IN SOME WAYS, the rituals are similar to the *uyauy* based on the ceremonies performed. When the roughly carved bench is brought to the house, two rituals – called the *holyat* and *gotad* – are performed one after the other, after which the *punhidaan* is held. The whole community is invited to eat and drink during the three occasions. After the *punhidaan*, the relatives are given respective shares of meat.

A large number of men are required to carry the bench. As it is being carried, women go along carrying provisions. As the group passes by a village, it is expected that they will be halted by the villagers and be invited to eat and drink. A pig or a carabao is killed to feed the group and villagers. After the feasting, the men of the village carry the *hagabi* for some distance before turning it over to the original group.

The cost of the animals slaughtered is borne by the sponsors (*himmagabi*), while the rice and wine are provided by the villagers. This is repeated in every village passed. It is the obligation of the couple. To do otherwise will subject them to ridicule. Besides, the more animals are butchered, the more there will be left-over to get spoiled, which augurs well for the sponsors. They are assured of a prestigious performance.

Custom requires that the *hagabi* be made at the time of the year known as *tialgo*, when rice is scarce and people are hungry. The *mumbaki* presides over the ritual *mamaldang*. Chickens are killed and their biles examined for omens.

The *hagabi*, the prestige bench of the Tuwali Ifugao, is the symbol of the highest social status that can be attained by an Ifugao. The *hagabi* is always on display underneath the Tuwali Ifugao house to indicate the high status of the kadangyan who lives there.