

(This report must be made in Triplicate and forwarded to the Department of Water Resources  
Boise, Idaho, for Approval.)

RECEIVED

# WATERMASTER'S REPORT

NOV - 7 1996

WATER RESOURCES  
WESTERN REGION

From MARCH 1996 To NOV 1996

Water District No. 67A

Name of Watermaster RICHARD KRETTEN

P. O. Address 1000 W INDIAN VALLEY Rd CAMBRIDGE, IDAHO  
83610

### AFFIDAVIT OF WATERMASTER

STATE OF IDAHO.

COUNTY OF ADAMS } ss.

RICHARD KRETTEN, being first duly sworn, deposes and says  
that he is (~~Deputy~~) Watermaster on LITTLE WEISER RIVER Creek in District 67A, having been  
lawfully appointed by the Director, Department of Water Resources KEITH HIGGINSON  
and that the volumes of water, as stated in this report, prorated by him to the several users, are correct;  
that the sum of \$ 3000 is justly due as stated.

Richard Kretten

(Deputy) Watermaster District No. 67A

Subscribed and sworn to before me, this 5th day of November, 1996

John C. Kennedy  
Notary Public.

(SEAL)

My Commission expires 11-18-99

Boise, Idaho, NOVEMBER 8, 1996

I HEREBY CERTIFY, That RICHARD KRETTEN

was lawfully appointed by me (Deputy) Watermaster of District No. 67A, and that his bill  
for services rendered prorated to the several users, as herein sworn to, is, to the best of my knowledge  
and belief, correct.

KARL DREHER  
Director, Department of Water Resources

By Steve Lester  
STEVE LESTER, DEPUTY REGIONAL MANAGER



Total in 24-hour Sec. Feet	Total Cost		Adopted Budget		Credits		Debits		Cost Per 24-Hr. Sec. Ft. \$		
	\$	cts.	\$	cts.	\$	cts.	\$	cts.			
.72	24	24							Total No. Days of Watermaster		
1.52	79	14							* days at \$ per day \$3000 00		
2.25	47	76							Total No. Days of Asst. Watermaster		
.68	5	00							days at \$ per day \$		
.60	6	00							Other expenses charged pro rata \$229.50		
.04	5	00							TOTAL COST \$3000 00		
.94	22	64							Total No. 24-Hour Sec. Feet. Delivered		
.12	1	00							Cost per 24-Hour Sec. Feet. Delivered \$3229 50		
.64	17	25									
1.10	32	40							FICA = # 229.50		
.38	10	26							* Watermaster is paid an annual salary.		
2.30	62	10									
1.11	30	14									
4.90	132	30									
.34	9	18									
3.50	104	22									
1.30	35	10					66.75		MUIR & ALLISON DECREE		
.60	16	20					65.12		LITTLE WATERS IRRIGATION DIST.		
.34	9	18					17.43		MULLER CREEK WARE & HOLLAND Dec 3, 1912		
1.11	29	98					47.57		(PERMITS & LICENSE)		
.10	5	00					192.79		TOTAL CES.		
.30	8	10									
5.72	170	44									
1.00	21	00									
7.47	201	70									
2.40	64	80									
2.76	74	52									
2.28	61	56									
.52	14	04									
2.50	6	00									
<u>TOTAL</u>	<u>5408</u>	<u>48</u>									
									5400		

# Watermaster's Report

From \_\_\_\_\_, 19\_\_\_\_

To \_\_\_\_\_, 19\_\_\_\_

- OF -

\_\_\_\_\_ County, Idaho,

Dated \_\_\_\_\_, 19\_\_\_\_

STATE OF IDAHO,

COUNTY OF \_\_\_\_\_ } ss.

I hereby certify that this instrument was filed for record at the request of \_\_\_\_\_

this \_\_\_\_\_ day of \_\_\_\_\_,

A.D. 19\_\_\_\_.

\_\_\_\_\_  
*Ex-Officio Recorder.*

By \_\_\_\_\_  
*Deputy.*

STATE OF IDAHO, }  
COUNTY OF \_\_\_\_\_ } ss.

We, the Board of County Commissioners of \_\_\_\_\_ County, State of Idaho, have examined and approved the bill of \$ \_\_\_\_\_, payable to \_\_\_\_\_, Watermaster for District No. \_\_\_\_\_, for services rendered during 19\_\_\_\_, and have ordered a warrant drawn in favor of said Watermaster, payable out of the funds of said Water District on deposit with the County Treasurer.

ATTEST:

\_\_\_\_\_  
*Chairman of Board.*

\_\_\_\_\_  
*Clerk.*

(This report must be made in Triplicate and forwarded to the Department of Water Resources  
Boise, Idaho, for Approval.)

# WATERMASTER'S REPORT

From \_\_\_\_\_, 19\_\_\_\_ To \_\_\_\_\_, 19\_\_\_\_

Water District No. \_\_\_\_\_

Name of Watermaster \_\_\_\_\_

P. O. Address \_\_\_\_\_

## AFFIDAVIT OF WATERMASTER

STATE OF IDAHO,

COUNTY OF \_\_\_\_\_

} ss.

\_\_\_\_\_, being first duly sworn, deposes and says  
that he is (Deputy) Watermaster on \_\_\_\_\_ Creek in District \_\_\_\_\_, having been  
lawfully appointed by the Director, Department of Water Resources \_\_\_\_\_  
and that the volumes of water, as stated in this report, prorated by him to the several users, are correct;  
that the sum of \$ \_\_\_\_\_ is justly due as stated.

\_\_\_\_\_  
(Deputy) Watermaster District No. \_\_\_\_\_

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

\_\_\_\_\_  
*Notary Public.*

(SEAL)

My Commission expires \_\_\_\_\_

Boise, Idaho, \_\_\_\_\_, 19\_\_\_\_

I HEREBY CERTIFY, That \_\_\_\_\_

was lawfully appointed by me (Deputy) Watermaster of District No. \_\_\_\_\_, and that his bill  
for services rendered prorated to the several users, as herein sworn to, is, to the best of my knowledge  
and belief, correct.

\_\_\_\_\_  
*Director, Department of Water Resources*

By \_\_\_\_\_

OWNER OR DITCH	WATER RIGHT IDENT. NO.	DESCRIPTION OF LAND			
		Subdivision	Sec.	Twp.	Rge.
DELBERT OYLE	462-1.00 457-.50	458-112			
DAVE VELSKA	448-.45	(7277-.25)			
ROBERT ERGON	446-.56 445-.25	422-.56 444-16 423-24			
TIM VELSKA	419-.76				
ALLEN CUNYAN	424-.34 449-.75	4526-.84			
LON DUNHAM	451-.66 468-1.14	(2031-.50)			
GOLDEN COPPER	473-.45				
JESSIE THOMAS	476A-.12	(7471-.23)			
JACK THOMAS	485-.88 476B-.52				
RUSSELL WALKER	487-.24 475-.50	2871.64 482-.80 488-.72 475-.68 (2087-.20) (7474-1.20)			
ISAAC WARD	481-.20 472-.20				
ARTIE NELSON	474-.70				
ROBERT VOERMINIS	450-.44				
PINECREEK RANCH	471-.24 460-.50				
JOHN HOLMES	430-1.00 433-2.00	456-.14 485-1.74			
ARTHUR VANTIS	411-.58 426-.50	443-.72			
TOM GROSSER	426-.52 427-1.94	432-.90 (7524-7.24) (7866-3.00)(7834-.20) 453-.75			
MALCOLM ALEY	434-1.00	(7620-.70)			
LEON SHELDON	465-.52 466-.58				
ALBIN VELSKA	420-.50				
ALVIN LEGG	431-1.70	(2227-1.40)			
WAYNE BURKHART	418-.38				
EDWARD BRETTEN	429-.70				
HOMER KAIT	435-.45				
LARRY ATKINS	421-.60				
JACK SHAW	442-.25 425-.50	415-.16			
LEON ALEY	428-.52				
M. ALEY	484-.45 495-.52	472-.60 474-.90			
LEON KELLIS	477A-.80				
ROGER SCHWARTZKOPF	478B-.78 477E-1.62	480-.14 484-.38 (7407-3.50) 474-.20 (2017-3.65) (7435-1.70) (712-2.10)			
PAT BULL	469-.68				
STAN DAVIDSON	441-.16				
DALE CORTELL	410-.34				
R. DANLHEAD	461-.16				
B. ARMITAGE	470-.02				
J. JACOB	495-1.88	(2375-.22)			

RECORDED  
TO EVENING AT 42 TAX (111)  
45 MIN

Total in 24-hour Sec. Feet CF5	Total Cr. Cost - FS		Adopted Budget		Credits		Debits		Cost Per 24-Hr. Sec. Ft. \$
	\$	cts.	\$	cts.	\$	cts.	\$	cts.	
1.42	38	34							Total No. Days of Watermaster
.73	19	72							days at \$ per day \$
1.54	42	38							Total No. Days of Asst. Watermaster
.76	20	52							days at \$ per day \$
1.93	52	10							Other expenses charged pro rata \$
2.50	62	10							TOTAL COST \$
.45	12	16							Total No. 24-Hour Sec. Feet. Delivered
.34	11	22							Cost per 24-Hour Sec. Feet. Delivered \$
1.40	37	80							
17.14	478	98							
.70	15	90							
.70	18	90							
.44	11	81							
.58	15	66							
4.88	131	76							
2.00	54	00							
14.18	382	86							
1.70	45	90							
1.10	29	70							
.50	15	50							
3.10	83	70							
.38	12	36							
.70	18	90							
.45	12	15							
.70	16	20							
.91	25	26							
.09	5	00							
4.17	112	60							
.70	21	60							
18.73	505	72							
.70	18	36							
.70	5	00							
.34	9	18							
.46	12	42							
.02	5	00							
2.10	56	70							

# Watermaster's Report

From \_\_\_\_\_, 19\_\_\_\_

To \_\_\_\_\_, 19\_\_\_\_

- OF -

\_\_\_\_\_ County, Idaho,

Dated \_\_\_\_\_, 19\_\_\_\_

STATE OF IDAHO,

COUNTY OF \_\_\_\_\_ } ss.

I hereby certify that this instrument was filed for record at the request of \_\_\_\_\_

this \_\_\_\_\_ day of \_\_\_\_\_,

A.D. 19\_\_\_\_.

\_\_\_\_\_  
*Ex-Officio Recorder.*

By \_\_\_\_\_  
*Deputy.*

STATE OF IDAHO, }  
COUNTY OF \_\_\_\_\_ } ss.

We, the Board of County Commissioners of \_\_\_\_\_ County, State of Idaho, have examined and approved the bill of \$ \_\_\_\_\_, payable to \_\_\_\_\_, Watermaster for District No. \_\_\_\_\_, for services rendered during 19\_\_\_\_, and have ordered a warrant drawn in favor of said Watermaster, payable out of the funds of said Water District on deposit with the County Treasurer.

ATTEST:

\_\_\_\_\_  
*Chairman of Board.*

\_\_\_\_\_  
*Clerk.*