

A.P.N. # 1420-18-710-021  
R.P.T.T. \$ 1,639.95  
ESCROW NO. 040302241  
RECORDING REQUESTED BY:  
**STEWART TITLE COMPANY**  
MAIL TAX STATEMENTS TO:  
**SAME AS BELOW**

DOC # **0635844**  
02/02/2005 03:31 PM Deputy: KLJ  
**OFFICIAL RECORD**  
Requested By:  
**STEWART TITLE**

Douglas County - NV  
Werner Christen - Recorder  
Page: 1 of 2 Fee: 15.00  
BK-0205 PG- 673 RPTT: 1639.95



WHEN RECORDED MAIL TO:  
**MR. & MRS. MEIER**  
**3332 DOG LEG DRIVE**  
**MINDEN, NV 89423**

(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  
**CARL C. MEIER and SHARON A. MEIER, husband and wife as**  
**JOINT TENANTS**

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:

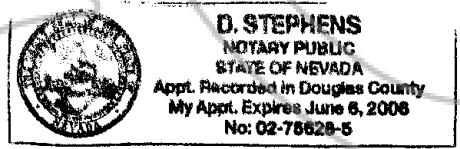
**SEE EXHIBIT "A" ATTACHED HERETO AND MADE A PART HEREOF**

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: **January 24, 2005**

**SYNCON HOMES**  
**A NEVADA CORPORATION**

BY: *Andrew W. Mitchell Pres*  
**ANDREW W. MITCHELL**  
**PRESIDENT**



BY: \_\_\_\_\_

STATE OF Nevada }  
COUNTY OF DOUGLAS } ss.

This instrument was acknowledged before me on 1-26-05,  
by ANDREW W. MITCHELL

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

**EXHIBIT "A"**

**LEGAL DESCRIPTION**

**ESCROW NO.: 040302241**

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

**Lot 21 in Block A, as set forth on that certain Amended Final Map LDA #99-54-1A for SUNRIDGE HEIGHTS III, PHASE 1A, a Planned Unit Development, recorded in the office of the Douglas County Recorder on December 29, 2003, in Book 1203, Page 12019, as Document No. 600647.**

**ASSESSOR'S PARCEL NO. 1420-18-710-021**

**COOPY**

