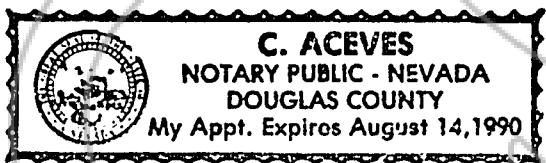
SS

H & S CONSTRUCTION, INC.

BY: RANDALL S. HARRIS

On 7-13-88 personally appeared before me, a Notary Public, Randall S. Harris known to be the President and who acknowledged that he executed the above instrument.

[Signature]  
Notary Public



ORDER NO. \_\_\_\_\_  
ESCROW NO. 43504 MCA

WHEN RECORDED MAIL TO:  
SAME AS BELOW

The grantor(s) declare(s):  
Documentary transfer tax is \$ 72.05  
 computed on full value of property conveyed, or  
 computed on full value less value of liens and encumbrances remaining at time of sale.

MAIL TAX STATEMENTS TO:  
HUSH  
1371 Patricia Dr.  
Gardnerville, NV. 89410

MANOUKIAN, SCARPELLO & ALLING, LTD.  
ATTORNEYS AT LAW  
CARSON CITY OFFICE: 303 EAST PROCTOR STREET, CARSON CITY, NEVADA 89701, TELEPHONE (702) 882-4577  
LAKE TAHOE OFFICE: HOUND HILL PROFESSIONAL BUILDING, P O BOX 55, ZEPHYR COVE NEVADA 89448, TELEPHONE (702) 588-8874

FOR RECORDER'S USE

REQUESTED BY  
**WESTERN TITLE COMPANY, INC.**  
IN OFFICIAL RECORDS OF  
DOUGLAS CO., NEVADA  
**'88 JUL 13 P3:39**  
SUZANNE BEAUDREAU  
RECORDER  
500 PAID [Signature] DEPUTY **182038**  
BOOK **788** PAGE **1561**