Review of: "African languages and COVID-19: Translations and interpretations of COVID-19 information in rural communities in Igbo land, Nigeria"

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Potential competing interests: No potential competing interests to declare.

Dear authors,

This paper brings interesting information on the perceptions of COVID-19 in a Nigerian ethnic group, through the study of local language expressions used about the pandemic and I recommend its publication, after minor revisions.

You write about studies that "reveal the relationship between messaging about COVID-19 and adherence to safety measures." Others studies show that even if people think that the safety measures are useful to protect against COVID-19, they don't apply them (https://www.ajtmh.org/view/journals/tpmd/105/3/article-p708.xml).

You explain that expressions such as "a sickness for the white people" "may be borne out of the information that it was first discovered in Wuhan." It is unlikely that this explanation is exact two or three years after the Wuhan outbreak, while the pandemic has expanded all over the world. As you write a few lines later local communities think that COVID-19 "is not prevalent among the black."

You indifferently use the words "misinformation" and "misconception" which don't have the same meaning. "Misinformation" implies that people heard some false information and believe them, which has to be demonstrated. For example, all over Africa (not only in the Igbo community!) some people think that the blacks are protected against COVID-19. This idea is very likely to have emerged spontaneously, without the need of hearing a misinformation. "Erroneous ideas" or "misconceptions" should be used, unless your work shows that they were transmitted or you have references to quote.

Finally, if possible it would be interesting to tell which translation is the most common, when various translations in Igbo language transmit contradictory information.