

- Ouya-ouya (79) an ivorian nouchi term meaning anything
- Doni-doni (82): a malinke term meaning little by little
- Gnona-gnona (94): a malinke expression to mark the need to be in hurry quick, quick

- Le liriki (164): an ivorian nouchi term indicating money.
- Bele-bele (205) a malinké indicating, muscle, busty.
- Kasaya-kasaya (206): a nouchi term indicating insane

In *Guelwaar*, the title of the book is a borrowed wolof word, the predominant language of Sembene Ousmane's Senegal. In this text, we observe the use of African language to present some French lexical items that are either not available in wolof or that are too difficult to explain. Below are some of the examples:

- "tubabs" (16): explained in notes as "Blanc, Européen".
- "bolongs" (18); explained in notes as "chenal".
- tann (18) explained in notes as salins
- *Guelwaar-yi* (19) without explanation in the notes.
- Maam, (40) without explanation.
- Ndianiw (40). explained in notes as pays de morts »
- *demme* explained in notes as anthropophage. (44)
- xessal (87) explained in notes as éclaircissement de la peau.
- le mboye (103) explained in notes as mot wolof: Harmattan ashanti.

The list is by no means exhaustive.

In *Trop de soleil tue l'amour*, Beti practices various forms of linguistic borrowing ranging from African to English languages. Below are some of the examples of African languages borrowed:

- "Ye mabissi!" (14), which, unlike Sembene Ousmane, he did not deem it fit to explain in the notes either below or at the end of the novel.
- "Ekye, répétait Nobert, tu es même comment" (185)
- "Na wama!" (31) (116) explained in notes as "par ma mère"
- "... tu n'es pas peut-être khalife" (117) not explained in notes.
- Et alors? se hasard le *toubab* (193) (232) (155).
- "Le feeling, tu sais ce que c'est?" (44)
- Le *taximan* avait l'air d'un brave garçon" (61).

- Au contraire, ... *my God*" (125).
- Bye-bye. (146).
- *tramp* et *cuckold* (166). (The underlining is ours)

Like in *Guelwaar*, the list is not exhaustive. However, it may interest one to note that many of these English borrowed words like "feeling, taximan, show, selfie" etc, have found their ways into the French dictionary like the latest edition of *Grand Robert* (2016).

Code-Mixing

French and African Languages

Ahmadou Kourouma in *Allah n'est pas obligé* code-mixes French and African languages. Below are some few examples:

- C' était, faforo (le cul de mon père)!, le corps du mari de tantie Mahan. (sexe du père) (8): a malinké pejorative term meaning sex of the father.
- Par n'importe quelle malemort, *gnamokodé* (bâtardise)! *Gnamokodé* (8) a malinké pejorative term meaning a bastard or a child born out of wedlock
- parce que j'étais un *bilakoro* (16): a malinké derogatory term meaning (in pejorative sens).
- Ils ont lancé contre la jambe droite de ma maman un mauvais sort, un *koroté* (p.21): a popular term meaning bad luck.
- un *djibo* (...) trop fort, trop puissant (11) : name of a powerful bambara chief priest or herbalist;
- Les commerçantes ça grouille autour des *gbakas* (50) : popular term in ivorian nouchi which is used to indicate a minibus or an urban minicar.
- Son *bangala* s'était rétréci (25, 55, 65 etc.): a bambara or malinké term which is used to indicate the sex of a man (penis).
- Elle était débraillée, elle n'avait plus de pagne et son caleçon cachait mal le *gnoussou-gnoussou*. (55): an ancient bambara coded term describing female sexuality. (The underlining is ours).

Sembene Ousmane mostly code-switches in African languages in *Guelwaar*. Below are some of the examples:

- "...la religion des tubabs" (16): explained in notes as "Blanc, Européen".
- "...des dédales de *bolongs*" (18); explained in notes as *chenal*.