DISSEMINATING INFORMATION ON COVID-19 TO RURAL DWELLERS THROUGH TRANSLATION: A PANACEA TO COVID-19 SPREAD

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Abstract

The ravaging coronavirus has been declared a pandemic by the World Health Organization (WHO). Its rate of spread and mortality is alarming. To worsen matters, there is no cure, no vaccine presently, though clinical trials are going on. The economies of different countries have been shut down; people are being isolated and quarantined. Everybody has been advised to stay home and stay safe. For developing countries like Nigeria, the only safeguard to mitigate the crazy impact of the pandemic is to adhere to the precautionary measures outlined by health experts – physical distancing, wearing of facemasks, use of sanitizers, maintaining personal hygiene and avoiding social gatherings. Information on COVID-19 needs to reach all Nigerians no matter their location or level of literacy if the impact would be mitigated. Nigeria is a multilingual society so the COVID-19 information needs to be available to all linguistic groups especially those in the rural areas. This paper discusses the dissemination of information on COVID-19 to rural dwellers through translation. The focus here is the Igbo in the South Eastern part of Nigeria. The paper examines translation and terminology, then goes on to give the Igbo version of about 117 COVID-19 terms employing different methods of term creation like equivalence, composition, naturalisation, idiomatic expressions and explicative modulation. With these, the rural Igbo speakers can understand what COVID-19 is all about, the inherent dangers and the precautionary measures to take in order to stem the tide and preserve lives. Some recommendations were also made to help the containment of the pandemic.

Keywords: coronavirus, information, translation, terminology, language

I. Introduction

There had been series of life threatening diseases that have attacked the human race among which are: HIV/AIDS, SARS, MERS and EBOLA. The latest amongst them is the corona virus disease. The coronavirus disease popularly known as COVID-19 started towards the end of 2019. The first case of COVID-19 was found in Wuhan, China, where the outbreak started. The virus is called corona because it looks like a crown. CO –corona, VI – virus, D – disease while -19 points to the year it was discovered. It has spread very rapidly to almost all the countries in the world which led the World Health Organization (WHO) to declare it a pandemic disease. As at May 13, 2020 by 16.34 GMT, worldwide, there are 4,390,382 confirmed cases, 1,633,862 recovered and 295,334 deaths. That leaves us with 2,461,186 active cases [17]. The infection rate continues to rise by the day.

It is taking a huge toll on families, societies, health systems and economies around the world, and for as long as the virus threatens any country, the entire world is at risk. To the best of our knowledge, there are no specific vaccines or treatment for COVID-19. However, there are many ongoing clinical trials evaluating potential treatments. The best way, therefore, is to prevent and slow down transmission by being well informed about the COVID-19, the causes, symptoms and mode of transmission and precautionary measures that should be taken.

For one to be well informed and be able to digest all the necessary information about COVID-19, there is the need for all necessary information on the deadly disease to be disseminated in the language of the immediate environment or mother tongue. Most of the people residing in the rural areas are either semi-literate or illiterate in English language. Ironically, the information disseminated concerning the deadly COVID-19 is in English language, hence there is an urgent need to translate all the available literature in English into Nigerian indigenous languages to carry the rural dwellers along. The COVID-19 index case was diagnosed in Lagos on February 27th and as at May 13, 2020, by 16.34 GMT, there are in Nigeria, 4,787 total cases, 3,670 active, 158 deceased and 959 recovered [17].

In Nigeria, there are over 450 languages spoken and if all the available literature on COVID-19 is translated into all the indigenous languages in Nigeria, it will prevent and slow down the rate of transmission. The crux of this paper, therefore, is to translate some texts on symptoms and prevention of COVID-19, assemble terms related to it and create terms where necessary. Our sources were mainly the internet, dictionaries, the media – print and electronic.

II. Multilingualism and Nigeria

Multilingualism is a linguistic concept used to describe a situation in which an individual, a group or a nation uses more than two languages in communicating national or group needs.

Similarly, Nigeria harbours a multiplicity of ethno linguistic groups; hence Nigeria is a multilingual nation. In Nigeria, there are three major languages, Hausa, Igbo and Yoruba while a lot of non-major languages are developing.

III. Igbo language

Igbo language is the principal native language of the people in the South Eastern part of Nigeria. Reference [7] explains that Igbo belongs specially to the Igboid group which consists of Igbo and other related languages. It has about 45 million speakers and is made up of over 20 dialects, though mutually intelligible. It is presently spoken Abia, Anambra, Ebonyi, Enugu, Imo and parts of Delta and Rivers States of Nigeria.

IV. Need for all to be adequately educated and informed about COVID-19

One of the fastest means of developing a nation is communication – the transmitting and receiving information, ideas, feelings and thoughts. According [11], any transfer of information which has a direct and deliberate impact or influence upon a people's social, economic or political welfare, has considerable impact on the thoughts and conduct of the people. Reference [6] concludes therefore that it is absolutely necessary for the people to know and understand issues, proposals, plans and policies being made for their own good. This underlines the emphasis that this paper is placing on sending the COVID-19 message to all and sundry irrespective of language or location.

In order to succeed in our health information dissemination, it is necessary that accurate and sufficient information be provided in our indigenous languages, in this case, Igbo language, to enable the non-English speakers to be aware of the symptoms, prevention and contend with the challenges of the COVID-19. Understanding all about covid-19 in the indigenous language will help people's attitude towards those that have been infected with the deadly disease. Stigmatization will be reduced to the barest minimum and infected people will willingly present themselves for adequate treatment. Similarly, Adequate education and information will help the people to be conscious of the danger of exposing themselves to infection, appreciate government's effort and then obey the instructions on the dos and don'ts of the disease. It will also help in boosting the socio-economic standard of the people. Non-Governmental Organizations and other governmental agencies will have literature on COVID-19 terms in Igbo which will assist them in reaching out to the rural dwellers, discussing and disseminating the much needed information on all aspects of the disease.

V. Translation and Terminology

Translation has been defined in several ways by different linguists and translators. We will go by [2] that says, “Translation is the rendering of a Source language (SL) text to a Target language (TL) so as to ensure that the surface meaning of the two will be approximately similar and the structures of the SL will be preserved as clearly possible but not so closely that the TL meaning will be seriously distorted”.

A history of world culture from the perspective of translation reveals a constant movement of ideas, information and of cultures constantly absorbing new influences because of the work of translation. In multilingual nations such as Nigeria and Ghana, translation has come to acquire another role: it functions as an instrument of political consciousness and national unity. Through translation, the federal, states and local governments make their policies and programmes accessible to their numerous linguistic groups that make up the entire country. However, translation works with terminology.

Terminology is the study of terms. Terms are very important to the translator as it equips him to do his job faster. A translator, as a matter of necessity, relies on his own ingenuity and imaginativeness in order to originate and generate terms and equivalence in the mother-tongue. In translating a corpus, the translator needs to choose appropriate terms that correspond with the source language text. We have said earlier on that translation and terminology are interwoven and therefore it would not be and therefore it would not be an overstatement to say that terminology is very essential in, nay central to, translation practice.

VI. Translation of text on Coronavirus (COVID-19)

We made attempt to translate a text on coronavirus spread, symptoms and prevention. The Igbo translation is placed side by side the English text.

Our sources were mainly from the internet [18] – [20].

What is Coronavirus or COVID-19?

Coronavirus is a very serious sickness that affects the respiratory system and lungs. It is called COVID-19 because CO stands for corona, VI stands for virus, D for disease and 19 for 2019.

When someone has COVID-19, they start coughing and have a fever and they are unable to breathe properly.

There is no medicine for COVID-19 yet. But people who catch it can become well again if they are treated very early in a hospital with good care from doctors and nurses. Many people in Nigeria who were sick with COVID-19 are now well because they were treated early.

If people who catch COVID-19 don't get treated quickly, then they become very sick and die from it.

Gini bu ọ́rịa njekorona (Ọ́NK-19)?

Ọ́rịa njekorona bu oke ọ́rịa na-emetuta usoro iku ume na ngu. A na-akpo ya ọ́rịa njekorona (Ọ́NK-19), maka Ọ́ na-anochite Ọ́ríá, N na-anochite Nje, K na-anochite Korona ebe 19 na-anochite 2019.

Mgbe mmadu nwere ọ́rịa njekorona (Ọ́NK-19), ha na-ebido ikwa ukwara, ahụ ha na-adikwa oku, ọ́ na-arakwa ha ahụ iku ume nke oma.

Enwebeghi ogwu e ji agwo ọ́rịa njekorona (Ọ́NK-19). Mana ndi butere ya nwekwara ike gbakee maoburuna a gwoo ha nke oma n'ulogwu site nlezi na nlekota nke ndi dokita na ndi nosu. Otutu ndi Naijiria butere ọ́rịa njekorona (Ọ́NK-19) agbakechaala makana e bidoro n'oge gwowa ha.

Oburuna ebidoghi n'oge gwowa ndi butere ọ́rịa njekorona (Ọ́NK-19), ha abia riawa nnukwu ọ́rịa, ha nwekwara ike si otu ahụ nwuo.

How do people catch COVID-19?

Kedu ka ndị mmadụ si ebute ọjía njekorona (QNK-19)?

People catch COVID-19 through these ways:

Ndị mmadụ na-ebute ọjía njekorona site n'ụzọ ndị a:

When you inhale the droplets of an infected person when they sneeze.

Mgbe I kuuru ihe si n'uzere onye bu ọjía ahụ.

When you inhale the droplets of an infected person when they cough.

Mgbe I kuuru ihe si n'ụkwara onye bu ọjía ahụ kwara.

When you touch a person who is sick with COVID-19, the surfaces they touch and then you touch your face.

Mgbe I meturu onye na-aria ọjía njekorona aka, metu elu ebe ha meturu aka biazie metu aka n'ihu gi.

If you don't do any of these, then you won't catch COVID-19.

Ọbụrụna I meghe otu n'ime ihe ndị a, I gaghi ebute ọjía njekorona (QNK-19).

Who can catch COVID-19?

Ọnyé nwere ike ibute ọjía njekorona (QNK-19)?

Everyone can catch COVID-19, but it affects these people more...

Ọnyé ọbụla nwere ike ibute ọjía njekorona, mana ọ ka emetuta ndị a...

Older people

Ndị okenye

People who are sick with other disease like diabetes, heart disease, etc

Ndị nwere ọjía ndị ọzọ dị ka ọjía mamiri, ọjía obi dgz.

Children who are exposed to infected people and areas can contract the virus and have severe symptoms.

Ụmụaka ndị ha na ndị bu ya na ebe bu ya nwere mmekọrịta, nwere ike bute ọjía njekorona (QNK-19), biazie nwee óké mgbààmà.

It is important to protect all children from contracting COVID-19 including people with disability, pregnant women, refugees and migrants, marginalized and vulnerable groups like people who are internally displaced.

Ọ dị mkpa ichekwa ụmụaka niile site n'ibute ọjía njekorona (QNK-19) tinyere ndị nwere nkwaru, ndị dị ime, ndị gbara ọsọ ndụ, ndị mbimbi, ndị a na-akpapuru akpapu, na ndị na-enweghi nchekwa dị ka ndị a chupuru n'ebe ha.

How can I protect myself from catching COVID-19?

Kedu ka m ge-esi echekwa onwe m ka m hapu ibute ọjía njekorona (QNK-19)?

There are few smart things you can do so that you don't catch COVID-19...

E nwere ihe ole na ole I nwere ike iji àkọ mee ka I hapu ibute ọjía njekorona (QNK-19)...

Always wash your hands with soap and clean running water for at least 20 seconds.

Were ncha kwuọọ aka gi na mmiri na-agba agba opekataampe ntabi anya iri abuo.

No shaking of hands.

Cover your mouth and nose with flexed elbow or tissue when you cough or sneeze.

Dispose the used tissue immediately into a closed bin.

Sanitize your hands using an 'alcohol-based sanitizer' always.

Avoid touching your eyes, nose and mouth

If you traveled from a place that is affected by COVID-19 or you come in contact with someone who is infected with COVID-19, you need to take responsibility by isolating yourself so that you don't infect others.

During self-isolation:

Stay in an isolated room with windows for 14 days.

If you experience any symptoms like cough, fever or difficulty in breathing, a call should be made to the health authorities to take you for treatment.

When you are in isolation, don't be worried or afraid. Try to keep yourself busy by e.g reading, writing stories, singing, exercising and so many other fun things.

Cleaning touched surfaces and objects.

Staying at home when you are sick.

Avoid crowded areas.

Keep a safe distance of about one meter away from people including a sick person.

So if you have a fever, cough or difficulty in

Ekwekwala n'aka.

Were njikọta mkpemkpeaka gi maọbụ tishuu kpuchie imi na ọnụ gi mgbe I na-ákwà ụkwara maọbụ ama uzere.

Tufuo tishuu ahụ ozugbo ozugbo n'ihe nkwaфу dọtị nwere okwuchi

Were sanitaiza nwere akọhọlụ na-ehicha aka gi mgbe ọbụla .

Gbanahụ imetu aka n'anya, imi na ọnụ gi.

Ọbụrụna I si ebe ọrịa njekorona (QNK-19) meturula, maọbụ na gi na onye bu ọrịa a meturu ahụ, I kwesiri ihu ya di ka ihe I ga-eme site n'ikpapu onwe gi ka I hapu ibunye ya ndi ozo.

N'oge mkpapu onwe:

I ga-anọ n'ulo mkpapu nwere mpio (windo) ruo abali iri na anọ.

Ọbụrụna I nwee mgbààmàọrịa di ka ụkwara, ahụ oku maọbụ I nwee nhịamaahụ n'iku ume, I ga-akpo ndi oru ahuike ka ha kporo gi maka ogwugwo.

Mgbe I no na mkpapu onwe, atukwala egwu maobu nwee ahụ mgbakasị. Hụ na o nwere ihe I na-eme di ka igu akwukwo, ide edemede, igu egwu, imeghari ahụ maka mgbatisi okpukpu na akwara, na otutu ihe ndi ozo na-enye obi uto.

Ihichasi elu ihe na ebe e meturu aka.

Ino n'ulo mgbe ahụ na-adighi gi.

Soo ebe igwe mmadu no.

Hu na I no otu ntu mita site n'ebe onye ozo no tinyekwara onye ahụ na-adighi.

Ọbụrụna I nwee ahụokụ, ụkwara maobu

breathing, tell your parents or guardian early so that they can seek medical guidance for you.

How to wash your hands properly:

- 1) Wet your hands with running water.
- 2) Apply enough soap to cover your wet hands.
- 3) Scrub all surfaces of your hands thoroughly – including the back of your hands, your wrists, between fingers and under finger nails – for at least twenty (20) seconds.
- 4) Pay particular attention to your thumbs.
- 5) Press finger tips into the palm of each hands.
- 6) Rinse thoroughly with running water.
- 7) Dry hands with a clean cloth or air them to dry.

An easy way to time it is by singing the full happy birthday song twice or the ABCDEFG... song.

When should I wash my hands?

In general and in the context of COVID-19 prevention, you should always wash your hands at the following times:

After blowing your nose, coughing or sneezing.

After visiting a public area including public transportation, market and place of worship.

After touching surfaces outside of your home including money.

Before and after eating.

Before, during and after taking care of a sick person.

After using the toilet.

nhịamaahụ n'iku ume, gwa nne na nna gi maobu ndi na-elekota gi osiiso ka ha nwee ike ibido n'oge chowa ogwugwo gi.

Otu e si akwo aka nke oma:

- 1) Mee mmiri n'aka gi na mmiri na-agba agba.
- 2) Tee ncha nke oma n'ebe niile mmiri meturu gi n'aka.
- 3) Kwochasia elu aka gi niile nke oma, tinyere azu aka gi, njiko mkpuruaka gi na ime mvo gi - ihe di ka ntabi anya iri abuo.
- 4) Lebara mkpuruaka ukwu gi anya nke oma.
- 5) Were mkpuruaka ano gi ha kwozie oba aka gi abuo.
- 6) Nachaa aka gi nke oma na mmiri na-agba agba.
- 7) Were akwa di ocha hichaa aka gi maobu hapu ya ka ikuku koo ya.

Uzo di mfe iji hazie oge okuko a bu igu ukwe ubochi omumu ma o bu ABCHD...

Kedu mgbe m ga-akwo aka m?

Mgbe niile okacha n'oge mgbochi ora njekorona (ONK-19), I ga na-akwo aka gi n'oge ndi a:

Mgbe I zichara imi, kwacha ukwara maobu machaa uzere.

Mgbe I gachara n'ogbo, tinyere odu ugboala oha, ahia na ebe okpukperechi

Mgbe I puru apu metuchaa ihu ihe aka, tinyere ego.

Tupu na mgbe I richara nri.

Tupu, mgbe I na-ele na mgbe I letachara onye ora.

Mgbe I gachara mposi.

After handling gabbage.	Mgbe I kpofuchara dọtị.
After touching animals and pets.	Mgbe I metuchara ụmụ anụmanụ àkà.
After changing babies' diapers or helping children use the toilet.	Mgbe I wapuchara ụmụaka pampasị nakwa mgbe I nyeere ha aka I ga mkpochi(inyu nsi).
When your hands are visibly dirty.	Mgbe o doro anya na aka gi di dọtị.
Don't believe what is not true about COVID-19.	Ekwenyekwala n'ihe abughị eziokwu maka ọrịa njekorona (QNK-19).
Don't use chloroquine or buy other drugs to treat COVID-19. Allow medical experts to tell you what to take.	Anụkwala klorokwin maọbụ zuru ogwu ndi ozo iji gwoo ọrịa njekorona (QNK-19). Hapu ndi oru ahuike ka ha gwa gi ihe I ga-anu.
People should not take alcohol against COVID-19.	Ndi mmadu anukwala akoholu iji megide ọrịa njekorona (QNK-19).
COVID-19 cannot be transmitted through mosquito bites.	Anwunta anaghi atanye ọrịa njekorona (QNK-19).
Taking a hot bath does not prevent COVID-19.	Isa oke mmiri oku anaghi egbochi ọrịa njekorona (QNK-19).
Don't stigmatize people who are infected.	Akpapukwala ndi bu ọrịa njekorona (QNK-19).
When you are sick, you can pray. But you must also call the health authorities to request for a test so that you can be treated medically and receive good care from doctors and nurses.	I nwere ike kpee ekpere mgbe I na-aria ọrịa. Mana I ga-akpokwa ndi oru ahuike ka ha nyochaa gi ahụ ka e nwee ike gwoo gi n'uzo ziri ezi ka inwetakwa nlekota n'aka ndi dokita na ndi nosu.
COVID-19 does not only affect rich people.	O bughị naanị ndi ogaranya ka ọrịa njekorona (QNK-19) na-aria.

VII. ENGLISH/IGBO COVID-19 TERMS AND EXPRESSIONS

ENGLISH	IGBO	METHODS OF TERM CREATION
1. Admitted	Ínyē àkwà n'ùlòógwù	Explicative modulation
2. Alcohol-based hand sanitizer	Sànnítáízá nwéré ákòhòlù	Explicative modulation
3. Ambulance	Úgbòàlà mbú òzù/ndí méréúrú àhù	Explicative modulation
4. Asymptomatic	Énwēghī (V) mgbààmà (N)	Composition
5. Border protection	Ñchékwa ókè	Equivalence
6. Bullying	Íkù íhé	Equivalence
7. Challenges	Íhe imà áká/Áká mgbā	Idiomatic rendering

8. Cleaning surfaces	Nhīchā élú/ihú ihē	Equivalence
9. Cold	Óyī	Equivalence
10. Close contact	nnókótá ọ̀nū	Equivalence
11. Contact	Nchikótá áhū/nnókèté	Equivalence
12. Contact tracing	Nchópùtá ndí há nà ndí bú ọ̀rịà chikòtàrà àhú	Explicative modulation
13. Communicable disease	Ọ̀rịà na-éfé èfè	Equivalence
14. Community spread	Mbúfè (N) n'ogbè (VP)	Composition
15. Community trace	Íchópùtá ndí bú ọ̀rịà n'ogbè	Explicative modulation
16. Community transmission	Mbúfè n'ogbè	Equivalence
17. Contamination	Mbúté ñjē/ọ̀rịà	Equivalence
18. Crowded area	Ébé ndí mmádù jùrù èjù	Explicative modulation
19. Daily disinfectant	Íjī mgbúnjē hícháá kwà ùbòchì	Explicative modulation
20. Day income earners	Ndí ọ̀rù ùbòchì	Equivalence
21. Diabetes	Ọ̀rịà shúgà/ọ̀rịà māmīrī	Equivalence
22. Diagnosis	Úsòrò nchópùtá	Equivalence
23. Difficulty breathing	Nràmahú n'íkú úmé	Equivalence
24. Discharge	Ísī ọ̀nyé gbákéré n'ùlòógwù làwá	Explicative modulation
25. Disposable gloves	Mkpùchíákā éyíè átùfùó	Equivalence
26. Draw samples	Ímítà (site n'áhú) íhé é jì èmé nnyòchá	Explicative modulation
27. Droplets	Nsì n'ímí nà ọ̀nū (búpùtá) (Pp)	Composition
28. Enforcement team	Ndí ọ̀rù ọ̀táwáikē	Equivalence
29. Epidemic	Ọ̀rīā òzùrù òbòdò	Explicative modulation
30. Essential services	Ọ̀rù ndí dí óké m̀kpà	Explicative modulation
31. Face mask	Mkpùchí īhū	Equivalence
32. Fatality rata	ógó ọ̀nwū	Equivalence
33. Financial support	Ínyē nkwadó égō	Equivalence
34. Flexed elbow	Mkpémkpéákā á piàjiri àpíájí	Explicative modulation
35. Flu (Influenza)	Ọ̀rīā òfufè	Equivalence
36. Flu-like	Ọ̀rīā ndí dí kà ọ̀rīā òfufè	Explicative modulation
37. Front-line workers	Ndí nó n'ísí ọ̀rù áhúíkē	Idiomatic rendering
38. Fumigation	Ógwù mgbòchí (ébé)	Equivalence
39. Good ventilation	Ébé ikùkù nà-aabàtā ñkè ọ̀má	Explicative modula
40. Hand glove	Mkpùchí ākā	Equivalence
41. Health authority	Ndíísí ọ̀rù áhúíkē	Equivalence
42. Health-care delivery	Ọ̀gwúgwó ọ̀rīā	Equivalence
43. Health-care system	Úsòrò ọ̀gwúgwó ọ̀rīā	Equivalence
44. High touch surfaces	Ébé á nà-èmetúkárí áká	Explicative modulation
45. Homeland security	Ndí ñchē òbòdò	Equivalence
46. Index case	Ọ̀nyé m̀bū búteré ọ̀rīā	Explicative modulation
47. Indigents	Ndí ógbènyè ọ̀núntū	Idiomatic expression
48. Infectious	Ífè èfè (VP)	Composition
49. Infected	Mbúfè	Equivalence
50. Infected persons	Ndí bú ọ̀rīā	Equivalence
51. Inhale droplets	Íkùrù íhé é sí n'ímí nà ọ̀nū (búpùtá)	Explicative modulation
52. Intensive Care Unit (ICU)	Ébé ndétó ndí ọ̀rīā há dí jìsì óké íkē	Explicative modulation
53. Inter-ministerial Committee/	Kòmitī ọ̀rīā ñjékòronà	Equivalence
54. Isolated room	Úlò m̀kpápù (màkà ndí bú ọ̀rīā òfufè)	Explicative modulation
55. Isolation	Mkpápù	Equivalence
56. Limit close contact	Bèlátá óké nnókèté ọ̀nū	Equivalence
57. Limited movement of people	Ẹ̀nwēghī óké ñgághí	Equivalence
58. Loss of smell	Ánūghī ñsì	Equivalence
59. Loss of taste	Ánūghī ùtò	Equivalence
60. Lungs	Ngù	Equivalence
61. Material support	Ínyē nkwadó íhé ènyemáká	Explicative modulation
62. Medical guidance	Úsòrò ndúzi màkà áhúíkē	Explicative modulation
63. Medical protocol	Ndí òtù áhúíkē	Equivalence
64. Meticulous in Hand washing	Nlézi ányā n'òkwúkwó áká	Idiomatic rendering
65. Mobile court	Úlòikpē mbúghárí	Equivalence
66. National Centre for Disease Control (NCDC)	Séntà ná-áhú màkà mgbòchì ọ̀rīā	Equivalence
67. Oxygen concentrator	Ìgbé búrí ibù màkà ikùkù ndù	Explicative modula
68. Palliatives	Ngwá ñnyemáká	Equivalence

69. Pandemic	Ọrĩa òzùrù ùwà	Explicative modulation
70. Para-medical personnel	Ndị nnyèáká n'ọrụ àhúikē	Explicative modulation
71. People with disability	Ndị nwéré ñkwárú	Equivalence
72. Physical distancing	Ñnókègá/Ánòghị ñsò	Equivalence
73. Personal Protective Equipment (PPE)	Ngwá (N) + mgbòchí (N)	Composition
74. Plague	Ọrĩa	Equivalence
75. Positive hygiene	Ézị ídī ọchá (Adv.p)	Composition
76. Precaution	Ídī àkọ	Idiomatic rendering
77. Presidential task force on COVID-19	Ndị ọrụ ọtáwáikē ké Prézidènti màkà Ọrĩa ñjèkòronà	Explicative modulation
78. Presidential Task Fund (PTF)	Égò mmáwàpùtá màkà ọrụ	Explicative modulation
79. Pressure monitor	Ngwá ñlélé ógó ñkùúmé	Explicative modula
80. Prevention	Mgbòchí	Equivalence
81. Protect and contain the deadly disease	Chèkwáá ma kwùsị ọrĩa ọjọọ à	Equivalence
82. Public enlightenment	Ñkúsi nyé ọhànézè	Equivalence
83. Public health threat	Ọrĩa chééré ọhànézè ákà mgbà	Explicative modulation
84. Public places	Ébé ọtùtù mmádù nà-àgbàkò	Explicative modulation
85. Refugees	Ndị gbàrá ọsòndù (NP)/Ndị réfùjùù	Composition/ Naturalization
86. Returnees	Ndị lótará álótá (Adv.p)	Composition
87. Regular Hand washing	Ọkwúkwò ákà kwà mgbè kwà mgbè	Equivalence
88. Running water	Mmírí ná-àgbá ágbà	Equivalence
89. Sanitizer	Sàntáizà	Naturalization
90. Self-monitor	Ñlébàrá ónwé anyá	Equivalence
91. Security	Ñchékwá	Equivalence
92. Security agencies	Éjénsi/ndị na-áhu màkà ñchékwá	Explicative modulation
93. Security beef-up	Mkpáchi ñchékwá	Equivalence
94. Seek medical care	Gáá ùlòógwù	Equivalence
95. Self-isolation	Mkpápu ónwé	Equivalence
96. Service providers	Ndị ọrụ áhúikē	Equivalence
97. Severe symptoms	Ñnúkwú (N + N) ñjirimára	Composition
98. Signs of COVID-19	Ñjirimára ọrĩa ñjèkòronà (ONK-19)	Equivalence
99. Skeletal services	Ñrúbiri ọrụ	Equivalence
100. Social distancing	Ñzèré (N) ógbàkò (N)/ìgwé mmádù	Composition
101. Stigmatization	Ísò ásò (VP)	Composition
102. Suspected cases	Ndị á nà-ényò nà bù ọrĩa	Explicative modulation
103. Symptoms	Ñjirimára	Equivalence
104. Take responsibility	Rùò ọrụ ñjiri gí	Explicative modulation
105. Test	Ílè áhù/ínyòchá	Equivalence
106. Test negative	Ébūghī ọrĩa	Equivalence
107. Test positive	Íbū ọrĩa	Equivalence
108. Transmission	Mbúfè	Equivalence
109. Travel history	Òtù é sì gáá ñjèrè	Explicative modulation
110. Quarantine	Ñkéwàpù	Equivalence
111. Vaccination	Ọgwù mgbòchí	Equivalence
112. Ventilator	Mkpó ikùkù	Equivalence
113. Victim Support Fund (VSF)	Égò mmáwàpùtá màkà ndị ọrìbìdòrò	Explicative modulation
114. Virus	Váiròs (Njé váiròs)	Naturalization
115. Vulnerable group	Ndị ná-ébútékáí ọrĩa	Explicative modulation
116. Work-from-home	Ísī n'ùlò àrụ ọrụ	Explicative modulation
117. World Health Organization (WHO)	Òtù mbàùwà ná-áhù màkà àhúikē	Explicative modulation

VIII. Methods of term creation

It was only after due research for existing and documented Igbo equivalent terms had been exhausted that we resorted to term creation. Terms are not created haphazardly. For a term to be created, some methods must be employed. In the creation of terms, attempts have been made to ensure that the created terms are

both transparent and specific, since they are cognitive tools for understanding phenomena. One of the methods of term creation used was Dubuc's and it is classified into direct and indirect methods. In the present glossary, only the direct method has been used. The predominant aspect of the direct method used is composition, which involves joining two or more full meaning words. In addition to the above composition method, care has been taken to analyze component terms into their nuclear elements before the terminal composition. Other techniques used include: Naturalization, equivalence, explicative modulation, idiomatic rendering.

There are still other methods that are not used here but which are worthy of mention. They include:

A. *Semantic extension*: This means extending the meaning of a word. It can be done in three ways:

1) logical relationship

clay pot : ìtè àjà

a drink : mmáyá

latest fashion : ébé ánò

in my view : n' úchè m

bomb : ógbúnìgwè

2) analogy e.g.

Volkswagen : ókpùrùkpù mbè

Network : álùghààlù

3) assimilation e.g.

motor : mótò

diapers : pampasi

B. *Adaptation*: Here, there is a radical change in the sound or the pronunciation of the term in the target language to suit the orthography of the language e.g.

copying: nkòpì

pound: pòòm

C. *Back formation*: This is chopping off certain segments of a word e.g.

laboratory : láábù

D. *Acronyms*: This is using the first letter of component words to form a term e.g.

ória njé kóróna – ÒNK

ima nmádù ofúma – imo

E. *Hybridization*: This is the inter-marriage of two languages e.g. itè pot

IX. Explanation of the techniques of term creation used

A. *Naturalization*: This is to introduce a word from the source language into the target language using the orthography of the target language.

1. Sanitizer	Sàntáízá	Naturalization
2. Refugees	Ídì gbára ọsọndù (NP)/Ídì réfùjúù	Composition/ Naturalization
3. Tissue	Tishuu	Naturalization
4. Nigeria	Naijiria	Naturalization

B. *Composition/compounding*: is a process of joining two or more meaningful independent words to form a single term. It does not involve words from a particular part of speech, words from different parts of speech can also be stringed together. Examples include:

1. Asymptomatic	Énwēghī (V) òjìrímárá (N)	Composition
2. Community spread	Íbùfè (N) n'ogbè (VP)	Composition

C. *Equivalence*: These are terms that have their equivalents in the target language. Examples :

1. Border protection	Íchékwá okè	Equivalence
2. Bullying	Íkù íhé	Equivalence

D. *Explicative modulation/expansion of meaning*: This technique is applicable where there is lack of equivalent in the target language. Using explicative modulation – explaining the meaning in the target language solves the problem. Examples:

1. Alcohol-based hand sanitizer	Sàntáízá nwéré ákòhòlù	Explicative modulation
2. Ambulance	Úgbòlā mbú ọ̀zù/índí méréúrú àhù	Explicative modulation

E. *Idiomatic rendering*: According to Ohaike (2010), idioms are a succession of words whose meanings are not obvious through the knowledge of the individual meanings of the constituent words but must be learnt as a whole. It is an expression that is peculiar to a society. It is a form of word coinage which leads to the introduction of new words or extension of meaning of existing words. Example:

1. Meticulous in hand washing	Ílẹ́zì ányā n'òkwúkwo ákà	Idiomatic rendering
2. Precaution	Ídì àkọ	Idiomatic rendering

X. Recommendations

From the foregoing, the following measures are recommended:

- All text or literature on COVID-19 in foreign languages should be translated into our indigenous languages.
- There is the urgent need to create COVID-19 and related terms in our indigenous language.
- Health care providers should be trained in the use of our indigenous languages in relating to their patients and the public at large.

- D. Government and Non-Governmental Organizations (NGO) should mobilize and sponsor translators and language experts to translate into our indigenous languages any document on COVID-10 in any foreign language.
- E. Enough time should be allotted to the use of our indigenous languages in the electronic media in disseminating information to the citizenry especially for those residing in the rural areas.
- F. Government and Non-governmental organization (NGO) should sponsor the publication and distribution of translated materials.
- G. Our indigenous system of information dissemination (ekwe, ikoro, town-criers etc) should be used in disseminating information on COVID-19 to the rural dwellers.
- H. Government should mandate NINLAN to go into aggressive assembling and creation of terms in our indigenous languages.
- I. Teachers should be trained and retrained in the use of the indigenous language to meet up with the challenges of teaching health issues in schools.
- J. Government should create a parastatal or an agency that would be in charge of terminological development in local languages, translation and documentation of every communication between her and the people.
- K. There is the urgent need for our Government to build and furnish our hospitals to world class standard and translators/interpreters employed alongside the health workers.

XI. Conclusion

The world is being ravaged by the deadly COVID-19. One of the ways to prevent the spread of the deadly disease is information dissemination and this could be achieved through translation. We have contributed our quota in the prevention of COVID-19 by making sure the rural dwellers are abreast with the symptoms of COVID-19 and precautionary measures that should be taken to prevent it by translating text COVID-19 and assembling and creating where necessary some terms related to COVID-19. We have also made some recommendations that if considered, standardized, approved and implemented will go a long way in preventing or curtailing the spread of COVID-19. This will be very helpful especially to African countries like Nigeria where the health systems can in no way cope should the pandemic descend heavily on us like it has done in the developed countries of America and Europe.

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