

# Pershing County Advisory Board to Manage Wildlife

Agenda

Tuesday September 22, 2020

5:00 P.M.

Lovelock City Hall

400 14<sup>th</sup> Street

Lovelock, NV 89419

**Members:** Ryan Collins, Randy Scilacci, Darrell Mancebo, Eric Blondheim, Joe Crim

1. Call to Order
2. Introduction of Guest.
3. **Public Comment:** Limited to items not appearing elsewhere on this agenda and not to exceed more than five (5) minutes.
4. Approval of Minutes for August (**Approved via Email**).
5. Commission Regulation 20 – 01, Amendment #1, Fishing Seasons and Regulations for January 1, 2020 through December 31, 2021 – The Commission will consider amending Commission Regulation 20 - 01 to remove the fishing season closure and modify the harvest limits for mountain whitefish and warm water game fish other than black bass for Topaz Lake in Douglas County; to modify the game fish harvest limit for Lake Tahoe and tributaries in Douglas, Carson City and Washoe Counties to remove the

reference to mackinaw or lake trout; and to adopt a limit of three game fish for Seeman Pond in Douglas County. **For Possible Action**

6. Commission General Regulation 495, NAC 502 Simplification - The Commission will review the Regulation Simplification Committee's recommendations regarding language updates and simplification of Nevada Administrative Code (NAC) 502 relating to licensing. **For Possible Action**
  
7. Additional matters for Board discussion. **(This is for informational purposes only, No action shall be taken)**
  
8. **Public Comment:** Limited to items not appearing elsewhere on this agenda and not to exceed more than five (5) minutes.
  
9. Discuss next meeting date. **(Next commission meeting is on November 6 and 7, 2020,)**
  
10. Adjourn

If you would like to receive a copy of future agendas in written form please submit your information to a Member of the board.

**Notice to Persons with Disabilities: Members of the public who are disabled and require special assistance or accommodations at the meeting are requested to contact the Board chairman at 775-770-0930.**

**Agendas posted at the following locations:**  
City Hall                      U.S Post Office

Pershing Co. Administrative Bldg.

Posted By \_\_\_\_\_

Date \_\_\_\_\_