

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

443 A



**FROM:** TLMA - Transportation Dept.

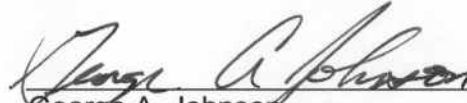
**SUBMITTAL DATE:**  
October 8, 2004

**SUBJECT:** Construction of Bicycle Trail, Santa Ana River Levee, Market Street to San Bernardino County Line and Highgrove Levee, Santa Ana River Levee to Main Street, Highgrove area

**RECOMMENDED MOTION:** That the Board accept the low bid of Wheeler Paving, Inc. of Riverside, CA in the amount of \$141,273.47. Award the contract to that firm and authorize the Chairman of the Board to execute the contract documents.

**BACKGROUND:** By Minute Order dated August 24, 2004 (agenda item 3.84) the Board authorized the Clerk of the Board to advertise for the construction a bicycle trail on the Santa Ana River levee, from Market Street to the San Bernardino County line, and on the Highgrove levee, from the Santa Ana River levee to Main Street, in the Highgrove area of Riverside County. Bids for the project were opened in the office of the Director of Transportation at 2:00 pm, Wednesday, September 15, 2004. Nine bids were received. The lowest and best bid was submitted by Wheeler Paving, Inc. in the amount of \$141,273.47. The bid is \$59,082.03 (29.5%) less than the Engineer's Estimate. The contractor is qualified. The project is within the established budget, as shown on Attachment "A". Project no. B2-0440.

Departmental Concurrence

  
George A. Johnson  
Director of Transportation

GAJ:sd

<b>FINANCIAL DATA</b>	Current F.Y. Total Cost:	\$ 141,273.47	In Current Year Budget:	Yes
	Current F.Y. Net County Cost:	\$ 0.00	Budget Adjustment:	No
	Annual Net County Cost:	\$ 0.00	For Fiscal Year:	2004/2005
<b>SOURCE OF FUNDS:</b> County Parks Department				Positions To Be Deleted Per A-30 <input type="checkbox"/>
				Requires 4/5 Vote <input type="checkbox"/>

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

**County Executive Office Signature**



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

Prev. Agn. Ref. 8/24/2004 (3.84)

District: 2

Agenda Number:

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

3.35



