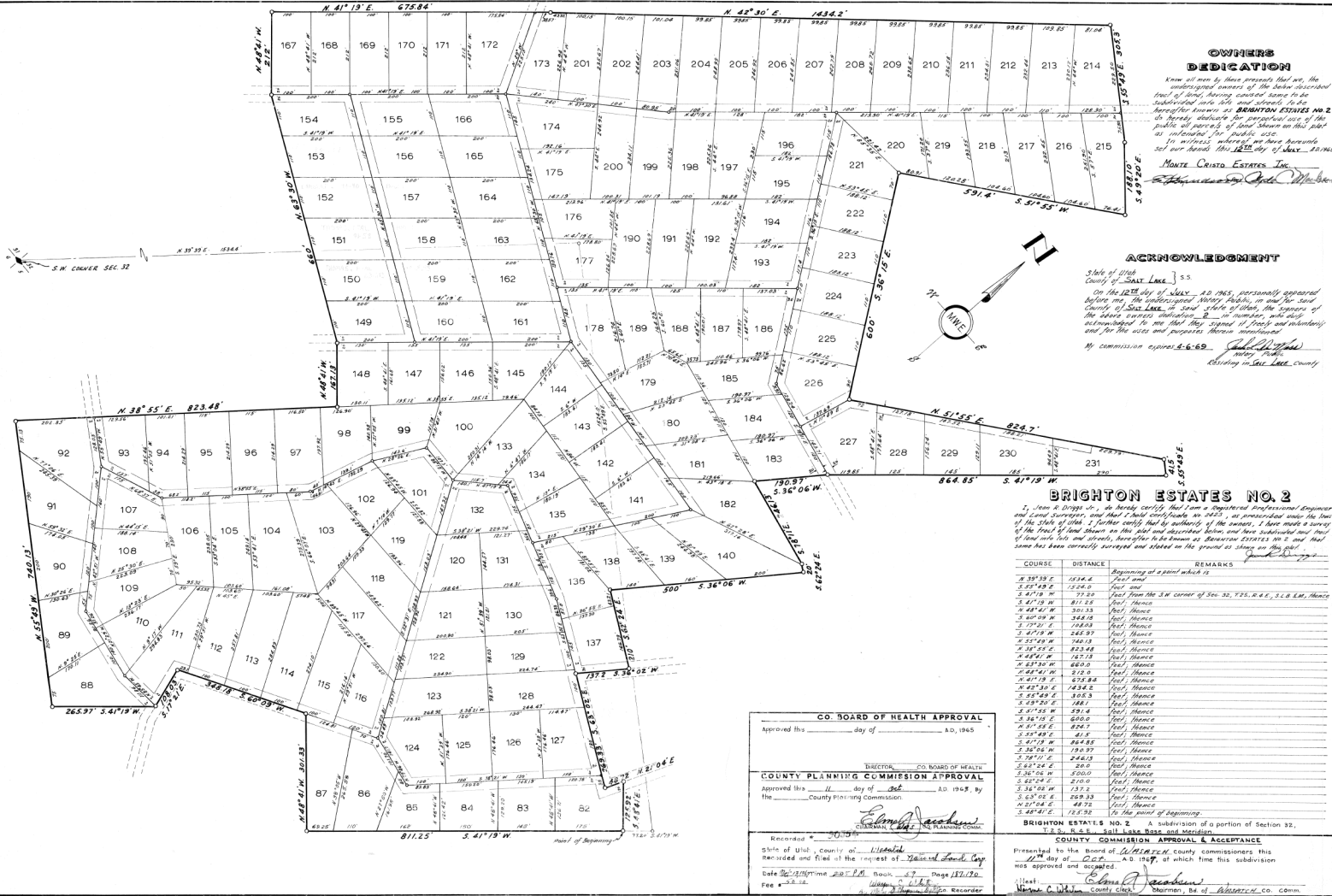




# **OWNERS DEDICATION**

Know all men by these presents that we, the undersigned owners of the above described part of land, having caused same to be surveyed and divided into lots and streets to be hereafter known as **BRIGHTON ESTATES NO. 2** do hereby dedicate for personal use of the public all surveys of land shown on this plat as intended for public use.

In witness whereof we have hereunto set our hands this 12th day of May, A.D. 1965.

MONTE CRISTO ESTATES, INC.

*By: [Signature]* *By: [Signature]*

## **ACKNOWLEDGMENT**

State of Utah  
County of Salt Lake § 5  
On the 12th day of May, A.D. 1965, personally appeared before me the undersigned Notary Public, in and for said County of Salt Lake, a legal representative of the above named dedication, to-wit: in number, who duly acknowledged to me that they signed of, signed and intended for the uses and purposes therein mentioned.

My commission expires 6-6-69. *[Signature]*  
Notary Public  
Residing in Salt Lake County

## **BRIGHTON ESTATES NO. 2**

I, Tom R. Driggs, Jr., do hereby certify that I am a Registered Professional Engineer and a Licensed Surveyor, and that I have conducted an "AS-BUILT" or "as constructed" survey of the lots of the State of Utah. I further certify that by authority of the owner, I have made a survey of the plat of land described herein and have subdivided and divided the land into lots and streets, hereafter to be known as Brighton Estates No. 2, and that same have been correctly surveyed and stated on the ground as shown on this plat.

| COURSE      | DISTANCE | REMARKS                       |
|-------------|----------|-------------------------------|
| N 39° 19' E | 1234.4   | Beginning of a point which is |
| S 89° 59' E | 1234.4   | Foot of                       |
| S 47° 19' W | 51.20    | Foot of                       |
| S 47° 19' W | 811.22   | Foot of                       |
| N 48° 41' W | 310.15   | Foot of                       |
| S 47° 09' W | 248.18   | Foot of                       |
| S 72° 12' E | 128.03   | Foot of                       |
| S 47° 19' W | 248.93   | Foot of                       |
| N 55° 49' W | 142.13   | Foot of                       |
| N 36° 55' E | 825.48   | Foot of                       |
| N 48° 41' W | 127.18   | Foot of                       |
| N 47° 19' W | 680.00   | Foot of                       |
| N 48° 41' W | 212.9    | Foot of                       |
| N 47° 19' W | 675.84   | Foot of                       |
| N 22° 12' E | 1434.2   | Foot of                       |
| S 55° 49' W | 315.3    | Foot of                       |
| S 47° 19' W | 188.1    | Foot of                       |
| S 47° 19' W | 29.4     | Foot of                       |
| S 47° 19' W | 600.0    | Foot of                       |
| N 47° 19' W | 824.7    | Foot of                       |
| S 47° 19' W | 81.2     | Foot of                       |
| S 47° 19' W | 84.83    | Foot of                       |
| S 47° 19' W | 190.97   | Foot of                       |
| S 78° 12' E | 248.18   | Foot of                       |
| S 55° 49' W | 24.0     | Foot of                       |
| S 36° 06' W | 500.0    | Foot of                       |
| S 47° 19' W | 210.0    | Foot of                       |
| S 47° 19' W | 131.2    | Foot of                       |
| S 53° 02' E | 559.93   | Foot of                       |
| N 47° 19' W | 40.72    | Foot of                       |
| S 48° 41' E | 125.92   | To the point of beginning.    |

**CO. BOARD OF HEALTH APPROVAL**

Approved this \_\_\_\_\_ day of \_\_\_\_\_ A.D. 1965

**COUNTY PLANNING COMMISSION APPROVAL**

Approved this \_\_\_\_\_ day of \_\_\_\_\_ A.D. 1965, by the \_\_\_\_\_ County Planning Commission.

*[Signature]*  
Chairman, Co. Planning Comm.

Recorded in \_\_\_\_\_

State of Utah, County of \_\_\_\_\_

Subscribed and sworn to before me on \_\_\_\_\_ day of \_\_\_\_\_ A.D. 1965, at \_\_\_\_\_, Utah.

Notary Public

**BRIGHTON ESTATES NO. 2** A subdivision of a portion of Section 32, Township 32 S., Range 12 E., Salt Lake and Meridian.

**COUNTY COMMISSION APPROVAL & ACCEPTANCE**

Presented to the Board of \_\_\_\_\_ County Commissioners this \_\_\_\_\_ day of \_\_\_\_\_ A.D. 1965, at which time this subdivision was approved and accepted.

*[Signature]*  
Chairman, Board of County Comm.