

E. JUSSIVE

Likewise, the expression of a plea or encouragement of an activity is represented by the use of the verb ལྟོ in an auxiliary construction.

F. DESIDERATIVE

Indication of desire and aspiration other than the precative (see above) is represented by the use of the verb མོན་ in the form: *verb* + སར་མོན་.

G. DEONTIC / PERMISSIVE

There are several ways of expressing the deontic mood (i.e., expressing necessity) in Tibetan, although all are typically rendered in English as “need to,” “have to,” or “must,” with or without additional emphatic adverbs. The permissive (or weak deontic) expresses the ideas of “to let” or “to allow.” The simple deontic is formed with the Class VII verb དགོས་ functioning as an auxiliary, while the moderate deontic is formed with the verb མཆི་ and the permissive with the verbs ཟུག་ and ཆོག་.

The strong/honorific deontic—in addition to the exhortative (described above)—is formed in two ways. One way is to use the auxiliary verb འཇམ་, which also conveys a sense of future obligation. The other way is with བྱ་དགོས་.

H. EPISTEMIC

Borrowing a construction from colloquial Tibetan, a weak epistemic sense is conveyed by the verb འདྲག་ used as an auxiliary verb. For example: དེ་འགྲེལ་ས་འདི་ ཡིན་འདྲག་ “This seems to be that commentary.” Although this same construction can also simply indicate ongoing activity (see below).

Otherwise, certain epistemic senses are conveyed using the evidential verb གསལ་ (“to be reputed to be”) and the conjunctural verb མྱེང་ (“to appear to be”).

I. CONTINUATIVE

Ongoing activity is represented in a number of ways: *verb* + སར་འདྲག་ or *verb* + སར་གནས་, in the honorific as *verb* + སར་བཞུགས་, and in the high honorific as *verb* + སར་གདའ་.

J. INCEPTIVE

Indication of the beginning of an activity or a statement of something being the case henceforth is represented by the use of the verb ལགས་—a cognate with the Apabhramṣā auxiliary *lag(g)*—in the form: *verb* + ལགས་. It is often used in