The other form of future participles is the gerundive. This is formed by the nominalization of the optative construction ("one should do X"). Such instances take the form of *verb* + པར་བྱ་བ་ but are commonly abbreviated as *verb* + བྱ་, "that which is to be done" or "object of *verbal activity*."

CLAUSE-CONNECTIVE CONSTRUCTIONS

One of the most common syntactic structures for creating complex sentences is the use of the sixth case (the "connective" or "genitive" case) to form a clause-connective construction. In simplest terms, a clause-connective construction is a way of modifying a noun adjectivally with a verbal phrase or clause. Wilson provides a useful categorization of clause-connective expressions by identifying the role that the noun that follows them *would* play were it to appear in the clause that precedes it in a complete sentence. Wilson thus identified four basic types: subject/agent, object, complement, and qualifier. An example of a clause connective to an agent (and the fully formed sentence demonstrating that identification) would be:

ཆོས་བསྟན་པའི་སངས་རྒྱས། => སངས་རྒྱས་ཀྱིས་ཆོས་བསྟན།
"The Buddha, who taught the Dharma" =>
"The Buddha taught the Dharma"

and so on.[5]

AUXILIARY CONSTRUCTIONS

One of the least understood grammatical constructions in Tibetan is the set of auxiliary constructions. The primary reason for this would appear to be the contextual nature of their specific implications that, to my knowledge, have yet to be fully and formally described. What is presented below is a first attempt at categorizing and describing the specific contexts and uses of the different auxiliary verb constructions. It should be taken as an attempt at a taxonomy of auxiliary constructions.

Tibetan versus Sanskrit uses of Auxiliary Verbs

One of the primary distinctions that is necessary to recognize is the difference in use of auxiliary constructions between native compositions and translated Sanskrit. Sanskrit verbs, when conjugated, typically take one of two types of endings referred to as active-voice (*parasmaipada*) terminations and middle-voice (*ātmanepada*) terminations. Typically, Sanskrit verbs take one or the other termination, while some can take either. The point of interest here is that