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Potential competing interests: No potential competing interests to declare.

Very well written.

Four stars might seem exaggerated to some, but one has to consider that very few research has been made so far on “covid and language” in Nigeria - at least as far as I am aware - so one extra star is to be granted to the authors for the path-breaking nature of their contribution.

I am not in agreement with other reviewers who requested authors to provide full fieldwork data breakdown in terms of statistics etc.: a prevalently qualitative investigation like the one carried out by the authors is an accepted methodology in the field of sociolinguistics. My impression is that some of the reviewers who expected quantitative analysis or statistics to emerge from this paper, are more familiar with the methods of the hard sciences (medicine especially) than with sociolinguistics.

I want to advise authors, however, before publishing their piece, to cross-check their list of references and make sure to be consistent throughout.

Potentially, this paper could also have the merit of raising more questions for further research: does the “lexicon of covid” in Igbo communities reflect an understanding of covid that is specific to Iboland, or a wider Nigerian one that is shared by other communities? Only comparative sociolinguistic studies on the “covid lexica” of Yoruba, Pidgin, Hausa, could shed light on that. And by understanding whether or not the covid translations and interpretive metaphors are similar in the major Nigerian languages, we would also be able to make some well-grounded hypothesis about whether or not, culturally, covid has been experienced in similar ways across the country. It should be clear, though, that I am not expecting a revised version of this particular paper to include this comparative data. This would be an altogether new project! But perhaps, what authors could do is to add some sentences in the conclusion that point towards the necessity of such comparative studies in the future.