



# MARKET LAMB



JOHNSON COUNTY IDENTIFICATION SHEET (PC.2020)

**DEADLINE: JUNE 15**

Last Name: \_\_\_\_\_ First name(s): \_\_\_\_\_

Age (Jan 1): \_\_\_\_\_

Age (Jan 1): \_\_\_\_\_ 4-H Club

Age (Jan 1): \_\_\_\_\_

Age (Jan 1): \_\_\_\_\_

\*\* PREMISE ID #: \_\_\_\_\_

NO LIMIT ON NUMBER OF MARKET LAMBS IDENTIFIED; MEMBERS MAY ONLY SHOW **SIX** MARKET LAMBS

| BREED/DESCRIPTION | SEX<br>(M/F) | OFFICIAL USDA<br>SCRAPIES TAG<br>EX: NE1234-5678<br><b>REQUIRED</b> | TAG   |      | DATE WEIGHED<br>(MM/DD/YY) | WEIGHT | ADDITIONAL INFO | REGISTERED<br>✓ | REGISTRATION<br>PAPERS<br>ATTACHED<br>✓ | Born & Raised | Checked In |
|-------------------|--------------|---|-------|------|----------------------------|--------|-----------------|-----------------|---|---------------|------------|
|                   |              |   | R     | L    |                            |        |                 |                 |   |               |            |
|                   |              |   | RIGHT | LEFT |                            |        |                 |                 |   |               |            |
|                   |              |   | RIGHT | LEFT |                            |        |                 |                 |   |               |            |
|                   |              |   | RIGHT | LEFT |                            |        |                 |                 |   |               |            |
|                   |              |   | RIGHT | LEFT |                            |        |                 |                 |   |               |            |
|                   |              |   | RIGHT | LEFT |                            |        |                 |                 |   |               |            |
|                   |              |   | RIGHT | LEFT |                            |        |                 |                 |   |               |            |
|                   |              |   | RIGHT | LEFT |                            |        |                 |                 |   |               |            |
|                   |              |   | RIGHT | LEFT |                            |        |                 |                 |   |               |            |
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|                   |              |   | RIGHT | LEFT |                            |        |                 |                 |   |               |            |

\*\* Required for State Fair

### 4-H STAFF USE ONLY:

Date Received: \_\_\_\_/\_\_\_\_/\_\_\_\_ Initials: \_\_\_\_

Mailing Address: \_\_\_\_\_

Email Address 1: \_\_\_\_\_

Email Address 2: \_\_\_\_\_

Phone # 1: \_\_\_\_\_

Phone # 2: \_\_\_\_\_

Signature of ALL 4-H members: \_\_\_\_\_

Signature of Parent/Guardian: \_\_\_\_\_