

And they agree

ושויין -

Overview

The גמרא cited a ברייתא in support of the ruling by רב הונא (that if the table [with the food/bread] was brought before קידוש one should be פורס מפה on the food and then make קידוש). In some texts the ברייתא begins with the word 'ושויין'. Our תוספות explains who this 'ושויין' is referring to.

אי גרסינן ושויין קאי¹ ארבי יהודה ורבי יוסי כדפירש² רשב"ם:

If the text reads 'ושויין', it is referring to ר"י ור"י as the רשב"ם explained.

Summary

(גורס ושויין refers to ר"י ור"י (if we are ושויין).

Thinking it over

According to רשב"ם does the text read 'ושויין'³

¹ Perhaps תוס' is negating the other explanation in the רשב"ם that 'ושויין' is referring to ר"י ור"י. See later תוס' ק,ב. (ח"י הרא"ם הורוויץ) (see שבת ב"ש וב"ה of מחלוקת ד"ה זמנין).

² בד"ה ושויין, who writes that even though ר' יוסי maintains that if one was eating before שבת he may continue eating even after שבת begins, however if one was not eating when שבת begins, one should not bring the table (with the food) until after קידוש. The reason why not to be גורס the word 'ושויין' is because the dispute between ר"י ור"י is in regards to eating on ע"ש or interrupting the meal to make קידוש, but not how to make לכתחלה on שבת.

³ See TIE previous ד"ה איקלע footnote # 1.