

- i) Polygamy
- ii) Societies like Jamaican Negroes, Kibbutz, Onatoa and Turkese where marriage is not at all necessary to have legitimate children and
- iii) Societies like Azande and USA where men marrying men exists.

Therefore Gough's definition of marriage cannot be applied to marriage institutions in all ethnographic situations.

Like the Gough's definition on marriage, the definitions of marriage given by others also suffer from one deficiency or another. One of the early definitions of marriage is that given by Westermarck (1889).

According to him:

"Marriage is a relation of one or more men with one or more women which is recognized by customs or law and which involves certain rights and duties both in the case of the parties entering the union and in; the case of children born into it".

Westermarck's definition also is debatable because though it accommodates Nayar marriage, it defies vicarious marriage among the Nuer of Sudan, sham marriages among the Kwakiut of USA, ghost marriages among the Chinese and the concubinage unions of men and woman among the Jamaican Negroes. Therefore it fails to have universal applicability.

Like Westermarck's definition, the definition of Malinowski, Radcliffe Brown (1953) define marriage as an institution that "establishes the basis for a group consisting of a man and a woman and their children legitimizing the married pair as mother and father. Notes and Queries on Anthropology (1953) define marriage as "a union between a man and a woman such that children born to the woman are the recognized legitimate offspring of both the partners". Murdock defines marriage as an institution that involves "residential cohabitation", "economic cooperation", and "formation of the nuclear family". All these definitions are debatable for none of them can accommodate vicarious marriages, sham marriages, concubinage