

(2)

05/31/2005

RECEIVED

JUL 12 2005

DEPARTMENT OF  
WATER RESOURCES

NOTICE OF ERROR

REPLY

Please type or print clearly, fill out this form completely and mail.

Return this reply form to IDWR by the deadline date printed below if you want IDWR to change your recommendation or you want to let IDWR know that you agree with its recommendation.

YOUR DEADLINE FOR RETURNING A NOTICE OF ERROR REPLY IS: July 15, 2005

Water right number: 63-3016J

PAUL R CANEGALY  
1085 W QUARTER DR  
EAGLE ID 83616  
Telephone Number: (208)939-1287

KAREN CANEGALY  
1085 W QUARTER DR  
EAGLE ID 83616  
Telephone Number: (208)939-1287

1. Describe the portion of the proposed recommendation with which you disagree (e.g. priority date, period of use, source):

*Point of diversion is incorrect*

2. Describe the changes you wish to make in the proposed recommendation:

*Change point of diversion (see attached)*

3. Give a brief explanation as to why you disagree with these portions:

       I AGREE with this proposed recommendation: no changes need to be made.

DATE:

*7/8/05*

SIGNATURE:

*Karen L. Canegaly*

Please print your name:

*Karen L. Canegaly*

IDWR Regional Office, 2735 Airport Wy, Boise, ID 83705, 2083342190

**STATE OF IDAHO**  
**DEPARTMENT OF WATER RESOURCES**

Transfer No. \_\_\_\_\_

# APPLICATION FOR TRANSFER OF WATER RIGHT

## PART 1

### A. PURPOSE OF TRANSFER

1. ☒ Change point of diversion      ☐ Add diversion point(s)      ☐ Change place of use  
☐ Change nature of use      ☐ Change period of use      ☐ Other \_\_\_\_\_
2. Describe the reason for the proposed changes \_\_\_\_\_

**B. DESCRIPTION OF RIGHT(S) OR PORTION THEREOF, AFTER THE REQUESTED CHANGE**

- | 1. Right Number | Priority | Amount<br>(cfs/ac-ft) | Nature<br>of Use | Period of Use  |
|-----------------|----------|-----------------------|------------------|----------------|
| 63-30165        |          |                       |                  | _____ to _____ |
|                 |          |                       |                  | _____ to _____ |
|                 |          |                       |                  | _____ to _____ |
|                 |          |                       |                  | _____ to _____ |
2. Total amount of water being transferred \_\_\_\_\_ cubic feet per second and/or \_\_\_\_\_ acre-feet per annum.
3. Source of water \_\_\_\_\_ tributary to \_\_\_\_\_
4. Point(s) of Diversion:

[illegible]

5. Lands irrigated or place of use:

[illegible]

Total acres \_\_\_\_\_

**PART 1**

**6. General Information:**

a. Description of diversion system ground water

b. Are the lands from which you propose to transfer the water right subject to any liens, deeds of trust, mortgages, or contracts? \_\_\_\_\_ Yes \_\_\_\_\_ No. If yes, provide a notarized statement from the holder of the lien, deed of trust, mortgage or contract agreeing to the proposed changes.

c. Describe the affect on the land now irrigated if the place of use is changed pursuant to this transfer:

No Change

d. Remarks:

**ACTION OF THE DIRECTOR, DEPARTMENT OF WATER RESOURCES**

This is to certify that I have examined Application for Transfer of Water Rights No. \_\_\_\_\_

And said application is hereby \_\_\_\_\_, subject to the following limitations and conditions:

Witness my hand this \_\_\_\_\_ day of \_\_\_\_\_, 19 \_\_\_\_\_.

**STATE OF IDAHO**  
**DEPARTMENT OF WATER RESOURCES**  
**APPLICATION FOR TRANSFER OF WATER RIGHT**

**PART 2**  
*(Attach one copy for each right)*

**A. DESCRIPTION OF RIGHT AS RECORDED****1. Right evidenced by:**

- a. Decree No. \_\_\_\_\_ Decreed to \_\_\_\_\_  
 in case of \_\_\_\_\_ vs. \_\_\_\_\_  
 dated \_\_\_\_\_ in \_\_\_\_\_ county of \_\_\_\_\_
- b. License No. 43-3016 J issued by the Idaho Department of Water Resources.
- c. Claim No. 43-306 J on file with the Idaho Department of Water Resources.
- d. Transfer No. \_\_\_\_\_ which produced this right.

**2. Attach a copy of last year's tax notice for the property to which the water right is appurtenant or other documents which show ownership. Label document as attachment A. Check appropriate box below:**

☐ Tax Notice ☐ Warranty Deed ☐ Other \_\_\_\_\_

3. Source of water ground water tributary to \_\_\_\_\_

4. Date or priority 1-33-55

**5. Water is used for the following purpose:**

amount \_\_\_\_\_ for \_\_\_\_\_ purposes from \_\_\_\_\_ to \_\_\_\_\_  
 (cfs/ac-ft)  
 amount \_\_\_\_\_ for Change purposes from \_\_\_\_\_ to \_\_\_\_\_  
 (cfs/ac-ft)  
 amount No for \_\_\_\_\_ purposes from \_\_\_\_\_ to \_\_\_\_\_  
 (cfs/ac-ft)

6. Total amount of water under right \_\_\_\_\_ cubic feet per second and/or \_\_\_\_\_ acre-feet per annum.

**7. Point(s) of Diversion:**

| Lot | 1/4 | 1/4 | 1/4 | Sec.          | Twp. | Rge. | County | Local name for diversion |
|-----|-----|-----|-----|---------------|------|------|--------|--------------------------|
|     | NE  | SW  |     | <del>54</del> |      |      | Ada    | Grillwell Estate         |
|     |     |     |     | 29            | 6N   | 1E   |        |                          |
|     |     |     |     |               |      |      |        |                          |

**8. Lands irrigated or place of use:**

| Twp. | Rge. | Sec. | NE 1/4 |        |        |        | NW 1/4 |        |        |        | SW 1/4 |        |        |        | SE 1/4 |        |        |        | Totals |
|------|------|------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|
|      |      |      | NE 1/4 | NW 1/4 | SW 1/4 | SE 1/4 | NE 1/4 | NW 1/4 | SW 1/4 | SE 1/4 | NE 1/4 | NW 1/4 | SW 1/4 | SE 1/4 | NE 1/4 | NW 1/4 | SW 1/4 | SE 1/4 |        |
|      |      |      |        |        |        |        |        |        |        |        |        |        |        |        |        |        |        |        |        |
|      |      |      |        |        |        |        |        |        |        |        |        |        |        |        |        |        |        |        |        |
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|      |      |      |        |        |        |        |        |        |        |        |        |        |        |        |        |        |        |        |        |

Total acres \_\_\_\_\_

9. Describe any other water rights used for the same purpose as described above \_\_\_\_\_



DUE DATE: DECEMBER 20, 2004

Parcel Number: R8163230450

RETURN THIS STUB WITH YOUR PAYMENT.  
PLEASE INDICATE IF PAYING HALF, FULL OR  
OTHER (AMOUNT PAID) AND WRITE THE PARCEL  
NUMBER ON YOUR CHECK.39419  
R8163230450 \*\*\*5-DIGIT SCH 83616CANEGALY PAUL R &  
CANEGALY KAREN L  
1085 W QUARTER DR  
EAGLE, ID 83616-2041

000835347

Half Payment 1,916.73

000835347

Full Payment 3,833.46

000835347

Amount Paid  
(if different)WE WILL ACCEPT MAILED PAYMENTS AS CURRENT IF U.S.  
POSTMARKED ON OR BEFORE THE DUE DATE. TAXES MAY BE PAID  
ON RECEIPT OF THIS BILL BUT NO LATER THAN THE DUE DATE.

RETURN THIS STUB WITH YOUR PAYMENT

ADA COUNTY TREASURER - TAX COLLECTOR FOR TAXING DISTRICTS OF ADA COUNTY - P.O. BOX 2868, BOISE, ID 83701 PH: (208) 287-6800

## Property Description:

LOT 6 BLK 5  
STILLWELL ESTATES #9  
#98004472

## Property Type:

REAL

## Tax Roll:

PRIMARY

Delinquent Taxes  
Year(s)

## Parcel Number

R8163230450

## Tax Year

## Code Area

## Bill Number

2004

270

835347

MORTGAGE COMPANY REQUESTING YOUR TAX BILL

## Property Address:

1085 W QUARTER DR

THIS IS A LISTING OF THE TOTAL AMOUNT YOU PAY EACH TAXING DISTRICT, INCLUDING BONDS,  
OVERRIDES AND CERTIFICATIONS IF APPLICABLE. CALL THE NUMBER LISTED BELOW WITH QUESTIONS  
REGARDING THE TAXING DISTRICT OR AMOUNT CHARGED.IF YOU HAVE SOLD THIS  
PROPERTY OR A MORTGAGE  
COMPANY IS RESPONSIBLE FOR  
PAYING THIS TAX, PLEASE  
FORWARD THIS BILL IMMEDIATELY.

| % LEVY<br>CHANGE | NAME OF<br>TAXING DISTRICT | TAXING DISTRICT<br>PHONE NUMBER | TAXING DISTRICT<br>TOTAL LEVY AMOUNT | TAX AMOUNT<br>BY TAXING DISTRICT |
|------------------|----------------------------|---------------------------------|--------------------------------------|----------------------------------|
| 3.74             | SCHOOL DISTRICT #2         | 855-4500                        | .003652253                           | 1,112.82                         |
| -3.72            | SCHOOL #2 BOND             | 855-4500                        | .002438580                           | 743.04                           |
| 134.63           | SCHOOL #2 EMERGENCY        | 855-4500                        | .000600000                           | 182.82                           |
| 2.13             | ADA COUNTY                 | 287-7000                        | .002859680                           | 871.34                           |
| -.30             | EAGLE FIRE                 | 939-6463                        | .001124468                           | 342.63                           |
| 2.08             | ADA COUNTY HIGHWAY         | 387-6120                        | .001032420                           | 314.58                           |
| -.30             | ADA COMMUNITY LIBRARY      | 362-0181                        | .000602668                           | 183.63                           |
| .22              | EMERGENCY MEDICAL          | 287-2950                        | .000122737                           | 37.40                            |
| 6.23             | PEST EXTERMINATION         | 888-2316                        | .000110686                           | 33.73                            |
| -4.78            | MOSQUITO ABATEMENT         | 888-2316                        | .000028311                           | 8.63                             |
| -.24             | DRY CREEK CEMETERY         | 853-1940                        | .000009333                           | 2.84                             |
|                  | <b>TOTALS</b>              |                                 | <b>.012581136</b>                    | <b>3,833.46</b>                  |

FOR MORE DETAILED  
INFORMATION  
REGARDING TAX LAWS,  
SEE BACK OF TAX BILLTO AVOID LATE CHARGE AND  
INTEREST, FULL OR FIRST HALF  
TAXES MUST BE PAID IN  
PERSON OR BE U.S.  
POSTMARKED NO LATER THAN:

DECEMBER 20, 2004

IF ANY PORTION OF THE TAX  
BECOMES DELINQUENT, A 2% LATE  
CHARGE WILL BE APPLIED.  
INTEREST ON THE DELINQUENT  
BALANCE WILL ACCRUE AT 1% PER  
MONTH, DATING FROM JANUARY  
1ST. WHEN PAYING DELINQUENT  
BALANCES, PLEASE CALL  
(208)287-6800 FOR THE CORRECT  
AMOUNT DUE INCLUDING LATE  
CHARGE AND INTEREST.IF YOU HAVE QUESTIONS  
ABOUT YOUR ASSESSED  
VALUE, CALL THE ADA  
COUNTY ASSESSOR AT  
(208)287-7200.

CURRENT YEAR ASSESSED VALUE

ADMINISTRATIVE ADJUSTMENT

0.00

354,700

TOTAL PROPERTY TAX BILLED

3,833.46

PREPAYMENTS RECEIVED PRIOR TO BILL PRINTING

0.00

CIRCUIT BREAKER (SENIOR CITIZEN) EXEMPTION

0.00

TOTAL TAXES DUE

3,833.46

AMOUNT OF HOMEOWNERS EXEMPTION

50,000

PRIOR YEAR VALUE

CURRENT YEAR VALUE

342,200

304,700

PRIOR YEAR TAX

CURRENT YEAR TAX

4,136.84

3,833.46

TO PAY BY CREDIT CARD SEE  
INSTRUCTIONS ON BACK OF NOTICE

Cards



KEEP THIS PORTION FOR YOUR RECORDS

0046497



# THIS IS A COPY BILL

THE ORIGINAL TAX BILL WAS SENT TO YOUR  
BANK OR MORTGAGE COMPANY AT THEIR  
REQUEST.

44826  
R8163230425 \*\*\*5-DIGIT SCH 83616



CANEGALY PAUL R &  
CANEGALY KAREN L  
1085 W QUARTER DR  
EAGLE, ID 83616-2041

THIS COPY BILL IS FOR YOUR RECORDS. IF FOR  
ANY REASON YOUR BANK OR MORTGAGE  
COMPANY WILL NOT BE PAYING THE BILL, YOU  
MAY PAY USING THIS COPY. PLEASE WRITE THE  
PARCEL NUMBER ON YOUR CHECK FOR  
IDENTIFICATION PURPOSES.

ADA COUNTY TREASURER - TAX COLLECTOR FOR TAXING DISTRICTS OF ADA COUNTY - P.O. BOX 2868, BOISE, ID 83701 PH: (208) 287-6800

|                                                                                     |                                                     |                                      |               |
|-------------------------------------------------------------------------------------|-----------------------------------------------------|--------------------------------------|---------------|
| Property Description:<br>LOT 5 BLK 5<br>STILLWELL ESTATES #9<br>#98004472 #94087341 | Property Type: <b>REAL</b> Tax Roll: <b>PRIMARY</b> |                                      |               |
| Property Address:<br>W QUARTER DR                                                   | Delinquent Taxes<br>Year(s)                         | Parcel Number:<br><b>R8163230425</b> |               |
|                                                                                     | Tax Year                                            | Code Area                            | Bill Number   |
|                                                                                     | <b>2004</b>                                         | <b>270</b>                           | <b>835346</b> |
| MORTGAGE COMPANY REQUESTING YOUR TAX BILL:<br><b>COUNTRYWIDE HOME LOANS</b>         |                                                     |                                      |               |

THIS IS A LISTING OF THE TOTAL AMOUNT YOU PAY EACH TAXING DISTRICT, INCLUDING BONDS,  
OVERRIDES AND CERTIFICATIONS IF APPLICABLE. CALL THE NUMBER LISTED BELOW WITH QUESTIONS  
REGARDING THE TAXING DISTRICT OR AMOUNT CHARGED.

IF YOU HAVE SOLD THIS  
PROPERTY OR A MORTGAGE  
COMPANY IS RESPONSIBLE FOR  
PAYING THIS TAX, PLEASE  
FORWARD THIS BILL IMMEDIATELY.

| % LEVY<br>CHANGE | NAME OF<br>TAXING DISTRICT | TAXING DISTRICT<br>PHONE NUMBER | TAXING DISTRICT<br>TOTAL LEVY AMOUNT | TAX AMOUNT<br>BY TAXING DISTRICT |                                                                                                                                                                                                                                                                                                                                                   |
|------------------|----------------------------|---------------------------------|--------------------------------------|----------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 3.74             | SCHOOL DISTRICT #2         | 855-4500                        | .003652253                           | 20.09                            | <b>FOR MORE DETAILED<br/>INFORMATION<br/>REGARDING TAX LAWS,<br/>SEE BACK OF TAX BILL</b>                                                                                                                                                                                                                                                         |
| -3.72            | SCHOOL #2 BOND             | 855-4500                        | .002438580                           | 13.41                            |                                                                                                                                                                                                                                                                                                                                                   |
| 134.63           | SCHOOL #2 EMERGENCY        | 855-4500                        | .000600000                           | 3.30                             |                                                                                                                                                                                                                                                                                                                                                   |
| 2.13             | ADA COUNTY                 | 287-7000                        | .002859680                           | 15.73                            |                                                                                                                                                                                                                                                                                                                                                   |
| -.30             | EAGLE FIRE                 | 939-6463                        | .001124468                           | 6.18                             |                                                                                                                                                                                                                                                                                                                                                   |
| 2.08             | ADA COUNTY HIGHWAY         | 387-6120                        | .001032420                           | 5.68                             |                                                                                                                                                                                                                                                                                                                                                   |
| -.30             | ADA COMMUNITY LIBRARY      | 362-0181                        | .000602668                           | 3.31                             |                                                                                                                                                                                                                                                                                                                                                   |
| .22              | EMERGENCY MEDICAL          | 287-2950                        | .000122737                           | 0.68                             |                                                                                                                                                                                                                                                                                                                                                   |
| 6.23             | PEST EXTERMINATION         | 888-2316                        | .000110686                           | 0.61                             |                                                                                                                                                                                                                                                                                                                                                   |
| -4.78            | MOSQUITO ABATEMENT         | 888-2316                        | .000028311                           | 0.16                             |                                                                                                                                                                                                                                                                                                                                                   |
| -.24             | DRY CREEK CEMETERY         | 853-1940                        | .000009333                           | 0.05                             |                                                                                                                                                                                                                                                                                                                                                   |
|                  | <b>TOTALS</b>              |                                 | <b>.012581136</b>                    | <b>69.20</b>                     | <b>TO AVOID LATE CHARGE AND<br/>INTEREST, FULL OR FIRST HALF<br/>TAXES MUST BE PAID IN<br/>PERSON OR BE U.S.<br/>POSTMARKED NO LATER THAN:<br/>DECEMBER 20, 2004</b>                                                                                                                                                                              |
|                  |                            |                                 |                                      |                                  | <b>IF ANY PORTION OF THE TAX<br/>BECOMES DELINQUENT, A 2% LATE<br/>CHARGE WILL BE APPLIED.<br/>INTEREST ON THE DELINQUENT<br/>BALANCE WILL ACCRUE AT 1% PER<br/>MONTH, DATING FROM JANUARY<br/>1ST. WHEN PAYING DELINQUENT<br/>BALANCES, PLEASE CALL<br/>(208)287-6800 FOR THE CORRECT<br/>AMOUNT DUE INCLUDING LATE<br/>CHARGE AND INTEREST.</b> |
|                  |                            |                                 |                                      |                                  | <b>IF YOU HAVE QUESTIONS<br/>ABOUT YOUR ASSESSED<br/>VALUE, CALL THE ADA<br/>COUNTY ASSESSOR AT<br/>(208)287-7200</b>                                                                                                                                                                                                                             |
|                  |                            |                                 |                                      |                                  | <b>CURRENT YEAR ASSESSED VALUE</b>                                                                                                                                                                                                                                                                                                                |

|                                             |       |                                |                    |
|---------------------------------------------|-------|--------------------------------|--------------------|
| ADMINISTRATIVE ADJUSTMENT                   | 0.00  | 5,500                          |                    |
| TOTAL PROPERTY TAX BILLED                   | 69.20 | AMOUNT OF HOMEOWNERS EXEMPTION |                    |
| PREPAYMENTS RECEIVED PRIOR TO BILL PRINTING | 0.00  | 0                              |                    |
| CIRCUIT BREAKER (SENIOR CITIZEN) EXEMPTION  | 0.00  | PRIOR YEAR VALUE               | CURRENT YEAR VALUE |
| TOTAL TAXES DUE                             | 69.20 | 5,000                          | 5,500              |
|                                             |       | PRIOR YEAR TAX                 | CURRENT YEAR TAX   |
|                                             |       | 60.44                          | 69.20              |

10. To your knowledge, has any portion of this water right undergone a period of five or more consecutive years of non-use?  
 \_\_\_\_\_ If yes, describe \_\_\_\_\_

**B. DESCRIPTION OF PORTION OF RIGHT BEING TRANSFERRED**

(If the entire right is to be changed by the applicant, omit part B and C.)

1. amount \_\_\_\_\_ for \_\_\_\_\_ purposes from \_\_\_\_\_ to \_\_\_\_\_  
 (cfs/ac-ft)  
 amount \_\_\_\_\_ for \_\_\_\_\_ purposes from \_\_\_\_\_ to \_\_\_\_\_  
 (cfs/ac-ft)  
 amount \_\_\_\_\_ for \_\_\_\_\_ purposes from \_\_\_\_\_ to \_\_\_\_\_  
 (cfs/ac-ft)

## 2. Point(s) of Diversion:

| Lot | 1/4 | 1/4 | 1/4 | Sec. | Twp. | Rge. | County   | Local name for diversion |
|-----|-----|-----|-----|------|------|------|----------|--------------------------|
|     |     |     |     |      |      |      | Cherokee |                          |
|     |     |     |     |      |      |      |          |                          |
|     |     |     |     |      |      |      |          |                          |

## 3. Lands irrigated or place of use:

| Twp. | Rge. | Sec. | NE 1/4 |        |        |        | NW 1/4 |        |        |        | SW 1/4 |        |        |        | SE 1/4 |        |        |        | Totals |
|------|------|------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|
|      |      |      | NE 1/4 | NW 1/4 | SW 1/4 | SE 1/4 | NE 1/4 | NW 1/4 | SW 1/4 | SE 1/4 | NE 1/4 | NW 1/4 | SW 1/4 | SE 1/4 | NE 1/4 | NW 1/4 | SW 1/4 | SE 1/4 |        |
|      |      |      |        |        |        |        |        |        |        |        |        |        |        |        |        |        |        |        |        |
|      |      |      |        |        |        |        |        |        |        |        |        |        |        |        |        |        |        |        |        |
|      |      |      |        |        |        |        |        |        |        |        |        |        |        |        |        |        |        |        |        |
|      |      |      |        |        |        |        |        |        |        |        |        |        |        |        |        |        |        |        |        |
|      |      |      |        |        |        |        |        |        |        |        |        |        |        |        |        |        |        |        |        |
|      |      |      |        |        |        |        |        |        |        |        |        |        |        |        |        |        |        |        |        |
|      |      |      |        |        |        |        |        |        |        |        |        |        |        |        |        |        |        |        |        |
|      |      |      |        |        |        |        |        |        |        |        |        |        |        |        |        |        |        |        |        |

Total acres \_\_\_\_\_

**C. DESCRIPTION OF UNCHANGED PORTION OF RIGHT (omit if there is no change)**

1. amount \_\_\_\_\_ for \_\_\_\_\_ purposes from \_\_\_\_\_ to \_\_\_\_\_  
 (cfs/ac-ft)  
 amount \_\_\_\_\_ for \_\_\_\_\_ purposes from \_\_\_\_\_ to \_\_\_\_\_  
 (cfs/ac-ft)  
 amount \_\_\_\_\_ for \_\_\_\_\_ purposes from \_\_\_\_\_ to \_\_\_\_\_  
 (cfs/ac-ft)

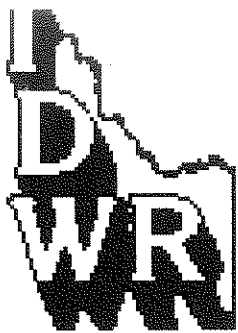
## 2. Point(s) of Diversion:

| Lot | 1/4 | 1/4 | 1/4 | Sec. | Twp. | Rge. | County | Local name for diversion |
|-----|-----|-----|-----|------|------|------|--------|--------------------------|
|     |     |     |     |      |      |      |        |                          |
|     |     |     |     |      |      |      |        |                          |
|     |     |     |     |      |      |      |        |                          |

## 3. Lands irrigated or place of use:

| Twp. | Rge. | Sec. | NE 1/4 |        |        |        | NW 1/4 |        |        |        | SW 1/4 |        |        |        | SE 1/4 |        |        |        | Totals |
|------|------|------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|--------|
|      |      |      | NE 1/4 | NW 1/4 | SW 1/4 | SE 1/4 | NE 1/4 | NW 1/4 | SW 1/4 | SE 1/4 | NE 1/4 | NW 1/4 | SW 1/4 | SE 1/4 | NE 1/4 | NW 1/4 | SW 1/4 | SE 1/4 |        |
|      |      |      |        |        |        |        |        |        |        |        |        |        |        |        |        |        |        |        |        |
|      |      |      |        |        |        |        |        |        |        |        |        |        |        |        |        |        |        |        |        |
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|      |      |      |        |        |        |        |        |        |        |        |        |        |        |        |        |        |        |        |        |
|      |      |      |        |        |        |        |        |        |        |        |        |        |        |        |        |        |        |        |        |

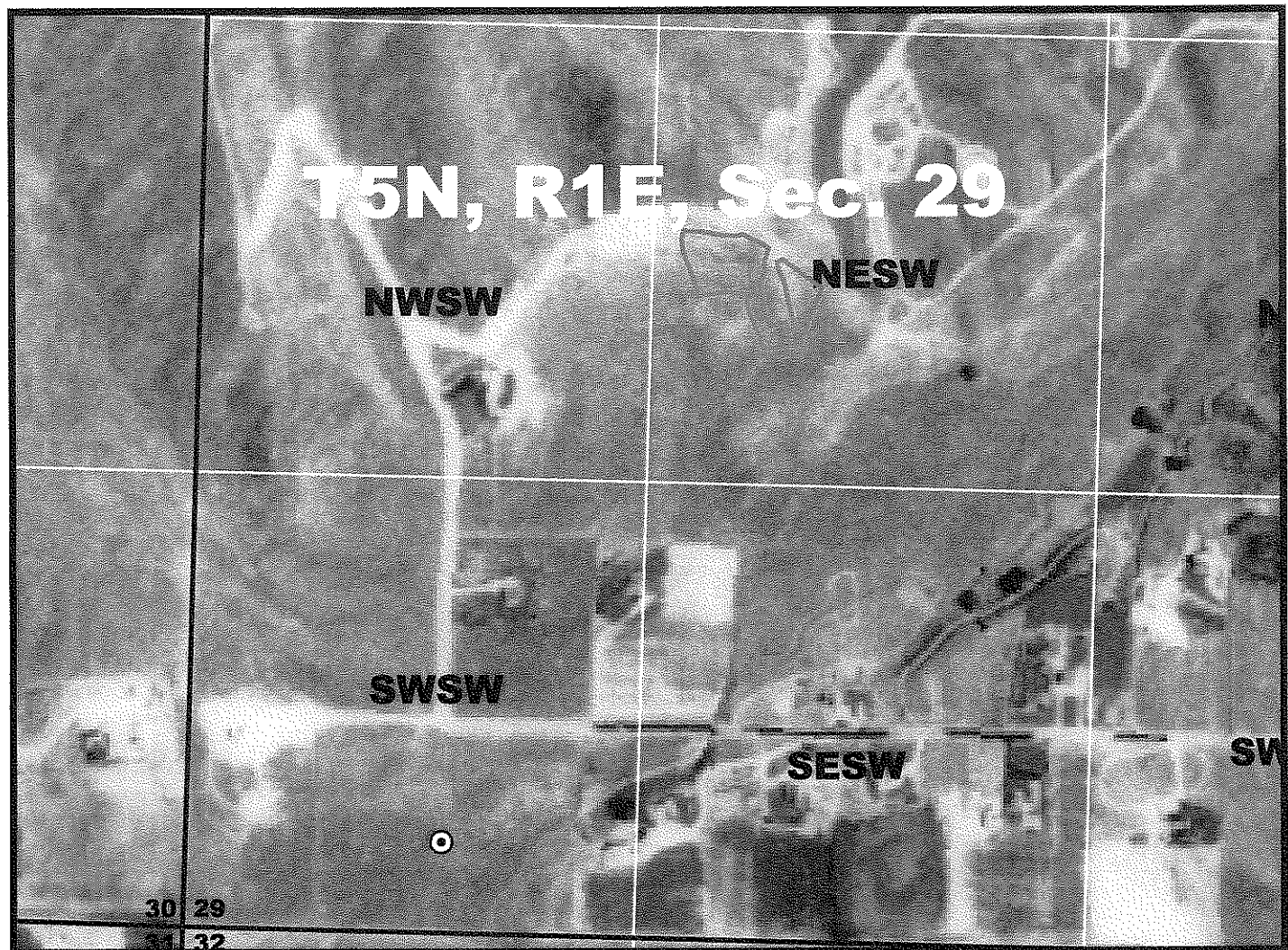
Total acres \_\_\_\_\_



# STATE OF IDAHO

Department of Water Resources  
Western Region

Water Right(s): 63-03016J



1320

0

1320 Feet

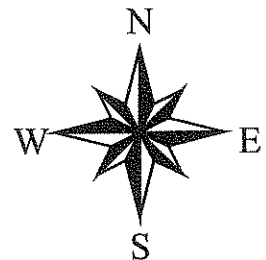
**Total Irrigated Acres: 1.5**

⊙ Point of Diversion

□ Place of Use

Quarter Quarter Lines

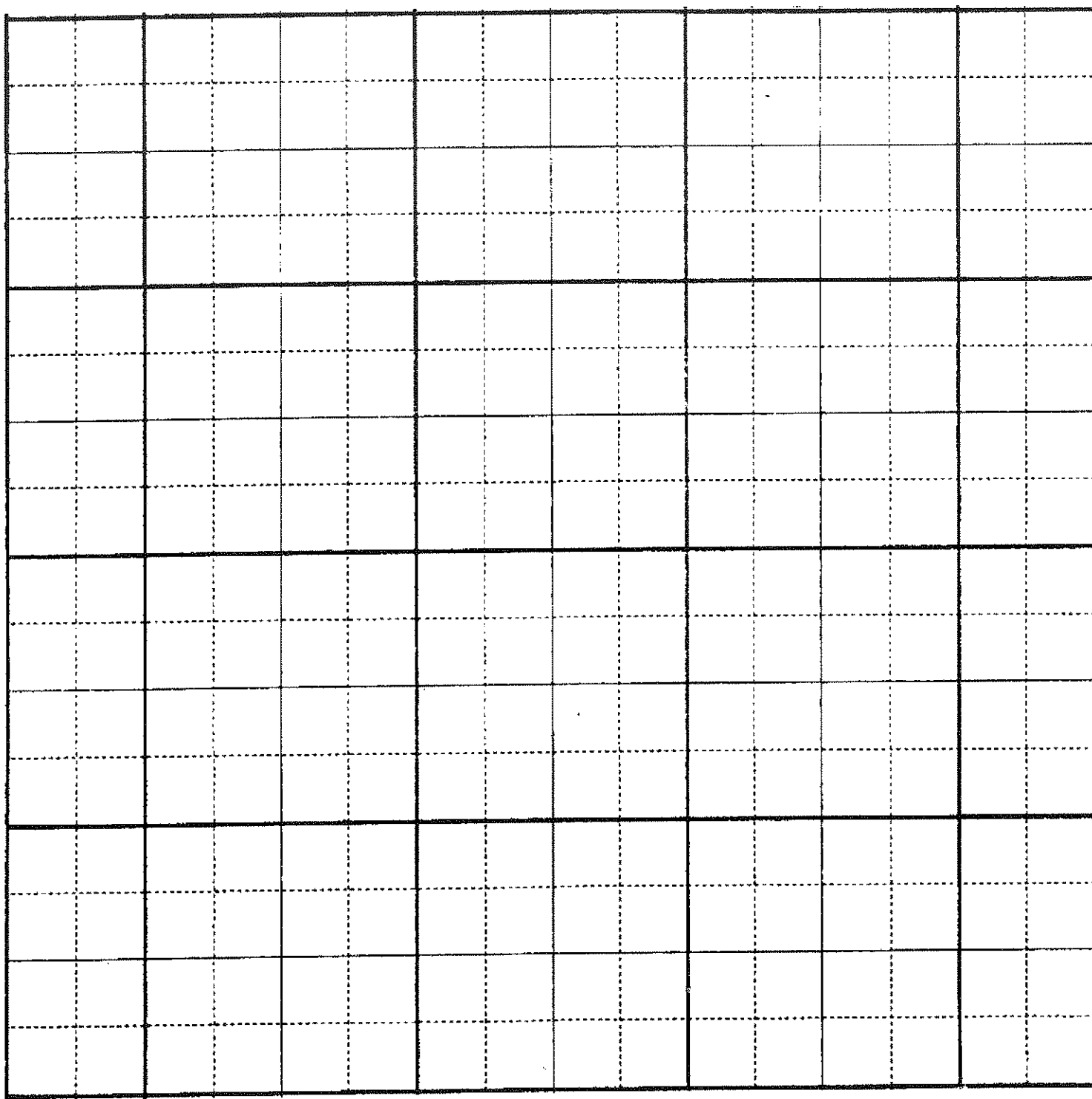
□ Section Lines



GIS Place of Use Illustration  
1987/1988 NAPP Photography  
Prepared by: C. Saxton  
Date: January 2005

**STATE OF IDAHO**  
**DEPARTMENT OF WATER RESOURCES**  
**APPLICATION FOR TRANSFER OF WATER RIGHT**  
**PART 3**

- A. Draw a map or attach a USGS map indicating the new point(s) of diversion and/or the new place of use for rights described in part 1. Clearly depict the land by section, township and range number.**



**SCALE: 2 inches equal 1 mile. Draw plan in ink.**

**PART 3****B. CHANGES IN NATURE OF USE**

| 1 | <u>New Nature of Use</u> | <u>Amount<br/>(cfs/ac-ft)</u> | <u>Hours/days/year</u> | <u>Period of Use</u> |
|---|--------------------------|-------------------------------|------------------------|----------------------|
|   |                          |                               |                        | _____ to _____       |
|   |                          |                               |                        | _____ to _____       |

2. Quantity and quality of return flows and location of discharge:

3. Describe effects on other water uses resulting from the proposed change:

I hereby assert that no one will be injured by such change and that the change does not constitute an enlargement in use of the original right. The information contained in this application is true to the best of my knowledge.

I understand that any willful misrepresentations made in this application may result in voiding its approval.

*Heen J. Cheng*  
(Signature of Applicant)

Subscribed and sworn to before me this \_\_\_\_\_ day of \_\_\_\_\_, 19 \_\_\_\_\_.

\_\_\_\_\_  
(Notary Public)

My commission expires \_\_\_\_\_

**FOR DEPARTMENT USE ONLY**

Transfer contains \_\_\_\_\_ pages and \_\_\_\_\_ attachments

Received by \_\_\_\_\_ Date \_\_\_\_\_ Protest filed by \_\_\_\_\_

Prelim. check by \_\_\_\_\_ Fee \_\_\_\_\_

Receipted by \_\_\_\_\_ Date \_\_\_\_\_

Published in \_\_\_\_\_ Copies of protest forwarded by \_\_\_\_\_

Pub. dates \_\_\_\_\_ Hearing held by \_\_\_\_\_ Date \_\_\_\_\_

Watermaster recommendation requested on \_\_\_\_\_ Recommended for ☐ approval ☐ denial

\_\_\_\_\_ rec'd. \_\_\_\_\_ by \_\_\_\_\_

Copy of transfer sent to lien holder \_\_\_\_\_