

ASSEMBLY AGENDA  
COMMITTEE ON COMMERCE AND LABOR

Day Monday      Date June 1, 2015      Start Time Call of Chair\*      Room 4100  
Room 4100 of the Legislative Building, 401 S. Carson St., Carson City, NV.

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**\*Please note time change**

**SECOND REVISED**

- [A.B. 498](#)      Revises provisions relating to electric utilities. (BDR 58-1297)
- [S.B. 371](#) (R2)      Revises provisions governing the use of apprentices on public works. (BDR 53-671)
- [S.B. 416](#) (R1)      Makes various changes regarding the use of decommissioned power plant sites. (BDR 58-236)

**WORK SESSION**

- [S.B. 440](#) (R1)      Revises provisions relating to insurance. (BDR 57-983)

Public comment.

Unless waived by the Chairman, the deadline for submittal of proposed amendments and handouts is 12 p.m. on the business day before the meeting. An electronic copy of any proposed amendment or handout must be submitted to email address [AsmCL@asm.state.nv.us](mailto:AsmCL@asm.state.nv.us) AND 20 paper copies must be delivered to the Committee Manager, Leslie Danihel, in Room 4108, prior to the 12 p.m. deadline. Handouts and proposed amendments must include the name and contact information of the person submitting the document. Proposed amendments must also include a statement as to the intent of the amendment.

Cellular telephones must be silenced while in the committee room.

During the meeting, the committee can introduce bills and resolutions, as well as discuss or take action on measures previously considered by the committee.

*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 Commerce and Labor at (775) 684-8579.*

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

**PLEASE PROVIDE 20 COPIES OF YOUR DOCUMENTS.**

