



SPP NO. _____

Received: _____

(Date and Time)

By: _____

To be filled up by the Bangsamoro Registration and Accreditation Committee

MANIFESTATION OF INTENT TO PARTICIPATE IN THE NON-MORO INDIGENOUS PEOPLES (MIP-NMIP) REPRESENTATION SELECTIONS FOR THE 2026 BANGSAMORO PARLIAMENTARY ELECTIONS

READ CAREFULLY BEFORE YOU FILE – FILING REQUIREMENTS

Who files. Each certified Indigenous Political Structure (IPS) of an NMIP Community that intends to participate in the NMIP Representative Selections files this Manifestation. (BEC-NMIP IRR, Sec. 18)

When to file. At least twenty (20) days before the conduct of the Tribal Assembly, or within the period set by the COMELEC. (Sec. 19)

Where and how to file. File personally one (1) original and six (6) duplicate copies with the Bangsamoro Registration and Accreditation Committee (BRAC). An electronic copy may also be filed with the Bangsamoro Electoral Office (BEO) through its official e-mail address. In case of discrepancy, the physical copy prevails. (Sec. 20)

Fees. A legal research fee of One Hundred Pesos (Php 100.00) and a process server fee of Five Hundred Pesos (Php 500.00) are charged for every Manifestation filed, unless different fees are prescribed by the COMELEC. (Sec. 18)

Notarization. This Manifestation must be subscribed and sworn to before a Notary Public or any official authorized to administer an oath. COMELEC officials are NOT authorized to administer the oath.

Documents to attach (tick each box once attached):

- ☐ Original copy of the Certificate of Affirmation (if the community has been issued a Certification by the NCIP) OR the Certificate of Confirmation (if not yet issued by the NCIP), issued by the MIPA, including the certification of the community's Non-Moro identity. (Sec. 18(a)[10], [b])
- ☐ Proof of publication of this Manifestation in the Bangsamoro Gazette or on the official website of the MIPA. (Sec. 18[c])
- ☐ The logo, insignia, or symbol of the NMIP Community, if any. (Sec. 18[a][17])
- ☐ Such other documents as may be required by the COMELEC. (Sec. 18[d])

INSTRUCTIONS: (Read well before filling out this form.)

- 1) Completely fill out all the items in this form. If the information required is not applicable, write "N/A."
- 2) This Manifestation must include the required attestation before a Notary Public or any official authorized to administer an oath. COMELEC officials are NOT authorized to administer the oath.
- 3) Submit this form in accordance with the guidelines under COMELEC Resolution No. _____

The undersigned Authorized Representative of **GEMPA TE KELINDAAN NE KAMAL** hereby manifests the NMIP Community's intention to participate in the NMIP Representation Selections in the 2026 Bangsamoro Parliamentary Elections and after having been sworn to in accordance with law hereby states the following

1. FULL NAME OF THE NMIP COMMUNITY:

ERUMANEN NE MENUVU

2. GEOGRAPHICAL TERRITORY OCCUPIED, POSSESSED, OR WITH CLAIMED OWNERSHIP BY THE NMIP COMMUNITY:

KAPALAWAN MUNICIPALITY	MALIDEGAO MUNICIPALITY	OLD KAABAKAN MUNICIPALITY	PAHAMUDIN MUNICIPALITY	TUGUNAN MUNICIPALITY
KITULAAN MANARAPAN PEBPOLOAN	NALAPAAN GUKUTEN	SIMBUHAY SIMONE TAMPED	SIMSIMAN	PANICUPAN

The 63 Barangays in Special Geographic Area, based on the IPS self-determination map of Erumanen ne Menuvu, were actually part of the Erumanen ne Menuvu territory since time immemorial via native title and historical narratives by the Elders. The barangays listed above are the remaining barangays with existing Erumanen ne Menuvu communities.

3. CONTACT DETAILS OF THE DULY AUTHORIZED REPRESENTATIVE:

Name of the Duly Authorized Representative:

WELBER M. SALILING

3.1 E-mail Address:

1991mansayagan@gmail.com

3.2 Contact Number:

0936 - 077- 5738 / 0997-177- 8144

4. BRIEF HISTORICAL BACKGROUND OF THE NMIP COMMUNITY: (Use additional sheets, if necessary)

Brief History, Identity and Territory of Erumanen ne Menuvu

Erumanen is major Indigenous Cultural Communities/Indigenous Peoples (ICC/lps) tribe located in the Municipalities of Kabacan,Matalam,Pres. Roxas, Northern portion of Pikit and Aleosan,Midsayap, Libungan,Pigcawayan,Alamada,Banisilian and Carmen all in the Province of North Cotabato and the Municipalities of Damulog, Kibawe, Dangcagan, Kitaotao, Don Carlos, Southwestern part of Maramag, Southwestern part of Quezon, Pangantucan, Kalilangan and Kadingilan, all in the southern part of Bukidnon Province.

Menuvu is a distinct name referring to a human being who is part of the creation in the world. It means human or people. The name Menuvu is taken from the term “huvu” which means to “get ember of fire”. According to the history, the ember was taken by Apu Memew-Ewagey, in the peak of Mount Keretungan, in the Upstream.It was the only place left dry by fire during the great flood which surged from the ocean.

In Addition, “Menuvu” is also taken from the term Banobo or Beruvu. It is a traditional place of Apu Rimpung and Apu Sebela (a.k.a Mamalu & Tabunaway). It is situated in Nuling, Cotabato City,Mindanao Philippines.

Apu Tabunaway and Apu Mamalu lived according to natural law with their fellow beings and unseen Spirits with the guidance of Megbevaya.

Erumanen ne Menuvu is a collective term of the Vansa such as the Sinimburanen who lives in the Municipality of Carmen, Ilyanen in Matalam and President Roxas, Derupuwanen in the portion of Kabacan and Matalam, Simuniyen in the portion of Carmen, Kabacan and President Roxas all in the Province of Cotabato; Lehitanen are those who traditionally lived along river banksof Lahitan River near Kabacan, Matalam and Antipas in Cotabato; Mulitaan are those who traditionally lived between the Pulangi and Mulita River in the southern portion of Damulog,Bukidnon. However, due to conflict, part of this group of people went to Pigcawayan, Cotabato and continue to lived there up to the present(2014); Dunguanen in Pres. Roxas,Carmen,Cotabato and Damulog Bukidnon; Pulengiyen who traditionally lived in Kibawe, Dangcagan, Kitaotao, Don Carlos, Maramag, Quezon Bukidnon; Kirinteken in Carmen, Banisilan, Alamada in the province of Cotabato and Kibawe, Kadangilan, Kitao-tao, Don Carlos, Maramag and Pangantucan all in the province of Bukidnon; Ilentungen in Maramag, Pengentucan in Kalilangan ,Bukidnon; Ilembaken in Medaya, Neveliwa, Pidteuranan, Bekesanen, Mibegiyang, Duminurog and San Pablo. These territories are adjacent to the municipalities of Kalilangan and Pengentucan Bukidnon; Livunganen who traditionally lived in Pigkawayan, Libungan, Aleosan and Midsayap, Cotabato; Isuruken who traditionally lived in Malasila, Makilala Cotabato but due to inroads of colonization, they moved to the foot of the sacred mountain of Kituvud in Bentangan, Carmen, Cotabato and lived there up to present.

The Erumanen ne Menuvu was created along with the creation of Earth by the Supreme Being. Erumanen ne Menuvu believes and are conscious that they are the descendants of Apu Agyu, Apu Lena, Apu Vanlak, Apu Mungan, Apu Yugung, Apu Pemulew, Apu Bete-ey, Apu Bayvayan, Apu Lenggungan, Apu Menelism, Apu Tebagka, Apu Tilanduk, Apu Welu, Apu Puhak, and Apu Eyasen. They are the ancestors who lives in the cross-stream of Sinimburan-Eruman, now called as Barangay Aroman in the Municipality of Carmen Cotabato, Mindanao.

There is a distinction of the names Erumanen ne Menuvu. They are named based on their title, nickname, Petug-amey and Petug-iney (Identity based on the name of their elder son/daughter) and some are based on their spiritual affiliation. They named based on their individual abilities and capacities. The names of their places are based on their language. They practiced their traditional language, governance, belief and justice system.

The boundary of the Erumanen ne Menuvu territory in the north is mount Suminurang and Mount Keretungan located in the Pengentucan, Bukidnon. In the south, the boundary is Pikit North Cotabato while in the west is the Creek of Pigkalagan, part of Pigcawayan North Cotabato and in the east is Pedtad or Pantad, Kabacan,Cotabato. Due to war and traditional peace pacts, the boundaries were relocated many times and is now in Lanoon, Carmen Cotabato traversing the Pulangi River towards Simuni in the Municipality of Kabacan, Cotabato.

5. INDIGENOUS POLITICAL STRUCTURE (IPS) OF THE NMIP COMMUNITY: (Use additional sheets, if necessary)

The Indigenous Political Structures (IPS) of Erumanen ne Menuvu is Gempa te Kelindaan ne Kamal

Brief history of the Erumanen ne Menuvu Governance

From the beginning, since the time of the Great Ancestors, the Erumanen ne Menuvu has acknowledge that they are Menuvu and affirmed that they are human beings created by Holy Megbevaya. As human beings, they wholeheartedly admit that they are part of the Creation, gifted with life but superior compare to others while living and existing together in the same environment.

The Erumanen ne Menuvu affirms that as humans, they are guided by the Spirits from the Heavens, who is the Uhis ne Meminteran, associated with the Elemental Being in the world to take care and make people safe as they live on earth.

As years pass by, as they increase in number, various problems, conflict and worries have emerge. Consequently, they convened and performed a ritual to seek help from Megbevaya, the Supreme Being to draw or design a way to obtain social order and manage their existence as human beings.

Megbevaya saw the sincerity of the desires of the Menuvu. Megbevaya called the Uhis ne Meminteran, the Spirits of Heaven, together with the elemental being to help humans. Along with that call, Megbevaya handed to them the Medelis-ey Kukuman ne Melunhew Delegketan, the Divine Law, as the strong foundation of human existence.

Since then, the Erumanen ne Menuvu began to observe all meritorious ways of managing and seeking peaceful remedies to resolve conflicts in the community. The governance was observed and the experience both good and bad references when their

population increased, they begun to expand and occupy many territories, hence they started forming the Vansa or Subtribe. Although they live in different territories and are of different Vansa, they claim that the governance is sacred which if anyone disobeys, he or she will be subjected to Heavenly Curse.

Governance must be honored and respected because it comes from the Megbevaya.

Firstly, governance system is formed out of the accumulated memories of experience s of the forebears since time immemorial. This is the collective and accumulated means for social order arrangement which defies inequality. Secondly, Erumanen ne Menuvu governance is the real source of genuine peace and permanence of settlement, obedience, Godfearing populace, law-abiding communities and thoughtful and caring leaders. Thirdly, the governance of the Erumanen ne Menuvu continues to progress and is sustained up to the modern time due to accumulation of knowledge and memories from the experiences. Because it is founded in the accumulated experiences and wisdom, the governance of the Menuvu is collective. The foundation of the Erumanen ne Menuvu governance is Medelis-ey Kukuman ne Melunhew Delegketan (The Divine Law). This is the basis given by Megbevaya, through the Spirits from Heaven and the earthly Elemental beings, hence it gives genuine peace, well-defined groups of people, hospitable communities and is the source of equality and loving leaders.

The governance of the Erumanen ne Menuvu is abstract but they exercise the three inseparable components for existence and the main path for leaders to govern the populace in the respective territory. These three indivisible components of the Erumanen ne Menuvu governance are inseparable in which people are obliged to follow in order to survive and exist with just peace and economic abundance. Belief, Socio-economic and Socio-Politics by the people are the three inseparable and interlinked principles of governance in their respective territory as inspired by the Uhis ne Meminteran. This system is generally called Kamal. These inseparable foundations are not just complied by the people for their daily existence and survival but serve as main ways for the leaders to govern their respective people and territory. The implementation of this is guided by the Great spirit. In the same way, the Midted, Timuey, Ratu, Bai, Pekayan and Pekilukesen including the entire constituents are blessed.

Vansa is the Strength of Governance

Vansa is the general abstract seal of everyone in the same territory. Men and women, young and old in their respective territories bear this abstract seal as their collective identity as dominant people in specific territory. This abstract seal reprimands leaders to commit unacceptable manners and actions in the society. It protects the morale and the rights of all who bears it. It also guarantees peoples dignity from exploitation. Generally, Vansa is a collective value and pride of the dominant people in a certain territory. Due to all these, Vansa strengthens the Erumanen ne Menuvu governance.

Level of Governance

Governance of the Erumanen ne Menuvu is made-up of three levels, the primary, secondary, and supreme levels. It was inspired by the Uhis ne Meminteran for the people to; share the burdens, worries and efforts of identified leaders and territory; and encourage everyone in the community to participate in leadership with great consideration to their skills. Capacities and limitations.

Primary level of Governance

This level of governance is practiced in every household. The father and mother are the responsible individual to implement governance over their children and dependents. This is a very sensitive level of governance because it is where attitudes and characters of an individual are being molded. It is behavioral foundation of everyone. This level of governance is extended to one's clan. The selected Pekayan is the responsible leader and implementer and will lead the clan through the assistance and guidance of clan elders. Minor conflicts and slight misunderstanding that arise within the clan members are being resolved at this level. Non-members of the clan is disallowed to interfere in conflict resolution for the sake of the clan's dignity and pride.

Secondary level of Governance

This level of governance shall be implemented in the whole territory domanitaed by severl clans of the same Vansa (Subtribe). The selected Datu/Bai takes the responsibility for leading the vansa, assisted by selected elders from different clans. Conflicts between two or more clans and major conflicts that arise between members of the same clan are faced and settled at this level of governance. The Datu/Bai shall make a final resolution for conflicts with the assistance of the elders.

Supreme level of Governance

Punggus ne Kamal has wider scope and shall be the highest level of governance system. This supreme governance system is created to respond or address the problems concerning different Vansa (Subtribe). The different Vansa shall unite through their Datu to organize the different Vansa so that it will be strong and united to face the bigger problems of the entire territory and its peoples. The work is not easy. It will pass through a rigorous discussion among

All the Datu/Ratu and bai from different Vansa who are equally affected by similar concerns. It will also pass through rigorous and judicious discussion among Pekilukesen from different Vansa on how to manage this government. all the people of the different Vansa and territories shall remain silent, alert, and ready for whatever task they need to do, for and in behalf of their aspirations. These people from different Vansa are all ready to comply any request from the leaders, as fast as they could, and finish it without delay, because these are expected of them like support to the realization of the propose Supreme Governance.

Governance in every Community

The family shall be the basic structure of governance. The one who governs the family is father. If families will increase in number, the governor shall be the Pekayan with the Pekilukesen as advisers. The term for several families shall be called the Meniniwelayan. Several Meniniwelayan shall be called Huripung. In most cases, those who are living in one Huripung belong to same clan. The group of Huripung shall be called Latid. Several numbers of Latid shall be called Inged. The people who live in inged are the Mehinged. The composition of many Inged shall ne Vansa or Pehinged. The collective term for the people living in Pehinged shall be called Vansa. These are the 13 identified Vansa of the Erumanen ne Menuvu. The territories of the 13 shall be called Derepa. The identity of people living in shall be the Erumanen ne Menuvu. They are the Descendants of Apu Agyu, Mungan and many others.

6. ORGANIZATIONAL STRUCTURE OF THE NMIP COMMUNITY: (Use additional sheets, if necessary)

STRUCTURE OF GOVERNANCE OF ERUMANEN NE MENUVU		
Ubpaan – Territory	Unuten – Leader	Pehendak te Kamal – Level of Governance
Derepa – Provincial Level	13 Midted te Vansa Kaka ne Leyuk Pekilukesen	Punggus ne Kamal – Supreme level of Governance
Inged – Municipal Level	Timuey Pekilukesen	
Latid – Barangay Level	Ratu/Bai Pekilukesen	Nekepangkat ne Kamal – Secondary level of Governance
Huripung – Sitio/Clan Level	Pekayan Pekilukesen	
Sengevaleyen – Family	Amey wey Iney – Father and Mother	Peniyurung ne Kamal – Primary level of Governance

7. NAMES AND POSITIONS OF ITS ELDERS OR TRADITIONAL LEADERS: (Use additional sheets, if necessary)

ELDERS OR TRADITIONAL LEADERS	
NAME (sumame first)	POSITION
RANGABAN, RODRIGO S	Midted of Livunganen Vansa, Kaka ne Leyuk, Timuey
GANDUAN, DONESIO	Midted of Mulitaan Vansa, Timuey
PASANDALAN, ABEROSA	Midted of Isuluken Vansa, Timuey
DAGNO, CASTILLO	Midted of Kiriteken Vansa, Datu
MANDO, SATURNINO	Midted of Ilembaken Vansa, Datu
PANIBARAT, DEOMERIS	Midted of Dungguanen Vansa, Timuey
SANGCUPAN, JACK	Middted of Derupuwanan Vansa, Datu
SUGUIPIT, MELVIN	Midted of Ilentungen Vansa, Datu
AMBANGAN, RONALDO N.	Midted of Sinimburanen Vansa, Timuey, IPS SecGen
SALILING, WELBER M.	Midted of Iliyanen Vansa, Datu
MANIAL, RONNIE M.	Midted of Simuniyen Vansa, Interim
LUMONTOD, PEDRO	Midted of Lehitanen Vansa, Datu
MANTAWIL, ROSITO	Midted of Pulengiye Vansa, Datu

8. MANNER OF SELECTION OF THE ELDERS AND TRADITIONAL LEADERS: (Use additional sheets, if necessary)

MANNER OR SELECTION OF ERUMANEN NE MENUVU OF THE ELDERS AND TRADITIONAL LEADERS
(The selection of the Erumanen ne Menuvu is based primarily on the qualifications of the candidates, ensuring that those chosen possess the necessary competence, integrity, and capability to fulfill their roles effectively.)

The manner of selection of Erumanen ne Menuvu to become a tribal leader of the community starts from:

A. Pengeg-ahen or Novice
Since childhood, an individual shall be seen by the elders as possessing the traits of being loving, kind, intelligent, caring, and industrious. The child shall have an interest in social concern because he/she will sit and listen to the discussion of the leaders. In his/her way home, a child shall inquire from the elders on matters discussed and the reason why the judgement was made in that way. Along with his/her inquiry, he shall formulate some suggestions. Because of the actions of the child, he/she shall be included in the besbasen or apprentice of the elders.

B. Pekayan or a Capable Clan Leader

Analogy: The selection of Pekayan is like a hunter with several dogs who help him find a good catch in the wild. Only one of his many dogs has the agility to run for a good catch. Other dogs bark at the smell of wild animals, which leaves the hunter with no catch at all. Those dogs that will just bark at the smell of wild animals are not reliable.

The Pekayan should undergo several stages of actual traditional settlement. Starting from being accompanied by an elder to observe and learn, can put any peace offering in relation to conflict resolution, open up, and share ideas or points of view on the topic discussed, ask by elders to resolve minor disputes within his or her own clan, can rightfully without bias in his or her decisions, until the elders will announce to the community that the potential leader can be full fledge trustee of the community. The trustee will be dedicated to the Divine Spirits, and the whole community, family members, elders, and the tribal leaders will witness the event. This will be the beginning of his/her leadership as a trustee of the leader and elder, and be declared as Pekayan to the Divine Spirits, which in turn watch over the newly declared leader.

Pekayan will be placed at the primary level of leadership. He or she can be relied on for decision-making on light issues and disputes.

C. Datu and Bai

The title Ratu or Datu is common among both humans and elemental beings, which have been mentioned in the chanting and/or Ulahingan. The term Datu was also mentioned by a child from the east who looked for the house of the Datu in the Pehinged, where the leader happened to be a woman. Traditionally, it was a title created in the past when the vansa of Derupuanen, Simuniyen, Mulitaan, Dungguanen, Lehitanen, Iliyanen and Kulamanen tribe was still united and called their leader as Datu. The Datu authority covers one Latid or Vansa. The Datu entertains complaints and/or problems to be settled from the Pekayan and the problems occurring under his sphere of Authority. Datu is different from Timuey; the area of responsibility of Datu shall be within the Inged. The Datu shall redeem and/or resolve the problems of his constituents; and the Datu is authorized to solemnize marriage within his area of responsibility and authority.

By this traditional narrative, the selection of a Datu shall consider the moral character and traits of a human being, as well as the Spiritual guidance and authority to choose such a position.

The selection of Bai shall be constituted by her capability to resolve conflicts between and among Women and Men, moral ascendancy, and empowered women. The Bai shall also be the leader in Huripung, Latid, Inged, Derepa. She is a woman leader who governs the community. She also possesses qualifications and authority to govern in the different levels of communities.

D. Timuey

Analogy: The Timuey is like a person raising several hens with chicks. Every morning and afternoon, that person must feed the chicken in the backyard with corn kernels. The person should feed the chicks, hen and rooster to make them tame and meek. However, missing to feed them for several days will make them wild and domineering. The chicken shall observe that there is something wrong with the person who is raising them.

The foundation of the title Timuey were; he was granted the title Timuey because he could convene/gather Datu/ratu from other Vansa, and the Pekilukesen or Elder consensually selected him to lead all Pekayan, Datu and Bai from different Vansa.

Selection of Timuey must bear the following qualifications as follows:

- a. The Timuey is a leader of truth and integrity and rules the people based on appropriate customary laws and practices
- b. The Timuey will give a penalty to redeem the person who commit violation
- c. The Timuey has a political will to embrace any person who needs his assistance, particularly the marginalized.
- d. The Timuey shall pass through Pekayan, and Datu within his/her own clan, thereby making him an expert.
- e. The Timuey shall have a great aspiration for peace and justice, including excellent communication, proper contact, and constant coordination with other groups, bearing the same purpose, goal, and vision either inside or outside of his respective territory and governance
- f. The Timuey shall adhere balance and equal governing system within the Inged
- g. All of the community members shall acknowledge and recognize that he is the Timuey
- h. He holds the title as Timuey because he has the capacity to gather or convene the people either in good or bad situations.

E. Midted

Selection of Midted shall possess and act with this analogy and principles:

Midted has been one of the titles that emerged a long time ago when the present system of leadership was yet to be formed.

The framework of authority of the Midted is compared to a winnow framed with rattan around its edge of wide woven strips of bamboo. The rattan will be attached properly around its edge and tied with another thinly stripped rattan. The Midted is compared to a rattan strip along the edge of the winnow so that the center surface will not swell. The surface is symbolically compared with the community situation that can be easily curled up and swollen. Without the Midted, the community will curl up or coil up, and the situation is chaotic.

F. Unuten or Tribal Leader

The selection of the Tribal leader must have the following qualifications and principles:

- a. The mark of being a leader shall be comparable to a strong post in the lake, which if held by anyone, he or she will not drown in the water. The water symbolizes a problem
- b. The leader is comparable to someone who can put out the flame
- c. The leader is comparable to a bean that cannot be easily softened when boiled
- d. The leader knows how to accept his or her mistakes and assert their rights
- e. Refuge for widows, orphans, separated, maidens, bachelors, girls, and elders
- f. He and she have a deep, wide, long, thick, and strong foundation

G. Selidig/Sinerihan or Representative

The function of the Representatives is both within and outside of the community. He or she will go outside of the indigenous governance to seek for the development of his or her entire people. He or she is not a leader of the whole territory but only a representative. The representative who shall follow the request of the leaders of the territories (Huripung, Latid, Inged, and Derepa). The representative shall serve as conciliator of the conflicting and competing laws and systems within and outside of their governance.

The selection of a representative shall be similar to the selection of a leader in the community. He or she shall be selected

by the Pekilukesen or Elder through the customary process according to the Gempa te Kelindaan ne Kamal.

H. Pekilukesen or Elder

Views on the Elders according with the Erumanen ne Menuvu practices since time immemorial:

a. An Elder goes along with the Pekayan, the Datu and Bai, the Timuey and Midted in the governance system.

b. The Elders are classified into two: 1. Those who have lived in the world for a long period of time but failed to learn the wisdom of governing the people, and, 2. Those who are not too old but are full of wisdom.

The Divine ancestral spirit looks down upon the Elder to sustain him as a vessel of consciousness which comes from the Megbevaya. As a matter of course, the elder has a special role in gevernace to follow the will of the God. In governance, the Elder is of High value.

Selection of an Elder must be possessed the following:

a. Fine thinkers

b. Socially upright

c. Well focused work

d. Oral traditions

e. Analytically perceptive

f. Steadfast heart

g. Long enduring

h. Analytic perceiver

i. Systematic

j. Eloquent or conversant

9. TOTAL NUMBER OF MEMBERS, with approximate sex-disaggregated data:

NUMBER OF MALE MEMBERS	NUMBER OF FEMALE MEMBERS	TOTAL NUMBER OF MEMBERS
1196	1107	2303

10. CERTIFICATION FROM THE MIPA:

The NMIP Community has been issued, and attaches to this Manifestation, the certification indicated below (tick the applicable box):

- ☒ WITH CERTIFICATE OF AFFIRMATION – if the community has been issued a Certification by the NCIP.
- ☐ WITH CERTIFICATE OF CONFIRMATION – if not yet issued by the NCIP.

(Issued by the Ministry of Indigenous Peoples' Affairs, including the certification of their Non-Moro identity. Such certification is attached ca this Manifestation.)

DECLARATIONS AND UNDERTAKINGS

The NMIP Community, through its duly authorized representative, further declares and undertakes that:

11. It shall uphold customary laws and ensure protection of the NMIP Community;
12. It intends to participate in the NMIP Representative Selections;
13. It shall not pursue its goals through violence or other unlawful means;
14. It shall uphold and adhere to the Constitution and shall obey all laws and legal orders promulgated by the duly constituted authorities;
15. It is not receiving financial support from national parties or any political party, and has no alliance with a national party or any political party for the purpose of participating in the BARMM Parliamentary Elections;
16. It is not supported by, nor does it accept any financial contribution from, any foreign government or other agencies; and
17. The logo, insignia, or symbol, if any, used by the NMIP Community to represent and symbolize its ideals and principles is attached to this Manifestation.

GEMPA TE KELINDAAN NE KAMAL LOGO



Erumanen Ne Menuvu KAMAL
(Indigenous Political Structure)

NCIP, CO-RO12&10 - Cotabato and Bukidnon 03-2015-01

Savang te Sinimburan - Aroman, Carmen, Cotabato

18. OTHER INFORMATION OR ADDITIONAL ALLEGATIONS: *(Optional - state here any other information, matter, or allegation that the NMIP Community wishes to provide, or that may be material and relevant. Use additional sheets, if necessary.)*

CERTIFICATION AND ASSENT

I/We, the duly authorized representative(s) of the above-named NMIP Community, hereby **CERTIFY** that I/we have read and understood every item, statement, declaration, and undertaking set out above (Items 1 to 18); that the same are **true and correct** of my/our own personal knowledge; and that I/we freely and voluntarily **ASSENT TO and AGREE WITH** all of them.

☒ I/We have read and agree to all of the foregoing (place initials here: G K K).

☒ The NMIP Community uses a logo, symbol, or insignia and has attached a copy of the same.

☐ The NMIP Community does not use a logo, symbol, or insignia.

WELBER M. SALILING

AUTHORIZED REPRESENTATIVE

(Signature over Printed Name)

ATTESTATION

I, WELBER M. SALILING, the MIDTED of the ERUMANEN NE MENUVU, of legal age, and with postal address at BRGY. TAMPED, OLD KAABAKAN, SGA, BARMM after having been duly sworn to in accordance with law, hereby depose and state that:

- 1. I am the representative of the ERUMANEN NE MENUVU duly authorized to verify the foregoing Manifestation;
- 2. I have caused the foregoing Manifestation to be prepared and filed with the Commission on Elections; and
- 3. I have read and understood the contents thereof and acknowledge that the same are true and correct based on my personal knowledge.



WELBER M. SALILING
AUTHORIZED REPRESENTATIVE

IN WITNESS WHEREOF, I have hereunto affixed my signature this JUL 02 2026 affiant exhibiting to me his/her Identification Card No. 4703-0064A -, issued by COMELEC on K1365WMS10000-S

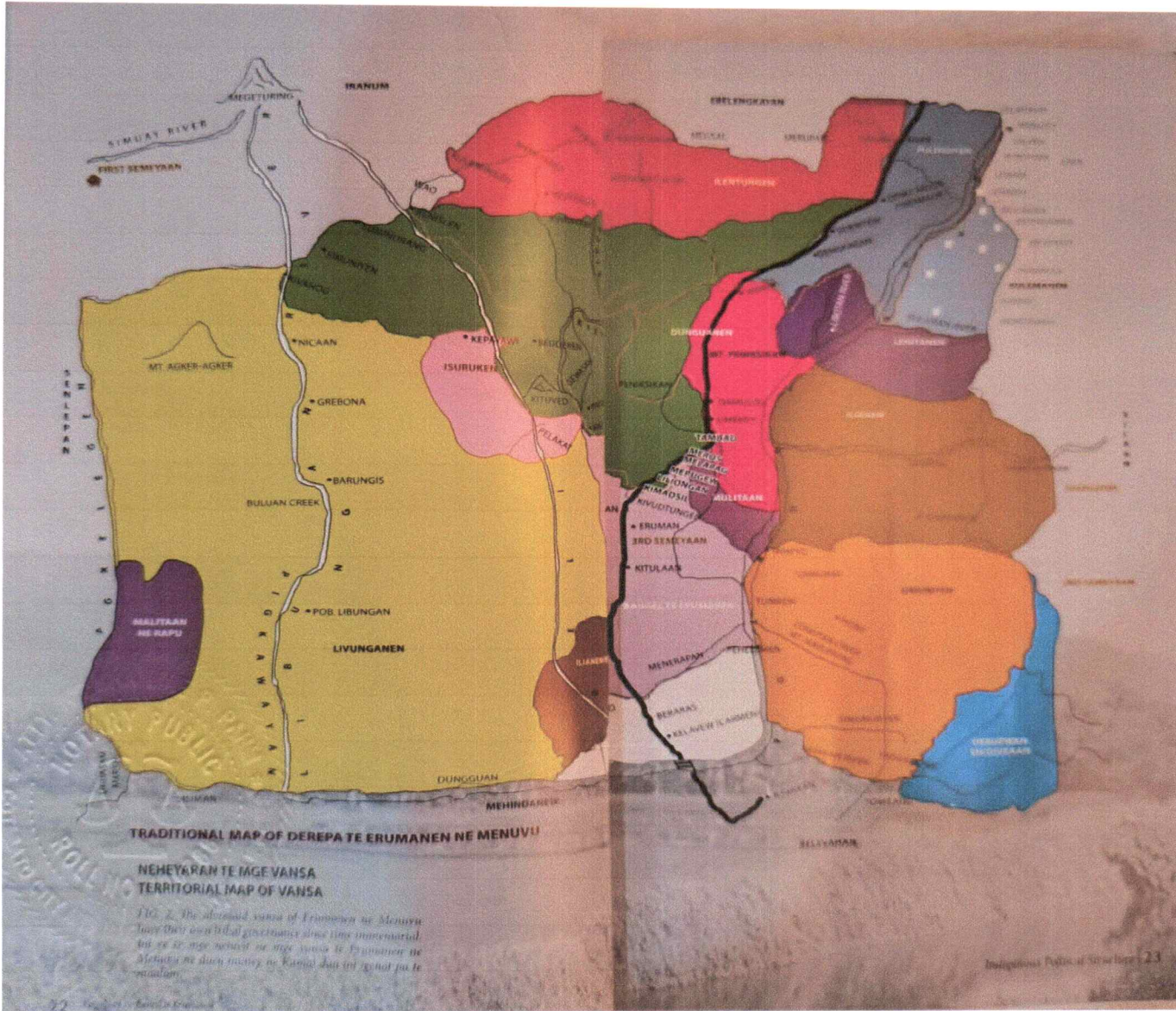
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Book No. 05;
Series of 2026.


ATTY. AYESHA MAE P. PAHM
Notary Public for Cotabato City and Maguindanao
Commission No. 166; Valid Until December 31, 2027
Roll of Attorney's No. 100888
IBP Receipt No. 000817; February 26, 2026; Pasig City
PTR No. 9380617; February 16, 2026; Cotabato City
MCLE Compliance No. (Admitted to the Bar February 6, 2026)



IPS Based Traditional Map of Erumanen ne Menuvu





CERTIFICATE OF AFFIRMATION

MIPA-IPS COA No. 02-2026

is hereby conferred to

**GEMPA TE KELINDAAN NE KAMAL TE
ERUMANEN NE MENUVU
(KAMAL)**

(Indigenous Political Structure)

pursuant to NCIP COC No. CO-RO12&10-COT&BUK03-2015-01-, issued on
14th day of October 2015, and Bangsamoro Autonomy Act (BAA) No. 64,
otherwise known as the *Bangsamoro Indigenous
Peoples' Act of 2024*.

This certification is being issued to affirm the authentic Indigenous Political
Structure (IPS) of the **Erumanen Ne Menuvu ICCs/IPs** in the
Special Geographic Area- BARMM.

This affirmation recognizes their inherent rights to self-governance and
empowerment; ancestral domain/land; social justice and human
rights; cultural integrity, which are collectively recognized,
protected, and restored towards achieving sustainable
development that protects cultural identity.

The Ministry of Indigenous Peoples' Affairs (MIPA) further affirms that
the Gempa Te Kelindaan Ne Kamal Te Erumanen Ne Menuvu shall exercise its
legitimate powers, duties, and functions under
MIPA Administrative Order No. 001, Series of 2026,
and all other existing laws, rules, and regulations.

Given this 18th day of June, 2026, at Cotabato City, Philippines.

ROSANNE M. IMPERIAL
Division Chief, Programs and Operation

Attested by:

GUIAMAL B. ABDULRAHMAN
Minister

