



PONCE DE LEON INLET LIGHTHOUSE

ILLUMINATIONS

A NATIONAL HISTORIC LANDMARK

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Dear Members,

I would like to start this letter by offering my sincere appreciation to everyone who helped the lighthouse and museum navigate the financial hurdles imposed by the COVID-19 pandemic during the past fiscal year. Thanks in part to your generous support and public advocacy, the Preservation Association was better equipped to weather the economic storm wrought by the pandemic and concluded the 2021 calendar year in relatively good shape given the circumstances. You can learn more about the Association's 2020-2021 accomplishments by reading the President's Annual Report online at www.ponceinlet.org. Thank you for your support!

As many of you may recall, the Preservation Association executed a formal grant agreement with the Paul B. Hunter and Constance D. Hunter Charitable Foundation in November, 2020. This important grant provides the Preservation Association with 1.5 million dollars of much-needed funding in support of the Historic Pacetti Hotel Restoration, Preservation, Rehabilitation, and Museum Development Project in exchange for naming rights of the Historic Pacetti Hotel Museum in honor of long-time Ponce Inlet resident Constance D. Hunter. The Foundation will, per the agreement, disburse the 1.5 million to the Association in three \$500,000 installments over the course of three consecutive years. Additionally, the Foundation has pledged

to match all private donations in support of the Pacetti Hotel Project, dollar-for-dollar, up to a combined total of \$250,000.

I am pleased to announce that the Association received the Foundation's second grant installment in December, 2021. The \$500,000 will help fund the Pacetti Hotel Project in the coming year including expenses related to securing the services of a contractor to perform the planned historic rehabilitation work under the supervision of the Association and contracted architectural and engineering consultants. I highly encourage those wishing to support this worthwhile project to take full advantage of the Hunter Foundation's pledge to match all private Pacetti Project donations to maximize the value of their charitable donation. You can learn more about the Preservation Association's Pacetti Hotel fundraising efforts and donor opportunities on page 13 of this issue of *Illuminations*.

As access restrictions related to COVID-19 continue to relax across the state, the number of educational programming opportunities provided here at the lighthouse, within local K-12 public and private schools, and throughout the greater Volusia County area continues to grow by leaps and bounds. I am happy to report that the museum's programs department has been scheduling workshops and activities designed for young and old alike at a rate not seen since 2019. Current estimates indicate that the number of educational

programs anticipated for delivery during the current fiscal year will soon surpass the highest volume recorded for any previous year. I congratulate programs manager Zach Hopple and his dedicated corps of volunteers for their efforts and encourage everyone reading this letter to review the museum's Calendar of Events found on page 6 and join in on the fun!

Membership growth is one of the museum's primary objectives for the coming year. As Executive Director, I humbly request your assistance in helping us achieve this important goal by renewing your annual membership, elevating your current membership level, and recruiting new members by talking to friends, family, and coworkers about the Association's efforts to preserve and disseminate the maritime and social history of Ponce De Leon Inlet Light Station over the past 50 years. Together we can ensure this National Historic Landmark will continue to shine and inspire all who see it for this and future generations to come.

On behalf of the Preservation Association's Board of Trustees, staff, and volunteers, we greatly appreciate your continued patronage and look forward to seeing you at the lighthouse in the near future.

With Warm Regards,



Ed Gunnlaugsson
Executive Director

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REGULAR HOURS OF OPERATION

SEPT. 7, 2021 - MAY 29, 2022

OPEN DAILY FROM 10:00 AM - 6:00 PM
(LAST ADMISSION SOLD AT 5:00 PM)

MAY 30, 2022 - SEPT. 5, 2022

OPEN DAILY FROM 10:00 AM - 9:00 PM
(LAST ADMISSION SOLD AT 8:00 PM)

Note: Hours of Operation are Subject to Change According to COVID-19 Conditions.

SCHEDULED TOWER CLOSURES

JAN 17, 2022 (MONDAY)

TOWER CLOSED FROM
4:30 PM - 6:00 PM

(MUSEUM OPEN UNTIL 6:00 PM)

FEB 16, 2022 (WEDNESDAY)

TOWER CLOSED FROM
5:15 PM - 6:00 PM

(MUSEUM OPEN UNTIL AT 6:00 PM)

Note: Scheduled Tower Closures Subject to Change According to COVID-19 Conditions.

SPECIAL HOURS OF OPERATION

**Daytona Race Week
Extended Hours Schedule**

February 11-12 & 18-19, 2022
(Friday & Saturday)

February 21-23, 2022
(Monday - Wednesday)

Open 10:00 AM until 7:00 PM
(Last Admission at 6:00 PM)

**Daytona Bike Week
Extended Hours Schedule**

March 10-12, 2022
(Thursday - Saturday)

Open 10:00 AM - 7:00 PM
(Last Admission at 6:00 PM)

SCHEDULED MEETINGS

January 17, 2022
(Monday)

Board of Trustees & Membership Meeting

(Open to General Membership)

February 21, 2022
(Monday)

Board of Trustees Meeting

(Closed to General Membership)

March 21, 2022
(Monday)

Board of Trustees Meeting

(Closed to General Membership)

Note: Meeting Schedule Subject to Change According to COVID-19 Conditions.

CLIMB TO THE MOON SCHEDULE

Treat your significant other, family, friends, coworkers, or simply yourself to breathtaking views of the Atlantic Ocean, World's Most Famous Beach, Ponce Inlet, and inland waterways under the golden glow of the setting sun and silvery light of the rising moon. Climb to the Moon is offered once a month on the night of the full moon. Ticket availability for each event is limited to only 30 guests and typically sells out quickly. Tickets must be purchased in advance and are sold on a first come first serve basis. Please contact the museum's administrative assistant by phone at (386) 761-1821 ext. 10 or via email at admin@ponceinlet.org for additional information. Prices are \$35 for non-members and \$30 for members.

CLIMB TO THE MOON EVENT DATES

Jan. 17, 2022
(Monday)

4:45 PM - 6:15 PM

Feb. 16, 2022
(Wednesday)

5:30 PM - 7:00 PM

March 17, 2022
(Thursday)

6:30 PM - 8:00 PM

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CALENDAR OF EVENTS (JANUARY - MARCH, 2022)

JANUARY 22, 2022 Scout Day at the Lighthouse (SATURDAY) ; 12:00 PM TO 3:00 PM

Calling all Cub Scouts, Boy Scouts, Brownies, and Girl Scouts! Join us at the Ponce Inlet Lighthouse and Museum on Saturday, January 22, 2022 for a fun-filled day of workshops focusing on maritime communications and lighthouse history. Enjoy educational family-oriented activities and guided tours of the lighthouse and museum from 12:00 PM until 3:00 PM. Attendance is limited to only 75 participants. Advance reservations are required. Please contact programs manager Zachary Hopple by email at zhopple@ponceinlet.org or by phone at (386) 761-1821, ext. 18 for more details.

FEBRUARY 13, 2022 Volusia County Indigenous Heritage Day (SUNDAY) ; 10:30 AM TO 2:30 PM

The Ponce Inlet Lighthouse and Museum invites you to discover the fascinating history of the indigenous people who once lived along the Halifax River and throughout the local region during Volusia County Indigenous Heritage Day. The day's events will include family-oriented activities, kids' crafts, educational workshops, informative lectures, and living history presentations focusing on the history and culture of Native American people who once called Volusia County home including the Timucua and Seminoles. Please check the museum's online Calendar of Events page at www.ponceinlet.org for more details.

FEBRUARY 11-12 & 18-19, 2022 Race Fans at the Lighthouse (FRIDAY & SATURDAY) ; 10:00 AM TO 7:00 PM

Attention ladies and gentlemen...Start your engines and head on down to the Ponce Inlet Lighthouse during Race Week. Discover the wonders of this National Historic Landmark as you explore the museum and climb 203 steps to the top of Florida's Tallest Lighthouse. Those choosing to visit the between the hours of 10:30 AM and 2:30 PM on the days of February 11th, 12th, 18th & 19th will also enjoy special onsite offerings scheduled just for them at no additional charge!

MARCH 5-7 & 12-14, 2022 Bike Week at the Lighthouse (THURSDAY, FRIDAY, SATURDAY) ; 10:00 AM TO 7:00 PM

Take a ride down South Atlantic Avenue to one of Bike Week's favorite destinations - The Ponce Inlet Lighthouse and Museum! Climb 175 feet to the top of Florida's tallest lighthouse and explore one of the largest and best-preserved historic light stations in the country and participate in special onsite activities scheduled between 10:30 AM to 2:30 PM.

MARCH 19, 2022 ECHO Ranger Day (SATURDAY) ; 10:30 AM TO 2:30 PM

Calling all ECHO Rangers! Join us at the Ponce Inlet Lighthouse and Museum on March 19th between the hours of 10:30 AM and 2:30 PM for a fun-filled day of family-oriented activities developed just for you including educational workshops, kids' crafts, and guided tours of the lighthouse and museum. Advanced registration and enrollment in Volusia County's ECHO Ranger program is required to attend. Please contact programs manager Zachary Hopple by email at zhopple@ponceinlet.org or by phone at (386) 761-1821 ext. 18 for more details.

MARCH 26, 2022 Florida Heritage Day (SATURDAY) ; 10:30 AM TO 2:30 PM

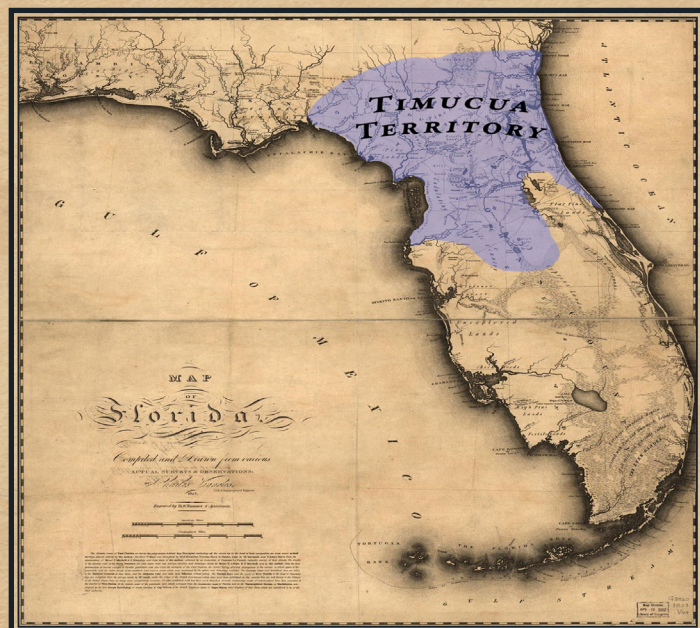
Visit the Ponce Inlet Lighthouse and Museum on March 26th and learn what it was like to live and work around the Mosquito (now Ponce De Leon) Inlet Lighthouse at the turn of the 19th century. Join us for fun family-oriented activities including kids' crafts and interactive workshops at no additional charge between the hours of 10:30 AM and 2:30 PM.

THE TIMUCUA OF NORTHEAST FLORIDA

A couple of miles up the road from the Ponce Inlet Lighthouse is Green Mound. One of the few remaining shell middens in the state, Green Mound reminds us that Volusia County was once home to different groups of indigenous peoples. Specifically, our county was inhabited by various tribal units that were collectively known as the Timucua. The history of the Timucua is steadily being revealed by dedicated historians and archaeologists who are combing through manuscripts and excavations sites for clues into Timucua culture.

FOR STARTERS, WHO WERE THE TIMUCUA?

Upon the arrival of Europeans to La Florida in the beginning of the sixteenth century, there was no single group of natives called the Timucua. Early maps of this region do not depict the Timucua, despite Spanish and French interactions with groups that would later be identified as such. In the 1560s, a French expedition to this area met with Saturiwa, the leader of a coastal indigenous group known as the Saltwater peoples. He applied the term 'Thimogona' to the leader of the Freshwater peoples that lived just to the south, in what today is Volusia County. This Freshwater leader was named Outina, a bitter rival of chief Saturiwa.



Antique Florida map showing extent of Timucua territory

Decades later, in the 1590s, Spaniards in this region began referring to the Utina peoples who lived to the west of the St. John's River as the Timucua, derived from the term 'Thimogona'. Somehow, the Utina clan to the west of the St. John's River were confused with Chief Outina of the Freshwater peoples on the coast. Naming mix-ups like this one are commonplace in the historiography of indigenous groups in the Americas. Whenever possible, these errors are corrected and proper nomenclature is used to reference misidentified groups of people, sometimes centuries after the initial mistake was made. For the Timucua, however, the term stuck.

As Spanish missionaries began learning more about these groups in the late sixteenth century, the term Timucua came to encompass all of the nearby groups that shared the language of the Utina. Gradually, the Saltwater and Freshwater groups, as well as the Yustaga, Potano, Ocale, Acuera, and others came under the umbrella of the term Timucua. Despite being grouped together, these various clans were autonomous from one another and enjoyed slight differences in culture, dialects, and size. Some of these differences were recorded by early Europeans. Other differences can be inferred from those same primary documents. Some cultural distinctions, unfortunately, have become lost to time.

These various groups entered into alliances, had bitter rivalries, and created a network of trade that extended far beyond the boundaries of La Florida. Archaeologists have found materials and goods in sites within Florida that originated from well outside of the state's borders, in places as far as Central America and the Great Lakes region. These findings, along with first-hand accounts from the sixteenth and seventeenth centuries, paint a picture of the Timucua as being not unlike the various independent duchies and kingdoms scattered throughout Europe at the same time.

WHERE DID THE TIMUCUA COME FROM?

Historian and linguist Julian Granberry has surmised that this Timucua culture invaded Florida from the

north, gradually dominating and supplanting the local cultures in a process called creolization. By the time of European arrival, the Timucua were located throughout most of what is today North and Central Florida, as well as parts of Southern Georgia. Evidence of this slow but consistent hybridization in culture can be found in the archeology of North and Central Florida. Prior to the arrival of the Timucua, the peoples in this region, along with their wares, shared many similarities with the Muskogee peoples throughout most of Georgia and Alabama. Muskogee words can be found in the Timucua language much in the same way that Spanish words were borrowed during and after the 1500s.

WERE THE TIMUCUA THE ONLY NATIVES IN FLORIDA?

The Timucua were not the only indigenous group on the peninsula during the arrival of the Europeans. Various tribal units like the Calusa, Tocobaga, Mayaimi, Tequesta, and Ais lived throughout parts of Central and South Florida. When compared to the Timucua, relatively little is known about these other groups. This lack of information stems from the fact that the Timucua were more receptive to European colonization efforts than their counterparts to the south.

Because of this difference, as well as the geography of the area, Spanish settlements in Florida were based mainly around the north. Missions like the ones at San Augustin (St. Augustine) and San Juan at the mouth of the St. John’s River led to increased communication and prolonged exposure between the Spaniards and the Timucua. This increased contact explains why it is that more is known about the Timucua and their culture when compared to their counterparts to the south. The lands of upper Florida were slightly more arable than the expansive wetlands in South Florida. These arable lands allowed the Timucua to cultivate crops like maize, whereas the South

Florida indigenous populations relied almost exclusively on hunting and gathering. This more-stationary lifestyle of the Timucua can perhaps explain why they were more receptive of Spanish culture and religion when compared to the natives in South Florida who were known to migrate seasonally.

Despite these differences of geography, receptiveness to Spanish customs, and available information, the Timucua shared many cultural similarities with the indigenous groups in South Florida. Like the Timucua, these southern groups were divided into various localized groups that shared a similar language and cultural practices. They too made war with each other, participated in extensive trade networks, formed alliances, and attempted to recruit the Spaniards into attacking their rivals. Native leaders from all over Florida, like Chief Saturiwa of the Timucua or Chief Calos of the Calusa, attempted to convince the Europeans to do their bidding through almost any means necessary. They promised gold, traded food and supplies, warned of imminent attacks, changed their names to Spanish ones, even married off family members to the Spanish conquistadors.



De Bry engraving depicting Chief Outina defeating the Potano with the help of the French. The large pitched battle in background is likely inaccurate and based off European warfare.



De Bry engraving showing Timucua agricultural methods

What was the Timucua Language Like?

The Timucua language could be broken down into at least eleven different dialects. These dialects were mostly divided among the fourteen tribal units that collectively became known as the Timucua. It is important to recognize that the Timucua language did not have a written alphabet. As such, this language has been recorded and adapted to fit our recognizable Latin alphabet by Spanish friars and missionaries in the sixteenth and seventeenth centuries. Most notably, Father Francisco Pareja, a Franciscan missionary who arrived in St. Augustine in 1595, wrote several treatises on the Timucua language, five of which survive today. Pareja, having lived and worked among the

Timucua for thirty-one years, has become the most influential source that modern historians have on the Timucua language.

The Timucua language, once adapted to our Latin alphabet, did not include the letters D, J, K, W, X, and Z. Similarly, the letters G, R, and V only appear in limited circumstances, such as words borrowed from the Spanish language. Some words represented a whole host of terms. The word 'ibi', for example, was used to represent water, rain, river, sea, and wave. 'Quilo' was a term used to denote a grandson, granddaughter, grandmother, and great grandmother, while the term 'itora' meant grandfather and great grandfather.

The Timucua numbering system was equally fascinating. The first four numbers were 'yaha', 'yucha', 'hapu', and 'cheqeta'. Five was 'marua', which was also used to denote 'all' or 'full', implying that all the digits in a hand had been used up. Six was 'mareca', which most likely meant something akin to 'one more than full'. Similarly, the next three numbers featured the base word 'piqi-' which most likely represented a hand of five fingers. Seven was 'piqicha', implying 'hand (5) plus yucha (2)'. Eight was 'piqinahu', implying 'hand (5) plus hapu (3)'. Nine was 'peqecheqeta', implying 'hand (5) plus cheqeta (4)'. Lastly, ten was 'tuma'. It remains unclear how or if the Timucua counted between eleven and ninety-nine, but they did have the word 'chupi' for one hundred.

Other interesting words in the Timucua language were 'isa' for 'mother', 'ite' for 'father', 'hasomi' for 'family', 'chio' for 'flower', and 'itori' for 'alligator'. Unfortunately, it appears that they did not have a word for 'lighthouse'.

How did the Timucua Live?

The various groups that made up the Timucua lived similar lives with slight differences that have become blurry over time. Categorical studies into the similarities and differences between these groups did not occur until the twentieth century, long after their cultures had been eradicated. Instead, written European sources detailing the daily lives of the Timucua often extrapolated from limited information. If one tribal unit dressed in certain way or performed a certain ritual, that did not mean that this aspect of their culture was ubiquitous among all fourteen currently recognized Timucua tribal units. In the same way that these clans spoke the same language but had distinct dialects, they also retained unique aspects of their culture despite the many similarities to neighboring groups. In recent decades, archaeological evidence has helped unearth

differences with regards to clothing, food, and housing.



De Bry engraving showing the Timucua, their homes, dugout canoes, and alligator-infested waters

One aspect of the Timucua culture that still remains a mystery was their societal organization. European conquerors to Florida in the sixteenth and seventeenth centuries recorded that many Timucua clans shared aspects such as hereditary titles and localized fiefdoms. It is, however, possible that these observations were based on the societal structures of the lords and nobility back in Europe, similarly to how the Timucua language was adapted to fit the Latin alphabet. What is clearer is that Timucua society included multiple social classes and often revolved around a central chieftain, or cacique, as well as his most trusted inner circle of warriors, family members, and advisors. This leader often had the largest dwelling in the center of a village.



De Bry engraving showing the Timucua diet consisting of ground up maize (corn) and spices

The Timucua dressed in clothing made from deerskin, roots, and Spanish moss. They had accessories made from colorful bird feathers, scavenged metals, and ever-abundant shells. Tattoos were common among the Timucua, with different tribal units preferring their own unique styles and colors.

Both the men and women of Timucua society were said to have long hair, though the men typically kept their hair tied up, which allowed for arrows to be stored during times of war. Some of the Timucua were known to cut off a portion of their hair in honor of a deceased leader.



De Bry engraving showing Chief Saturiwa up close, showing his clothing, accessories, and tattoos

The Timucua relied on a diet that comprised mainly of deer, turtle, fish, and maize. Archaeologists have determined some other foods that were consumed, including alligator, eel, opossum, raccoon, rabbit, brown bear, squirrel, palm berries, hickory nuts, and walnuts. These foods were often cooked inside of the home above bell-shaped pits that were roughly one to two feet in diameter. The existence of large shell middens throughout the state also point to oysters and other shellfish as a source of food. Early Spanish and French explorers often relied on the Timucua for food whenever the stashes on their ships ran low. The Timucua were typically eager to help, provided that the Europeans were willing to aid them in battle against neighboring rivals.



De Bry engraving showing Chief Saturiwa meeting the French for a second time

The wars between the various Timucua groups typically consisted of surprise raids into enemy villages. These raids were conducted either early in the mornings before the enemies were fully alert or just before sunset when they had dropped their guard. Bows and arrows, clubs, and spears were the preferred weapons of battle. Men were killed while women and children were taken captives to bolster the raiding group's village and numbers. Clashes were brief and fleeing opponents were typically not pursued. Because of these brief but deadly skirmishes, tribal units and villages were often weakened but not completely eradicated, and the cycle of raids and skirmishes between rival clans continued. Smaller groups would ally larger groups for protection, yet alliances changed as often as needed.

Upon contact with the Spanish and French voyages of the sixteenth century, many chieftains realized that they could coerce the Europeans into attacking their neighboring rivals. Initially, the French and Spanish explorers were relatively amicable to the native groups they met in North and Central Florida. Alliances were negotiated, trades of food and supplies were made, and information was bartered. As time went on during these expeditions, food became scarce and the prospect of finding precious metals like gold and silver vanished. Relations soured, tribal leaders were taken hostage, and the European explorers refused to involve themselves in local skirmishes unless it benefited them directly.

Le Moyne Drawings and De Bry Engravings



De Bry engraving of Fort Caroline, the ill-fated French settlement near the mouth of the St. John's River

One common source of information about the Timucua is a set of drawings done by French artist Jacques Le Moyne. Being part of the French expedition into North Florida led by Rene Laudonniere in 1564, Le Moyne made good use of his artistic abilities by mapping out locations, sketching the flora and fauna of the area, and recording details of the locals they

encountered. Instructed by the French monarchy to record what he saw, Le Moyne accompanied the French expedition as they settled near the mouth of the St. John's River and established the settlement of Fort Caroline. Shortly after, Spaniards under the command of Pedro Menendez de Aviles attacked what was left of Fort Caroline after it had been hit by a hurricane and massacred any Frenchman they could find. Le Moyne was one of the few survivors of this massacre, and he returned to Europe shortly after.

in recent years have begun questioning the authenticity of some of these depictions. It is now believed that only one drawing can be traced back to Le Moyne himself, with some historians questioning whether any of the De Bry engravings were indeed based in reality.

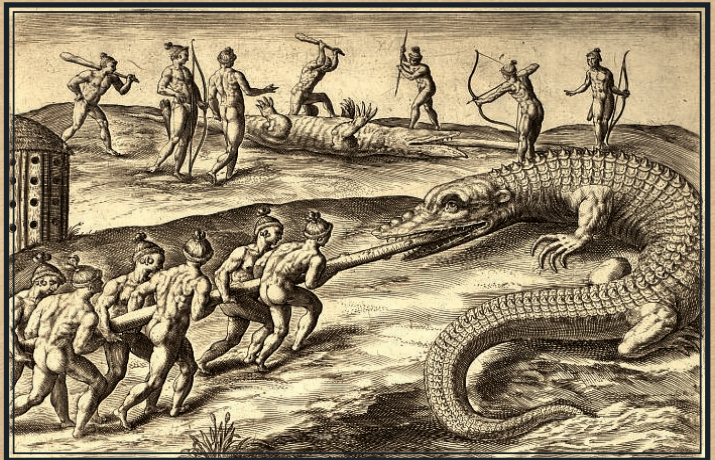


De Bry engraving showing a Timucua hut and dugout canoe

Unfortunately for him, Le Moyne soon had to flee yet another massacre back in his homeland of France. Le Moyne, a Huguenot, fled the St. Bartholomew's Day massacre of 1572, eventually settling in England. He resided in England until his death in 1588. It is thought that Le Moyne intended to publish an account of his travels in the New World, but was unable to do so before his death. Instead, his legacy lived on through the prints of Theodor De Bry.

Theodor De Bry was a Dutch engraver and publisher who frequently produced drawings of the New World for mass publication. Having been in London in the 1580s, De Bry encountered various explorers who had been to the New World and who had witnessed the people there first-hand. De Bry, despite having never stepped foot outside of Europe, recreated these scenes and published them starting in 1590 once he was back in continental Europe.

Regarding the Timucua, De Bry published a series of engravings that chronicled the travels of Jacques Le Moyne and the rest of the French expedition of the 1560s. These engravings included the Timucua peoples, the foods they ate, their methods of hunting and cooking, the structure of their villages, their medicine, the way in which they practiced war, and much more. Unfortunately, historians



De Bry engraving depicting an alligator with with protruding ears, human-like eyes, and long fingers.



De Bry engraving incorrectly showing a palisade around a Timucua village



De Bry engraving showing the Timucua panning for gold, something the Europeans assumed the Timucua were doing

When it comes to the authenticity of De Bry's work, the main issue is that he did not step foot in the New World. He never encountered any Timucua, nor witnessed their ways of life. Nearly all of his engravings contain notes written by either Le Moyne or Laudonniere, implying that De Bry took their notes and re-imagined what the scenes might have looked like. Evidence of this is plentiful. The alligator that featured prominently in one of De Bry's engravings looks inaccurate to anyone who has ever seen one before. The women and children of the Timucua that De Bry engraved looked anatomically similar to the well-proportioned figures of European Renaissance-era paintings. Some details appear to be complete fabrications. A depiction of a typical Timucua village shows large wooden palisades encircling the houses, yet no written or archaeological sources have been able to verify this detail. Accusations of cannibalism among the Timucua are unsubstantiated by historic sources so far. De Bry's engravings were meant for as wide an audience as possible, not for academic purposes. Stories of cannibalism and giant alligators were more captivating to the masses than accurate depictions of Timucua society.

WHAT HAPPENED TO THE TIMUCUA?

One common question regarding the indigenous populations of Florida involves what happened to them. Around the time of Ponce De Leon's famous voyage to La Florida in 1513, the native population on the peninsula was estimated to be around 200,000. This figure was divided among dozens of villages and various tribal groups throughout the state. Today, the indigenous population of Florida numbers less than 3,000.

While it is true that natives were treated harshly, enslaved, and even massacred at times by the European invaders, those acts alone do not account for the near-one-hundred-percent reduction in the indigenous population of Florida. Historians have posited that Old-World diseases such as smallpox, the measles, or the flu can account for a reduction of around 95% of the native population of the Americas. Europeans who traveled to the Americas were also ravaged by diseases, but their casualties paled in comparison to the indigenous Americans who were nearly eradicated. In 1763, as Spain relinquished possession of Florida to Great Britain, many of the few surviving natives in the region decided to evacuate with the Spaniards with whom they had come to identify.

Following the growth and expansion of the United States of America and the Thirteen Colonies in the eighteenth

century, many Creek and Muskogee peoples left their homeland around Georgia and Alabama to flee south into Florida. There these people encountered what few Florida natives like the Timucua or the Calusa were left. The Seminole Tribe of Florida today can trace their lineage back to many of these Southeastern tribes and peoples that made their way south. Throughout a series of attacks in the nineteenth century known as the three Seminole Wars, the United States Army drastically reduced the number of Seminoles that lived in the state, and pushed the few remaining ones further and further south into the subtropical watershed and uncharted wilderness of the Florida Everglades.

While there currently is no officially recognized Timucua Tribe, various groups and individuals around the state are working hard to preserve the legacy and culture of the indigenous groups that called this peninsula home. The Seminole Tribe of Florida, for example, are adamant about preserving their culture and the stories of their ancestors. The many historians and archaeologists of the state are also hard at work investigating historic documents and uncovering new archaeological findings to shed light into the lives of the Timucua. Lastly there are the various museums and institutions throughout Florida that are doing their best to share these historic discoveries with the general public. Hopefully this article has introduced you, our beloved *Illuminations* reader, to the fascinating and often under-appreciated history of the Timucua and other groups that lived where we now call home.

LEARN MORE ABOUT FLORIDA'S INDIGENOUS PEOPLE

The Ponce Inlet Lighthouse invites you to attend its Volusia County Indigenous Heritage Day on February 13, 2022, to learn more about the history of the Timucua and Seminoles in East Central Florida. A full description of this event can be found on page 6 of this issue of *Illuminations*. You can also explore more about topics addressed in this article by emailing the museum's registrar/assistant curator Felipe De Paula at fdepaula@ponceinlet.org or by visiting the Seminole Tribe of Florida website at www.semtribe.com.

Additional Reading:

A Grammar and Dictionary of the Timucua Language by Julian Granberry

A History of the Timucua Indians and Missions by John Hann

Florida's Indians from Ancient Times to the Present by Jerald Milanich

THE HISTORIC PACETTI HOTEL

PACETTI HOTEL UPDATE

The rehabilitation of the Historic Pacetti Hotel Museum continues to progress. The Ponce Inlet Lighthouse Preservation Association is in the process of finalizing construction drawings with our historic preservation architect and engineers. Once these documents are finalized, materials can be purchased and contractors can be enlisted to complete the job. Windows and doors will be restored, historic floors will be reinforced, the damaged dock will need to be rebuilt, and artifacts from the hotel will be reintroduced. This work will ensure that the Historic Pacetti Hotel Museum remains standing strong for generations to come.

One of the most important parts of creating museum exhibitions is researching the history of the building and those that lived there. Our Association's curatorial staff has diligently followed leads and communicated with individuals who have at one point or another visited the Pacetti Hotel or closely interacted with people like Ann Caneer, who lived at the site from 1970-2010. Any readers who happen to have visited the site at some point in the past, or know someone who has, are encouraged to reach out to our museum's curatorial staff. Your information could prove invaluable!

SUPPORT THE PACETTI HOTEL AND DOUBLE YOUR DONATION DOLLARS!

Did you know that the Ponce De Leon Inlet Lighthouse Preservation Association is a 501(c)(3) non-profit that typically receives zero tax-funded support at the local, state, or federal level? It's true! Nearly 100% of the Association's annual funding is derived exclusively through private donations, admission and merchandise sales, and annual membership dues. As such, the Association relies heavily on the generosity of donors like you to continue its mission and preserve this important National Historic Landmark for this and future generations to enjoy.

In addition to an already generous grant, the Paul B. Hunter and Constance D. Hunter Charitable Foundation has pledged to match all third-party donations in support of the Pacetti Hotel up to a combined value of \$250,000. This offer is a wonderful opportunity for anyone looking

to maximize the funding potential of their charitable contribution. Any donations made to the Preservation Association for the purpose of restoring the Pacetti Hotel will be matched one-hundred percent by the Foundation.

Your Pacetti Hotel donation will help fund the preservation, restoration, rehabilitation, and development of the historic Pacetti Hotel. The goal of the Ponce De Leon Inlet Lighthouse Preservation Association is to preserve the property's historic structures indefinitely. Your financial support will help us in these endeavors. In addition to simply restoring the historic site and preserving it as a monument to Ponce Inlet history, rehabilitation work will also be completed to convert the building for use as a public history museum. One can only imagine the sense of pride the Pacetti family would have felt knowing their humble fishing resort would one day house exhibits and artifacts telling the story of the community that they helped construct.

HOW TO DONATE

Donations can be made through various ways. You can call us at (386) 761-1821 to make a donation over the phone. Checks for the restoration of the Pacetti Hotel can be mailed to 4931 S. Peninsula Drive, Ponce Inlet, FL, 32127. Please make all checks payable to the Ponce Inlet Lighthouse. Online donations can be made in-person in the lighthouse gift shop and going online at www.lighthouselocker.org and selecting the donations tab in the main menu. Thank You.



WE WANT YOU!

-TO JOIN THE LIGHTHOUSE TEAM!

BECOME A VOLUNTEER!



Do you have a passion for history that you would like to share with young and old alike? Are you looking for an opportunity to socialize with others while contributing to a worthy cause? Does the opportunity to learn more about local history and share that knowledge with others excite you? If you answered yes to any of these questions, the Ponce Inlet Lighthouse and Museum might be the perfect place for you!

The Ponce De Leon Inlet Lighthouse Preservation Association is always looking for talented individuals to join its dedicated corps of volunteers and help the museum meet its annual educational programming goals. Prior volunteer docent experience is not required and comprehensive training is provided to all qualifying candidates.

The need for new volunteers has never been greater. The Preservation Association is pleased to announce that the museum's programs department is once again offering its award-winning educational programs to local school groups and the general public after taking more than a one-year hiatus due to COVID-19. Current projections indicate the number of programs scheduled for delivery in next 12 months will easily surpass the total number realized during the pre-COVID 2018-2019 fiscal year by a considerable margin. The museum looks forward to this resurgence in activity with great anticipation but needs your help to meet the educational needs of local schools and East Central Florida at large in the months and years to come.

The Ponce De Leon Inlet Lighthouse and Museum offers a wide variety of volunteer opportunities to choose from including general tour guides, workshop facilitators, lighthouse ambassadors, special event hosts, and even curatorial support specialists. However, interested individuals are not required to choose one specialty only. In

fact, the museum encourages the members of its volunteer corps to grow and develop over time by becoming certified in as many volunteer categories as they desire. The most popular volunteer opportunities currently include:

✿ **Lighthouse Ambassador:** As a lighthouse ambassador you will represent the lighthouse at the light station and beyond. Typical duties of a lighthouse ambassador include: educating the public about the Ponce Inlet Lighthouse and Museum, assisting with special events, and participating in community outreach events.

✿ **Lighthouse Educator:** The Ponce Inlet Lighthouse and Museum has been nationally recognized for "*setting the standard as the leader in lighthouse education.*" Our lighthouse educators make this possible by conducting school tours, facilitating field trips, collaborating with classroom teachers in developing relevant educational materials, and visiting local schools!

✿ **Curatorial Support:** Our museum's collection is home to thousands of artifacts, documents, books, and photographs. Curatorial support volunteers assist in the digitization of records, processing of historic artifacts, transcription, and organization.

✿ **Volunteer Specialist:** The museum is always looking for people with special skill sets to help in its endeavors. Examples of current volunteer specialist opportunities include: seamstresses and tailors, professional educators, former engineers, carpenters, tradesmen, artists, gardeners, woodworkers and more.

Those wishing to learn more about current volunteer opportunities at the Ponce De Leon Inlet Lighthouse and Museum, as well as scheduled volunteer training sessions are encouraged to contact Programs Manager Zachary Hopple by email at zhopple@ponceinlet.org or by phone at (386) 761-1821 ext. 18. Thank You!

BECOME A MEMBER OF THE PONCE DE LEON INLET LIGHTHOUSE PRESERVATION ASSOCIATION

GENERAL MEMBERSHIP BENEFITS INCLUDE:

- ‡ Free Admission to the museum and lighthouse during normal hours of operation
- ‡ 10% discount on all regular-priced merchandise in the museum gift shop and online
- ‡ One annual subscription to the Association's quarterly journal *Illuminations*
- ‡ Invitations to special museum events
- ‡ Volunteer Opportunities

MEMBERSHIP CATEGORIES:

- General Member..... \$20**
‡ Includes all benefits listed above for one person
- Senior Member..... \$10**
‡ Includes all benefits listed above for one person age 65 years and up
- Student Member..... \$10**
‡ Includes all benefits listed above for one student age 12 years and up with valid student ID
- Family Member..... \$40**
‡ Includes benefits listed above for all members of the immediate family including up to two adults and all children age 18 years and under
‡ Grandchildren are not eligible for inclusion
‡ One membership card issued per family
‡ Children under 12 must be accompanied by an adult

2nd Assistant Keeper Member..... \$100

- ‡ Includes family level member benefits for everyone listed under 2nd Assistant Keeper membership
- ‡ Recognition in the quarterly journal *Illuminations*

1st Assistant Keeper Member..... \$200

- ‡ Includes all benefits of 2nd Assistant membership
- ‡ Two gift general memberships for family & friends
- ‡ Recognition in the quarterly journal *Illuminations*

Principal Keeper Member..... \$500

- ‡ Includes all benefits of 1st Assistant membership
- ‡ A personal guided tour of the lighthouse & museum
- ‡ Recognition in the quarterly journal *Illuminations*

Corporate Member..... \$500

- ‡ Includes all the annual benefits of General or Family level membership for up to 5 company principals
- ‡ A personal guided tour of the lighthouse & museum
- ‡ Use of the museum conference room for one meeting
- ‡ Recognition of the company's support in the quarterly journal *Illuminations* including its corporate logo

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Note: Memberships may also be purchased online with a debit/credit card at www.lighthouselocker.org.

THE PONCE INLET LIGHTHOUSE GIFT SHOP!

Ring in the New Year with a special purchase for yourself or a loved one. The Ponce Inlet Lighthouse and Museum Gift Shop specializes in unique lighthouse and nautical themed gifts for people of all ages. Our wide selection includes clothing, housewares, toys, games, jewelry, artwork, books, custom lighthouse collectibles and more. Be sure to view our online selection at www.lighthouselocker.org or visit the gift shop in person seven days a week from 10:00 AM to 6:00 PM. Happy New Year from the Ponce Inlet Lighthouse family to yours.



Ponce Inlet Lighthouse Memorial Brick Program

Ponce Inlet Lighthouse Memorial Bricks are a unique and thoughtful way to honor the lives of friends and loved ones or celebrate special events like weddings, birthdays, and annual family

vacations. Each laser-engraved brick features the Ponce De Leon Inlet Lighthouse logo and up to three lines of text. Each personalized brick will be installed in the light station's Memorial Walkway leading out onto the historic grounds where it will remain in perpetuity. As an added bonus, a portion of your brick purchase may be tax-deductible. Full-size and miniature duplicates are also available!

Lighthouse Memorial Brick:

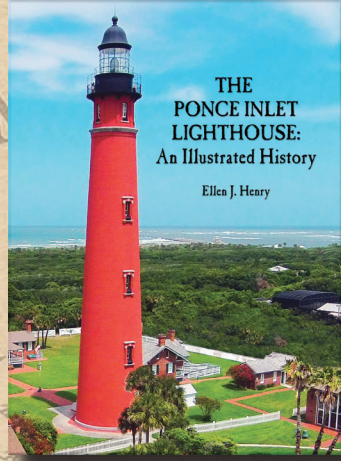
Item #: 0289 ; **Price:** \$100

Full-Size Duplicate Memorial Brick:

Item #: 0290 ; **Price:** \$85

Miniature 1"x3" Duplicate Brick:

Item #: 0291 ; **Price:** \$40



The Ponce Inlet Lighthouse: An Illustrated History

The Ponce Inlet Lighthouse: An Illustrated History is the culmination of more than 40 years of research by the Ponce De Leon Inlet Lighthouse Preservation Association. Written by museum curator Ellen Henry, this fully illustrated hardback volume is the definitive history of the historic Ponce De Leon Inlet Light Station.

Price: \$49.95 (+S&H)



Zip-Up Ponce Inlet Lighthouse Nantucket Sweater

Stay warm in this fluffy Nantucket zip-up jacket. Features a left chest embroidered Ponce Inlet Lighthouse logo with pockets at front. This popular jacket is only available during the winter months and sells out quick! Available in gray, sea foam, or coral; sizes Small through XXL. Note: Add \$1.00 to price for size XXL.

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Price: \$38.99 (+S&H)



Custom Ponce Inlet Lighthouse Drink Coaster Set:

Avoid damaging water stains on your furniture with this beautiful set of four coasters featuring a colorful collage of Ponce Inlet Lighthouse images including the exterior of the tower with the inlet in the background, the interior spiral staircase, and a close-up of the lantern room.

Item #: 1276 ; **Price:** \$19.95 (+S&H)

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