



*From the Office of Certified Genealogist & Researcher*

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**The True Lineage of Desiree Renee Martinez (born 1973)**

By Lorraine Escobar, CG  
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***Introduction***

At the request of Chairman Andrew Salas, of the Kizh Nation, Gabrieleno Band of Mission Indians, in response to his claims that Desiree Renee Martinez is not a descendant of Gabrieleno, or California, Indians, I agreed to conduct a genealogical investigation of her lineage. The ***result of this investigation demonstrates Martinez is not of Gabrieleno or California Indian descent.*** This report provides the evidence and analysis which led to that conclusion.

There is no doubt Martinez has presented herself as a Gabrieleno [aka *Tongva*]. Without going into the many sources there are on this topic, this much is clear from her own words as published in *O, My Ancestor, Recognition and Renewal for the Gabrielino Tongva People of the Los Angeles Area*.<sup>1</sup> Considering her true lineage, it is possible she, like many others, was misled by the unsubstantiated paperwork generated by the Bureau of Indian Affairs in response to the 1928 California Indian Judgment Act [CIJA]. But, it is unknown to this author if Martinez knowingly deceived agencies and individuals or if she was simply too naïve and/or negligent in her responsibility to verify her claims. To be clear, this report addresses the facts, not her motives. Therefore, I have requested Chairman Salas to deliver a copy of this report to Martinez before placing it in the public domain.

In view of my conclusion, the reader may deem it odd that some of the evidence states some of Martinez’s ancestors were Indian. [See Appendix I & II] But, like many others, her family’s story of being Native American had a beginning around 1930. Many of her ancestors had a historical association with Mission San Gabriel. Then, in 1928, the United States Congress passed a law to reimburse California Indian descendants for undelivered treaty land. ***During the Great Depression Era, many Spanish-Mexican families took advantage of the 1928 CIJA enrollment process (1929-1932) which meant money and services even though they were not California Indians.*** Then, as two more CIJA enrollment periods came and went (1950 and 1969), second and third generations were *just* learning they were “Indian” because of something their parents or grandparents did in 1928. From there, the stories seem to build, especially in face of the federal acknowledgment process (for tribes) and a desire to recover a story, and culture that, actually, does not belong to them. But, now that the truth and real evidence is readily

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<sup>1</sup> Jurmain, Claudia & McCawley, William, *O, My Ancestor*, “A Conversation with Desiree Martinez,” (Berkeley: Heyday, 2009), pp. 175-192. No photocopy provided.

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