

# WATER SUPPLY INFORMATION SUMMARY

Section 30-28-133(d), C.R.S. requires that the applicant submit to the County, "Adequate evidence that a water supply that is sufficient in terms of quantity, quality and dependability will be available to ensure an adequate supply of water."

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|---|--|--|---|
| <b>1. NAME OF DEVELOPMENT AS PROPOSED</b><br>Westview at Woodmoor Filing 1A   |  |  |   |
| <b>2. LAND USE ACTION</b> Subdivision Replat Approval   |  |  |   |
| <b>3. NAME OF EXISTING PARCEL AS RECORDED</b> Lot 1, Westview at Woodmoor   |  |  |   |
| <b>SUBDIVISION</b>  | <b>FILING</b>  | <b>BLOCK</b>   | <b>LOT</b>  |
| <b>4. TOTAL ACREAGE</b> 3.809   | <b>5. NUMBER OF LOTS PROPOSED</b> 4  | <b>PLAT MAP ENCLOSED</b> <input checked="" type="checkbox"/> YES   |   |
| <b>6. PARCEL HISTORY - Please attach copies of deeds, plats or other evidence or documentation.</b><br>A. Was parcel recorded with county prior to June 1, 1972? <input type="checkbox"/> YES <input checked="" type="checkbox"/> NO<br>B. Has the parcel ever been part of a division of land action since June 1, 1972? <input checked="" type="checkbox"/> YES <input type="checkbox"/> NO<br>If yes, describe the previous action <u>Subdivision Replat</u>                     |  |  |   |
| <b>7. LOCATION OF PARCEL - Include a map delineating the project area and tie to a section corner.</b><br>_____ 1/4 OF _____ 1/4 SECTION <u>11</u> TOWNSHIP <u>11</u> <input type="checkbox"/> N <input checked="" type="checkbox"/> S RANGE <u>67</u> <input type="checkbox"/> E <input checked="" type="checkbox"/> W<br>PRINCIPAL MERIDIAN: <input checked="" type="checkbox"/> 6TH <input type="checkbox"/> N.M. <input type="checkbox"/> UTE <input type="checkbox"/> COSTILLA |  |  |   |
| <b>8. PLAT - Location of all wells on property must be plotted and permit numbers provided.</b><br>Surveyors plat <input type="checkbox"/> Yes <input type="checkbox"/> No      If not, scaled hand drawn sketch <input type="checkbox"/> Yes <input type="checkbox"/> No   |  |  |   |
| <b>9. ESTIMATED WATER REQUIREMENTS - Gallons per Day or Acre Feet per Year</b>  |  | <b>10. WATER SUPPLY SOURCE</b>   |   |
| HOUSEHOLD USE # <u>4</u> of units <u>1,172</u> GPD <u>1.312</u> AF  | COMMERCIAL USE # _____ of S.F.    _____ GPD    _____ AF  | <input type="checkbox"/> EXISTING WELLS<br>WELL PERMIT NUMBERS<br>_____<br>_____   | <input type="checkbox"/> DEVELOPED SPRING<br><input type="checkbox"/> NEW WELLS -<br>PROPOSED AQUIFERS - (CHECK ONE)<br><input type="checkbox"/> ALLUVIAL <input type="checkbox"/> UPPER ARAPAHOE<br><input type="checkbox"/> UPPER DAWSON <input type="checkbox"/> LOWER ARAPAHOE<br><input type="checkbox"/> LOWER DAWSON <input type="checkbox"/> LARAMIE FOX HILLS<br><input type="checkbox"/> DENVER <input type="checkbox"/> DAKOTA<br><input type="checkbox"/> OTHER _____ |
| IRRIGATION # <u>0</u> of acres <u>0</u> GPD <u>0</u> AF   | STOCK WATERING # _____ of head                _____ GPD    _____ AF  | <input type="checkbox"/> MUNICIPAL<br><input type="checkbox"/> ASSOCIATION<br><input type="checkbox"/> COMPANY<br><input checked="" type="checkbox"/> DISTRICT<br>NAME <u>Woodmoor</u> | WATER COURT DECREE CASE NO.'S<br>_____<br>_____   |
| OTHER _____                                _____ GPD    _____ AF  | TOTAL <u>1,172</u> GPD <u>1.312</u> AF   | LETTER OF COMMITMENT FOR SERVICE <input checked="" type="checkbox"/> YES <input type="checkbox"/> NO   |   |
| <b>11. ENGINEER'S WATER SUPPLY REPORT</b> <input checked="" type="checkbox"/> YES <input type="checkbox"/> NO IF YES, PLEASE FORWARD WITH THIS FORM. (This may be required before our review is completed.)   |  |  |   |
| <b>12. TYPE OF SEWAGE DISPOSAL SYSTEM</b>   |  |  |   |
| <input type="checkbox"/> SEPTIC TANK/LEACH FIELD  | <input checked="" type="checkbox"/> CENTRAL SYSTEM - DISTRICT NAME <u>Woodmoor Water &amp; Sanitation District</u> |  |   |
| <input type="checkbox"/> LAGOON   | <input type="checkbox"/> VAULT - LOCATION SEWAGE HAULED TO _____   |  |   |
| <input type="checkbox"/> ENGINEERED SYSTEM (Attach a copy of engineering design)  | <input type="checkbox"/> OTHER _____   |  |   |