A.P.N. # 1320-33-817-030

R.P.T.T. \$ 1,002.30
ESCROW NO.040300441

RECORDING REQUESTED BY:
STEWART TITLE COMPANY
MAIL TAX STATEMENTS TO:
SAME AS BELOW

WHEN RECORDED MAIL TO:
MR. & MRS. TRAN
4936 ROYAL PINES COURT
DUBLIN, CA 94568

REQUESTED BY

Stewart Title of Douglas County
IN DEFICIAL RECORDS OF
DOUGLAS CO., NEVADA

2004 JUL 20 PM 4: 02

WERNER CHRISTEN RECORDER

s 15 PAID BE DEPUTY

(Space above for Recorder's Use Only)

CORPORATION GRANT, BARGAIN, SALE DEED

THIS INDENTURE WITNESSETH: That
SYNCON HOMES, a Nevada Corporation

in consideration of \$10.00, the receipt of which is hereby acknowledged, does hereby Grant, Bargain Sell and Convey to

ALEXANDER L. TRAN and CHRISTINE T. TRAN, husband and wife as COMMUNITY PROPERTY WITH RIGHT OF SURVIVORSHIP

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:

SEE EXHIBIT "A" ATTACHED HERETO AND MADE A PART HEREOF

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.

DATE: July 07, 2004

SYNCON HOMES A NEVADA CORPORATION

D, STEPHENS
NOTARY PUBLIC
STATE OF NEVADA
Appt. Recorded in Dougles County
My Appt. Expires June 6, 2006
No: 02-75628-5

BY andrew W. Mitchell Pres.

ANDREW W. MITCHELL

PRESIDENT

BY:____

STATE OF Nevada

COUNTY OF DOUGLAS

State of Nevada

State of Nevada

State of Nevada

This instrument was acknowledged before me on 7-13-04
by. ANDREW W. MITCHELL

Signature_

Notary Public (One Inch Margin on all sides of Document for Recorder's Use Only)

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EXHIBIT "A" LEGAL DESCRIPTION

Order No.: 040300441

The land referred to herein is situated in the State of Nevada, County of Douglas, described as follows:

Lot 30, in Block D, as set forth on FINAL SUBDIVISION MAP No. 1006-12 for CHICHESTER ESTATES, PHASE 12, filed in the office of the County Recorder of Douglas County, Nevada and recorded January 8, 2004 in Book 0104, Page 2012, as Document No. 601490.

ASSESSOR'S PARCEL NO. 1320-33-817-030

