

Glossary

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| <i>ansa bele</i> | a practice regulating pregnancies out of wedlock by which a man accepts full social and financial responsibility for a pregnancy |
| <i>ataya bes</i> | a coffee place for men serving <i>ataya</i> tea, which is believed to provide energy; mostly young people gather there to drink and discuss politics and daily events |
| <i>bambrus</i> or <i>bambrusing</i> | treating someone or something roughly; can also be used to describe rough sex limited to penetration; can also indicate rape |
| <i>bod ose</i> | a wooden house |
| <i>bossing</i> | consensual sex where the man is dominant |
| <i>cher am</i> | to tear, to rip apart; here it is describing men's sexual conquest of attractive women |
| <i>cober lappas</i> | minors, 'girl lovers' |
| <i>contract relationships</i> | cohabiting partners who are not exclusive but may not bring other lovers home |
| <i>cut</i> | male orgasm |
| <i>cut and play</i> | sex that considers male and female pleasure |
| <i>fala-fala</i> | someone who loves to escort another person; here a love potion that leads a person to follow another person wherever they go; <i>fala</i> can also mean to have sex |
| <i>faray</i> | an addicted smoker; also used to describe a woman who is embedded in street life and who smokes but who does not engage in sex work |

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| <i>financiers or providers</i> | middle-aged men/elders who enjoy the (sexual) company of women and girls in exchange for financial support, often in the form of school/university fees or rent |
| <i>fine boy</i> | pretty boy; a physically attractive or sexually skilled person without the financial resources desired of a main partner |
| <i>gbagba</i> | black magic that prevents someone from urinating or going to the toilet; this spell is said to be often used against ‘passers-by’ (q.v.) |
| <i>get bele</i> | to be pregnant |
| <i>get-to gēda</i> or <i>chillin</i> | outing organised by social clubs in Freetown for club members and friends |
| <i>ifohn</i> or <i>swear medicines</i> | traditional medicines used in oath ceremonies as truth-determining devices in theft cases |
| <i>keɗi mastà</i> | someone who runs a brothel or gambling place and who takes a commission for services provided in exchange for a place, security, or introduction to customers; brothels are often run by women |
| <i>ketch</i> | to catch; also the name a female sex worker may use for a customer or a man to describe a new sexual partner |
| <i>kongosa</i> | gossip, backbiting |
| <i>lek-lek</i> | love potion mixed in substances, food, or ointments; used against a partner to prevent them from loving someone else; used against a stranger to make them fall hopelessly in love and surrender all control; the charmed person’s free will is taken away |
| <i>mami kɔs</i> | calling someone’s children bastards, thereby cursing someone’s mother |
| <i>mami kwɪn</i> or <i>mammie queen</i> | female leader |
| <i>mas am</i> | to step on someone; also used to describe men or boys sexually penetrating women or girls, yet not necessarily in a violent way |
| <i>na mi bɔs am</i> | I am the one responsible for taking her virginity |

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| <i>nak am</i> | means to hit someone, but is also a slang term for having sex; for example, <i>Ar wan nak am</i> means I want to have sex with her |
| <i>nɔr lɛf mi so</i> <i>pan bɔdi</i> <i>passer-by</i> | do not leave me like that corrugated-iron house; zinc house a man who makes empty promises to a woman or who only takes when having sex and does not give the woman pleasure |
| <i>pikin biznes</i> | child's play; also used to indicate a physical relationship that involves kissing and touching but does not lead to sex |
| <i>plaba</i> play <i>playing in her garden</i> | palaver, to quarrel or fight female orgasm a man sexually pleasuring a woman; a man giving oral sex to a woman |
| <i>pul di bele</i> or <i>pwel di bele</i> | to have an abortion; to perform an abortion |
| <i>pul na do</i> <i>put mɔt pan di fet</i> or <i>putting</i> <i>mouth into the fight</i> | the naming ceremony for Muslim babies involving oneself in someone else's argument; talking to people while they are fighting |
| <i>rare gal</i> | female sex worker deeply involved in street life and sometimes in gangs |
| <i>I nɔr ansa di bele</i> <i>rɔb- rɔb</i> | to deny having caused a pregnancy ointments that are believed to be magical and that people rub on their bodies either for protection from magic that could be used against them or as a charm to use against others for personal desires |
| <i>sexing</i> <i>show face</i> | consensual sexual act the father of a baby introduces himself to the family of the woman he impregnated, to confirm that the baby has a father without taking social or economic responsibility for the child or the mother |
| <i>side-chick</i> | a woman who is very attractive or sexually skilled but who is believed not to possess the qualities of a main partner and is therefore an intimate partner among others |
| <i>snatching</i> | stealing someone's partner |

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| <i>sugar daddies</i> | middle-aged men/elders, who enjoy the (sexual) company of girls and young women in exchange for money, mobile phone credit, clothes, or hair |
| <i>swallow</i> | apologise ritually at the end of informal community and household mediations and acknowledge that all issues have now been attended to |
| <i>sweat</i> (n.) | an oath |
| <i>tabulay</i> (n.) or <i>tabule</i> (v.) | a drum or to drum; can also be a nickname for male or female sexual organs |
| <i>tap to mi</i> | cohabiting without being engaged or married |
| <i>tay-tay</i> | (mostly ropes) that are believed to be magical that people tie on their bodies, for example on the waist, ankle, wrist, or neck; this is done either for protection from magic used against them, or as a charm to use against others for personal desires |
| <i>tædi bɔi</i> | a gang member or young man engaged in the illicit economy who asks his girlfriend to make money for him (often through sex work and associated trickery) |
| <i>tit en tɔŋ mɔs jam</i> or <i>teeth and tongue jammed together</i> | the quarrels that necessarily occur between people who are close (e.g. kin, lovers, or friends); it is used to describe the relationship between men and women |
| <i>toma</i> | namesake (i.e. someone with whom you share the same first name); a term especially used by the Mende people |
| <i>wahala</i> | conflict, trouble, or problem |

