

**SUBMITTAL TO THE BOARD OF SUPERVISORS  
COUNTY OF RIVERSIDE, STATE OF CALIFORNIA**

854



**FROM:** TLMA - Transportation Dept.

**SUBMITTAL DATE:**  
January 16, 2004

**SUBJECT:** COOPERATIVE FUNDING AGREEMENT between the County of Riverside and the City of Lake Elsinore for Roadway Improvements on Corydon Street, from Grand Avenue to 270' west of Mission Trail, Lake Elsinore area.

**RECOMMENDED MOTION:** The Board **APPROVE** and **DIRECT** the Chairperson to execute the attached COOPERATIVE FUNDING AGREEMENT between the County of Riverside and City of Lake Elsinore for the reconstruction of Corydon Street from Grand Avenue to 270' west of Mission Trail.

**BACKGROUND:** County and City Staff have determined that there is a need for roadway improvements on Corydon Street, which is within the jurisdictional boundaries of both the County and the City. To reduce overall costs to the public, it is proposed that the improvements be implemented as a cooperative project between the two agencies, in accordance with the terms of the cooperative funding agreement. It is proposed for the County to be the lead agency and for costs to be apportioned in accordance with Exhibit 'B' of this submittal. Project No. A2-0277.

F:\FILES\FORM11\Agreement County City Lake Elsinore Impv.11 20 03.doc

*George A. Johnson*  
George A. Johnson  
Director of Transportation

FK:jas

Departmental Concurrence

<b>FINANCIAL DATA</b>	Current F.Y. Total Cost:	\$ 735,000	In Current Year Budget:	Yes
	Current F.Y. Net County Cost:	\$ 0	Budget Adjustment:	No
	Annual Net County Cost:	\$ 0	For Fiscal Year:	2003/04
<b>SOURCE OF FUNDS:</b>				Positions To Be Deleted Per A-30 <input type="checkbox"/>
City of Lake Elsinore: \$275,000				Requires 4/5 Vote <input type="checkbox"/>
Measure A/Western: \$460,000				

**C.E.O. RECOMMENDATION:** **APPROVE**

**County Executive Office Signature**

*Jennifer G. Bufort*

- Policy
- Policy
- Consent
- Consent
- Dep't Recomm.:
- Per Exec. Ofc.:

COUNTY OF RIVERSIDE  
OFFICE EXECUTIVE

Prev. Agn. Ref.

District: 1

Agenda Number:

**ATTACHMENTS FILED  
WITH THE CLERK OF THE BOARD**

3.38