

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.

How do people catch COVID-19?

People catch COVID-19 through these ways:

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

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

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

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

Who can catch COVID-19 ?

Gini bu ọ́rĩa njekorona (Ọ́NK-19)?

Ọ́rĩa njekorona bú oke ọ́rĩa na-emetụta usoro iku ume na ngụ. A na-akpọ ya ọ́rĩa njekorona (Ọ́NK-19), maka Ọ na-anọchite Ọ́rĩa, N na-anọchite Nje, K na-anọchite Korona ebe 19 na-anọchite 2019.

Mgbe mmadụ nwere ọ́rĩa njekorona (Ọ́NK-19), ha na-ebido ịkwa ụkwara, ahụ ha na-adịkwa ọkụ, ọ na-arakwa ha ahụ iku ume nke ọma.

Enwebeghi ọgwụ e ji agwọ ọ́rĩa njekorona (Ọ́NK-19). Mana ndị butere ya nwekwara ike gbakee maọburuna a gwọọ ha nke ọma n'ụlọogwu site nlezi na nlekota nke ndi dokita na ndi nosu. Otutu ndi Naijiria butere ọ́rĩa njekorona (Ọ́NK-19) agbakechaala makana e bidoro n'oge gwowa ha.

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

Kedu ka ndi mmadu si ebute ọ́rĩa njekorona (Ọ́NK-19)?

Ndi mmadu na-ebute ọ́rĩa njekorona site n'uzo ndia:

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

Mgbe I kuuru ihe si n'ukwara onye bu ọ́rĩa ahụ kwara.

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

Ọburuna I meghe otu n'ime ihe ndi a, I gaghị ebute ọ́rĩa njekorona (Ọ́NK-19).

Ọnyé nwere ike ibute ọ́rĩa njekorona (Ọ́NK-19)?

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

Older people

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

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

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.

How can I protect myself from catching COVID-19?

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

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

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.

Ónyé ọ̀bùlá nwere ike ibute ọ̀rịa njekorona, mana ọ̀ ka emetùta ndị a...

Ndi okenye

Ndị nwere ọ̀rịa ndị ọ̀zọ̀ dị ka ọ̀rịa mamiri, ọ̀rịa obi dgz.

Ụmụaka ndị ha na ndị bu ya na ebe bu ya nwere mmekọrịta, nwere ike bute ọ̀rịa njekorona (Ọ̀NK-19), b́azie nwee ókẹ̀ mgbáàmà.

Ọ̀ dị mkpa ichekwa ụmụaka niile site n'ibute ọ̀rịa njekorona (Ọ̀NK-19) tinyere ndị nwere nkwarụ, ndị dị ime, ndị gbara ọ̀sọ̀ ndụ, ndị mbimbi, ndị a na-akpapuru akpapu, na ndị na-enweghi nchekwa dị ka ndị a chụpuru n'ebe ha.

Kedu ka m ge-esi echekwa onwe m ka m hapu ibute ọ̀rịa njekorona (Ọ̀NK-19)?

E nwere ihe ole na ole I nwere ike iji àkọ̀ mee ka I hapu ibute ọ̀rịa njekorona (Ọ̀NK-19)...

Were ncha kwuọọ aka gị na mmiri na-agba agba opekata ntabi anya iri abuo.

Ekwekwala n'aka.

Were njikota mkpemkpeaka gị maobu tishuu kpuchie imi na onu gi mgbe I na-akwa ukwara maobu ama uzere.

Tufuo tishuu ahụ ozugbo ozugbo n'ihe nkwa fu doti nwere okwuchi.

Were sanitaiza nwere akoholu na-ehicha aka gi mgbe obula .

Gbanahu imetu aka n'anya, imi na onu gi.

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 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.

Ọburuna I si ebe ọrịa njekorona (ỌNK-19) meturula, maobu 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.

Ọburuna I nwee mgbààmà di ka ukwara, ahụ oku maobu I nwee njamaahụ 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. Hu 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.

Ọburuna I nwee ahuko, ukwara maobu njamaahụ n'iku ume, gwa nne na nna gi maobu ndi na-elekota gi osiso 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 mvọ gi - ihe di ka ntabi anya iri abuo. ??
- (4) Lebara mkpuruaka ukwu gi anya nke oma.

(5) Press finger tips into the palm of each hands.

(5) Were mkpuruaka anọ gi ha kwozie oba aka gi abuo.

(6) Rinse thoroughly with running water.

(6) N̄achaa aka gi nke oma na mmiri na-agba agba.

(7) Dry hands with a clean cloth or air them to dry.

(7) Were ákwà dī ocha hichaa aka gi maọbu hapu ya ka ikuku kọọ ya.

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

Uzọ dī mfe iji hazie oge òkúkò à bụ ịgụ ukwe ụbọchị ọmụmụ ma ọ bụ ABCD...

When should I wash my hands?

Kedu mgbe m ga-akwọ aka m?

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

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

After blowing your nose, coughing or sneezing.

Mgbe I zichara imi, kwacha ukwara maobu machaa uzere.

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

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

After touching surfaces outside of your home including money.

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

Before and after eating.

Tupu na mgbe I richara nri.

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

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

After using the toilet.

Mgbe I gachara mposi.

After handling gabbage.

Mgbe I kpofuchara doti.

After touching animals and pets.

Mgbe I metuchara umu anumanu akà.

After changing babies' diapers or helping children use the toilet.

Mgbe I wapuchara umuaka pampasi nakwa mgbe I nyeere ha aka I ga mkpochi(inyu nsi).

When your hands are visibly dirty.

Don't believe what is not true about COVID-19.

Don't use chloroquine or buy other drugs to treat COVID-19. Allow medical experts to tell you what to take.

People should not take alcohol against COVID-19.

COVID-19 cannot be transmitted through mosquito bites.

Taking a hot bath does not prevent COVID-19.

Don't stigmatize people who are infected.

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.

COVID-19 does not only affect rich people.

Mgbe o doro anya na aka gi di doti.

Ekwenyekwala n'ihe abughi eziokwu maka oria njekorona (ONK-19).

Anukwala klorokwin maobu zuru ogwu ndi ozo iji gwoo oria njekorona (ONK-19). Hapu ndi oru ahuike ka ha gwa gi ihe I ga-anu.

Ndi mmadu anukwala akoholu iji megide oria njekorona (ONK-19).

Anwunta anaghi atanye oria njekorona (ONK-19).

Isa oke mmiri oku anaghi egbochi oria njekorona (ONK-19).

Akpapukwala ndi bu oria njekorona (ONK-19).

I nwere ike kpee ekpere mgbe I na-aria oria. 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.

O bughi naani ndi ogaranya ka oria njekorona (ONK-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	Sàntáizà nwéré àkòhólù	Explicative modulation
3. Ambulance	Úgbòalà mbú òzù/ndí méréúrú àhù	Explicative modulation
4. Asymptomatic	Ènwēghī (V) mgbáàmà (N)	Composition
5. Border protection	Ñchékwa ókè	Equivalence
6. Bullying	Íkū íhé	Equivalence
7. Challenges	Íhe ímà áká/Áká mgbā	Idiomatic rendering
8. Cleaning surfaces	Ñhíchā élú/íhú íhé	Equivalence
9. Cold	Óyī	Equivalence
10. Close contact	ñnòkótá ònū	Equivalence
11. Contact	Ñchìkótá àhù/ñnòkètè	Equivalence
12. Contact tracing	Ñchópùtá ndí há nà ndí bú òrìà chikòtara àhù	Explicative modulation
13. Communicable disease	Òrìà na-éfè èfè	Equivalence
14. Community spread	Mbúfè (N) n'ogbè (VP)	Composition
15. Community trace	Íchópùtá ndí bú òrìà n'ogbè	Explicative modulation
16. Community transmission	Mbúfè n'ogbè	Equivalence
17. Contamination	Mbútè ñjè/òrìà	Equivalence
18. Crowded area	Ébé ndí mmádù jùrù èjù	Explicative modulation
19. Daily disinfectant	Íjī mgbúñjè hícháá kwá ùbòchì	Explicative modulation
20. Day income earners	Ndí órú ùbòchì	Equivalence
21. Diabetes	Òrìà shúgà/òrìà māmīrī	Equivalence
22. Diagnosis	Úsòrò ñchópùtá	Equivalence
23. Difficulty breathing	Ñràmhú n'íkú úmé	Equivalence
24. Discharge	Ísī ónyé gbákéré n'ùlòógwù làwá	Explicative modulation
25. Disposable gloves	Mkpúchíákā éyíé átúfúó	Equivalence
26. Draw samples	Ímítà (site n'ahù) íhé é jì èmè ñnyòchá	Explicative modulation
27. Droplets	Ñsi n'ímí nà ònū (búpùtá) (Pp)	Composition
28. Enforcement team	Ndí órú ótáwáikē	Equivalence
29. Epidemic	Òrìā òzùrù òbòdò	Explicative modulation
30. Essential services	Órú ndí dí óké mkpà	Explicative modulation
31. Face mask	Mkpúchí íhū	Equivalence
32. Fatality rata	ógó ònwū	Equivalence
33. Financial support	Ínyē ñkwádó égō	Equivalence
34. Flexed elbow	Mkpémkpèákā á pìàjiri àpíájí	Explicative modulation
35. Flu (Influenza)	Òrìà òfufè	Equivalence
36. Flu-like	Òrìà ndí dí kà òrìà òfufè	Explicative modulation
37. Front-line workers	Ndí nò n'ísí órú àhúíkē	Idiomatic rendering
38. Fumigation	Ógwù mgbòchí (ébé)	Equivalence
39. Good ventilation	Ébé ikùkù nà-aábátá ñkè ómá	Explicative modula
40. Hand glove	Mkpúchí àkā	Equivalence
41. Health authority	Ndíísí órú àhúíkē	Equivalence
42. Health-care delivery	Ógwúgwó òrìà	Equivalence
43. Health-care system	Úsòrò ògwúgwó òrìà	Equivalence
44. High touch surfaces	Ébé á nà-èmetúkárí ákā	Explicative modulation
45. Homeland security	Ndí ñchē òbòdò	Equivalence
46. Index case	Ónyé mbū butéré òrìà	Explicative modulation
47. Indigents	Ndí ógbènè ònùntū	Idiomatic expression
48. Infectious	Ífè èfè (VP)	Composition
49. Infected	Mbúfè	Equivalence
50. Infected persons	Ndí bú òrìà	Equivalence
51. Inhale droplets	Íkùrù íhé é sí n'ímí nà ònū (búpùtá)	Explicative modulation

52. Intensive Care Unit (ICU)	Ébé ndétó ndí ọ̀rĩa há dí jìsì óké ikē	Explicative modulation
53. Inter-ministerial Committee/	Kòmitì ọ̀rĩa ñjékòronà	Equivalence
54. Isolated room	Ìlò mkpápù (màkà ndí bú ọ̀rĩa òfufe)	Explicative modulation
55. Isolation	Mkpápù	Equivalence
56. Limit close contact	Bèlátá óké ñnòkètè ọ̀nù	Equivalence
57. Limited movement of people	Ènwèghì óké ñgághì	Equivalence
58. Loss of smell	Ánūghì ñsì	Equivalence
59. Loss of taste	Ánūghì ùtò	Equivalence
60. Lungs	Ngù	Equivalence
61. Material support	Ínyè ñkwádó íhé ènyemáká	Explicative modulation
62. Medical guidance	Úsòrò ndúzí màkà àhúíkē	Explicative modulation
63. Medical protocol	Ndí òtù àhúíkē	Equivalence
64. Meticulous in Hand washing	Ñlézi ànyā n'òkwúkwo ákà	Idiomatic rendering
65. Mobile court	Ìlòìkpē mbúghári	Equivalence
66. National Centre for Disease Control (NCDC)	Séntá ná-àhù màkà mgbòchì ọ̀rĩa	Equivalence
67. Oxygen concentrator	Ìgbé búru ibù màkà ikùkù ndù	Explicative modula
68. Palliatives	Ngwá ñnyemáká	Equivalence
69. Pandemic	Ọ̀rĩa òzùrù ùwà	Explicative modulation
70. Para-medical personnel	Ndí ñnyèáká n'ọ̀rù àhúíkē	Explicative modulation
71. People with disability	Ndí nwéré ñkwárù	Equivalence
72. Physical distancing	Ñnòkègá/Ánòghì ñsò	Equivalence
73. Personal Protective Equipment (PPE)	Ngwá (N) + mgbòchì (N)	Composition
74. Plague	Ọ̀rĩa	Equivalence
75. Positive hygiene	Ézi ìdì ọ̀chá (Adv.p)	Composition
76. Precaution	Ìdì àkò	Idiomatic rendering
77. Presidential task force on COVID-19	Ndí ọ̀rù ọ̀táwáikē ké Prézidènti màkà Ọ̀rĩa ñjékòronà	Explicative modulation
78. Presidential Task Fund (PTF)	Égò m̀m̀wàpùtá màkà ọ̀rù	Explicative modulation
79. Pressure monitor	Ngwá ñlélé ógò ñkùúmé	Explicative modula
80. Prevention	Mgbòchì	Equivalence
81. Protect and contain the deadly disease	Chèkwáá ma kwùsì ọ̀rĩa ọ̀jòjò à	Equivalence
82. Public enlightenment	Ñkúsi nyé ọ̀hànézè	Equivalence
83. Public health threat	Ọ̀rĩa chééré ọ̀hànézè ákà m̀gbā	Explicative modulation
84. Public places	Ébé ọ̀tùtù m̀m̀ádù nà-àgbàkò	Explicative modulation
85. Refugees	Ndí gbàrá ọ̀sónù (NP)/Ndí réfùjùù	Composition/ Naturalization
86. Returnees	Ndí lótará álótá (Adv.p)	Composition
87. Regular Hand washing	Òkwúkwo ákà kwà m̀gbè kwà m̀gbè	Equivalence
88. Running water	M̀m̀írì ná-àgbá àgbā	Equivalence
89. Sanitizer	Sànìtáizà	Naturalization
90. Self-monitor	Ñlébàrá ónwé ànyá	Equivalence
91. Security	Ñchékwá	Equivalence
92. Security agencies	Éjénsi/ndí ná-àhù màkà ñchékwá	Explicative modulation
93. Security beef-up	M̀kpàchì ñchékwá	Equivalence
94. Seek medical care	Gàá ùlòógwù	Equivalence
95. Self-isolation	M̀kpápù ónwé	Equivalence
96. Service providers	Ndí ọ̀rù àhúíkē	Equivalence
97. Severe symptoms	Ñnúkwù (N + N) ñjirimára	Composition
98. Signs of COVID-19	Ñjirimára ọ̀rĩa ñjékòronà (ONK-19)	Equivalence
99. Skeletal services	Ñrùbìrì ọ̀rù	Equivalence
100. Social distancing	Ñzèré (N) ógbàkò (N)/ìgwé m̀m̀ádù	Composition
101. Stigmatization	Ìsò ásò (VP)	Composition
102. Suspected cases	Ndí á nà-ényò nà bù ọ̀rĩa	Explicative modulation
103. Symptoms	Ñjirimára	Equivalence
104. Take responsibility	Rùò ọ̀rù ñjìrì gí	Explicative modulation

105. Test	Ílè àhù/ínyòchá	Equivalence
106. Test negative	Ébūghī ọrịà	Equivalence
107. Test positive	Íbū ọrịà	Equivalence
108. Transmission	Íbúfè	Equivalence
109. Travel history	Òtù é sị gáá òjèm	Explicative modulation
110. Quarantine	Íkèwàpú	Equivalence
111. Vaccination	Ọgwù íngbòchí	Equivalence
112. Ventilator	Íkpó ikùkù	Equivalence
113. Victim Support Fund (VSF)	Égó ímáwàpùtá màkà ndị ọríbìdòrò	Explicative modulation
114. Virus	Váíròs (Njé váíròs)	Naturalization
115. Vulnerable group	Ídị ná-ébutékárí ọrịà	Explicative modulation
116. Work-from-home	Ísī n'ùlò àrù ọrù	Explicative modulation
117. World Health Organization (WHO)	Òtù íbàwà ná-àhù màkà àhúíkè	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 : ọkpùrùkpù mbè

Network : álughààlù

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: nkópì

pound: pòóm

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

ìma rímádù ofúma – ìmo

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	Sàñtáízá	Naturalization
2. Refugees	Ídí gbára ósónù (NP)/Ídí 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) ñjirimára (N)	Composition
2. Community spread	Mbúfè (N) n'ogbè (VP)	Composition

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

1. Border protection	Íchékwa ókè	Equivalence
2. Bullying	Íkū 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 | Sàṅtáízá nwéré àkòhólù | Explicative modulation |
| 2. Ambulance | Úgbòlà ìbú òzù/índí méréjú àhū | Explicative modulation |

E. Idiomatic rendering: According to Ohaïke (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 | Ílézì ányā n'òkwúkwó áká | Idiomatic rendering |
| 2. Precaution | Ídī àkò | Idiomatic rendering |

X. Recommendations

From the foregoing, the following measures are recommended:

- A. All text or literature on COVID-19 in foreign languages should be translated into our indigenous languages.
- B. There is the urgent need to create COVID-19 and related terms in our indigenous language.
- C. 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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