

ASSEMBLY AGENDA  
COMMITTEE ON GOVERNMENT AFFAIRS

Day Tuesday      Date April 28, 2015      Start Time 8:30 a.m.\*      Room 4100\*  
Room 4100 of the Legislative Building, 401 S. Carson St., Carson City, NV.  
*Videoconferenced to Room 4406 of the Grant Sawyer State Office Building, 555 E. Washington Ave., Las Vegas, NV.*

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**\*Please note time and room changes**

**THIRD REVISION**

[S.B. 244](#)      Establishes requirements governing a contingent fee contract for legal services provided to the State of Nevada or an officer, agency or employee of the State. (BDR 18-658)

**WORK SESSION**

[S.B. 47](#) (R1)      Makes various changes relating to the Consolidated Local Improvements Law. (BDR 22-421)

[S.B. 118](#)      Revises various provisions of the Charter of the City of Sparks. (BDR S-500)

[S.B. 311](#)      Revises provisions relating to irrigation districts. (BDR 48-831)

[S.B. 485](#)      Revises provisions relating to water. (BDR 48-708)

Public comment.

Unless waived by the Chairman, proposed amendments, handouts and other exhibits for a hearing must be submitted electronically in PDF format to the Committee Manager at [AsmGA@asm.state.nv.us](mailto:AsmGA@asm.state.nv.us) no later than 9:00 a.m. on the business day prior to the meeting.

Proposed amendments must be submitted in writing to the committee along with the sponsor's name, contact information, and the intent of the amendment.

Matters continued from a previous 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 Government Affairs at (775) 684-8868.*

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

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

