at so-called classical Tibetan literature—defined in geopolitical terms as pre-1959 compositions—although in actuality this is so-defined as to exclude Sinitic neologisms arising as a result of the Chinese Communist governance of Tibet and the intentional distortion of the language within the country that has resulted. Similarly, slang and Nepali- and Hindi-derived neologisms coming from the exile communities in India have also not been included.

Structure and Organization

The organization of this book is similar to that of the first edition, though not exactly; what follows is an introduction and overview of the subsequent sections and usage instructions for the lexical resources provided.

The first part of this book provides an introduction to the language model for Tibetan verbs that underlies this lexicon. Although different language models and descriptive vocabulary have been proposed and used by various scholars over the years, the system used here follows Joe Wilson's presentation with my own additions and expansions.[1] Some of these modifications are the result of my own research in Tibetan and Sanskrit comparative linguistics as well as techniques of Natural Language Processing (NLP) for Tibetan. Others derive from a larger pedagogical agenda, bringing Tibetan in-line with normative language instruction in North America, which typically grounds such instruction in Latinate categories.[2] Incorporated into this discussion is an overview of terms and classical categories in Sanskrit and English grammar and guides to their applicability to Tibetan.

The core of the book is the *Verb Lexicon*. It is sorted in Tibetan alphabetical order by the present tense of the verb, with past, future, and imperative forms following (with alternate spellings indicated parenthetically). Although traditional Tibetan verb ordering is future, present, and past, due to morphological ambiguity in the future-tense form of some verbs, the present tense was chosen as the principal tense for ordering the lexicon.

With regard to the content of the entries themselves, the initial source verb lists were several Tibetan lexical sources;[3] the verification of their morphological variations over tense, the classifications, the translations, and the derivations of syntactic information relies heavily on attested usage, particularly in reference to parallel Sanskrit texts but also, to no small extent, to later Tibetan indigenous compositions. Because pre-1959 Tibet was home to a highly integrated worldview, with a wide range of literature on various subjects—politics, law, poetics, medicine, art, and so on—all embued with Buddhist sensibilities, a concerted effort was made to sample those domains of literature as well. As a result, entries