

use “reading” (rather than “writing”) to describe Krueger’s activity in this book. One of the marks of the author’s theoretical sophistication is that she is conscious of her own position as a reader and her irrevocable difference from the medieval readers whose activities she attempts to recover. She reminds us that the critic’s task is not to deliver up the text’s inner meaning as if it were some neatly pre-packaged consumable. Rather the task of the critic—particularly the feminist critic who adopts the stance of resistance—is to engage in a dialogue (and not always a polite one) with the texts and with all of its readers—past, present, and future. In this, both *Women Readers and the Ideology of Gender in Old French Verse Romance* and the romance itself have already anticipated—because they have made a path for—even my former student’s idiosyncratic reading of Marie de France.

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NEW BIBLIOGRAPHY ON WOMEN AND MEDICAL PRACTICE

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This bibliography on Women and Medicine builds on earlier contributions to *MFN*: no. 10 (Fall 1990), pp. 23-24; no. 11 (Spring 1991), pp. 25-26; no. 13 (Spring 1992), pp. 32-34; and no. 15 (Spring 1993), pp. 42-43.

Agrimi, Jole and Chiara Crisciani. "Savoir médical et anthropologie religieuse: Les représentations et les fonctions de la *vetula* (XIIIe-XVe siècles)," *Annales: E.S.C.* 48 (1993): 1281-1308. Originally appeared in Italian as "Immagini e ruoli della 'vetula' tra sapere medico e antropologia religiosa (secoli XIII-XV)," in *Poteri carismatici e informali: chiesa e società medioevali*, ed. Agostino Paravicini Bagliani and André Vauchez (Palermo: Sellerio Editore, 1992), pp. 224-61. A brilliant analysis of how the image of the *vetula* ("old woman") functioned as a cipher for ignorance, rusticity and simplicity in medical and religious writings.