## NSO

|                                       |              |             | ASSIS        | STANCE AG                 | REEMENT           |                           |                     |                          |  |  |
|---------------------------------------|--------------|-------------|--------------|---------------------------|-------------------|---------------------------|---------------------|--------------------------|--|--|
| 1. Award No.                          |              |             | 2. Modifica  | ition No.                 | 3. Effective Dat  | te                        | 4. CFDA No.         |                          |  |  |
| DE-SE0000729                          |              |             |              |                           | 10/01/2024        |                           | 81.041              |                          |  |  |
| 5. Awarded To                         |              |             |              | . Sponsoring              |                   |                           |                     | 7. Period of Performance |  |  |
| Clark, County of                      |              |             | 5            | State and                 | Community E       | nergy Pro                 | grams               | 10/01/2024               |  |  |
| Attn: ANNA DANCHIK                    |              |             | τ            | J.S. Depa                 | rtment of En      | lergy                     |                     | through                  |  |  |
| 500 S Grand Central Pkw               | y 6 fl       |             | 1            | 1000 Independence Ave, SW |                   |                           |                     | 09/30/2025               |  |  |
| Las Vegas NV 891554502                |              |             | v            | vashingto                 | n DC 20585        |                           |                     |                          |  |  |
|                                       |              |             |              | 5                         |                   |                           |                     |                          |  |  |
| 8. Type of Agreement                  | 9. Authority | /           | <b>I</b>     |                           |                   | 10. Purchas               | e Request or F      | unding Document No.      |  |  |
| X Grant                               | Energy A     | Act of 20   | )20          |                           |                   | 24SE0006                  | 38                  |                          |  |  |
| Cooperative Agreement                 |              |             |              |                           |                   |                           |                     |                          |  |  |
| Other                                 |              |             |              |                           |                   |                           |                     |                          |  |  |
| 11. Remittance Address                |              |             |              | 12. Total Am              | ount              | 1                         | 13. Funds Of        | oligated                 |  |  |
| Clark, County of                      |              |             |              | Govt. Sh                  | are: \$1,000,     | 000.00                    | This acti           | ion: \$1,000,000.00      |  |  |
| Attn: ANNA DANCHIK                    |              |             |              |                           |                   |                           |                     |                          |  |  |
| 200 Lewis Avenue                      |              |             |              | Cost Sha                  | re : \$1,000,     | 000.00                    | Total               | : \$1,000,000.00         |  |  |
| 5th Floor                             |              |             |              | 0000 0114                 |                   |                           | 10001               | • + 2 / 000 / 000 000    |  |  |
| Las Vegas NV 89101                    |              |             |              | Total                     | : \$2,000,        | 000 00                    |                     |                          |  |  |
|                                       |              |             |              | IOCAL                     | : 92,000,         | 000.00                    |                     |                          |  |  |
| 14. Principal Investigator            |              | 15. Progran | n Manader    | I                         | 11                | 6. Administra             | tor                 |                          |  |  |
| ·····                                 |              |             |              | thwani                    |                   |                           | Golden Field Office |                          |  |  |
|                                       |              | -           | 202-510-0854 |                           |                   | U.S. Department of Energy |                     |                          |  |  |
|                                       |              |             |              |                           |                   | -                         | eld Office          |                          |  |  |
|                                       |              |             |              |                           | 1                 | .5013 Denv                | ver West P          | arkway                   |  |  |
|                                       |              |             |              |                           | C                 | Golden CO                 | 80401               |                          |  |  |
| 17. Submit Payment Requests To        |              | 1           | 18. Paying   | g Office                  |                   |                           | 19. Subi            | mit Reports To           |  |  |
| VIPERS                                |              |             | OR for       | Golden                    |                   |                           | See At              | ttachment 2              |  |  |
| https://vipers.doe.gov                |              |             | U.S. De      | epartment                 | of Energy         |                           |                     |                          |  |  |
| Any questions, please of              | contact      |             | Oak Rid      | lge Financ                | cial Service      | Center                    |                     |                          |  |  |
| by call/email 855-384-7               | 377 or       |             | P.O. Bo      | ox 6017                   |                   |                           |                     |                          |  |  |
| VipersSupport@hq.doe.go               | V            |             | Oak Rid      | lge TN 378                | 331               |                           |                     |                          |  |  |
| 20. Accounting and Appropriation D    | oata         |             | 1            |                           |                   |                           |                     |                          |  |  |
| 07950-2023-31-200835-41               | 020-180      | 0032-0000   | 0000-0000    | 0000-0610                 | 607               |                           |                     |                          |  |  |
| 21. Research Title and/or Description | -            |             |              |                           |                   |                           |                     |                          |  |  |
| CLARK COUNTY - ENERGY E               | FFICIEN      | СҮ          |              |                           |                   |                           |                     |                          |  |  |
|                                       | ne Recipien  | t           |              |                           |                   | For the Unite             | d States of Am      | erica                    |  |  |
| 22. Signature of Person Authorized    | to Sign      |             |              | 25. Si                    | gnature of Grants | Agreements C              | Officer             |                          |  |  |
|                                       |              |             |              | Signa                     | ture on File      |                           |                     |                          |  |  |
| 23. Name and Title                    |              | 24          | 4. Date Sign | ied 26. Na                | me of Officer     |                           |                     | 27. Date Signed          |  |  |
|                                       |              |             | -            |                           | offrey I. Wa      | alker                     |                     | 09/26/2024               |  |  |
|                                       |              |             |              |                           | 4                 |                           |                     | 09/20/2024               |  |  |

## CONTINUATION SHEET

NSO REFERENCE NO. OF DOCUMENT BEING CONTINUED DE-SE0000729

PAGE

2

OF

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| USI: DP4MDGTHSJB4+5000<br>In addition to this Assistance Agreement, this<br>award consists of the items listed on the Cover<br>Page of the Special Terms and Conditions.<br>The Project Period for this award is 10/01/2024<br>through 09/30/2025, consisting of the following<br>Budget Period:<br>Budget Period 1: 10/01/2024 to 09/30/2025<br>In Block 7 of the Assistance Agreement, the<br>Period of Performance reflects the beginning of<br>the Project Period.<br>Additional future DOE funding and additional<br>budget Period.<br>Additional future DOE funding and additional<br>budget Period.<br>Additional future DOE funding and additional<br>budget periods are not contemplated under this<br>award. Funding for all awards and future budget<br>periods is contingent upon the availability of<br>funds appropriated by Congress for the purpose of<br>this program and the availability of future-year<br>budget authority.<br>DOE Award Administrator: Charles D'Angelo<br>E-mail: charles.d'angelo@ee.doe.gov<br>Phone: 240-562-1956<br>DOE Project Officer: Jay Nathwani<br>E-mail: isy.nathwani@hj.doe.gov<br>Phone: 702-455-2907<br>Recipient Principal Investigator: Edward Hilts<br>E-mail: iedward.hiltsglatarkcountynv.gov<br>Phone: 702-455-2033<br>"Electronic signature or signatures As used in<br>this document means a method of signing an<br>electronic means quettric as particular<br>person as the source of the electronic message;<br>(3) Indicates such person's approval of the<br>Information contained in the electronic message;<br>(4) Indicates such person's approval of the<br>Information contained in the electronic message;<br>(5) Indicates of the electronic message;<br>(6) Indicates interforments." | <b>)</b> . | SUPPLIES/SERVICES<br>(B)                          | QUANTITY<br>(C) | UNIT<br>(D) | UNIT PRICE<br>(E) | AMOUNT<br>(F) |
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## CONTINUATION SHEET

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|               | Entity: 200835 Object Class: 41020 Program:      |                 |             |                   |               |
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