

# QUESTIONS IN WANGKATJA

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## Introduction

In this paper questions in Wangkatja are analysed and described. The analysis is based on the compilation of a large amount of historical data dating between the 1920s and 2020s. Goldfields Aboriginal Language Centre Aboriginal Corporation (GALCAC) has been collecting data for over two decades from numerous speakers residing in various parts of the Goldfields region, Western Australia, including Laverton, Leonora, Menzies, and Kalgoorlie.

Wangkatja is a member of the Wati language family, a subgroup of the Pama-Nyugan family of Australian languages. Its AIATSIS code is A103 and it closely relates to Ngaanyatjarra, AIATIS code A38. The data suggests that the name of the speech form comes from the word wangka meaning *speech* and *language* and other derivations of the word exist such as Wangkayi or Wangkatja, *a First Nations person*; wangka- *to talk, to speak*. Amee Glass and Dorothy Hackett, the compilers of *Ngaanyatjarra and Ngaatjatjarra to English Dictionary 2003*, noted Wangkatja as a linguistic form:

*‘I am often asked the question ‘What about Wangkayi (Wongi)? Aren’t the Warburton people Wangkayi?’ The origin of the term Wangkayi is now somewhat obscure. However it is mainly used by white people to refer to the Aborigines living in the Eastern Goldfields of Western Australia. The people themselves use the term Wangkatja (meaning people who talk our talk) to distinguish themselves from others who talk completely unrelated languages (including English).*

*The language, of course, had no written form. It was first scientifically studied by Wilfrid Douglas, a linguist of the United Aborigines Mission, in the early 1950’s. He devised the alphabet for the language and published several books about it.’*

Into Another World, Amee Glass, 1978

*‘You may have heard the Ngaanyatjarra language referred to as ‘Wangkayi’ (‘Wongi’). White people, especially use this term to refer to the language of the Aboriginal people of the Eastern Goldfields and beyond (although these Aboriginal people prefer to call themselves and their language ‘Wangkatja’).*

*Ngaanyatjarra & Ngaatjatjarra to English Dictionary, Amee Glass, Dorothy Hackett, 2003*

It appears that Wangkatja might have emerged as a creole<sup>1</sup> in a similar way as Cundeelee Wangka, Cundeelee, Western Australia and Martu Wangka, Northwest Western Australia. The lexical data collected by GALCAC contains variants in glossing, spelling, sentence structure,

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<sup>1</sup> A Creole is ‘A term used in sociolinguistics to refer to a pidgin language which has become the mother-tongue of a speech community ... The process of creolization expands the structural and stylistic range of the pidginized language, so that the creolized language becomes comparable in formal and functional complexity to other languages.’ A Dictionary of Linguistics and Phonetics, David Crystal, 2008.

tense suffixes, contemporary phrases, and word formation as historical material was collected by a variety of people and non-linguists who used their own spelling system. This indicates that the corpus may contain more than one variant of the same speech form.

## Questions in Wangkatja

Wangkatja linguistic corpus has a large number of polar questions, interrogatives, and rhetoric questions. Tag question examples haven't appeared at the time of this analysis. The clear majority of the interrogatives are either clause-initial or final. Clause-medial examples exist but are rare. The corpus includes one example of clause-medial interrogative in a relative clause (4.1). Questions are usually contextual so that the context, environment, hand gestures, peoples involved in the event, and whether the speaker is involved in the event or not, adds context to the question.

*'... Dayal (2016: 1) observes that understanding questions involves studying their syntactic structure, semantic and pragmatic properties, and prosodic features. Languages have a variety of questioning strategies, such as distinct sentence structures, intonation, morphology, or a combination of these. As a type of speech act, questions are also fertile ground for discourse analysis. The semantics and pragmatics of questions can be studied through felicity conditions, and in addition to relating to polarity and pre-supposition, they may reflect a community's cultural values and norms.'*

The Oxford Guide to Australian Languages, Kim & Bower, 2023

### 1. Polar questions (yes/no)

The majority of the questions in the Wangkatja linguistic corpus are polar questions. Final rising intonation marks an interrogative clause.

- |      |  |  |  |                                     |
|------|--|--|--|-------------------------------------|
| 1.1. | Nyurra<br>nyurra<br>2SG  | kananta?<br>kana+nta<br>awake+CAUS                     |  |                                     |
|      | <i>Were you caused to be awoken? (KLCA)</i>                      |  |  |                                     |
| 1.2. | Paluku<br>palu+ku<br>3SG+POSS                                    | kantily<br>kantily<br>ribs                             | kartantanu?<br>karta+nta+nu<br>break+CAUS+PAST               |                                     |
|      | <i>Were his ribs caused to be broken? (Wangkatja Dictionary)</i> |  |  |                                     |
| 1.3. | Nyurra<br>nyurra<br>2SG  | Karlkurlitjanu<br>Karlkurli+tjanu<br>Kalgoorlie+ABL    | ngalya<br>ngalya<br>move_towards                             | pitjangu?<br>pitja+ngu<br>move+PAST |
|      | <i>Did you come towards from Kalgoorlie? (WNTC)</i>              |  |  |                                     |
| 1.4. | Tjana<br>tjana<br>3PL  | pikapungkulanyi<br>pikapu+ngku+lanyi<br>fight+FUT+PRES | puntukungurungku?<br>puntu+ku+nguru+ngku<br>man+DAT+RES+POSS |                                     |
|      | <i>Are they fighting because of your man? (WNTC)</i>             |  |  |                                     |

## 2. Interrogatives

Interrogatives in Wangkatja act as *question words* (Q/W) or *interrogative stems*; interrogative stems appended to suffixes from which new meanings are derived. The Wangkatja corpus includes **ngana**, **nyaa**, **yaaltji**, and **wantja** interrogative stems and they derive examples with new meanings. The current linguistic corpus does not contain yaal and wantja as stem forms.

### 2.1. Ngana

In Wangkatja, **ngana** is a *general question word* (Q/W) which acts as a stem. Derivational suffixes and case markers possessive -ku, resultative -ku, ergative -lu, resultative -tjanu, and subject and/or object marker -nya are attached to the stem and new question words are derived from it. **Ngana** is used clause-initially and finally. The corpus includes one example of ngana in a relative clause (see 2.1.14)

- |        |                                |                   |          |
|--------|--------------------------------|-------------------|----------|
| 2.1.1. | <b>Ngana</b>                   | nyanganya?        |          |
|        | ngana                          | nyanga+nya        |          |
|        | Q/W                            | this+focus marker |          |
|        | <i>Who is this?</i>            |                   |          |
| 2.1.2. | <b>Nganaku?</b>                |                   |          |
|        | ngana+ku                       |                   |          |
|        | Q/W+POSS                       |                   |          |
|        | <i>Whose?</i>                  |                   |          |
| 2.1.3. | <b>Nganaku?</b>                |                   |          |
|        | ngana+ku                       |                   |          |
|        | Q/W+RES                        |                   |          |
|        | <i>Why?</i>                    |                   |          |
| 2.1.4. | <b>Nganalu?</b>                |                   |          |
|        | ngana+lu                       |                   |          |
|        | Q/W+ERG                        |                   |          |
|        | <i>Who?</i>                    |                   |          |
| 2.1.5. | <b>Nganalu</b>                 | nyimu             | pungu?   |
|        | ngana+lu                       | nyimu             | pu+ngu   |
|        | Q/W+ERG                        | dog               | hit+PAST |
|        | <i>Who hit the dog?</i>        |                   |          |
| 2.1.6. | <b>Nganantjanu?</b>            |                   |          |
|        | ngana+n+tjanu                  |                   |          |
|        | Q/W+EPth+RES                   |                   |          |
|        | <i>Why?</i>                    |                   |          |
|        | <i>What for?</i>               |                   |          |
|        | <i>What is the reason for?</i> |                   |          |

- 2.1.7.      Pikapungku      **nganantjanu?**  
pikapu+ngku      ngana+n+tjanu  
fight+FUT      Q/W+EPth+RES  
*Why are they fighting?*
- 2.1.8.      **Ngananya?**  
ngana+nya  
Q/W+focus marker  
*What?*
- 2.1.9.      Nyurra      yini      **ngananya?**  
nyurra      yini      ngana+nya  
2SG      name      Q/W+focus marker  
*What's your name?*
- 2.1.10.      **Ngananya**      nyurra      watjaranyi?  
ngana+nya      nyurra      watja+ranyi  
Q/W+focus marker      2SG      tell+PRES  
*What are you saying?*
- 2.1.11.      **Ngananya?**  
ngana+nya  
Q/W+focus marker  
*Who?*
- 2.1.12.      **Ngananya**      ngaralanyi?  
ngana+nya      ngara+lanyi  
Q/W+focus marker      stand+PRES  
*Who is standing?*
- 2.1.13.      **Ngananya**      ngarriranyi?  
ngana+nya      ngarri+rranyi  
Q/W+focus marker      lie\_down+PRES  
*Who is lying down?*
- 2.1.14.      Watjala      ngayunya      **nganantjanu.**  
watja+la      ngayu+nya      ngana+n+tjanu  
tell+IMP      1SG+focus marker      Q/W+EPth+RES  
*Tell me why.*      (WNTC)

In the following example, (see 2.1.15), *ngana* is followed by *the third person plural subject pronoun* *tjana* and, according to the free translation recorded in the corpus, it acts as a countable quantifier interrogative *how many*. For this example, a broader context is required to determine if the interrogator wants to know the number of the sick ones or the identities of the sick ones. In the latter, the free translation of the question would be *Who are the sick ones?* The current Wangkatja corpus doesn't contain any examples which indicate this form also applies to mass nouns, i.e. *how much*.

- 2.1.15.      **Ngana            tjana    pika?**  
                  ngana tjana    pika  
                  Q/W    3PL    sick  
                  *How many are sick?* (KLCA)

Nganana is glossed as *who* and *what*. -na is glossed as the *second person subject bound pronoun*. In this case, it is possible that nganana means ‘*Who are you?*’ The current linguistic corpus doesn’t have any example sentences where nganana is included.

- 2.1.16.      **Nganana?**  
                  ngana+na  
                  Q/W+2PL  
                  *Who?*  
                  *What?*            (KLCA)

In the current Wangkatja database -n is glossed as the *first person singular subject bound pronoun*, however, further analysis is required for the following example to determine whether the -n, which is attached to ngana, acts as a bound pronoun or an epenthesis.

- 2.1.17.      **Nganan        ngayulu            nyawa            Karlkurlangka?**  
                  ngana+n    ngayu+lu            nya+wa            Karlkurla+ngka  
                  Q/W+1SG    1SG+ERG            see+IMP            Karlkurla+LOC  
                  *What do I see in Kalgoorlie?* (Boyle, 2018)

## 2.2.            **Nyaa**

In Wangkatja nyaa is a *question word* (Q/W) which acts as a stem. Derivational suffix of resultative -ku, inflection suffixes of emphatic -pa, and ergative -lu are attached to the stem and new question words are derived or inflected from it. There are two examples where nyaa the question word is verbalised by the verbaliser suffix -rri (see 2.2.4 and 2.2.5) Nyaa has examples of used clause-initial.

- 2.2.1.      **Nyaapa?**  
                  nyaa+pa  
                  Q/W+AUGM  
                  *What is it?* (KLCA)

- 2.2.2.      Pula waru        yila        nyinarranyi,  
                  pula waru        yila        nyina+rranyi  
                  3DU fire            by        sit+PRES

kuka	ngalkulanyi.	Marntilu	tjapinu,
kuka	nga+lku+lanyi	marnti+lu	tjapi+nu
meat	eat+FUT+PRES	boy+ERG	ask+PAST

‘Tjamu,            **nyaapa**                    papa    nyurraku?’  
 tjamu            nyaa+pa                    papa    nyurra+ku  
 grandpa        Q/W+AUGM                  pup    2SG+POSS  
*Both of them are sitting by the fire and eating meat. The boy asked, ‘Grandfather, which pup is yours?’ (Mopoke Owl)*

2.2.3.        **Nyaa** nyanganya?  
 nyaa    nyanga+nya  
 Q/W    this+focus\_marker  
*What’s this?*

2.2.4.        **Nyaarri?**  
 nyaa+rri  
 Q/W+verbaliser  
*What is happening?*

2.2.5.        **Nyaarringu?**  
 nyaa+rri+ngu  
 Q/W+verbaliser+PAST  
*What happened?*

2.2.6.        **Nyaaku**        palu    ma-pitjangu?  
 nyaa+ku        palu    ma\_pitja+ngu  
 Q/W+RES       3SG    away\_move+PAST  
*Why did he go?*

2.2.7.        **Nyaalu?**  
 nyaa+lu  
 Q/W+ERG  
*How?*

(KLCA)

## 2.3.        **Yaaltji?**

The stem of **yaaltji** appears to be **yaal**. **Yaaltji** and its derivations have examples of clause-initial, medial, and final.

2.3.1.        Kapi **yaaltji?**  
 kapi yaal+tji  
 water Q/W+DEM  
*Where is the water?*

2.3.2.        Tjitji    pirni    **yaaltji?**  
 tjitji    pirni    yaal+tji  
 child   plural   Q/W+DEM  
*Where are the children?*

2.3.3.        Marntilu        tjapinu,    ‘**Yaaltji**        nyurra    ninti,  
 marnti+lu       tjapi+nu    yaal+tji       nyurra    ninti  
 boy+ERG       ask+PAST   Q/W+DEM    2SG    know

nyurra kuru pirru?  
 nyurra kuru\_pirru  
 2SG blind

*The boy asked, 'How do you know, you are blind?'*

(Mopoke Owl)

- 2.3.4. **Yaaltjikutja** nyurra pitjangu?  
 yaaltji+kutja nyurra pitja+ngu  
 Q/W+ABL 1SG move+PAST  
*Where did you come from?* (Wangkatja Dictionary)

- 2.3.5. Wangkatja pirni nyangu  
 wangkatja pirni nya+ngu  
 person many look+PAST

tjirta tjungkurni pirni yulara  
 tjirta tjungkurni pirni yula+ra  
 bird small many cry+PRES

wartangka tjirta pirni ma-tjapinu  
 warta+ngka tjirta pirni ma\_tjapi+nu  
 tree+LOC bird many away\_ask+PAST

**'Yaaltji** ngalipa yuntjulku  
 yaal+tji ngalipa yuntju+lku  
 Q/W+DEM 1PL to\_be angry+FUT

tjirta purlkanya Karlayapiriny?  
 tjirta purlka+nya karlaya+piriny  
 bird big+focus\_marker emu+SEM

*The people saw the small birds crying on the trees and the  
 Birds asked, 'Why are the big birds like Emus being angry at  
 us?'* (Why The Emu Can't Fly)

- 2.3.6. **Yaaltjulku?**  
 yaal+tju+lku  
 Q/W+CAUS+FUT  
*What's the result?* (Fasola, 2010)

- 2.3.7. Nyurraku ngurra **yaalkutu?**  
 nyurra+ku ngurra yaal+kutu  
 2SG\_POSS camp Q/W+ALL  
*Which way is your camp?* (KLCA)

- 2.3.8. Kurturtu **yaalpanya?**  
 kurturtu yaal+pa+nya  
 heart Q/W+AUGM+focus marker  
*How do you feel?* (Fasola, 2010)

- |         |                                      |                        |                        |              |
|---------|--------------------------------------|------------------------|------------------------|--------------|
| 2.3.9.  | Palu                                 | <b>yaalpanya</b>       | nyurra                 | yungu?       |
|         | palu                                 | yaal+pa+nya            | nyurra                 | yu+ngu       |
|         | 3SG                                  | Q/W+AUGM+focus marker  | 2SG                    | give+PAST    |
|         | <i>What did he give you?</i>         |                        |                        | (WNTC)       |
|         |                                      |                        |                        |              |
| 2.3.10. | Paluku                               | pika                   | <b>yaalpanya?</b>      |              |
|         | palu+ku                              | pika                   | yaal+pa+nya            |              |
|         | 3SG+POSS                             | sickness               | Q/W+AUGM+focus _marker |              |
|         | <i>What kind of sickness is his?</i> |                        |                        | (WNTC)       |
|         |                                      |                        |                        |              |
| 2.3.11. | Ngunytjulu                           | <b>yaalpanya</b>       |                        | palyaranyi?  |
|         | ngunytju+lu                          | yaal+pa+nya            |                        | palya+ranyi  |
|         | mother+ERG                           | Q/W+AUGM+focus _marker |                        | prepare+PRES |
|         | <i>What is the mother preparing?</i> |                        |                        | (WNTC)       |
|         |                                      |                        |                        |              |
| 2.3.12. | <b>Yaaltji-yaaltji?</b>              |                        |                        |              |

The current linguistic data doesn't contain any example sentences glossed as *how*, *when*, *where*, and *what* from historical material sources.

## 2.4. Wantja-

The corpus contains clause-initial examples.

- 2.4.1.
- |   |         |           |                |
|---|---------|-----------|----------------|
| <b>Wantjakutu</b>                         | wangara | manu?     |                |
| wantja+kutu                               | wangara | ma+nu     |                |
| Q/W+ALL                                   | sweet   | take+PAST |                |
| <i>Where did you take the sugar from?</i> |         |           | (Fasola, 2010) |
- 2.4.2.
- |                         |         |  |                |
|-------------------------|---------|--|----------------|
| <b>Wantjatu</b>         | Tjantu? |  |                |
| wantja+tu               | Tjantu  |  |                |
| Q/W+ERG                 | Tjantu  |  |                |
| <i>Where is Tjantu?</i> |         |  | (Fasola, 2010) |

### 3. Rhetoric question

Wangkatja corpus has examples of rhetoric questions which are ‘not response-seeking’ questions.

- 3.1. **Pinawiya?** Kulila! Wangkapirnumunu!  
 pina+wiya kuli+la wangka+pirni+munu  
 ear+none listen+IMP talk+plural+NEG  
*Don't you have ears? Listen! We're not talking!* (Speaker 1)
- 3.2. Tjirta kuyarnpa **yaaltji** wukangu?  
 tjirta kuyarn+pa yaal+tji wuka+ngu  
 bird mischievous+AUGM Q/W+DEM move+ PAST
- Purtu kulira!  
 purtu\_kulira  
 worried



*You mischievous bird, where did you disappear? I was worried!*  
(Gordon, 2007)

3.3.      Puntu                  Jones-ilu                  piyarrkanya  
               puntu               Jones+i+lu               piyarrka+nya  
               man                Jones+EPH+ERG        galah+focus\_marker

**‘Yuwa?’**                watjarnu.  
               yu+wa                watja+nu  
               give+IMP           say+PAST  
*Mr Jones said, ‘What do you want?’ to the galah.*

(Gordon, 2007)

#### 4. Yaaltji in relative clause

The following example contains yaaltji in a relative clause. Further analysis is required to determine whether the Wangkatja corpus contains more relative clauses.

4.1.      Ngula Jones-inya                                  tjana    cuptea    tjikinu,  
               ngula    Jones+i+nya                                tjana    cuptea    tjiki+nu  
               after    Jones+EPH+focus\_marker    3PL    cuptea    drink+PAST

mayi    ngalangu,                                  tjana    nyangu                wiilyka  
               mayi    nga+la+ngu                                tjana    nya+ngu                wiilyka  
               food    eat+IMP+PAST                                3PL    see+PAST                cat

tjina maarnu                                  purinytju                warta-kutu  
               tjina\_maa+rnu                                purinytju                warta\_kutu  
               walk+PAST                                    slowly                    tree\_ALL

**yaaltji**                Chainsaw-nya.  
               yaal+tji                Chainsaw+nya  
               Q/W+?                Chainsaw+focus\_marker

*After drinking their tea and eating their food, the Jones family saw a cat slowly walking towards the tree where Chainsaw was.* (Gordon, 2007)

**Table of Wangkatja Interrogatives**

<b>Ngana?</b>	<i>stem question word Q/W</i>	<b>Nyaarri?</b> <b>Nyaarringu?</b>	<i>What's happening?</i> <i>What's happened?</i>
<b>Nganaku?</b>	<i>Whose?</i> <i>Why?</i>	<b>Yaalpanya?</b>	<i>How? What? When?</i> <i>Where?</i>
<b>Nganalu?</b>	<i>Who?</i>	<b>Yaaltji?</b>	<i>How? When? Where?</i> <i>What? Why?</i>
<b>Nganantjanu?</b>	<i>Why?</i> <i>What for?</i>	<b>Yaaltji-yaaltji?</b>	<i>How? When? Where?</i> <i>What? Why?</i>
<b>Ngananya?</b>	<i>What?</i> <i>Who?</i>	<b>Yaaltjulku?</b>	<i>What's the result?</i>
<b>Ngaa?</b>	<i>stem question word Q/W What's it?</i>	<b>Yaalkutu?</b>	<i>Which way?</i> <i>Where to?</i>
<b>Ngaaku?</b>	<i>Why?</i>	<b>Yaaltjikutja?</b>	<i>Where from?</i>
<b>Nyaa?</b>	<i>stem question word Q/W What?</i> <i>Which?</i>	<b>Wantja-</b>	<i>stem question word Q/W Where-</i>
<b>Nyaaku?</b>	<i>Why?</i> <i>What for?</i>	<b>Wantjakutu?</b>	<i>Where to?</i>
<b>Nyaalu?</b>	<i>How? What? When?</i> <i>Where?</i>	<b>Wantjatu?</b>	<i>Where? (subject)</i>

**Table of Interrogatives in Ngaanyatjarra, Wangkatja, and Pitjantjatjarra**

<b>Ngaanyatjarra</b>	<b>Wangkatja</b>	<b>Pitjantjatjarra</b>
<b>Nyaapa?</b> <i>What?</i>	<b>Ngana</b> <i>stem question word Q/W</i>	<b>Nyaa?</b> <b>Yaaltji-yaaltji?</b> <b>Nyaapa?</b> <i>What?</i>
<b>Yaaltjirriku?</b> <i>Become what?</i>	<b>Nganaku?</b> <i>Whose?</i> <i>Why?</i>	<b>Wai?</b> <i>What's the matter?</i>
<b>Nyaalku?</b> <b>Yaaltjinku?</b> <b>Yaaltjingalku?</b> <i>Do what?</i>	<b>Nganalu?</b> <i>Who?</i>	<b>Yaalarra?</b> <b>Yaaltarra?</b> <i>When?</i>
<b>Wanytjatjanku?</b> <i>Do what with?</i>	<b>Nganantjanu?</b> <i>Why?</i> <i>What for?</i>	<b>Yaaltji?</b> <i>Where?</i>
<b>Purtu kulilku</b> <i>Not know what to do</i>	<b>Ngananya?</b> <i>What?</i> <i>Who?</i>	<b>Nganala?</b> <i>At what place?</i>
<b>Nyaangka?</b> <i>On account of what?</i>	<b>Ngaa?</b> <i>stem question word Q/W What's it?</i>	<b>Yaaltjikutu?</b> <b>Nganalakutu?</b> <i>Where to?</i>
<b>Palunya?</b> <i>What about that thing or situation that we both know about?</i>	<b>Ngaaku?</b> <i>Why?</i>	<b>Yaalitja?</b> <i>Which?</i>
<b>Nyaaku?</b> <i>What for?</i>	<b>Nyaa?</b> <i>stem question word Q/W What? Which?</i>	<b>Ngananya?</b> <i>Who?</i>
<b>Tjiinyartu?</b> <i>What has just happened?</i>	<b>Nyaaku?</b> <i>Why?</i> <i>What for?</i>	<b>Nyaaku?</b> <i>Why?</i> <i>What for?</i>

<b>Ngaanyatjarra</b>	<b>Wangkatja</b>	<b>Pitjantjatjarra</b>
<b>Nyaapiriny(pa)?</b> <i>What sort of?</i>	<b>Nyaalu?</b> <i>How?</i> <i>What?</i> <i>When?</i> <i>Where?</i>	<b>Nyaangurru?</b> <i>As a result of what?</i>
<b>Nyaapa</b> <i>Whatnot, what-d'ye-call-it</i>	<b>Nyaarri?</b> <i>What's happening?</i>  <b>Nyaarringu?</b> <i>What's happened?</i>	<b>Yaaltji-yaaltji?</b> <i>How?</i>
<b>Wanytjatjarriku?</b> <b>Yaaltjirriku?</b> <i>What's become of?</i>	<b>Yaalpanya?</b> <i>How?</i> <i>What?</i> <i>When?</i> <i>Where?</i>	<b>Awari!</b> <b>Awaritja!</b> <i>How about that!</i>
<b>Wanytjawara?</b> <b>Wanytjawirrmira?</b> <i>When?</i>	<b>Yaaltji?</b> <b>Yaaltji-yaaltji?</b> <i>How?</i> <i>When?</i> <i>Where?</i> <i>What?</i> <i>Why?</i>	<b>Wai?</b> <i>How about? What's with?</i>
<b>-lpi?</b> <i>when (at that time)</i>	<b>Yaaltjulkku?</b> <i>What's the result?</i>	<b>Yaaltjirtu?</b> <b>Yaaltjiru?</b> <i>How much? How many?</i>
<b>Wanytja-</b> <b>Wanytjatja?</b> <b>Yaaltji?</b> <i>Where?</i>	<b>Yaalkutu?</b> <i>Which way?</i> <i>Where to?</i>	
<b>Wanytjatjarriku?</b> <b>Yaaltjirriku?</b> <i>Go where?</i>	<b>Yaaltjikutja?</b> <i>Where from?</i>	
<b>Wanytjatjanku?</b> <i>Take where?</i>	<b>Wantja</b> <i>stem question</i> <i>word</i> <i>where</i>	
	<b>Wantjakutu?</b> <i>Where to?</i>	

<b>Ngaanyatjarra</b>	<b>Wangkatja</b>	<b>Pitjantjatjarra</b>
<b>Wanytjanya?</b> <b>Wanytjartitjanya?</b> <i>Which one?</i>	<b>Wantjatu?</b> <i>Where? (subject)</i>	
<b>Yaaltjirri?</b> <i>Which people?</i>		
<b>Nganalu?</b> <b>Ngananya?</b> <i>Who?</i>		
<b>Ngananya?</b> <i>Whom?</i>		
<b>Nyaatjanu?</b> <i>Why? As a result of what?</i>		
<b>Nyaaku?</b> <i>Why? What for?</i>		
<b>Nyaangkatarra?</b> <i>Why not?</i>		
<b>Nyaaltji-Nyaaltji?</b> <b>Yaaltji?</b> <b>Yaaltjiwana?</b> <b>Yaaltji-Yaaltji?</b> <i>How?</i>		
<b>Wiyalpinyu?</b> <i>How can this be?</i>		
<b>Nyaatjanu?</b> <i>How come?</i>		
<b>Wiyapumpa</b> <i>How could it be?</i>		
<b>-parta?</b> <b>-watjala?</b> <i>How could that be?</i>		
<b>Yaaltjirri?</b> <i>How many?</i>		

## Conclusion

The Wangkatja linguistic corpus contains evidence of polar questions, interrogatives, and rhetoric questions. Interrogatives act as question word stems and conjugated forms of interrogatives carry new meanings. The corpus does not contain any tag question examples. The corpus includes written forms of information seeking in Wangkatja. There are other aspects of information seeking that are not included in the corpus as a written form such as hand-signs and facial gestures, indirect questions, and intonation.

Further analysis is required for the free translations of questions in sentence forms. Wangkatja has common interrogative stems of ngana, nyaa, yaal, and wantja with Ngaanyatjarra and Pitjantjatjarra.

## **List of Abbreviations**

1SG – First person singular subject pronoun  
2SG – Second person singular subject pronoun  
3SG – Third person singular subject pronoun  
1PL – First person plural subject pronoun  
2PL – Second person plural subject pronoun  
3PL – Third person plural subject pronoun  
3DU – Third person dual subject pronoun  
IMP – Imperative  
PRES – Present tense suffix  
FUT – Future tense suffix  
ABL – Ablative, from  
ALL – Allative, towards  
AUGM – Augmentative, greater intensity  
CAUS – Causative  
DAT – Dative, for  
DEM – Demonstrative  
EPH – Epenthetic, an additional sound  
ERG – Ergative, the doer of the action  
LOC – Locative  
NEG – Negative  
POSS – Possessive  
Q/W – Question word  
RES – Resultative  
SEM – Semblative, similar

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