

ASSEMBLY AGENDA  
**COMMITTEE ON NATURAL RESOURCES, AGRICULTURE, AND MINING**

Day Tuesday      Date February 24, 2015      Start Time 1:30 p.m.      Room 3138  
Room 3138 of the Legislative Building, 401 S. Carson St., Carson City, NV.

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Overview

Division of Water Resources, Department of Conservation and Natural Resources, and  
Nevada Water Law

Jason King, P.E., State Engineer, Division of Water Resources

[A.B. 144](#)      Makes various changes relating to the Land Use Planning Advisory Council.  
(BDR 26-554)

**WORK SESSION**

[A.B. 78](#)      Makes various changes relating to wildlife. (BDR 45-362)

[A.B. 82](#)      Makes various changes relating to wildlife. (BDR 45-365)

[A.J.R. 2](#)      Urges the United States Congress and the United States Fish and Wildlife  
Service to take certain actions to reduce the impact of common ravens on the  
greater sage grouse population in this State. (BDR R-33)

Matters continued from a previous meeting.

Possible Committee BDR introductions.

Public comment.

Unless waived by the Chair, proposed amendments, handouts and other exhibits for a hearing must be submitted electronically in PDF format to the Committee Manager at [AsmNRAM@asm.state.nv.us](mailto:AsmNRAM@asm.state.nv.us) no later than 2:00 p.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.

*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 20 COPIES OF YOUR DOCUMENTS.**

