

And let us say, it belongs to her

ואימא לדידה -

Overview

The גמרא asked, let us say that the **דבוסת ופגם** of an **אנוסה** should be paid to her, not to her father (as it is regarding **קנס** where the **תורה** writes explicitly **הנערה**).

anticipates a difficulty: תוספות

אף על גב דפרישית לעיל¹ (דף לח,ב) דבוסת ופגם הוקשו לקנס וניתן למי שקנס ניתן -
Even though I explained previously that דבוסת ופגם are compared to קנס,
regarding that the **בו"פ is given to whom the קנס is given**, and since the **קנס** is given to the father, so too the **בו"פ** is to be given to the father, so what is the **גמרא's** question **'ואימא לדידה'**?!

responds: תוספות

היינו בתר דקים לן הכא דהוי הכל² לאביה:
That was said after we have established here that everything (the קנס and בו"פ)
belong to the father.

Summary

We say regarding **קנס** and **בו"פ** that they are given to the same party only after we have established this rule that it all belongs to the father.

Thinking it over

Previously³ תוספות explained the reason why regarding **קנס** and **בו"פ** we say that they are given to the same party is because **לקנס בו"פ** **איתקיש**, so if it is from a **היקש** why are we asking here **לדידה ואימא**, etc., we know it already from the **היקש**?!⁴

¹ תוד"ה (TIE footnote # 10). See 'Thinking it over'.

² Once we derive here that **בו"פ** (as well as **קנס**) belong to the father we can extrapolate and say that in other instances where the **קנס** belongs to the daughter (for instance) the **בו"פ** also belongs to the daughter.

³ See footnote # 1. ועיי"ש בתוס'.

⁴ See מגן גבורים and תוס' הרא"ש.