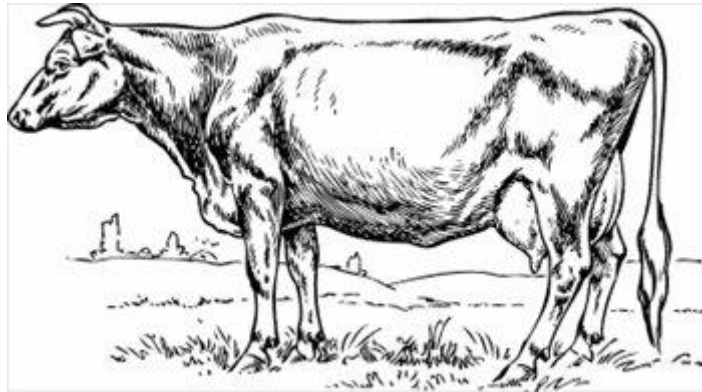


2014  
SUWANNEE COUNTY FAIR  
DAIRY SHOW RECORD BOOK



RECORD BOOKS WILL BE FILLED OUT BY EXHIBITOR IN NEAT HANDWRITING.  
(4) PHOTOS ONLY, EXTRAS WILL BE REMOVED BEFORE JUDGING.

### EXHIBITORS INFORMATION

Name: \_\_\_\_\_  
Address: \_\_\_\_\_  
Phone: \_\_\_\_\_ Email: \_\_\_\_\_  
School: \_\_\_\_\_  
Age: \_\_\_\_\_ Grade: \_\_\_\_\_  
Parent / Guardian: \_\_\_\_\_

### PROJECT INFORMATION

Animal Name: \_\_\_\_\_ Tag#: \_\_\_\_\_  
Breed: \_\_\_\_\_ Date of Birth: \_\_\_\_\_  
Sire: \_\_\_\_\_ Dam: \_\_\_\_\_  
Breeder: \_\_\_\_\_ Age at Purchase: \_\_\_\_\_

#### **Breeding Information**

Pregnant: \_\_\_\_\_ Open: \_\_\_\_\_  
Bred To Sire: \_\_\_\_\_  
Dates of Breeding: \_\_\_\_\_  
Due Date: \_\_\_\_\_  
AI: \_\_\_\_\_ Natural: \_\_\_\_\_

# HEALTH RECORD CHART

## VACCINATIONS RECORD

<u>Vaccine</u>	<u>Date Given</u>

Date	Symptoms	Treatment	Results

# PROJECT INVENTORY

Item	Date Started or Acquired	Value
------	--------------------------	-------

## Real Property

1. Buildings		
2. Corrals		
3. Feed Storage		
4.		
5.		
6.		
7.		

## Personal Property

7. Feed Tubs		
8. Halter & Lead		
9. Clippers		
10.		
11.		
12.		
13.		
14.		
15.		
16.		

Total: \$







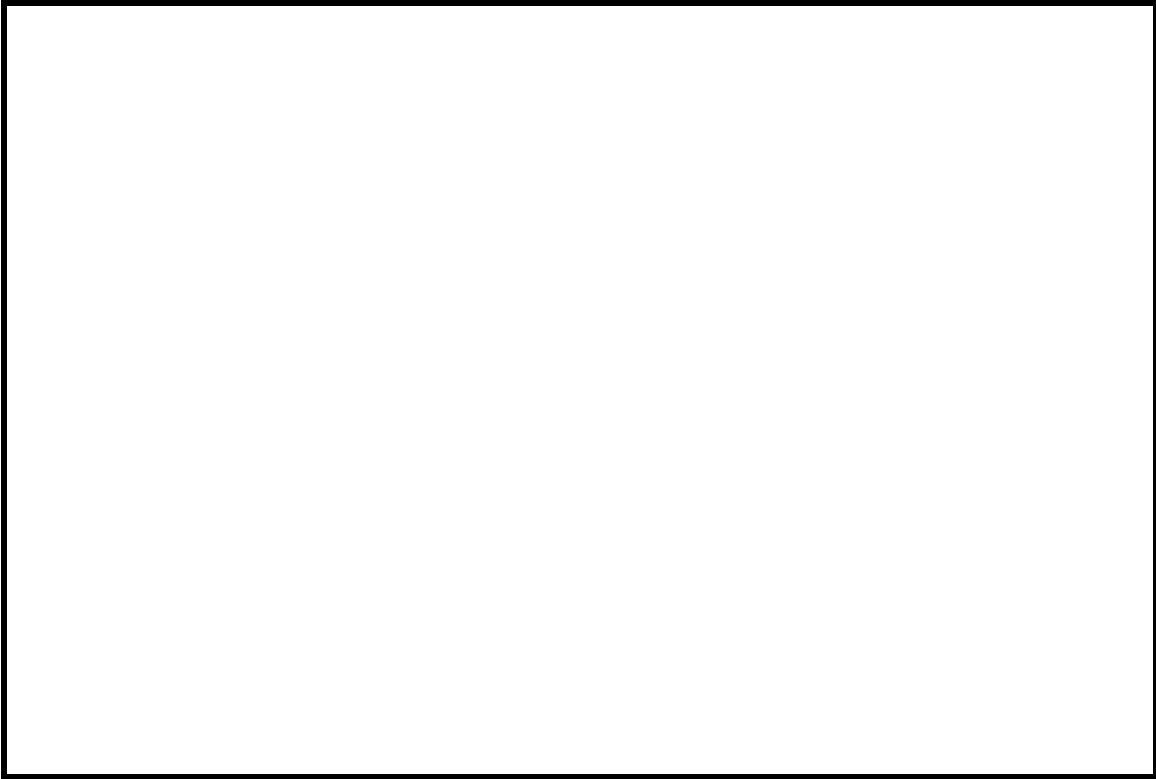






## PROJECT PHOTOS

YOU MAY SUBMIT A MAXIMUM OF 4 PHOTOS, NO LARGER THAN 4 X 6 WITH A BRIEF DESCRIPTION OF 50 WORDS OR LESS



---

---

---

---

---

---

---

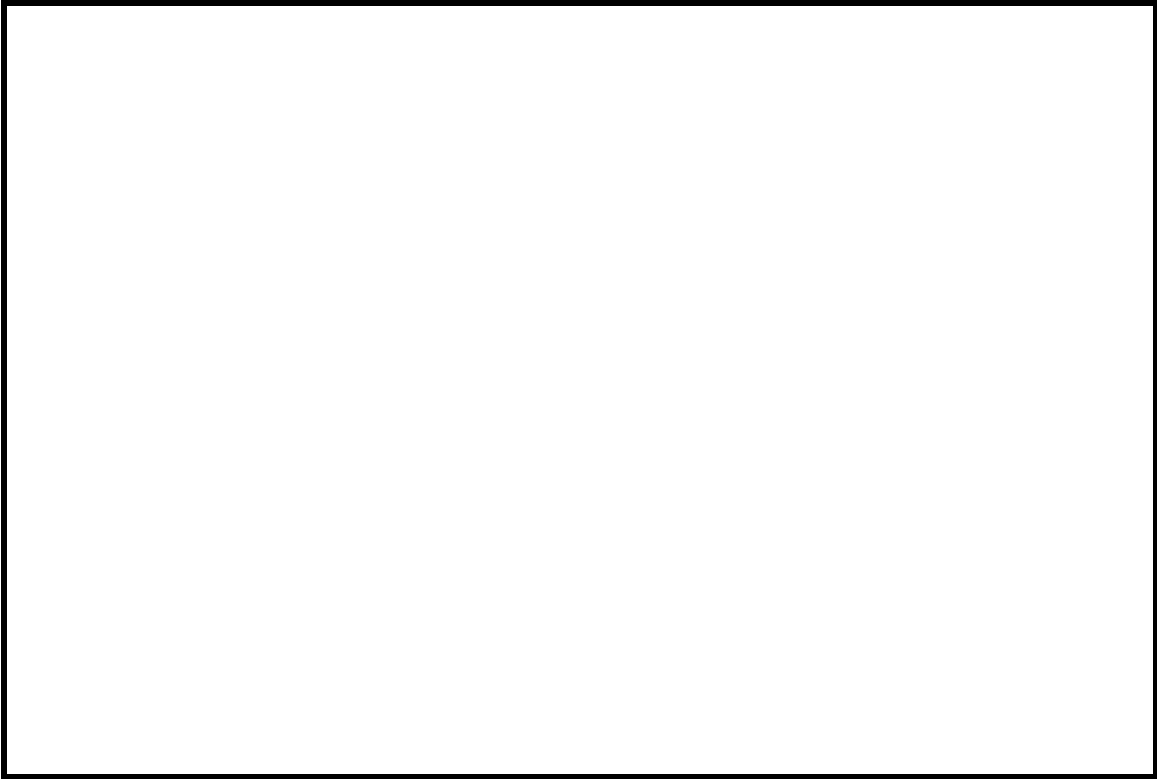
---

---

---

## PROJECT PHOTOS

YOU MAY SUBMIT A MAXIMUM OF 4 PHOTOS, NO LARGER THAN 4 X 6 WITH A BRIEF DESCRIPTION OF 50 WORDS OR LESS



---

---

---

---

---

---

---

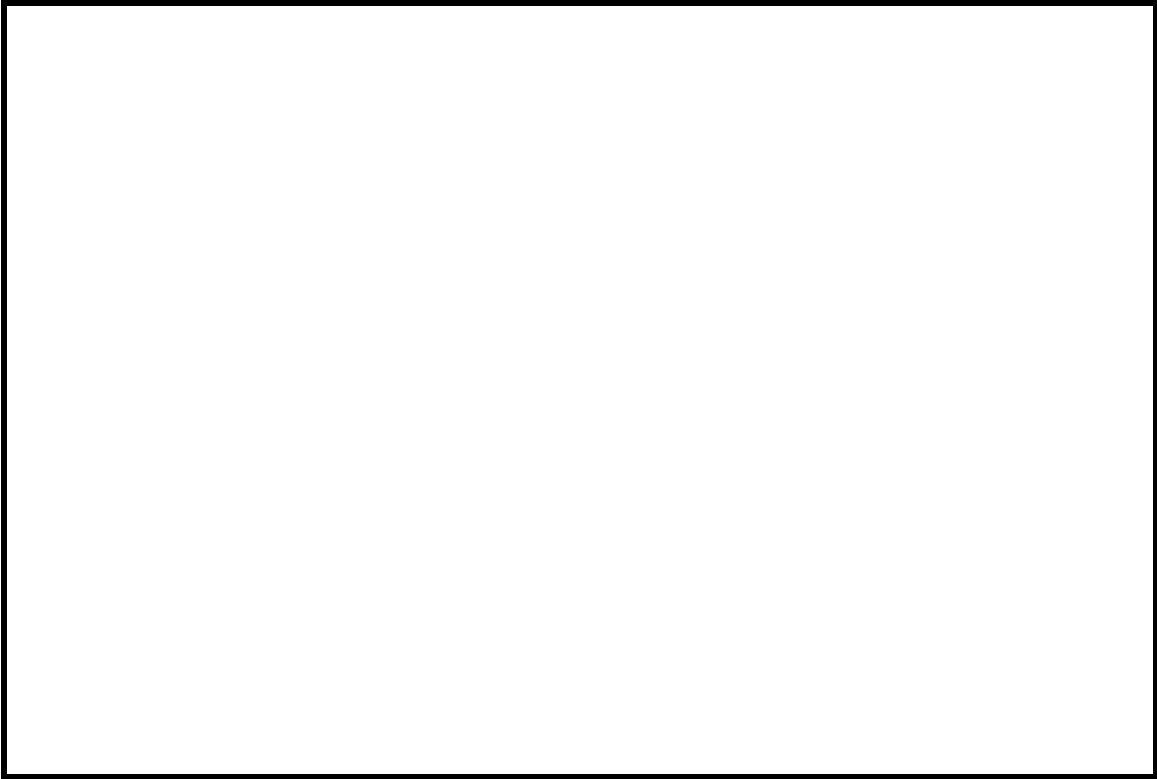
---

---

---

## PROJECT PHOTOS

YOU MAY SUBMIT A MAXIMUM OF 4 PHOTOS, NO LARGER THAN 4 X 6 WITH A BRIEF DESCRIPTION OF 50 WORDS OR LESS



---

---

---

---

---

---

---

---

---

---

---

---

## PROJECT PHOTOS

YOU MAY SUBMIT A MAXIMUM OF 4 PHOTOS, NO LARGER THAN 4 X 6 WITH A BRIEF DESCRIPTION OF 50 WORDS OR LESS



---

---

---

---

---

---

---

---

---

---