



Republic of the Philippines
COMMISSION ON ELECTIONS
Intramuros, Manila

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 **TIMUAY JUSTICE AND GOVERNANCE (TJG)** 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:

TÉDURAY AND LAMBANGIAN

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

Note: See attached Téduray and Lambangian Ancestral Domain Claim (TLADC) map

UPI

1. Bantek
2. Bayabas
3. Blensong
4. Borongotan
5. Bugabungan
6. Bungcog
7. Darugao
8. Ganasi
9. Kabakaba
10. Kibleg

SOUTH UPI

1. Biarong
2. Bongo
3. Itaw
4. Kigan
5. Kuya
6. Lamud
7. Looy
8. Pandan
9. Pilar
10. Romongaob

DATU ODIN SINSUAT

1. Awang
2. Badak
3. Bago Inged
4. Baka
5. Bitu
6. Dinaig
7. Dulangan
8. Kenebeka
9. Kurintem
10. Kusiong

11. Kibukay 12. Kiga 13. Kinitaan 14. Mirab 15. Nangi 16. Nuro 17. Ranao Pilayan 18. Rempes 19. Renede 20. Renti 21. Rifao 22. Sefegefen 23. Tinungkaan AMPATUAN 1. Salman 2. Kauran 3. Tomicur 4. Saniag DATU HOFFER AMPATUAN 1. Apas 2. Limpongo 3. Macalag I 4. Mantao 5. Sayap 6. Taib 7. Tuayan I	11. San Jose DATU BLAH SINSUAT 1. Kinimi 2. Laguitan 3. Lapaken 4. Matuber 5. Meti 6. Nalkan 7. Penansaran 8. Pura 9. Resa 10. Sedem 11. Sinipak 12. Tambak 13. Tubuan DATU SAUDI AMPATUAN 1. Kitango 2. Kitapok 3. Kabengi GUINDULUNGAN 1. Ahan 2. Bagan 3. Datalpandan 4. Kateman	11. Labungan 12. Linek 13. Margues 14. Mompong 15. Sibuto 16. Sifaran 17. Tavian 18. Taviran 19. Tenonggos TALAYAN 1. Boboguiron 2. Fugotan 3. Fukol 4. Kedati 5. Tamaar 6. Marader DATU UNSAY AMPATUAN 1. Bulayan 2. Maitumaig 3. Macalag II 4. Panangget 5. Tuntungan DATU ABDULLAH SANGKI 1. Talisawa
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3. CONTACT DETAILS OF THE DULY AUTHORIZED REPRESENTATIVE:

Name of the Duly Authorized Representative:

LETICIO L. DATUWATA

3.1 E-mail Address:

datuwataleticio@gmail.com

3.2 Contact Number:

0955-947-3173

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

A. Tëduray

The history of the Tëduray is shared by the Maguindanao, that until the coming of Islam in Mindanao roughly five and a half centuries ago, the Maguindanao and the Tëduray were one and the same people. These two peoples were believed that they came from two brothers, Mamalu and Tabunaway. According to this legend, when Sharif Kabungsuhan came to teach Islam, Mamalu, the elder brother refused to be converted while the younger brother, Tabunaway, embraced the Islamic faith. With this major turn in their lives, the brothers made a pact that Mamalu would go to the mountains and Tabunaway will make his living near the lowlands and the delta of the big river, now known as the Rio Grande de Mindanao, and that they would trade. The brothers went their separate ways with their respective followers around 1300 AD. From the elder brother, came the Tëduray and Dulangan Manobo and from the younger brother came the Maguindanao.

Historically, institutionalized trading pacts did exist between the Tëduray Baglalan (headsmen or tribal title holders) and the Maguindanao datus of the coastal area and valley. During the pre-spanish period, a system of trade between the Tëduray, Dulangan Manobo and Maguindanao flourished. The former traded tobacco, beeswax, rattan, gutta percha, (sap of a tree the Tëduray called Tefedus use as ingredients for insulation materials), almaciga and crops. The Maguindanao traded clothing materials, iron tools and salt. This trading relationship may have originated from the early ties of these peoples based on the legend. During this time, the people of the Cotabato river basin had been won over to Islam which had established a Sultanate all over Maguindanao. Based on later developments it seems that this trading arrangement with the Maguindanao has inhabited the development of manufacturing among the Tëduray. Very much unlike the other peoples in Mindanao, the Tëdurays have no pottery or metal works. These basic needs were secured through the trading system with the Maguindanao.

Spanish influence in the area occupied by the Tëduray came rather late. It was only sometime in the 19th century towards the end of the Spanish colonial rule in the Philippines that the central government in Manila and the Roman Catholic church were able to establish a stronghold in Cotabato, while a Jesuit school and mission were built near Awang close to the mountain ranges. The Spaniards were able to convert a number of Tëdurays to Catholicism.

The outbreak of war between the American occupation forces and the Muslim people of Mindanao in the early part of the 1900s signaled the beginning of another phase of colonization. The Americans through the efforts of a Philippine Constabulary Officer named Irving Edwards who married a Tëduray built a school in Upi in 1919. The building of roads which ran into the Tëduray territory opened up the region to numerous lowland Christian settlers most of them Ilocano and Visayan and Upi valley became the site of many homesteads. The Americans introduced the idea of titling lands as homesteads.

A significant number of Tëdurays were persuaded to give up their traditional slash-and-burn methods of cultivation and they shifted to farming with plow and carabao. This was the beginning of the dichotomy in Tëduray culture: many Tëduray refused to be acculturated and retreated deeper into their ancestral mountain habitat, while others resettled in

the Upi valley and became peasants. Many of the resettled and modernized Tëduray have been converted to Christianity, as a result of years of evangelization work by "clergy who are either American missionaries Filipinos from Luzon or profoundly westernized Tëduray" (Schlegel 1970:9).

During the centuries of fighting between the Spaniards and the Moro people, some of the latter fled to the neighboring heights and joined the Tëduray there. The Spaniards and later the Americans, sought to contain Moro influence by making the Tëduray Christian and sedentary through missions and schools and protected them with soldiery. They also established plantations along the coast and used Tëduray labor on them. Since the 1900 Christian Filipino colonists, land speculators and logging interests have entered the Tëduray uplands along with Chinese storekeepers in the valley.

Today, the Tëduray share a common fate with the many ethnic peoples in Mindanao. The rapid changes in their social and physical environment brought about by the onslaught of different cultures have changed their way of life. To the Tëdurays who have settled in the valleys and have maintained intense contact with lowlanders, both Christians and Muslims have been acculturated. Their adoption of sedentary agriculture has necessarily drawn them deeper into the market and cash economy typical of the rural economy of the entire country. This group of Tëduray are now peasantized (Schlegel 1970). Peasants are rural yet live in relation to market systems, and some larger system of larger stratification, to urban centers – even metro capitals and they constitute part societies with part cultures (Krober 1948:284). Although they still have some loyalty to their distinctive ethnic identity, they have become constituent elements of some larger political integration and usually, must speak some language other than their own to get along in the larger social whole which their society is merely a part. Many of them have accessed education and a number of them have settled in the cities and nearby provinces to seek greener pastures. Little by little they are aspiring for leading roles in local governance although they still constitute the constituency of those Maguindanao who have through the years made their presence felt in the local politics.

B. Lambangian

Lambangian is a tribe that traced their roots to the historic war between the Tëduray and Dulangan Manobo hundreds of years ago in a place called Binusugan near the Tran river now called Barangay Villamonte in Lebak, Sultan Kudarat Province. The tribal war was caused by the kidnapping of Dulangan Manobo experts in collecting honey bees by the Tëduray and sold out to the Maguindanaon to serve as slave in honey collection to be sold to Chinese traders.

The tribal war lasted for ten cropping seasons, or equivalent to ten years of conflict. The Tëduray warriors came from as far as Bantëk, Sënigang and Balalaën while the Dulangan Manobo warriors came from Buyaan, Mrawir and upper Tran. As a result, both party succumbed casualties and this was only neutralized when a long drought or "lënggob" started to inflict damage to the agricultural production areas of the whole populace both the Dulangan Manobo and Tëduray. The lënggob brought food and water crisis for almost three years. At that time, the only place without food shortage was in Tuduk Mrawir, the place of Datu Midtu of the Dulangan Manobo.

Aware of the abundance of food at Tuduk Mrawir, one Tëduray Chieftain and his family tried to cross the war torn areas of Binusugan going to Mrawir to look for food. With all his wisdom, he succeeded to penetrate Tuduk Mrawir without any untoward incidence and the Tëduray Chieftain was able to explain to Datu Midtu the negative effects of war and the lënggob. The two leaders concluded that God punished them because of the tribal war they engage so they decided to stop the war but Datu Midtu asked to marry the daughter of the Tëduray Chieftain.

After the drought, the Tëduray chief went back to his place bringing with him seeds of rice, corn and other agricultural products. His fellow chieftains were surprised because they taught that he and his family were already executed by their Manobo enemy. Knowing that he's still alive and was able to penetrate the Dulangan Manobo territory, they called him Datu Dikalawanan, a tribal title which means supreme datu. From then on, a formal negotiation took place until such time that the relationship was normalized.

The negotiation took place in the war zone area called Binusugan, in Dulangan Manobo means battle field using bow and arrow but the name was corrupted by the present settlers and called it Villamonte, a barangay located east of Lebak.

In the negotiation, both parties agreed to stop the conflict and swear not to do it again and instead maintain a friendly relationship. The agreement was sealed with inter-marriage of four young men and women from both the Tëduray and Dulangan Manobo as a symbol of unity and oneness of both tribes.

This was finally concluded with a ritual and prayer calling the coming offsprings of the newly-wed men and women as LAMBANGIAN or cross breed of the Tëduray and Dulangan Manobo and should there any violation hereafter, the Lambangian shall be cut into pieces signifying the nullification of the agreement. Since then on, no war between the Tëduray and Dulangan Manobo happened up to the present.

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

The Indigenous Political Structure (IPS) of the Tëduray and Lambangian tribe is Timuay Justice and Governance (TJG).

BRIEF HISTORY OF THE TIMUAY SYSTEM OF GOVERNANCE (Kësëfanangguwît Timuay)

The Timuay system is a traditional form of leadership and tribal based self-governance practice by the Tëduray and Lambangian since time immemorial up to the present. This is characterized by a collective form of leadership and free participation of the magingëd (citizens) through attendance to assemblies and forums called for by the Baglalan or tribal title holders in the different lines of work of the Timuay system of governance.

The highest level of leadership reached by the Timuay system in its historical development is in the tribal level. This means that every tribal group embracing the Timuay system of governance has its own territory; center of governance; laws; defense system and programs to follow.

In Mindanao, the Subanon, Tëduray, Lambangian, and the Erumanen nê Mënuvu practiced the Timuay system of governance at

tribe level. This system is about to develop into an inter-tribal formation but interrupted and finally failed due to external interventions. First is the coming of the Sultanate system and the Islamic faith estimated by many scholars between 1450-1475 AD brought by the famous Muslim missionary Sharif Mohammad Kabungsuan. As a result, only the Tëduray, Lambangian, Eruananen nê Mënuvu and Subanon tribes use the Timuay/Timuoy/Timuoy as tribal titles in governance to the present.

According to the tribal elders, the intrusion of the Sultanate system in Mindanao is not bloody. However, it was also tainted with conflict because they entered into the tribal territories controlled by the Baglalan in the Timuay system. But this conflict was resolved through conventional means and resulted to the division of the traditional tribal communities into two groups.

First: the group of Mamalu who choose to remain as implementer of the Timuay system; and second, the Tabunaway group who led and pursued the Sultanate system and the Islamic faith. This situation formed the historic treaty between the two leaders and their followers.

Content of the treaty were as follows: recognition and respect of one's territory; system of governance and religious beliefs of each group; the continuing and no-limit circulation of the means of livelihood and "sawit" system or gifts among communities; unity against common enemy; and treatment as brothers and sisters. This treaty was publicly sworn to by both parties thru a ritual and mutually agreed that the treaty must be observed by the leaders including the coming generations to come.

As years passed by, the Sultanate system of governance became superior over the Timuay system because the Muslim controlled the strategic places such as the plains and the coastal villages. They have connection too to the global trade and the expansion of Islamization was done rapidly as ideological bases and means for tactical consolidation among their leaders and followers while the Timuay system is isolated in intact villages to ensure none disturbance in the implementation of their laws, traditions and customs.

The solemnized treaty between the two groups was gradually forgotten pushed by dis-similar concept of living. On this point, it emerges that the Sultanate system is superior over the Timuay system. The Sultanate system considered the leaders of the Timuay system as their subjects. They don't mind them as their co-equal in governance and leadership.

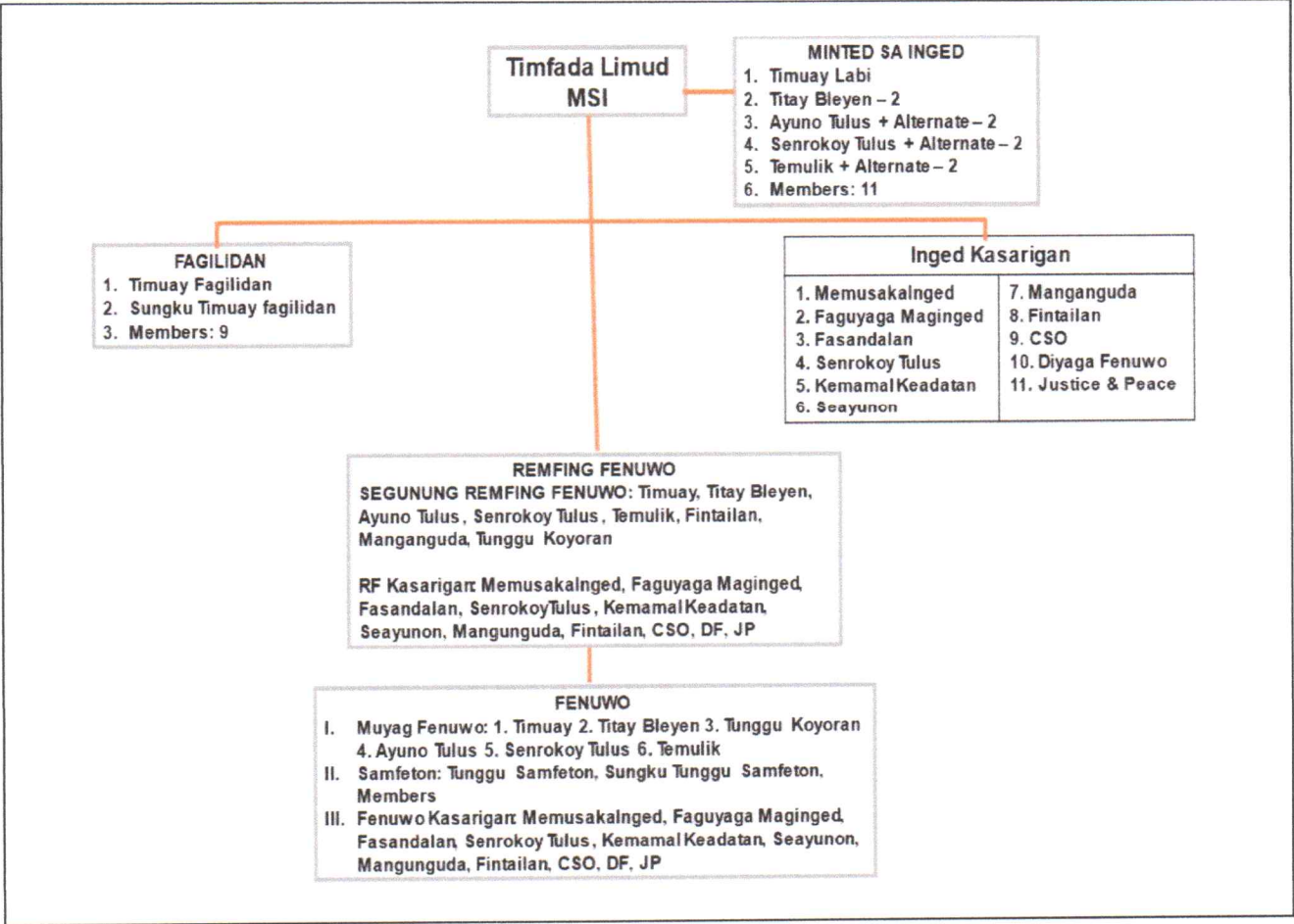
On the other hand, from the north of the archipelago, another form of civilization is spreading southward. This time introduced by the Spanish colonizers and the United States of America. This civilization pushed the emergence of the Philippine Republic as a nation state.

Under the new Republic, the tribal communities experienced far worse than that of the Sultanate system because of the State's slogan calling for "one nation, one people and one government". This means that there is no other government having the authority to govern over the people of the Philippine Republic except the Philippine government. This finally meant that the Sultanate and the Timuay systems of governance were not given authority to govern over their own people.

This is a sad experience among the tribal peoples until such time that R.A. 8371 otherwise known as the Indigenous Peoples Rights Act (IPRA) was passed into law in 1997 with the National Commission on Indigenous People (NCIP) as the primary agency of government looking into the welfare of the IPs in the country.

It is in this context that the Tëduray and Lambangian re-organized the Timuay system of governance in October 2-5, 2002 and is called the **Kësëfanangguwit Timuay** or **TIMUAY JUSTICE AND GOVERNANCE (TJG)**.

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



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

ELDERS OR TRADITIONAL LEADERS	
NAME (surname first)	POSITION
DATUWATA, LETICIO L.	TIMUAY LABI (Supreme Chieftain)
OLUBALANG, ALLAN T.	TITAY BLEYEN (Assistant to the Supreme Chieftain)
MIDAL, LINDA	SUNGKU TITAY BLEYEN (Deputy Assistant to the Supreme Chieftain)
BANDARA, ALIM M.	AYUNO TULUS (Administrative Officer)
CORNELIO, JENEVIE P.	SENROKOY TULUS (Finance Officer)
TAGIMAN, JOVITO	TEMULIK (Auditor)
PAGUILIDAN, CARLING	SUNGKU TEMULIK (Assistant Auditor)

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

Pursuant to the Tëduray and Lambangian Constitution, called *Ukit*, the manner of selection of the elders and traditional leaders of the Timuay Justice and Governance (TJG) is as follows:

Article VII
Selection in the Timuay Justice and Governance

Section 1. Selection of Leaders – Tribal Title Holders of the Timuay Justice and Governance shall be selected by the representatives/delegates during Tribal Congress (Timfada Limud) and Village assemblies (Sëlimudo Fënuwo) every six (6) years.

Section 2. The Supreme Council of Chieftains (Mintëd sa Ingëd or MSI) shall establish the system and policies for the conduct of selection in the different levels of the Timuay Justice and Governance

THE TRIBAL CONGRESS (Timfada Limud)

The Timfada Limud is the highest level of leadership of the TJG. This is held every 1st week of October and every six (6) years thereafter. The delegates to the Tribal Congress are selected from the different levels of leadership and sectors within the ancestral domain. Under **Chapter II, Article I, Section 2:**

Section 2. Delegates in the Timfada Limud. – “The Tribal Congress shall be composed of representatives from the different levels of leadership within the ancestral territorial domain, from the sectors of the youth, women, fisherfolks, peasants, professionals, civil society group, and line of works in the Timuay Justice and Governance. The Supreme Council of Chieftains shall determine the number of representatives, subject to the principles of balance and equitable representation. The Supreme Council of Chieftains shall establish the system and policies for the selection of official delegates/participants to the Timfada Limud.”

The authority of the Tribal Congress to elect the principal leaders of the TJG is expressly provided under **Chapter II, Article I, Section 6**, which states that the Tribal Congress shall:

“elect the Supreme Council of Chieftains, Chief Executive, Deputy Chief Executive, Administrative Officer and confirmation of the Tribal Justices.”

Accordingly, the Elders and Traditional Leaders of the Timuay Justice and Governance are selected through the customary and constitutional processes established under the *Ukit*, principally through the Tribal Congress (Timfada Limud) and Village Assemblies (Sëlimudo Fënuwo), with the Supreme Council of Chieftains prescribing the policies and procedures governing such selections.

In the Timfada Limud, the following tasks and functions are undertaken:

1. Amendments of the Tëduray and Lambangian Constitution (*Ukit*);
2. Elect the Supreme Council of Chieftains, Chief Executive, Deputy Chief Executive, Administrative Officer and confirmation of the Tribal Justices;
3. Prepare the general plan and program of the Timuay Justice and Governance;
4. Amend or disapprove the decisions made by the Supreme Council of Chieftains, Executive Leaders, Justices and other organs of leadership which are inconsistent with the *Ukit* Tëduray and Lambangian, Tëduray and Lambangian Customary Laws and other laws used by the Timuay Justice and Governance;
5. Remove or expel from post any leader that they have selected if they have violated the *Ukit* Tëduray and Lambangian, Tëduray and Lambangian Customary Laws and other laws used by the Timuay Justice and Governance; and
6. Perform other functions appropriate to the Tribal Congress as the highest level of leadership of the Timuay Justice and Governance

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

NMIP COMMUNITY	NUMBER OF MALE MEMBERS	NUMBER OF FEMALE MEMBERS	TOTAL NUMBER OF MEMBERS
TËDURAY	53, 960	48,184	101,874
LAMBANGIAN	5,671	5,216	10,887

Source: IPDEV HH Survey August-October 2012

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 to this Manifestation.)

DECLARATIONS AND UNDERTAKINGS

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

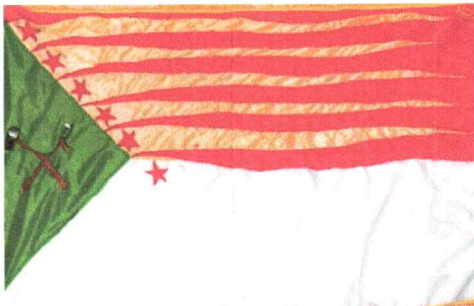
- 11. It shall uphold customary laws and ensure protection of the NMIP Community;
- 12. It intends to participate in the NMIP Representative Selections;
- 13. It shall not pursue its goals through violence or other unlawful means;
- 14. It shall uphold and adhere to the Constitution and shall obey all 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.

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.)*



Timuay Justice & Governance

The Seal. The Seal of the Timuay Justice and Governance is nine (9) half encircled stars with a big star at the center seated in three (3) mountains. In its core is a *ranga* (ritual material) and there appeared year 1995 and below written is Timuay Justice & Governance.



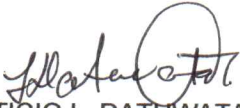
The Flag. The Flag of the Timuay Justice and Governance shall be white and green. At the upper right side are eleven (11) stripes colored red and yellow. At every end of the yellow stripe is a star. At the left side of the flag is a triangle-colored green, inside of which is a Tëduray traditional ax (*fatuk*) crossed with a spear (*sébat*). The spear shall have a red colored cloth tied around it.

The six (6) stars represent the bases of the Tëduray and Lambangian customary laws. The six (6) stripes colored red and yellow signify the customs and traditions of the tribe. The color green inside the triangle signifies life and ancestral domain. The Tëduray and Lambangian traditional ax crossed with a spear with red colored cloth tied around its base signify life and defense dedicated in the pursuit of the Timuay System of Governance. The color white and the stars signify freedom, peace and progress for the tribes.

CERTIFICATION AND ASSSENT

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: _____).
- ☒ 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.

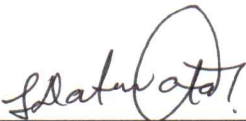

LETICIO L. DATUWATA

AUTHORIZED REPRESENTATIVE
(Signature over Printed Name)

ATTESTATION

I, LETICIO L. DATUWATA, the TIMUAY LABI (SUPREME CHIEFTAIN) of the TIMUAY JUSTICE AND GOVERNANCE (TJG), of legal age, and with postal address at KUYA, SOUTH UPI, MAGUINDANAO DEL SUR, after having been duly sworn to in accordance with law, hereby depose and state that:

- 1. I am the representative of the TĒDURAY AND LAMBANGIAN 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.



AUTHORIZED REPRESENTATIVE

IN WITNESS WHEREOF, I have hereunto affixed my signature this JUL 02 2026 affiant exhibiting to me his/her Identification Card No. P3524204C, issued by DFA on MARCH 10, 2023

NOTARY PUBLIC

Doc. No. 03;
Page No. 01;
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)



