

ASSEMBLY AGENDA

COMMITTEE ON NATURAL RESOURCES, AGRICULTURE, AND MINING

Day Wednesday

Date March 20, 2019

Start Time 4 p.m.

Room 3138

Room 3138 of the Legislative Building, 401 S. Carson St., Carson City, NV.

Overview

Truckee-Carson Irrigation District

Rusty D. Jardine, Esq., District Manager and General Counsel

Carson Water Subconservancy District

Ed James, P.E., General Manager

Division of Emergency Management

Caleb S. Cage, Chief and Homeland Security Advisor

Public comment.

Possible matters continued from a previous meeting.

Possible work session on measures previously considered.

Possible Committee BDR introductions.

Unless waived by the Chair, the deadline for submittal of proposed amendments, handouts, written testimony, and other exhibits for a hearing is no later than 12 p.m. on the business day prior to the meeting. Documents must be submitted electronically in PDF format to the committee manager at AsmNRAM@asm.state.nv.us. Additionally, 15 copies must be delivered to the committee manager in Room 3158 prior to the deadline.

Proposed amendments must be submitted in writing to the Committee and must include the bill or resolution number, a statement of intent, and the sponsor's name and contact information.

Letters of support or opposition for particular measures should be directed to the individual members of the Committee and are only entered into the record upon request of the Chair, or if the letter is read verbatim as testimony during the committee meeting.

If you cannot attend the meeting, you can listen to it live over the Internet. The address for the legislative website is <http://www.leg.state.nv.us>. For audio broadcasts, click on the link "Calendar of Meetings."

Note: We are pleased to make reasonable accommodations for members of the public who are disabled and wish to attend the meeting. If special arrangements for the meeting are necessary, please notify the Assembly Committee on Natural Resources, Agriculture, and Mining at (775) 684-6738.

(R#) Indicates the reprint number of the bill/resolution being considered.

PLEASE PROVIDE 15 COPIES OF YOUR DOCUMENTS.

