

A Genealogical Analysis of the Humiwat-Samson Family: Its Historical Roots, Future Prospects, and Societal Contributions

Daniel S. Humiwat

Nueva Vizcaya State University, Philippines

ABSTRACT

This study presents a genealogical analysis of the Humiwat-Samson family, tracing its historical roots, development, societal contributions, and future prospects. Utilizing a narrative research design, data were gathered through oral interviews with family members. The study documents the family's origins, highlighting the fusion of Ibaloi and Ayangan cultural traditions, early struggles, migration patterns, and transitions from pagan practices to Christianity. The development of the family is examined in relation to resilience, adaptation, and intergenerational efforts toward education, livelihood, and social cohesion. Contributions to society are identified through community leadership, land donations for communal purposes, and cultivation of family values that promote integrity, unity, and civic responsibility. Prospects of the family are framed in terms of economic stability, expansion of the family network, and nurturing of future professionals grounded in ethical and religious values. The study underscores the importance of genealogical research in preserving family heritage, fostering identity, and informing societal participation. The findings serve as a valuable reference for both the Humiwat-Samson family and future researchers interested in family history, cultural continuity, and social development.

KEYWORDS

Genealogy, Family History, Ibaloi, Ayangan, Religion

I. INTRODUCTION

A. Rationale

What makes a story great? What could be the reasons behind to make a certain story known from generation to generation? President Gordon B. Hinckley (1910–2008) emphasized the central nature of the family by pointing out that our greatest happiness and joy comes through families: "God is the designer of the family. He envisioned that the greatest of happiness, the most satisfying aspects of life, the deepest joys should come in our associations together and our concerns one for another as fathers and mothers and children". Having a strong family ties among Filipinos makes us familiar to our own story, the most exciting part in a family are special occasions where family gathers and spend the whole time chatting about their family history and future plans.

Family is the basic unit of society, it is a place where values, traditions, and lifestyle are being developed. Family plays a vital role in building a peaceful environment. "The strength of the nation derives from the integrity of the home" (Confucius, 551-497B.C.) in one of his teachings to the Chinese community he emphasized on the important role of the family as part of the society. A peaceful community reflects the kind of family that lives in, values and character are being born inside the home.

It is a joy to become acquainted with our forebears who died long ago. Each of us has a fascinating family history. Finding your ancestors can be one of the most interesting puzzles you can work on, Faust (2007). There is happiness inside every soul who search for his own existence. Appreciating our ancestors is not enough by knowing who they are but by understanding how they lived and how they exist. Religions plays an important role in the making of family history, it is a transition from paganism to what is now called religiosity.

The family background of the researcher came from two different roots, one is from the culture and traditions of the Ibalois among the Igorots and the other is Ayangan among the Ifugaos. It is always interesting to live inside a family with different beliefs and traditions for there are comparison for the betterment of building and starting a family. But there are consequences faced by the family in terms of struggles, like sickness or hardships, one must contend and give solutions to a problem in their own way. Practices are being performed during rituals, only when the two parties agree together and it happened rarely. Occasions like weddings, burial rituals are always a big issue to both parties, however, amidst all these struggles we managed to create a close relationship between our parents and to us siblings. We lived in a seemingly two different worlds hence, we are expected to have a divided character but it happened the other way. Religion plays an important role in the unity of the family, it paved way to another culture, traditions and beliefs that both roots came into unison.

The surname Humiwat originates from Ducligan, Banaue, Ifugao, where the family led a simple, subsistence-based life and honed their skills in mountain hunting. Given that Villaverde, Nueva Vizcaya, is geographically adjacent to Ifugao, and considering the hunting practices of the time, there were no fixed territorial boundaries; families followed the movements of wild animals across regions. This mobility explains the eventual presence of the Humiwat family in the mountainous areas of Villaverde, Nueva Vizcaya.

On the other hand, the surname Samson traces its roots to a mixed Chinese-Filipino lineage, originating from Sablan, La Trinidad, Benguet. Historical trade with neighboring countries brought Chinese merchants to the region, some of whom settled permanently and intermarried with local Filipinos. The ancestors of the researcher's maternal line, bearing the Samson surname, adopted the cultural practices and traditions of the Ibaloi people, who maintained their indigenous pagan beliefs.

In this context, the researcher is heading into the questions how much is my knowledge about my own family? And to what level is my understanding to the life of my ancestors as a contributor of my own existence? With this question, I would like to determine my own family history as to its; origin, development, contribution to society and prospects. My family who is considered to be one of the basic units of the society, we hold a responsibility legally but we as the members holds the right to make our family known even after generations.

There is a scarcity of documented information on the Humiwat and Samson families, as their ancestors did not have formal education and therefore lacked the means to preserve their histories in written form. Originating from a hunting and gathering society, these

families prioritized survival and day-to-day subsistence over the systematic recording of their cultural practices and lifestyle.

With the seen problem in the documentation of the history and genealogy of the Humiwat and Samson Family, the following objectives was the focus of this study, to comprehensively document and analyze the genealogical history of the Humiwat-Samson family, highlighting its origins, cultural evolution, societal contributions, and prospects for continuity. Especially to investigate the ancestral roots of the Humiwat and Samson families, including their geographic origins, migration patterns, and early cultural practices; examine the historical, social, and cultural factors that have influenced the development and identity of the family across generations; document the family’s contributions to their local community and broader society, including social, cultural, and economic impacts; explore the family’s future prospects in terms of continuity, preservation of traditions, and intergenerational values.

B. Conceptual Framework

Nowadays many people try to trace their family history and find out more about the origins and fate of their forebears. Government of Bermuda Ministry of Community and cultural affairs (2007) emphasized on tracing family history and finding out on origins and fate of their forebears. The purpose of this study is to determine family history of Humiwat-Samson family using the themes like origins, development, contribution to society and prospects.

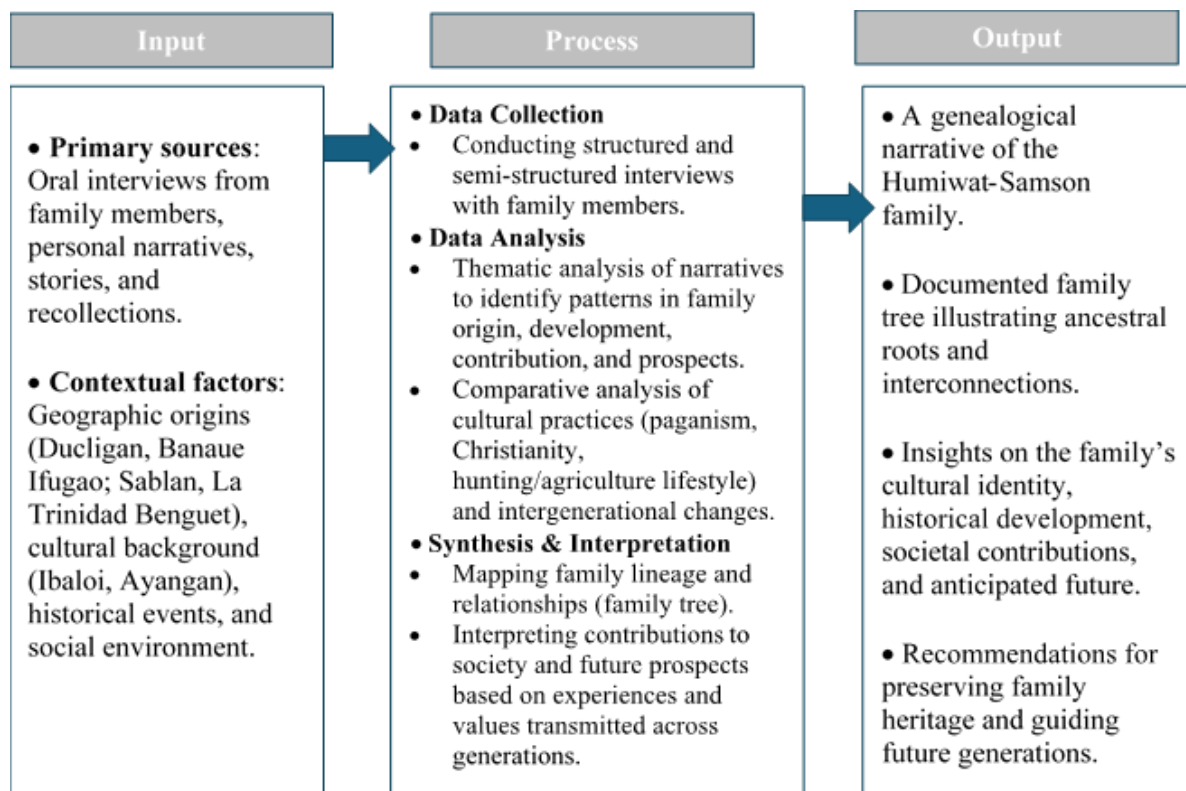


Figure 1. Conceptual Framework of the Study Showing the Input–Process–Output (IPO) Model of the Research

The conceptual framework of this study is based on the Input–Process–Output (IPO) model, which provides a systematic approach to understanding the genealogical research on the Humiwat-Samson family. The input consists of primary sources, including oral interviews with family members, personal narratives, stories, and recollections, as well as contextual factors such as geographic origins (Ducligan, Banaue, Ifugao; Sablan, La Trinidad, Benguet), cultural backgrounds (Ibaloi and Ayangan), historical events, and social environment. These inputs provide the raw data and contextual understanding necessary for the study. The process involves data collection through structured and semi-structured interviews, thematic analysis to identify patterns in family origin, development, contributions, and future prospects, and comparative analysis of cultural practices, such as pagan rituals, Christianity, and traditional hunting/agriculture lifestyles, to understand intergenerational changes. This process is followed by synthesis and interpretation, including mapping family lineages into a family tree and interpreting contributions to society and future prospects based on experiences and values transmitted across generations. The output of the study includes a genealogical narrative of the Humiwat-Samson family, a documented family tree illustrating ancestral roots and interconnections, insights into the family’s cultural identity, historical development, societal contributions, and anticipated future, as well as recommendations for preserving family heritage and guiding future generations. By following this IPO framework, the study ensures a structured flow from data gathering to analysis and interpretation, culminating in meaningful outcomes that highlight the family’s history and legacy.

II. REVIEW OF RELATED LITERATURE AND STUDIES

A. *Origins*

Genealogy is as essential to a family as existence is to an individual. The study of family history provides a deeper understanding of identity, continuity, and heritage. Families serve as the fundamental social units that shape individuals and collectively contribute to nation-building.

The importance of the family is explicitly recognized in the 1987 Philippine Constitution. Article XV, Section 1 states that “The State recognizes the Filipino family as the foundation of the nation. Accordingly, it shall strengthen its solidarity and actively promote its total development.” This constitutional provision underscores the government’s recognition of the family as a vital institution in strengthening the political, social, and economic foundations of the country.

Filipinos are widely known for their family-oriented culture. Family members are strongly bound by shared belief systems, traditions, and religious practices, which reinforce solidarity and collective identity. These cultural characteristics highlight the central role of the family in shaping moral values and social responsibility within the community.

The construction of a family tree serves as a purposive instrument in gathering genealogical data, as it enables individuals to identify lineage, kinship ties, and familial connections (Smith, 2017). By tracing one’s roots, individuals gain a clearer understanding and appreciation of their present circumstances, shaped by the struggles, sacrifices, and achievements of their ancestors.

Oral interviews with relatives further enrich genealogical research. Each narrative contributes a fragment of history that, when combined, forms a comprehensive and meaningful account of the family's past. According to Jorgenson and Bochner, storytelling and family narratives significantly shape both individual and collective identity, emphasizing that understanding one's origins is crucial in constructing a well-defined identity within the community.

In the United States, there has been a growing interest in exploring genealogical roots (Triseliotis, 1998). This interest is particularly evident among young adults, many of whom seek to solidify their identity during their college years. Such curiosity has encouraged increased scholarly attention to family history as a meaningful field of inquiry.

Reiser (2012), in his book *Exploring Genealogical Roots and Family History and Their Influence on College Student Development*, concluded that knowledge of one's genealogy significantly influences students' relationships with living relatives and contributes to their identity development. This finding highlights the transformative potential of genealogical research in shaping personal growth and relational awareness.

Furthermore, Durie, as cited by Sleeter (2020), defines genealogy as the process of salvaging vital familial data from various records and organizing them into meaningful relationship patterns. Discovering these relational patterns can deepen personal identity and strengthen one's sense of belongingness, thereby reinforcing the enduring relevance of genealogical studies in both personal and societal contexts.

It is then notable that by inquiring our genealogy will give us a full picture of our own identity. Interview participants felt that they were contributing to the family narrative by seeking and recording the family data, thereby creating something new (Fulton, Crystal, 2016). As cited by Amy M. Smith (2016) in her article *Family Genealogy and Family Communication: Finding Common Ground* she concluded that the intersection between family genealogy and family communication is an area ripe for scholarly research within the field of communication studies, as well as the broader area of genealogy studies. The opportunity and desire to conduct family genealogical research continues to grow as the services and tools making such research become more affordable and user friendly.

Origin is important in creating a family history, it plays a vital role because in understanding the family it needs to be rooted to its genealogy. Everything starts in a simple story and eventually end up to a more complex history.

B. Contribution

Kapur (2018) emphasized that every family plays a vital role in the formation of human society through its various contributions, including education, economic cooperation, affection, protection, emotional support, and the transmission of values within the community. These contributions demonstrate that the family is not merely a private institution but a dynamic social unit that shapes societal development.

In her article *Family and Society* (2018), Radhika Kapur further argued that the family is an essential social group for both the individual and society. She described the family as the focal point around which an individual's life revolves, underscoring its central role in personal development and social integration.

Similarly, Callan (2014) asserted that families and their practices are highly significant to local, national, and even supranational governments. Family practices contribute

substantially to social cohesion, as the family serves as the primary environment where children and adults learn, work, and develop the capacity to contribute meaningfully to society. Within this setting, individuals cultivate moral character, mutual respect, support, care, and a sense of both personal and collective identity.

The value of the family is also closely linked to the economic growth of a nation. Given its influence on social stability and human capital development, it becomes part of the government's responsibility to safeguard and strengthen families as foundational institutions of society.

Maccarini, as cited in the compilation of Aixendri and Cavalloti (2015), noted that the family significantly affects the social participation of its members, both directly and indirectly. This influence extends particularly to young people's civic participation, commitment, and engagement, highlighting the family's role in shaping socially responsible citizens.

This perspective implies that parents play a crucial role in cultivating their children's awareness of their origins and social responsibilities. Research supports this claim, indicating that early parental involvement in children's literacy practices leads to more profound and long-lasting positive outcomes (Mullis, Mullis, Cornille et al., 2004). Research on family history argues it performs the task of anchoring a sense of 'self' through tracing ancestral connection and cultural belonging, seeing it as a form of storied 'identity-work' (Wendy Bottero 2015).

Contribution, therefore, is one of the most important part in creating a family history, it gives the family members the pride that in the simple beginnings of the family, started from their ancestors they are now living in more complex society and is able to adapt to what the world considers globalization. They are now part of the society and is part of building a better nation foreseen by legislators as stated in the Philippine constitution.

C. Development

As mentioned by Tamara K. Hareven the family is one of the most complex social institutions. It is affected by biological processes, psychological dynamics, cultural values, market conditions, demographic changes, the institutions of industrial capitalism, churches, government welfare-planning agencies, and long-term historical change. These are aspects that contributes to the development of a family. Moreover, this was narrowed down by Enrique et al. (2007) their review in family development considered four issues when it comes to the development of a family such as mate selection, spousal relationships, parenting, and change, in which, these were given importance regarding the state of the family, especially in the implementation of parents in preparation for their children and youth to family responsibilities. It means that when it comes to development of a family regardless of internal and external factors there are issues that they need to deal with and need to overcome in order to say they developed and improved for that matter. Furthermore, Enrique et al. (2007) presented another view that qualities and characteristics does not always include how a person sees someone's physical features but also more of the intrinsic feature of a person such that of attitudes, values, personality and their differences.

Lanaria (2013) presented how Filipinos viewed a home as one of the basic foundation of families to develop because it is considered as a place to return to that represent their

memories as a family, a shelter that provides security, and a place where family members find solace and having someone to listen to, offers a shoulder to cry on; thus Filipinos view home as their safe haven that is why, regardless of changing economic and social situations, and whether families live in urban or rural area, still, they need to have a house and lot to make a home, to develop their family.

As years goes by so as development. Nobody is living backwards and we are all capable of adapting to our environment so when it changes, so as we. Globalization affects the development of every household and with all the changes we are able to progress in a way or another.

D. Prospects

A study conducted by Miralao (1997) which focused on the transformation of Philippine society in terms of family, and traditional values in the advent of modernization and urbanization, discussed that most Filipinos seemed family to perform its basic function such that of socially constructed wellspring of support and refuge which members can always turn to. We are all planning on the betterment of our identity, and from a traditional view on how to overcome struggles inside the family, we are now adapting modernization that will give great impact foreseeing the future of our own family. Miralo (1997) point out the negative sides of having traditional families like; abuse, manipulation, and exploitation. These are downfalls of traditional families who still look down on women and the gender role stereotypes. However, we all dream of a better outcome, we all stand with the hope that as generation goes so as improvement of our own families.

III. METHODOOGY

A. Research Design

This study employed a narrative research design. Narrative inquiry was utilized to document and present the history of the family in terms of its origin, development, contributions, and future prospects. Through the collection and analysis of personal stories, oral accounts, and lived experiences, the study aimed to construct a comprehensive and coherent narrative of the researcher's family and the participating respondents.

B. Research Environment

The study was conducted in Barangay Cabuluan, Villaverde, Nueva Vizcaya, a locality situated within a historically significant upland zone. Ethnohistorical accounts indicate that the mountainous areas of Villaverde once functioned as seasonal hunting territories for the Ayangan subgroup of the Ifugao. Prior to the imposition of formal state boundaries, mobility across adjacent highland regions was shaped by subsistence patterns rather than political demarcations. During the gradual transition from hunting and gathering to sedentary agriculture, certain Ayangan families established more permanent settlements in the area. With the subsequent institutionalization of territorial divisions under government administration, these settlements were incorporated into Nueva Vizcaya. Oral traditions recount that Ayangan elders later returned to Ifugao to bring their kin to the

newly inhabited site, thereby consolidating a stable community anchored in agriculture and kinship networks.

Also, Sablan, La Trinidad, Benguet, is presently recognized as a settlement area of the Ibaloi Indigenous Cultural Communities (ICCs). Ethnographic narratives trace the early formation of the Ibaloi to migratory movements believed to have originated from the Visayas region. Motivated by subsistence needs and opportunities for settlement, these groups traversed mountainous terrains and river systems until reaching a locality known as "Badoy" in Benguet. Neighboring highland communities reportedly referred to them as "I-Badoy," denoting people of Badoy. Over time, through processes of demographic expansion, social consolidation, and cultural differentiation, the group developed a distinct ethnolinguistic identity and came to be known as the Ibaloi.

Respondents of the Study: Respondents are family members of the researcher.

Respondents	Age	Birthplace	Current Address	Responded to
Robert Humiwat	66	Ducligan Banaue Ifugao	Villaverde, Nueva Vizcaya	Genealogy and history of the Humiwat Family
Juanita Humiwat	64	Sablan, La Trinidad Benguet	Villaverde, Nueva Vizcaya	Genealogy and history of the Humiwat Family
Peter (Hummiwat) Luccah	*90	Ducligan, Banaue Ifugao	Ducligan, Banaue Ifugao	Genealogy and history of the Humiwat Family
Pacita Pannoman Tuginay	*80	Banaue Ifugao	Villaverde, Nueva Vizcaya	Genealogy and history of the Samson Family
Tura, Siagto	*85	Sablan, Benguet	Sablan, Benguet	Genealogy and history of the Samson Family
Samson Siagto Jr.	45	Sablan, Benguet	Villaverde, Nueva Vizcaya	Genealogy and history of the Samson Family

**estimated age base from the story of the respondent*

Research Instrument:

The data-gathering instrument was developed by the researcher. The interview guide questions were designed to align with the study's objectives.

Data Gathering Techniques:

The primary method employed in this study was oral interviewing with selected respondents. In-depth and semi-structured interviews were conducted with knowledgeable informants, particularly family elders and key members who possess substantial knowledge of the family's history, lineage, and traditions. The researcher asked open-ended questions designed to elicit detailed narratives regarding the family's origin, migration patterns, development, and significant life events.

In addition to interviews, the study utilized participant observation. As a member of the family under study, the researcher was in a position to observe familial interactions, practices, values, and developmental changes over time. This insider perspective provided contextual depth to the gathered narratives and allowed for a more nuanced understanding of the family’s social dynamics.

Furthermore, observations of the family’s contributions to the community were informed by the researcher’s lived experiences and daily interactions within the locality. These first hand encounters enriched the data by offering direct insights into how family values, civic engagement, and social participation are manifested in practice.

IV. RESULTS AND DISCUSSION

A. Origin/Genealogy

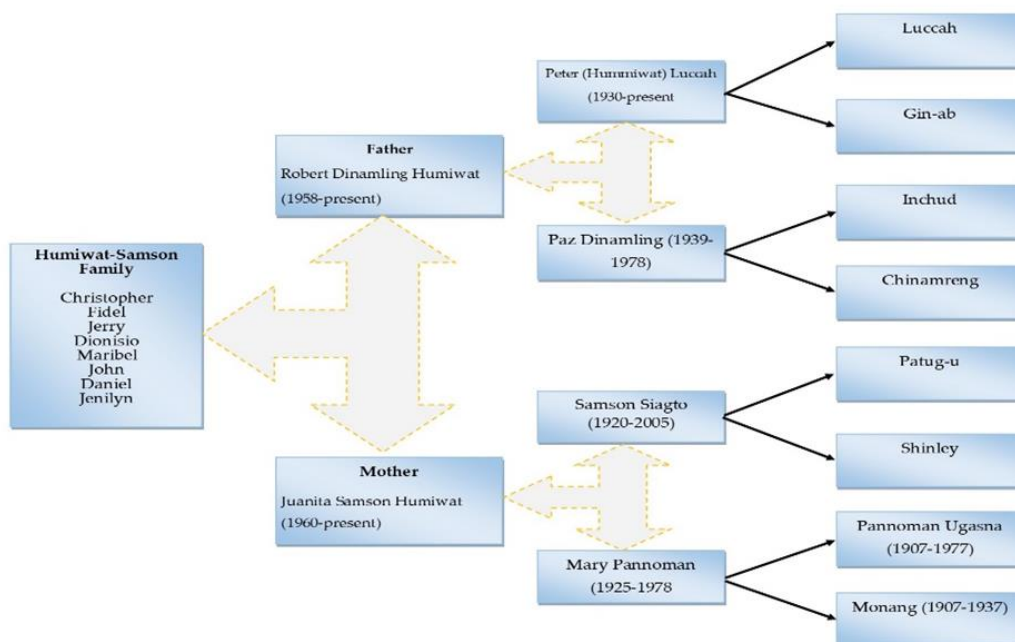


Figure 2. A three generation family tree.

Figure 2 is a three-generation family tree from both my parents starting from my great ancestors. It is noticeable that there are no dates and surname from my grandparents, my mother explained that it is not important for them back then to register their names in the community as long as they have names often termed as nicknames. When looking into details my family history is complicated for it is normal for them to marry more than once whether in the side of men or women.

The marriage certificate of my parents is the only proof of their union as husband and wife. My parents once told that they have no pictures remained because they transfer from house to house for five times and it made those old pictures out of sight nowadays.

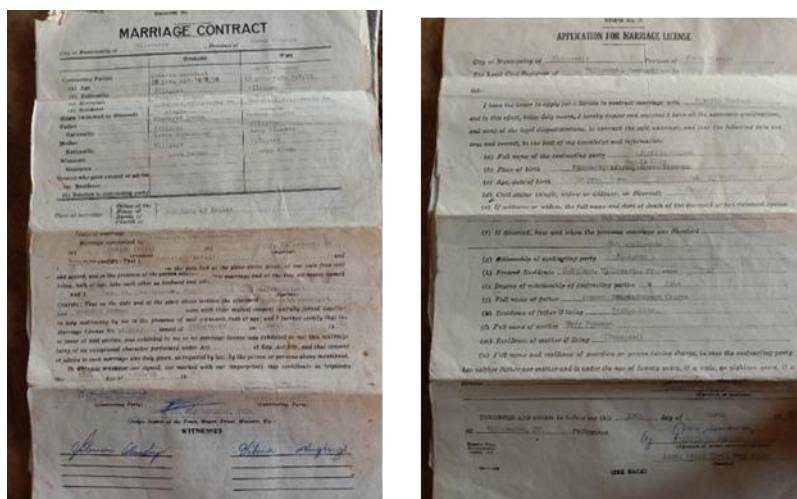


Figure 2. Marriage certificate of my parents, last march 28, 1982

My parents' love story may not be filled with grand gestures or dramatic romance, but it is deeply meaningful. It is a story built on courage, sacrifice, and the quiet strength of choosing to begin again despite life's hardships. My mother grew up in Baguio City in a home where peace was rare and misunderstandings were common. As a child, she witnessed the struggles of her own mother, Mary, a woman whose life was marked by difficult choices. Mary had once fled an arranged marriage in Ifugao, determined to take control of her own future. She found her way to Baguio, where she worked as a house helper for a wealthy Chinese businessman. In time, she fell in love with her employer's son, and together they had two children.

But life was not stable for long. When an economic crisis struck Baguio, the Chinese patriarch decided to return to China and expected the family to go with him. Faced with the prospect of leaving the only home she had come to know, Mary made another brave decision. She chose to stay in the Philippines, escaping once more, this time with her two young children in her arms. She sought not comfort, but certainty; not wealth, but belonging. Her journey led her to the quiet and remote town of Sablan, Benguet. There, she met my grandfather, Samson Siagto, who was known in the community as a hardworking and prosperous man. They built a life together and were blessed with eight children, one of whom was my mother, Juanita. From a life that began in uncertainty and sacrifice, a new chapter unfolded—one rooted in resilience, faith, and hope. It was within this story of survival and second chances that my mother grew up, and eventually, where my parents' own love story found its beginning.

Everything seemed fine on the surface; however, Samson struggled with alcoholism, which often led him to physically abuse his wife and children. According to Juanita, "*Nu rabii nga mabartek ni tatang mi, magsitalaw kami tila nga ruruut ti pagdulinan mi tapnu lang haan nakami mabirukan ken madangran tay bartek nga tatang mi.*" On nights when their father was drunk, they would quietly retreat to hidden corners, like tiny roots burrowing into the earth, trembling as they tried to remain unseen and safe from his anger. Those nights were filled with fear, yet they also revealed the quiet resilience of children striving to protect themselves. To make matters worse, Samson also developed a gambling addiction,

selling off all the family's assets and leaving them with nothing. My mother, Juanita, and her siblings had no choice but to sell vegetables daily just to survive.

Faced with financial struggles and continuous abuse, Mary made the difficult decision to leave Samson and move to a safer place. Through a friend, they learned that there was available land in Nueva Vizcaya that they could cultivate. With hope for a fresh start, they relocated and began to rebuild their lives away from the hardships of their past.

14th of March 1956 when Peter Hummiwat Luccah and Paz Dinamling of Ducligan Banaue Ifugao had their 3rd child, they named him Robert. Robert grew to a simple family and at a young age he was opened to all kinds of work in the field, according to him "as far as I can remember, we seldom eat rice the more common to us is sweet potato" it is expected to big families and has no vast lands to till, my father was five when he started to take care of his younger brother because both his parents work in the field for them to survive. During my interview, I asked how did you managed to feed new born babies when in fact there were no bottled milk during your time, "it is unimaginable but we actually live by it, we chew a small amount of rice in our mouth and the juice out of it will be a milk substitute for the baby while our parents are in the field" I can't imagine my reaction that time, as he added but we rarely feel ill in those years, there were no cancer, tuberculosis, ulcer and other illnesses that are common today even when you were injected with vaccine, to that I agree. At the age of 10 he started working outside, they had a small rice field which they till to supply their needs.

Robert's parents made a big decision when they let him go and joined those who discover Cabuluan Villaverde, Nueva Vizcaya. My father arrives at Cabuluan wearing only his ethnic attire (Bahag), here he started working to a wealthy family who happened to be the first settlers of the place, he was given an opportunity to open new land on his own in the mountain part of the place, which is up until now is still in our possession in memory of our fathers' hard work when he was still a teen ager.

Years passed, and my father, Robert Humiwat, who was employed as a household helper in a wealthy family, happened to meet my mother, who was living with her uncle to help care for his children. As they spent time together, a bond grew between them. Their friendship gradually blossomed into love, and eventually, they decided to build a home of their own and start a new life together.

The marriage was far from a fairy-tale "happily ever after"; it marked the beginning of a much greater struggle. They started from nothing, with no inheritance or material support. They built their simple house from scratch, working tirelessly to create a home out of almost nothing. Nights often turned into days as they labored just to make ends meet. To support their family, they raised animals such as pigs, chickens, cows, and carabaos. Yet, much of this effort went into rituals, as these animals were offered to their gods and ancestors according to their traditions.

Robert was frequently sick, but instead of going to a hospital, they relied on cultural practices to seek healing. They performed rituals drawn from both Ibaloi and Ayangan traditions, which often required the sacrifice of their animals. Despite these hardships, their perseverance and dedication to family endured, sustaining them through the daily

challenges of survival. Days turned into years, and years into decades. The marriage of Humiwat and Samson was blessed with eight children: Christopher, Fidel, Jerry, Eugene (+), Maribel, John, Daniel, and Jenilyn. Today, we live in a simple yet comfortable home, surrounded by lands acquired through the tireless labor, sweat, and sacrifices of our parents. Five of us are now happily married, continuing the legacy of family and resilience.

As Juanita and Robert grow older, we, their children, strive to provide them with the comfort and care they so deeply deserve. Despite the hardships, struggles, illnesses, and challenges that once threatened to break their union, our parents' love and determination have endured. Their unwavering commitment to each other stands as a testament to the strength of their marriage and the enduring power of family. Now we are living in a place bought by our parents, we planned to use that lot a Humiwat residence, my three other brother had already made their houses next to our main house and is expecting us to build ours to finally make that lot a residence of Humiwat family.

B. Development

The Hunters of banaue Ifugao reach the place Nueva Vizcaya in search of food, they were able to seek a good place in Nueva Vizcaya to practice their talent in hunting wild animals, they choose the mountain part of the place (now a recognized Ayangan ancestral domain here in Villaverde Nueva Vizcaya) for it is suitable for their hunting practices, and at the same time there were no inhabitants of the place during that time. The transition from hunting to agriculture caught them here in Nueva Vizcaya. They started then to till the ground and plant vegetables for trade in the low land. The first resident of Cabuluan which are the Pale family and others, went back to Banaue Ifugao to get things and their family members to start in opening the mountain part of Nueva Vizcaya. When they returned, the Pale family invited my father to become their helper in expanding territories here in Nueva Vizcaya. My Father served their family as they start in opening agricultural lands. The Pale Family claimed more lands, as to stories, they divided Cabuluan during that time depending on how much they can cultivate. The place was covered with tall and huge trees and bushes and there was no open path to begin with, because they decided to settle in the place they need to make a good paths connecting to Solano. According to my father, when he arrived in the place, it is like a haunted place, with all the scary sounds of birds during night time. The settlers carry with them their culture and tradition as they start a new community. There was a very popular story of the place that only the elders could relate, that I for one did not experience. There was a big bird that settled along with them that according to my father whenever this bird cries, one of the inhabitants of the place is expected to die. It is a superstitious belief but to them that experience is a reality. This bird became part of their living and named it "FATANG" meaning echo, even their cultural practice cannot drive this bird away, hence, they accepted it as part of their existence and became a warning to them. In the midst of 1970s when another cry from this bird echoed the whole village, my father was so afraid during that time, and in just three days when the brother of his landlord died. This event made the family gave a small portion of their land for my father to till and eventually start a new family. According to them, nobody knows what tomorrow will bring us, instead of giving your life in serving us, till the land and start creating your own family.

The second batch of people from Banaue came, Elena "Monang" Lammag is one of them who is a catechist of Ducligan Banaue Ifugao. She introduced this religion (Catholicism) to the inhabitants of the place. At first the people were hesitant to accept this new belief and would insist on practicing their own cultural belief, this catechist made a solution by introducing this religion without contradicting to what was already known by the people. My father was one of the few who accept this new teaching but doesn't mean they forget what was being born to them, their culture. When this people started to go to a certain place for mass, Elena Lammag started to register this to the priest assigned in Ibung, Villaverde. This became a gateway for improvement of path that connects Cabuluan to Nagbitin up to Ibung. Because they know that the inhabitants are getting bigger not only a group of families but their child started to have their own families as well, they decided to make a simple government headed by the elder of the village which at that time is the landlord of my father. From a few group of families became a small village having a religion and a leader that governs them, they started to register the place to become a barangay of the municipality of Villaverde.

My Grandmother from my mother side (Malajjo Pannoman) was originally a resident of Banaue Ifugao but escaped her birthplace and run to Baguio and worked as maid. She married a Chinese businessman and gave birth to two children, she named them Peter and Marciana LIshang. Due to abuse, she run away from Baguio and went to La Trinidad Benguet and met my Grandfather (Samson Siagto) an Ibaloi, they had 6 children; Elizabeth, Nena, Juanita, Merilyn, Teresita and Samson Jr. According to my mother she was 10 when they flew to Nueva Vizcaya in the southern part to escaped their drunkard grandfather. In their stay in the south, they were informed that there are people from Banaue staying in the North so they started traveling and found the place Cabuluan. They worked as a new comer to some settlers of the place. My grandfather looked for his family and after some years he found them here in Nueva Vizcaya they lived again as family but my grandfather did not adapt to the place so he returned to La Trinidad and left his family again.

There is this belief that when a person leaves his or her hometown for a long period of time when she comes back, she will eventually never return again. My grandmother wishes to go back to Banaue after about 30 years, she left my mother together with her siblings here in Nueva Vizcaya for a promise that she will try to see if there are open land in Banaue for them to stay. She promised to return and look for a good place in Banaue where they can start again and where my grandfather cannot follow them. After week, she returned to Vizcaya with a good news that there are still lands to till in Banaue for them. But in just a week she started feeling ill until she died.

My mother lived with one of her half-sisters—the one who had a Chinese father—who married a resident of Nueva Vizcaya. She started working at a very young age to help support the family she stayed with. They were Catholics in La Trinidad at that time, so my mother continued practicing her faith here in Cabuluan. Through her religion, she met my father. They started dating and eventually decided to marry and build a new life together. My mother left her sister, and my father left his landlord, and together they started a simple home.

I was moved to tears when my mother recounted life in their new house. They had only two pots—one for rice and one for viand—and just two spoons and two plates. Their house had no extra utensils or blankets. According to my parents, they were both hardworking, waking before sunrise to work in the fields and returning home only at sunset. They planted corn and rice for survival and grew bananas to sell in the town, walking almost five hours to reach the market. Despite the hardships, their firstborn gave them hope to work even harder to build their family.

My mother recalled that while practicing their religion, they also observed pagan rituals. My father was suffering from a persistent stomach illness, and instead of going to the hospital, they called a “mumbaki”—a ritual medium believed to connect the living with the dead. These rituals often required them to sell the animals they had worked so hard to raise, and the process took years to perform. By the time my mother gave birth to their fifth child, both she and my father were still struggling with illnesses, unnamed because they did not seek hospital care. At one point, a mumbaki suggested that my father’s illness was contagious, so my parents were sent to live in isolation in a remote area, away from the community. They endured extreme hardship there, living without neighbours except for wild animals, with five children in tow. Eventually, they returned to the community for help, performing more rituals, but my father’s health did not improve.

While my mother was pregnant with their sixth child, my father finally recovered, but she developed a problem with her feet that left her unable to walk. Once again, they sought the aid of a medium. My mother shared, with a laugh, how she managed to communicate with my grandmother through the ritual and even cursed the medium when her grandmother tried to take her away. Despite these trials, they had six children amid hardship and fear. My mother sought help from her older sister, who had married in the south (Canabuan, Sta. Fe) and had planted many rice fields. She went hoping for support but returned empty-handed. Her sister had married a Christian minister who instead introduced a new belief. Despite initial hesitation, my parents gradually adopted Christianity due to the minister’s persistence. This transition occurred around the year of my birth, mid-1995, which is why my name is biblical—a symbol of our family’s shift from pagan practices to Christian faith. They promised never to return to the old beliefs that had brought debt and suffering.

From these humble beginnings, my parents managed to send all eight of us to school. The eldest finished a vocational course in electrical work, the second completed high school to make way for the third, who pursued another vocational course. The fourth and fifth graduated together but did not enrol in college due to financial struggles. Eventually, one of them went to college, while the other worked to support the family. My sister later completed a Bachelor in Elementary Education. The sixth child finished high school while still supporting the younger siblings.

I am the seventh child. After high school, my parents could no longer afford my schooling. During this time, my mother underwent gallstone surgery, and over four years, four siblings required appendicitis surgeries, leaving us deep in debt. I decided to move to Baguio to work in a restaurant, an experience that taught me the value of every centavo and strengthened my resolve to pursue my dreams. After two years, I returned home, pledging to complete my studies and repay my parents’ sacrifices. During my third year

of college, my father required gallbladder surgery, and the hospital stay forced me to pause my education. With God's grace, my fourth brother went to Japan to work and supported me for two years, insisting that I finish my studies. He even called me, tearful, saying he would not return home until I graduated. With his support, I completed my studies in June 2018, and his contract ended that September.

It was March 2020 when my family faced a tragedy. Since I had finished college and was able to work in a public school, I visited my brother last December 2019 to invite him to my thanksgiving in May 2020. He is the brother who went abroad to support me in my studies until I graduated. I stayed at his house for a few days, and everything seemed like a good plan. In the middle of our conversation, he mentioned returning abroad to secure finances for his three kids. I suggested helping him start a business so he wouldn't have to leave, but he was determined. He said it was now his responsibility to earn for the future of his children. We agreed, and he began processing his papers.

As May approached, I was planning for the thanksgiving activity, especially since my brother had not visited our house for a long time. He had already returned to Ifugao from abroad. But one Monday morning in March, my mother called me, crying. I was preparing to go to work, but when I heard her cracked voice, my heart started beating fast. On the phone, she told me that my brother had met with an accident in Manila while processing his papers. I still remember my reaction: I prayed to God for his fast recovery and for safe travel back to Nueva Vizcaya. I suggested transferring him to a hospital in Vizcaya so we could take care of him. My mother's response shocked me: she told me to pack my things because we needed to drive to Ifugao immediately. That was when I remembered my sister-in-law and called her for more information. The news she gave me, however, was unbearable. My poor brother had not met an accident; he had suffered cardiac arrest, and there was no chance for hospitalization. I started crying in my boarding house. I couldn't breathe, and it felt like I was trapped in a bad dream.

When I got home, we cried as a family. My parents were in great shock and pain, and tears flowed uncontrollably. I never imagined that the thanksgiving speech I had prepared for May would instead be delivered at my brother's wake. All my thanks, appreciation, and plans were expressed during his funeral instead of a celebration. Even to this day, I have not fully moved on from this tragedy. I fear the day I will forget his voice, his face, and every detail of his physical presence. I know I am still hurting. I had prepared my diploma and all my medals from college, yet I never had the chance to show them to him. I am slowly trying to cope with my family's loss, but a part of me doesn't want to move on. I want to keep his memory alive in my mind forever.

With all the sufferings that my family experienced, starting from a very simple family with all the hardships in life up to the transition in belief system until we started making our family known to our community by good works, until the death of my brother, all I can say is we are still living and hoping for a good future for everyone. My parents are now both senior citizen and I made a promise to myself to take care of them and let them experience a more beautiful life that is due them with what they suffered in raising us. They deserved a good life now that they are aging, so I am making all that I can do to give them comfort in the years that they still have.

With all the experiences that my family encountered it made us strong enough to face problems that are coming ahead of us. We learned about the value of family and that we should depend on us as members of the family. And we need to raise a family in our society from nothing to something. The development of our family is still working up unto this moment. Because I have my own job I am giving back to my parents, it's not that they required us to but they thought us good manners and good attitude. While this interview is going on, when my parents reminisce all what had happened to them and all the struggles that they encountered, I asked them what is the greatest lesson they got with all those experiences my mother smiled and say we were hopeless and we expected that all those horrors and struggles in life that we experienced will continue in your generation but we thank God for he let us learned his teachings, it gave us new hope to work and endure a little more so that you will not experience what we had experienced. This fellowship to God made us stronger and to pray for your good future, God made a great impact in our life with our decision making and how we raised you. We did not introduce you to religion rather we showed you that relationship to God is far more important, by having an intimate relationship to God will direct your lives to even better. Our God is a God of promotion; your life is better than us but continue to live in the presence of God so that the generation after you would be even better than what you have. One of the teachings in our church which our parents would always tell us is that life is not like a wheel to those who knows God, God did not intend our life to go up and down, he is a God of Progress from generation to generation.

C. Contribution

My Parents are both farmers, they endured a lot to feed eight children, from a no inheritance they were able to buy agricultural lands one at a time. We, as their children already knew that we are just a nobody in this place no grandmothers from both sides so our surname is nothing compared to other families who established a well-known family name. But I am thankful to my parents because they live a life worthy enough to be known as a small family in our barangay. We are starting a family name that soon will have a big impact in our society. My parents have 2 girls and 6 gentlemen, they raised us with all humility that we need to live for the rest of our life. In terms of education I and my one sister finished our studies and both are working in a public school, while my two older brother finished vocational courses, our youngest is still studying and pursuing her course at this moment. My parents are being known in our barangay as a perfect couple, because with all the hardships they faced they stand together and fought together. Those elders who witnessed their struggles will always tell us stories about how our parents have lived.

As long as contribution to society is concerned, we as a family which I considered to be law abiding citizens are making our best to help improve our community. We managed to have our relatives run in the local government which prove our worth in the community. My father became the purok president for almost three years, in his service, I can say that he did well. I asked him one time on what could be the greatest benefit that he received as purok president and he said "Friendship to the people is the most gain, when people respect you it is because of the integrity you are living." My parents also donated a small part of our land to build a church for us to gather every divine fellowship, I can still remember when I was eight years old when I asked my parents why do they offer much in the church, after providing lot they even provided wood for the construction of the

church. Today, our church improved a lot and we as members enjoyed worshipping as family, I can now understand the fruit of sharing even in small things, it will change and improve lives.

The sense of belongingness is very important to prove the saying no man is an island. We are not only living on our own, rather we are innately social beings it is common for us to socialize and become part in the lives of others. In the process of being sociable we need to have a great impact to other people, and it is our task to check our way of living to ensure we become inspiration as they are to us.

D. Prospects

A family that stands a test of time is compared to a bamboo who is strong enough to surpass typhoons and is able to bend and let it be tossed by the wind, but after a strong typhoon it will stand and continue to grow in height and in number. In a society where I belong Families are considered to be the most essential part of a human being. Having a strong and powerful family name assures a person of protection and gain of popularity. It is notable in my place that when you pronounce the family name, people will easily recognize those who are economically stable and the challenged. When I started thinking about life, I learned that people will eventually help you after they helped their relatives and everyone that belongs to their family. It is a proof of our family orientation as Filipinos, that before others, we are thinking of our own family members. This is my observation with regards to the society where I belong, this thinking was in my mind so I am making all what I can to make our family be known little by little. I started asking for our family history since my college days and now I am still on the process to make my own story about my family for future generation, that they may know how my parents started.

We are heading to a brighter and good future as being manifested to all the hard works of my parents. Now we are planning to make a "Humiwat residence" in one of the lot that my parents bought. My other brothers already put up their own houses near with each other because we plan on making it an enclosed territorial lot for our family. Our eldest had already two children and the 2nd have 4 children with 2 boys and 2 girls, the 3rd have 1 female child, the 4th who died last march have 2 boys and a girl, the 5th have already 2 boys and our youngest have 1 female baby. All in all, the Humiwat Family starting from my parents have 21 members and looking for more as we expand our family with all the hope that we expand territory and being economically stable as well.

We foresee our family's future to be economically stable but more than that we are eyeing for a united family member. Along with the expansion of territory will be the expansion of good moral and right values that we learned from our parents. Religion teaches us that as generation goes it is ought to improve, little by little we are looking for professionals to be born in our family.

Since college days, I am already gathering information about my roots, I was curious to know the story behind our settling in Nueva Vizcaya because we didn't see our grandparents. I started to question my parents on how come that some of our relatives are in Banaue and my mother side is in La Trinidad Benguet, I started to attend reunions from both sides of my parents to know my roots and be able to write my own family tree

(see figure 1). I love listening to stories of how my grandparents escaped from the famous world war two. It was sad that I did not meet my grandmother from both sides, but luckily I met my grandfather from my mother side at the ending of his life. He stayed at our house at his closing times and I am so happy even if I didn't know how to speak Ibaloi I still asked some questions about my grandmother. According to him she was so industrious that her nails are always dirty because of hard work. I went to Banaue Ifugao for two times already to meet my grandfather, the walking and hiking is nothing compared to the joy being felt to reach my only living grandfather. He is not sure of his birthday because his parents did not mention about those details when he was young, but according to him he was teen ager when the Japanese reach Ifugao. He is one of those children who delivers food to the Army deployed in Ifugao at that time when war broke. While talking to him I held his hand and utter a prayer of thanks that with all those experiences he encountered, he still managed to live and let his generation continue up to this time. As he continues his story, he talks about how they escaped and able to survived war. With his petite body he did all he can to survive and I was very lucky to hear his stories these days. I love how humble he was when he said to me live a life that is far way different to what we experienced.

V. CONCLUSION

This research study unfolded the history of one family as to origin, development, contribution to the society and prospects. It aimed to show the genealogy from a three generation and narrate the development of the family starting from how the parents lived until they became couples. The narration on development showed how the family endured and overcome challenges in starting a new family without parents to guide. There Are problems being encountered but they remained to their vows and continued anyway to strived for the betterment of the newly raised family.

To achieve the above aims, oral interview was used from the family members and other relatives who are familiar to the presentation of genealogy. In validating the presented genealogy, notes from different reunions were used. This study was conducted at Villaverde Nueva Vizcaya, but other information was gathered in Ducligan Banaue Ifugao. It used an oral interview in tracing the history of the family. The presentation of origins was narrated based form the stories of the respondents and is able to come up with a detailed narration on how the Humiwat-Samson family came to be. Development was consolidated based from the stories being told by the respondents, by chronologically stating the events happened in both lives of Robert and Juanita and how did fate unites them. The story started in the opening of the place Cabuluan Villaverde, Nueva Vizcaya, and how did my father reach the place. In the side of my mother, the narration presents how they scape from the struggles of life in their place without assurance they tried their fate moving to Nueva Vizcaya. When my father and mother got married, the narration also provide new struggles that in the end they overcame because in the process there were events happened in the community that helped them overcome. Contributions to the society was made depending on the observation of the researcher and is able to conclude that Humiwat family became part of the society and is actively participating to all its good advocacies. Prospects are being determined by way how my family see life of today, by having positive mind, with the teachings of the church and with the values and character that were born with us, the researcher came up to the idea that more successful people

will be born and will be added into our genealogy. We are eyeing for future professionals that will be born and be listed on our family tree.

In view of the findings, the following conclusions were drawn:

1. My parents were both from different places, as my father is from Ducligan Banaue, Ifugao and my mother is from Sawili Sablan La Trinidad Benguet. But we are permanently living here in Nueva Vizcaya.
2. My family developed in a much better state of living through exerting much hard work.
3. Religion played an important role in the development of the family, from paganism transformed in a belief on Christianity and it made a great impact in the status of the family.

RECOMMENDATIONS

In light of the conclusions drawn from this study, it is recommended that a storybook or family chronicle be created to preserve and share the history of the Humiwat-Samson family. This will allow future generations to understand their roots, values, and experiences, ensuring that the family legacy is not forgotten. Furthermore, it is recommended that similar studies on family genealogy expand their historical scope to trace lineage back to the period of the Spanish colonization in the Philippines. Doing so would provide a richer and more comprehensive understanding of family histories, cultural evolution, and ancestral contributions over time.

REFERENCES

- [1] Hinckley, G. B. (1991, April). The family: A proclamation to the world. *Ensign*, 21(5), 74–77. <https://www.churchofjesuschrist.org/study/manual/introduction-to-family-history-student-manual/chapter-1?lang=eng>
- [2] Faust, J. E. (2003, October). The phenomenon that is you. *Ensign*. <https://www.churchofjesuschrist.org/study/manual/introduction-to-family-history-student-manual/chapter-3?lang=eng>
- [3] Government of Bermuda, Ministry of Community and Cultural Affairs. (2007, October). Family history and genealogy: How to climb your family tree: Genealogy for beginners [PDF brochure]. Bermuda National Library Archive. https://oldwp.bnl.bm/wp-content/uploads/2011/08/Bermuda_History_Genealogy.pdf
- [4] Reiser, M. L. (2012). Exploring genealogical roots and family history and their influence on college student development: A qualitative study (Doctoral dissertation). Brigham Young University. <https://scholarsarchive.byu.edu/etd/3356>
- [5] Reiser, M. L. (2012). Exploring genealogical roots and family history and their influence on college student development: A qualitative study (Doctoral dissertation, Brigham Young University). BYU ScholarsArchive. <https://scholarsarchive.byu.edu/etd/3356/>
- [6] Sleeter, C. E. (2020). Critical family history: An introduction. *Genealogy*, 4(2), 64. <https://doi.org/10.3390/genealogy4020064>

- [7] Smith, A. M. (2017). Family genealogy and family communication: Finding common ground. *Genealogy*, 1(1), 6. <https://doi.org/10.3390/genealogy1010006>
- [8] Kapur, R. (2018). Family and society (Unpublished manuscript). ResearchGate. https://www.researchgate.net/publication/323733863_Family_and_Society
- [9] Callan, S. (2014). Building a strong society requires effective family policy. *Doha International Family Institute Journal*, 2014(1), 1 ? <https://doi.org/10.5339/difi.2014.1>
- [10] Bottero, W. (2015). Practising family history: 'Identity' as a category of social practice. *British Journal of Sociology*, 66(3), 534–556. <https://doi.org/10.1111/1468-4446.12133>
- [11] Lanaria, L. L. (2013). The Filipino family – lights and shadows: Challenges to the domestic church. *Asian Horizons*, 7(2), 237–260. Retrieved from <https://dvkjournals.in/index.php/ah/article/view/2056>
- [12] Miralao, V.A. (1997). The family, traditional values and the sociocultural transformation of Philippine society. *Philippine Sociological Review*, 45(1/4), 189–21