



Gemara: What if he didn't know she was a *mukat eitz* when they married?

Who says she receives a payment where the husband didn't know beforehand?		
	He knew before marrying her	He did not know beforehand
Rami bar Chama	Rabbi Meir: 200 Chachamim: 100	0
Rava I	Rabbi Meir: 200 Chachamim: 100	Rabbi Meir: <u>200</u> Chachamim: 0
Rava II	Rabbi Meir: 200 Chachamim: 100	Rabbi Meir: <u>200</u> Chachamim: <u>100</u>

Braitot conflict where he finds out she wasn't a betulah at the time of the wedding, but he and she have different claims of how it happened					
	Braitot 1 v2	Rav Sheshet Braitot 1 v3	Braitot 2 Original	Braitot 2, per Rav Chiya bar Avin	Rava Braitot 1 v4
Mukat eitz pre-kiddushin	-	-	-	-	100
Rape pre-kiddushin	-	100	0	100	-
Znut pre-kiddushin	100	100	-	-	0

Kesubah amounts where a woman turns out to be beulah

- Version 1 of Rabbah: A braitot says: If a woman had a previous marriage, then even with witnesses that nothing happened, her husband cannot later claim he thought she was a betulah.
 - (12a) Main Q: Rabbah: Can we generalize from this braitot to say that any time he marries with a chazakah of betulah, and she was a beulah, she still receives 100?
 - A: Rav Ashi: No; this case is different, because he knew she had been married.¹
 - Side Q2: Are we not concerned that it could have been znut after kiddushin?²
 - A: Rav Sheravya: Normally, we would be concerned; here, nothing could have happened.
- Version 2 of Rabbah: Our mishnah said: A betulah who has been married receives 100, no matter how that marriage ended.. And there is no claim of having thought she was a betulah.
 - Main Q1: Rabbah: Can we generalize from this braitot to say that any time he marries with a chazakah of betulah, and she was a beulah, she still receives 100?
 - A: Rav Ashi: No; this case is different, because he knew she had been married.
 - Side Q2: Are we not concerned that it could have been znut after kiddushin?
 - A: Rav Sheravya: Normally, we would be concerned; here, nothing could have happened.
- If you have Version 1 (witnesses), you certainly accept that she gets 100 in Version 2
- But if you have Version 2, you might say that in Version 1 she receives nothing; he relied on witnesses.

הר"ן על הר"ף מסכת כתובות דף א עמוד א

ואחרים אומרים דחופה לאו היינו יחוד. וראיה לדבר מדאמרין לקמן [דף יב. ע"ש] דאלמנה מן הנשואין אין לה אלא מנה אף על פי שעדים מעידין עליה שלא נסתרה ולא נבעלה, אלמא חופה לאו היינו יחוד, אלא חופה היינו כל שהביאה הבעל מבית אביה לביתו לשם נשואין. וילפינן לה מדכתיב "ואם בית אישה נדרה," דמשמע דכל זמן שהיא בבית אישה הרי היא ברשותו.

¹ What about the witnesses? (Tosafot Ketuvot 12a שאני 12a)

² Rashi reads this as a challenge to the braitot; Tosafot reads it as a challenge to Rav Ashi.