

רְמוֹז לְעֵדִים זֹמָמִין שְׁלוּקִין מְנִיין? ... וְתִפּוּק לִיה מִלֵּא תַעְנָה! סנהדרין י, א ומכות ב, ב ע"פ שמות כ:יג
Where (in the Torah) is there an allusion to (the law that) false witnesses are (sometimes) subject to flogging? ... (In response, a complicated derivation is presented whereupon the Talmud asks:) But let him derive it (instead) from (the pasuk): "You shall not testify (falsely)" (since the standard punishment for violating a negative command is flogging)!
 לי תיפוק, let me derive it, and להו תיפוק, let them derive it, also occur in the Talmud with a similar meaning.

תִּיפִיּוּס [= תַּתְּפִּיס] fut. ← **אִיפִּיס**

תִּיפְנוּן [= תַּתְּפְנוּן] fut. pl. ← **אִיפְנוּ**

תִּיפְרָ n.
תִּפְרָ
stitching; stitch
 קְדִיעַ תִּיפְרָה עִירובין פא, א ורש"י שם
(the place of) its stitching is discernible
 SEE: תִּפְרָא, תִּפְרִי

תִּיפְשׁוּט fut. ← **תַּפְשׁוּט**

תִּיפְשִׁיט [= תַּתְּפְשִׁיט] fut. ← **אִיפְשִׁיט**

תִּיפְטוּתָא [= תַּתְּפְטוּתָא] fut. ← **מִיפְטוּתָא**

תִּיקוּ/תִּיקוּם fut. [קום]
תַּעְמַד!
Let it stand!
 The verb תִּיקו (without the final mem), let it stand, is used as a technical term at the conclusion of some Talmudic discussions to indicate that the problem that was under consideration remains unresolved.

בְּעֵי רַב פּפָּא: בִּין פְּסוּקָא לְפְסוּקָא, מֵהוּ? תִּיקוּ!
 ברכות ה, סע"א
Rav Pappa poses a problem; What is the halakhic ruling (about leaving the synagogue) between (the reading of one) pasuk and (another) pasuk? Let it stand.

Popular etymology (תוספות יר"ט בסוף מס' עדיות) explains תִּיקו as initials of the words קוֹשִׁיּוֹת וְבִעֵיּוֹת תִּשְׁבִּי (= Elyahu the prophet) will solve difficulties and problems – perhaps because he is mentioned in the halakhic decision מוֹנַח עַד שְׂבִיבָא אֵלֵיהּ אֵלֵיהּ Elyahu will arrive (i.e., until the truth is ascertained), as in (משנה) בבא מציעא כ, א.

Occasionally, in our printed editions and, more frequently, in manuscripts – a fuller expression is used:

תִּיסקְתְּפִי/תִּיסקְתְּפִי [= תַּתְּסְפִי] fut. ← **אִיסקְתְּפִי**

תִּיסקְתְּרִ fut. [סתר]
she shall destroy תִּיסקְתְּרִ
 דְּלֵא תִיסקְתְּרִיהּ לְבֵיתֶיהּ סוטה ה, סע"ב
so that she should not destroy his house
 SEE: סתר

תִּיסקְתְּרִי [= תַּתְּסְתְּרִי] fut. 2nd pers. f.
you (f.) will seclude yourself תִּיסקְתְּרִי
 לֵא תִיסקְתְּרִי בְּהִדְרֵי פְלוּנִי! סוטה ב, ב
Do not seclude yourself with Mr. So-and-so!

The spelling of the form that appears in our editions of this Aramaic passage is identical with the Hebrew form in *binyan* נִפְעַל, i.e., תִּסְתְּרִי, which occurs in a Hebrew context three pages later in the Talmud (ב, סוטה ה, ב). In the Munich manuscript (Rav EZM), however, the reading here is תִּיסקְתְּרִי (with an additional tav consonant), indicating that it is the parallel Aramaic *binyan*, the reflexive אִתְּפַעַל.
 SEE: אִיסקְתְּרִי

תִּיַעְבְּד/תִּיַעְבְּדִי/תִּיַעְבְּדִי fut. ← **עַבְד**
 The Aramaic verbal forms of this entry and the next one should not be confused with the Hebrew form תִּיעַבַד, it will be worshiped.

תִּיַעְבְּדִי [= תַּתְּעַבְּדִי] fut. ← **אִיַעְבְּדִי**

תִּיַעוּל fut. ← **עָל**

תִּיַעַבְב [= תַּתְּעַבְב] fut. ← **אִיַעַבְב**

תִּיפּוּךְ fut. [אפך]
you will reverse תִּיפּוּךְ
 לעולם לא תִּיפּוּךְ, אִיפּוּךְ, מוֹחֲלַת הַשִּׁטָּה
 SEE:

תִּיפּוּק/תִּפּוּק fut. ← **נִפְק**

תִּיפּוּק לִיה
"תִּיצֵא לוֹ!" ילְמַד אֹתָהּ!
let it be derived by him! let him derive it!

This expression introduces the following *difficuly*: Why not derive the same point through a simpler or more fundamental reason, source, or interpretation – than the one that has been previously cited?