



STATE OF WASHINGTON  
**APPLICATION FOR CHANGE/TRANSFER  
 OF WATER RIGHT**



For filing with the Department of Ecology or with County Conservancy Boards

**A NON-REFUNDABLE MINIMUM FEE OF \$50.00 PAYABLE TO THE DEPARTMENT OF  
 ECOLOGY MUST ACCOMPANY THIS APPLICATION**

(Check all that apply.)

- Change purpose(s) of use
- Add purpose(s) of use
- Change point(s) of diversion/withdrawal
- Add point(s) of diversion/withdrawal
- Change/transfer place of use
- Other (i.e. consolidation, intertie, trust water)

Explain: \_\_\_\_\_

| FOR OFFICE USE ONLY                              |                                     |
|--------------------------------------------------|-------------------------------------|
| CHANGE No. <u>C61-00701P</u>                     | WRIA <u>2</u>                       |
| DATE ACCEPTED <u>1/3/11</u>                      | BY <u>DK</u>                        |
| FEE \$ <u>50-</u>                                | REC'D <u>1/3/11</u>                 |
| CHECK No. <u>1452</u>                            |                                     |
| SEPA: <input checked="" type="checkbox"/> Exempt | <input type="checkbox"/> Not exempt |
| <u>REET 1/11/11</u>                              |                                     |

**\*\*IF MORE SPACE IS NEEDED, ATTACH ADDITIONAL SHEETS (PLEASE PRINT OR TYPE CLEARLY)\*\***

**1. Applicant Information:**

|                                                                  |                                    |                                  |
|------------------------------------------------------------------|------------------------------------|----------------------------------|
| APPLICANT/BUSINESS NAME<br><u>San Juan County Land Bank</u>      | PHONE NO.<br><u>(360) 378-4402</u> | FAX NO.<br><u>(360) 378-2934</u> |
| ADDRESS<br><u>350 Court Street, #6</u>                           |                                    |                                  |
| CITY<br><u>Friday Harbor</u>                                     | STATE<br><u>WA</u>                 | ZIP CODE<br><u>98250</u>         |
| CONTACT NAME (IF DIFFERENT FROM ABOVE)<br><u>Lincoln Bormann</u> | PHONE NO.<br><u>( )</u>            | FAX NO.<br><u>( )</u>            |
| ADDRESS<br><u>same as above</u>                                  |                                    |                                  |
| CITY                                                             | STATE                              | ZIP CODE                         |

| FOR OFFICE USE ONLY |                              |                 |                           |
|---------------------|------------------------------|-----------------|---------------------------|
| APP. NO. _____      | PERMIT NO. <u>C61-00701P</u> | CERT. NO. _____ | CERT. OF CHANGE NO. _____ |

**5. Place of Use:**

**A. Existing**

| LEGAL DESCRIPTION OF LANDS WHERE WATER IS PRESENTLY USED:                                                                                                                                                    |     |      |      |      |          |          |            |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|------|------|------|----------|----------|------------|
| Government Lot 1 within Section 36, Township 36 North, Range 2 West, W.M., San Juan County                                                                                                                   |     |      |      |      |          |          |            |
| 1/4                                                                                                                                                                                                          | 1/4 | SEC. | TWP. | RGE. | COUNTY   | PARCEL # | # OF ACRES |
| SW                                                                                                                                                                                                           | SW  | 36   | 36N  | 2W   | San Juan |          | 26         |
| DO YOU OWN ALL THE LANDS IN THE EXISTING PLACE OF USE? <input type="checkbox"/> YES, <input checked="" type="checkbox"/> NO - IF NO, PROVIDE OWNER(S) NAME:<br>Washington State Department of Transportation |     |      |      |      |          |          |            |

**B. Proposed**

| LEGAL DESCRIPTION OF LANDS WHERE NEW USE IS PROPOSED:                                                                                                                                                                                                                                                                                                   |     |      |          |      |          |          |            |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|------|----------|------|----------|----------|------------|
| Section 36, Township 36 North, Range 2 West, along with the East half of Section 35, T35NR2'W, along with the West half of Section 1, T35NR2W, except the east 900 feet, and except the southern 680 feet of the northern 1095' of Government Lot 4, and except that portion of Government Lot 2 lying west of the county road, all in San Juan County. |     |      |          |      |          |          |            |
| 1/4                                                                                                                                                                                                                                                                                                                                                     | 1/4 | SEC. | TWP.     | RGE. | COUNTY   | PARCEL # | # OF ACRES |
|                                                                                                                                                                                                                                                                                                                                                         |     |      | 35 & 36N | 2W   | San Juan |          |            |
| DO YOU OWN ALL THE LANDS IN THE PROPOSED PLACE OF USE? <input type="checkbox"/> YES, <input checked="" type="checkbox"/> NO - IF NO, PROVIDE OWNER(S) NAME:<br>Appendix A                                                                                                                                                                               |     |      |          |      |          |          |            |

Attach a detailed map of your proposed change/transfer. The map should show existing and proposed point(s) of diversion/withdrawal, place of use and any other features involved with this application. If platted property, please include a certified copy of the plat map. Appendix D

|                                                                                                                                                                                                                                                               |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Are there any ADDITIONAL WATER rights OR CLAIMS RELATED to the same property as the ONE PROPOSED FOR CHANGE/TRANSFER?<br><input checked="" type="checkbox"/> YES <input type="checkbox"/> NO - IF YES, PROVIDE THE WATER RIGHT/CLAIM NUMBER(S):<br>Appendix B |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

**6. Remarks and Other Relevant Information:**

|                                                                                                                                                                                                                                                                                         |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Point of Withdrawal is approximately 1188' north and 698' west of the southeast corner of Section 2, T35NR2W. The well log ID# is 84323, and the permit listed on the well log is G7-23156. A copy of the water well report is attached as Appendix C. A map is included as Appendix D. |
| IF FOR SEASONAL OR TEMPORARY, START DATE ____/____/____ END DATE ____/____/____                                                                                                                                                                                                         |

**2. Water Right Information:**

|                                                                                                                                          |                                                                                                    |
|------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------|
| WATER RIGHT OR CLAIM NUMBER<br><p style="text-align: center; font-size: 1.2em;">G1-00701P</p>                                            | RECORDED NAME(S)<br><p style="text-align: center; font-size: 1.2em;">San Juan County Land Bank</p> |
| DO YOU OWN THE RIGHT TO BE CHANGED? <input checked="" type="checkbox"/> YES <input type="checkbox"/> NO                                  |                                                                                                    |
| IF NO, PROVIDE OWNER(S) NAME and ADDRESS:                                                                                                |                                                                                                    |
| HAS THE WATER BEEN PUT TO BENEFICIAL USE IN THE LAST FIVE (5) YEARS? <input type="checkbox"/> YES <input checked="" type="checkbox"/> NO |                                                                                                    |

*Please attach copies of any documentation that demonstrates consistent, historical use of water since the right was established. Also, if you have a water system plan or conservation plan, please include a copy with your application.*

**3. Point(s) of Diversion/Withdrawal:**

**A. Existing**

| SOURCE | NO. | ¼  | ¼  | SEC. | TWP. | RGE. | PARCEL #     | WELL TAG # |
|--------|-----|----|----|------|------|------|--------------|------------|
| Well   |     | SE | SE | 2    | 35N  | 2W   | 251112001000 | AKM734     |
|        |     |    |    |      |      |      |              |            |

**B. Proposed**

| SOURCE | NO. | ¼ | ¼ | SEC. | TWP. | RGE. | PARCEL # | WELL TAG # |
|--------|-----|---|---|------|------|------|----------|------------|
|        |     |   |   |      |      |      |          |            |
|        |     |   |   |      |      |      |          |            |

DO YOU OWN THE EXISTING AND PROPOSED POINT(S) OF DIVERSION/WITHDRAWAL?  
 EXISTING:  YES  NO      PROPOSED:  YES  NO – IF NO, PROVIDE OWNER(S) NAME:  
State of Washington, Department of Natural Resources

*Please include copies of all water well reports involved with this proposal. Also, if you know the distances from the nearest section corner to the above point(s) of diversion/withdrawal, please include that information in Item No. 6 (remarks) or as an attachment.*

**4. Purpose of Use:**

**A. Existing**

| PURPOSE OF USE               | GPM or CFS | ACRE-FT/YR | PERIOD OF USE |
|------------------------------|------------|------------|---------------|
| Residential Supply-13 houses | 8.0 gpm    |            | Continuously  |
|                              |            |            |               |
|                              |            |            |               |

**B. Proposed**

| PURPOSE OF USE               | GPM or CFS | ACRE-FT/YR | PERIOD OF USE |
|------------------------------|------------|------------|---------------|
| Residential Supply-33 houses | 8.0 gpm    |            | Continuously  |
|                              |            |            |               |
|                              |            |            |               |

Certain applications may incur a Real Estate Excise Tax liability for the seller of the water rights. The Department of Revenue has requested notification of potential taxable water right related actions and therefore may be provided with a copy of this request.

Please contact the State Department of Revenue for further information. The phone number is (360) 570-3265. The address is: Department of Revenue, Real Estate Excise Tax, PO Box 47477, Olympia, WA 98504-7477.

**7. Signatures:**

*I certify that the information above is true and accurate to the best of my knowledge. I understand that in order to process my application, I am hereby granting staff from the Department of Ecology or the County Conservancy Board access to the above site(s) for inspection and monitoring purposes. If assisted in the preparation of the above application, I understand that all responsibility for the accuracy of the information rests with me.*

  
\_\_\_\_\_  
**Director, San Juan County Land Bank**  
(Applicant) (Date) 12 / 29 / 10

  
\_\_\_\_\_  
**Director, San Juan County Land Bank**  
(Water Right Holder) (Date) 12 / 29 / 10

  
\_\_\_\_\_  
**Director, San Juan County Land Bank**  
(Land Owner(s) of Existing Place of Use) (Date) 12 / 29 / 10

**IMPORTANT! APPLICATION FILING INFORMATION IS PROVIDED ON THE NEXT PAGE.**

**WE ARE RETURNING YOUR APPLICATION FOR THE FOLLOWING REASON(S):**

APPLICATION FEE NOT ENCLOSED    MAP NOT INCLUDED or INCOMPLETE

ADDITIONAL SIGNATURES REQUIRED    SECTION \_\_\_\_\_ IS INCOMPLETE

OTHER/EXPLANATION: \_\_\_\_\_

STAFF: \_\_\_\_\_    DATE: \_\_\_\_ / \_\_\_\_ / \_\_\_\_