verb, the "base" verb ཟུངས་ is not—being a Class V verb taking its object in the nominative case. Consequently, we must conclude that གཅེས་པར་ཟུངས་ is not a verbal collocation but rather another instance of a verb, in this case ཟུངས་ taking a verb in the infinitive as a complement གཅེས་པར་, that verb having its own agent and object phrases, པཎ་ཆེན་ཉིད་ and བརྡའ་ཆད་འདི་རྣམས་.

Far more challenging examples are seen in canonical works translated from Sanskrit. For example, there is a passage in the *Eight-Thousand-Line Perfection of Wisdom Sūtra* that reads བཅོམ་ཞིང་ཕྱིར་ཕྱོགས་པར་མི་འགྱུར།. What is not immediately obvious is that the entire passage is a verb phrase; it is the Tibetan translation of the Sanskrit *na bhagnapṛṣṭhībhavati* ("to turn away disturbed"; "to be dejected"). In this case, the translators broke apart the original Sanskrit verb into the discrete lexemes *bhagna* (བཅོམ་) + *pṛṣṭhī* (ཕྱིར་ཕྱོགས་) and *na ... bhavati* (མི་འགྱུར་). As can be seen, the presence of a conjunctive particle (ཞིང་) does not necessarily indicate a conjunction of two separate verbs. Rather, it is being used simply to indicate that the resulting Tibetan words are to be taken together as a whole—the phrasal equivalent of the underlying Sanskrit.

Just as *tha dad* verbs can appear in active and passive constructions, so too can verbal collocations made with those same verbs. For example, the Class V agentive-nominative verb འབྱིན་ (pt. ཕྱུང་; f. དབྱུང་) can be translated as "to take out" or "to send out" and has several collocations. A collocation used in a passive sentence can be seen with སྐད་སྙན་འབྱིན་:

> མཐིང་རིལ་ངུར་པ་དག་དང་ངང་པ་དང་། བཞད་སོགས་སྐད་སྙན་འབྱིན།
> Blue-winged ducks, swans, and geese cry out.

Similarly, this can be seen with འབྲས་བུ་འབྱིན་, here taking the adverb རྟག་པར་:

> བྱང་ཆུབ་སེམས་ཀྱི་ལྗོན་ཤིང་རྟག་པར་ཡང་། འབྲས་བུ་འབྱིན་པ།
> The tree of the mind of enlightenment perpetually bears fruit.

A number of other collocations in active-voice sentences—such as རབ་ཏུ་འབྱིན་ ("to give ordination") or སུན་འབྱིན་ ("to disbelieve" or "to corrupt")—can also be seen.

Verbal collocations blur the issue of what constitutes a discrete unit of meaning, or "morpheme" in Tibetan. In languages like English, a differentiation is made between *free* and *bound* morphemes—that is, between units of meaning that can stand alone as words and those which function solely as constituent parts. In Tibetan, certain elements of the language fall clearly into these two categories, though some elements appear to function in different contexts as either. In unsegmented languages like Tibetan, this latter group complicates