

## APPENDICES

### Appendix 1: Biography of Nawal el Saadawi

Nawal El Saadawi is an Egyptian feminist writer, activist, physician and psychiatrist. She has written many books on the subject of women in Islam, paying particular attention to the practice of female genital mutilation in her society.

She is founder and president of the Arab Women's Solidarity Association and co-founder of the Arab Association for Human Rights. She has been awarded honorary degrees on three continents. In 2004, she won the North-South prize from the Council of Europe. In 2005, she won the Inana International Prize in Belgium.

Nawal el Saadawi has held positions of Author for the Supreme Council for Arts and Social Sciences, Cairo; Director General of the Health Education Department, Ministry of Health, Cairo, Secretary General of Medical Association, Cairo, Egypt, and Medical Doctor, University Hospital and Ministry of Health. She is the founder of Health Education Association and the Egyptian Women Writer's Association; she was Chief Editor of *Health Magazine* in Cairo, Egypt and Editor of *Medical Association Magazine*.

Saadawi was born in the small village of Kafr Tahla on October 27, 1931. She is the second eldest of nine children. Her father was a government official in the Ministry of Education, who had campaigned against the rule of the British occupation of Egypt and Sudan during the Egyptian Revolution of 1919. As a result he was exiled to a small town in the Nile Delta and the government punished him by not promoting him for 10 years. He was relatively progressive and taught her self-respect and to speak her mind. He also encouraged her to study the Arabic language. Both her parents died at a young age leaving Saadawi with the sole burden of providing for a large family.

Saadawi graduated as a medical doctor in 1955 from Cairo University. That year she married Ahmed Helmi, who she met as a fellow student in medical school. The marriage ended two years later. Through her medical practice, she observed women's physical and psychological problems and connected them with oppressive

cultural practices, patriarchal oppression, class oppression and imperialist oppression.

While working as a doctor in her birthplace of Kafr Tahla, she observed the hardships and inequalities faced by rural women. After attempting to protect one of her patients from domestic violence, Saadawi was summoned back to Cairo. She eventually became the Director of Public Health and met her third husband, Sherif Hetata, while sharing an office in the Ministry of Health. Hetata, also a medical doctor and writer, had been a political prisoner for 13 years. They married in 1964 and have a son and a daughter. In 1972 she published *Al-Mar'a wa Al-Jins (Woman and Sex)*, confronting and contextualising various aggressions perpetrated against women's bodies, including female circumcision, which became a foundational text of second-wave feminism. As a consequence of the book as well as her political activities, Saadawi was dismissed from her position at the Ministry of Health. Similar pressures cost her a later position as chief editor of a health journal and as Assistant General Secretary in the Medical Association in Egypt. From 1973 to 1976 she worked on researching women and neurosis in the Ain Shams University's Faculty of Medicine. From 1979 to 1980 she was the United Nations Advisor for the Women's Programme in Africa (ECA) and Middle East (ECWA).

Long viewed as controversial and dangerous by the Egyptian government, in 1981 Saadawi helped publish a feminist magazine, *Confrontation*, and was imprisoned in September by President Anwar al-Sadat. She was released later that year, one month after his assassination. Of her experience she wrote: "Danger has been a part of my life ever since I picked up a pen and wrote. Nothing is more perilous than truth in a world that lies."

Saadawi was one of the women held at Qanatir Women's Prison. Her incarceration formed the basis for her memoir, *Mudhakkirâtî fî sijn an-nisâ'* (*Memoirs from the Women's Prison*, 1983). Her contact with a prisoner at Qanatir, nine years before she was imprisoned there, served as inspiration for an earlier work, a novel titled *Imra'ah 'inda nuqtat aš-šifr* (*A Woman at Point Zero*, 1975).

In 1988, when her life was threatened by Islamists and political persecution, Saadawi was forced to flee Egypt. She accepted an offer to teach at Duke University's Asian and African Languages Department in North Carolina as well as

the University of Washington in Seattle. She has since held positions at a number of prestigious colleges and universities including Cairo University, Harvard, Yale, Columbia, the Sorbonne, Georgetown, Florida State University, and the University of California, Berkeley. In 1996, she moved back to Egypt. Nawal thus speaks fluent English in addition to her native Arabic.

She has continued her activism and considered running in the 2005 Egyptian presidential election, before stepping out because of stringent requirements for first-time candidates. She was awarded the 2004 North-South Prize by the Council of Europe. She was among the protesters in Tahrir Square in 2011. She has called for the abolition of religious instruction in the Egyptian schools.

### **List of Nawal el Saadawi's works:**

Here is the list of el Saadawi's works all originals in Arabic. Many have been translated into English, French, German, Spanish, Portuguese, Swedish, Norwegian, Danish, Italian, Dutch, Finnish, Indonesian, Japanese, Persian, Turkish, Urdu, and other 30 languages.

### **FICTION:**

#### **NOVELS (in Arabic):**

- *Memoirs of a Woman Doctor* (Cairo, 1958)
- *The Absent One* (Cairo, 1969)
- *Two Women in One* (Cairo, 1971)
- *Woman at Point Zero* (Beirut, 1973)
- *The Death of the Only Man on Earth* (Beirut, 1975)
- *The Children's Circling Song* (Beirut, 1976)
- *The Fall of the Imam* (Cairo, 1987)
- *Ganat and the Devil* (Beirut, 1991)
- *Love in the Kingdom of Oil* (Cairo, 1993)
- *The Novel* (Dar El Hilal Publishers Cairo 2004)
- *Zeina, Novel* (Dar Al Saqi Beirut, 2009)

### **SHORT STORY COLLECTIONS (*in Arabic*):**

- *I Learnt Love* (Cairo, 1957)
- *A Moment of Truth* (Cairo, 1959)
- *Little Tenderness* (Cairo, 1960)
- *The Thread and the Wall* (Cairo, 1972)
- *Ain El Hayat* (Beirut, 1976)
- *She was the Weaker* (Beirut, 1977)
- *Death of an Ex-minister* (Beirut, 1978)
- *Adab Am Kellet Abad* (Cairo, 2000)

### **PLAYS (*in Arabic*):**

- *Twelve Women in a Cell* (Cairo, 1984)
- *Isis* (Cairo, 1985)
- *God Resigns in the Summit Meeting* (1996), published by Madbouli, and other four plays included in her *Collected Works* (45 books in Arabic) published by Madbouli in Cairo 2007

### **NON-FICTION: MEMOIRS (*in Arabic*):**

- *Memoirs in a Women's Prison* (Cairo, 1983)
- *My Travels Around the World* (Cairo, 1986)
- *Memoirs of a Child Called Soad* (Cairo, 1990)
- *My Life, Part I, Autobiography* (Cairo, 1996)
- *My Life, Part II, Autobiography* (Cairo, 1998)
- *My Life, Part III*, (Cairo, 2001)

### **BOOKS (Non Fiction) (*in Arabic*):**

- *Women and Sex* (Cairo, 1969)
- *Woman is the Origin* (Cairo, 1971)
- *Men and Sex* (Cairo, 1973)

- *The Naked Face of Arab Women* (Cairo, 1974)
- *Women and Neurosis* (Cairo, 1975)
- *On Women* (Cairo, 1986)
- *A New Battle in Arab Women Liberation* (Cairo, 1992)
- *Collection of Essays* (Cairo, 1998)
- *Collection of Essays* (Cairo, 2001)
- *Breaking Down Barriers* (Cairo, 2004)

### **BOOKS TRANSLATED INTO ENGLISH:**

- *The Hidden Face of Eve [Study]* (London: Zed Books, 1980), re issued 2008
- [Woman at Point Zero](#) [novel] (London: Zed Books, 1982), re issued 2008
- *God Dies by the Nile* [novel] (London: Zed Books, 1984) reissued 2008
- *Circling Song* [novel] (London: Zed Books, 1986) reissued 2008
- *The Fall of Imam* [novel] (London: Methuen, 1987) Saqui Books London 2001 , 2009
- *Searching* [novel] (London: Zed Books, 1988) reissued 2008
- *Death of an Ex-minister* [short stories] (London: Methuen, 1987)
- *She has no Place in Paradise* [short stories] (London: Methuen, 1987)
- *My Travel Around the World* [non-fiction] (London: Methuen, 1985)
- *Memoirs from the Women's Prison* [non-fiction] (London: Women's Press, 1985) (also: [University of California Press](#), USA, 1995)
- *Two Women in One [novel]* (London: Al-Saqi Books, 1992)
- *Memoirs of a Women Doctor* [novel] (London: Methuen, 1994) (also: City Lights, USA, 1993)
- *The Well of Life* [two novels] (London: Methuen, 1994)
- *The Innocence of the Devil* [novel] (London: Methuen, 1994) (also: University of California Press, 1995)
- *Nawal El Saadawi Reader* [non-fiction essays] (London: Zed Books, 1997)
- *Vol 11 Nawal El Saadawi Reader* (Zed Books 2009)
- *Part I A Daughter of Isis* [autobiography] (London: Zed Books, 1999) reissued 2008

- *Part II Walking Through Fire* [autobiography] (London: Zed Books, 2002) reissued 2008
- *Love in the Kingdom of oil* [novel] (London: Alsaqui Books, 2001)
- *The Novel* [novel] (Northampton, Mass: Interlink Books, 2009)
- *Zeina* [novel] (London: Saqi Books, 2011)

## **Appendix2: Summary of the novel: *Woman At Point Zero***

The novel opens with a psychiatrist who is researching inmates at a women's prison. The prison doctor speaks of a woman, Firdaus, who is unlike any of the murderers in the prison: she rarely eats or sleeps, she never talks, she never accepts visitors. She feels certain the woman is incapable of murder, but she has refused to sign any appeals on her behalf. The psychiatrist makes several attempts to speak with her, but Firdaus declines. This rejection causes the psychiatrist to have a crisis of self-confidence. She became consumed with the idea that Firdaus was better than herself, and possibly better than even the president, whom she has refused to send an appeal to. As the psychiatrist is leaving the warder comes to her with an urgent message: Firdaus wants to speak to her. Upon meeting, Firdaus promptly tells her to close the window, sit down, and listen. She explains that she is going to be executed that evening and she wants to tell her life story.

Firdaus describes a poor childhood in a farming community. She recalls that she was confused by the disparity between her father's actions, such as beating her mother, and his dedication to the Islamic faith. Those days were relatively happy days, as she was sent out to the fields to work and tend the goats. She enjoys the friendship of a boy named Mohammadain, with whom she plays "bride and bridegroom," and describes her first encounters with clitoral stimulation. One day Firdaus's mother sends for a woman with a knife, who mutilated her genitals. From that point on Firdaus is assigned work in the home. Firdaus' uncle begins to take a sexual interest in her and she describes her new lack of clitoral sensitivity, noting, "He was doing to me what Mohammadain had done to me before. In fact, he was doing even more, but I no longer felt the strong sensation of pleasure that radiated from an unknown and yet familiar part of my body. ... It was as if I could not longer

recall the exact spot from which it used to arise, or as though a part of me, of my being, was gone and would never return."

After the death of her mother and father, Firdaus is taken in by her uncle, who sends her to primary school. Firdaus loves school. She maintains a close relationship with her uncle, who continues to take an interest in her sexually. After Firdaus receives her primary school certificate a distance grows between uncle and niece, and her uncle marries and withdraws all affection and attention. Tensions between Firdaus and her aunt-in-law build until Firdaus is placed in boarding school, where Firdaus falls in love with a female teacher named Miss Iqbal, whom she feels a mutual connection to, but Iqbal keeps her at an arm's length and never allows her to get close.

Upon graduation, Firdaus' aunt convinces her uncle to arrange her marriage with Sheikh Mahmoud, a "virtuous man" who needs an obedient wife. Firdaus considers running away but ultimately submits to the marriage. Mahmoud repulses her—he is forty years older and has a sore on his chin that oozes pus. He stays home all day, micromanaging Firdaus' every action, and begins to physically abuse her.

Firdaus runs away and wanders the streets aimlessly until she stops to rest at a coffee shop. The owner, Bayoumi, offers her tea and a place to stay until she finds a job. Firdaus accepts. After several months, Firdaus tells him she wants to find a job and her own place to live. Bayoumi immediately becomes violent and beats her savagely. He starts locking her up during the day and allows his friends to abuse, insult, and rape her. Eventually, Firdaus is able to enlist the aid of a female neighbor, who calls a carpenter to open the door, allowing her to escape.

While on the run, Firdaus meets the madame Sharifa Salah el Dine, who takes her into her brothel as a high-class prostitute. She tells Firdaus that all men are the same and that she must be harder than life if she wants to live. In exchange for working in Sharifa's brothel Firdaus is given beautiful clothes and delicious food, but she has no pleasure in life. One evening she overhears an argument between Sharifa and her pimp, Fawzy, who wants to take Firdaus as his own. They argue, and Fawzy overpowers Sharifa and rapes her. Firdaus realizes that even Sharifa does not have true power and she runs away.

Firdaus is wandering in the dark and rain when she is picked up by a stranger who takes her back to his home. He sleeps with her, but he is not as disgusting as the

other men she's dealt with in her profession, and after they are done he gives her a 10 pound note. This is a moment of awakening for Firdaus, and she recalls that it, "solved the enigma in one swift, sweeping moment, tore away the shroud that covered up a truth I had in fact experienced when still a child, when for the first time my father gave me a coin to hold in my hand, and be mine." Firdaus realizes that she can exert her power over men by rejecting them, and can force men to yield to her will by naming her own price; she gains self-confidence and soon becomes a wealthy and highly sought prostitute. She employs a cook and an assistant, works whatever hours she wishes, and cultivates powerful friendships. One day, her friend Di'aa tells her she is not respectable. This insult has a jarring and immediate impact on Firdaus, who comes to realize that she can no longer work as a prostitute. She takes a job at a local office and refuses to offer her body to the higher officials for promotions or raises. Although Firdaus believed that her new job would bring respect, she makes significantly less money than when working as a prostitute, and lives in squalid conditions. Furthermore, her office job gave her little autonomy or freedom which she values so highly. She eventually falls in love with Ibrahim, a coworker and revolutionary chairman, with whom she develops a deep emotional connection. But when Ibrahim announces his engagement to the chairman's daughter, which has clearly been engineered to help his career, Firdaus realizes he does not reciprocate her feelings and only used her for sex.

Crushed and disillusioned, Firdaus returns to prostitution, and once again amasses great wealth and becomes highly influential. Her success attracts the attention of the pimp Marzouk, who has many political connections and threatens her with police action. He repeatedly beats Firdaus and forces her to give him larger percentages of her earnings. Firdaus decides to leave and take up another job, but Marzouk blocks her way and tells her she can never leave. When he pulls a knife Firdaus stabs him to death.

High with the sense of her new freedom, Firdaus walks the streets until she is picked up by a high-profile Arabian prince, who she refuses until he agrees to her price of 3,000 pounds. As soon as the transaction is over, she tells him that she killed a man. He doesn't believe her, but she scares him to the point that he is convinced. The prince has her arrested and Firdaus is sentenced to death. Firdaus says that she has been sentenced to death because they were afraid to let her live, for, "My life



means their death. My death means their life. They want to live." As she is finishing her story, armed policemen come for her, and the psychiatrist sits, stunned, as Firdaus is taken to be executed, and realizes that Firdaus has more courage than her.

### **Appendix 3 : Biography of Melton A. McLaurin**

Melton Alonza McLaurin received his Ph.D. in American history from the University of South Carolina in 1967 and taught at the University of South Alabama prior to joining the UNCW department of history as chairperson in 1977. From 1996 until 2003 he served as Associate Vice Chancellor for Academic Affairs, retiring in 2004. He is the author or co-author of nine books and numerous articles on various aspects of the history of the American South and race relations.

He was born in Fayetteville, NC, the United States on July 11, 1941. McLaurin's interest in race relations started long before he became a history professor. In fact, it started in seventh grade when he went to work at his grandfather's store in Wade, a village near Fayetteville. It was 1953. The store stood on the line between the town's black and white sections. Young Melton had little interest in the mundane conversations of his white neighbors, but coming to know the town's black citizens was like looking into another world.

"I was in the last generation to grow up in segregation," he said.

That lifelong fascination led McLaurin to write "Separate Pasts: Growing Up in the Segregated South," a 1987 autobiographical book that received the Lillian Smith Award for Nonfiction, and "Celia, a Slave," a 1991 New York Times notable book selection.

It spurred him to obtain a grant for the University of North Carolina Wilmington's 1998 symposium "Wilmington's Racial Violence of 1898 and Its Legacy." He was active in the 1898 Foundation, whose work culminated in the building of the 1898 monument dedicated on the 110th anniversary of the riot. And it inspired McLaurin to write and direct "The Marines of Montford Point," a documentary produced by UNCW-Television in 2006 about the first black Marines, who trained in a section of Camp Lejeune during World War II. The film, narrated by Louis Gossett Jr., has been shown on many PBS stations across the country. McLaurin taught at the University of South Alabama before joining UNCW as

chairman of the history department. In 1996 he became associate vice chancellor for academic affairs. He retired in 2004.

### **List of His Works:**

- Paternalism And Protest; Southern Cotton Mill Workers And Organized Labor. Melton Alonza Mc.Laurin, Greenwood Press, 1875
- The Image of Progress: Alabama Photographs. Melton Alonza Mc.Laurin, University of Alabama Press, 1872
- Southern Cultures. Melton Alonza Mc.Laurin, Allan Araganus, 1997
- You Wrote My Life: Lyrical Themes in Country Music. Melton Alonza Mc.Laurin, Routledge, 1992
- The Knights of Labor in The South. Melton Alonza Mc.Laurin, Greenwood, 1978
- The Marines of Montford Point: America's First Black Marines. Melton Alonza Mc.Laurin, University of North Carolina Press, 2007
- The Wayward Girls of Samarcand. Melton Alonza Mc.Laurin, Bradley Creek Press, 2012
- Celia a Slave. Melton Alonza Mc.Laurin, Avon, 1991
- Separate Pasts: Growing Up White In the Segregated South. Melton Alonza Mc.Laurin, University of Georgia Press, 1998

### **Appendix 4: Summary of the novel: *Celia, A Slave***

Around 1820, Robert Newsom and his family left Virginia and headed west, finally settling land along the Middle River in southern Callaway County, Missouri. By 1850 (according to the census), Newsom owned eight-hundred acres of land and livestock that included horses, milk cows, beef cattle, hogs, sheep, and two oxen. Like the majority of Callaway County farmers, Newsom also owned slaves-five male slaves as of 1850. During the summer of 1850, Newsom purchased from a slave owner in neighboring Audrain County a sixth slave, a fourteen-year-old girl named Celia. Shortly after returning with Celia to his farm, Newsom raped her. For female slaves, rape was an "ever present threat" and, far too often, a reality. Over the next

five years, Newsom would make countless treks to Celia's slave cabin, located in a grove of fruit trees some distance from his main house, and demand sex from the teenager he considered his concubine. Celia gave birth to two children between 1851 and 1855, the second being the son of Robert Newsom.

Sometime before 1855, a real lover, another one of Newsom's slaves named George, entered Celia's life. On several occasions, George "stayed" at Celia's cabin, although whether for a few hours or an entire night is unknown. In late winter, either February or early March, of 1855, Celia again became pregnant. The pregnancy affected George, and caused him to insist that Celia put an end to the pattern of sexual exploitation by Newsom that continued to that time. George informed Celia that "he would have nothing more to do with her if she did not quit the old man" [trial testimony of Jefferson Jones]. Celia approached Newsom's daughters, Virginia and Mary, asking their help in getting Newsom "to quit forcing her while she was sick." It is not clear whether either of the Newsom daughters made any attempt to intervene on Celia's behalf, but it is known that the sexual assaults continued. In desperation, Celia begged Newsom to leave her alone, at least through her pregnancy, but the slave owner was unresponsive to her plea.

On June 23, 1855, Newsom told Celia "he was coming to her cabin that night." Around 10 P.M., Newsom left his bedroom and walked the fifty yards to Celia's brick cabin. When Newsom told Celia it was time for sex, she retreated to a corner of the cabin. He advanced toward her. Celia then grabbed a stick placed there earlier in the day. Celia raised the stick, "about as large as the upper part of a Windsor chair, but not so long," and struck her master hard over the head. Newsom groaned and "sunk down on a stool or towards the floor." Celia clubbed Newsom over the head a second time, killing him [testimony of Jefferson Jones]. After making sure "he was dead," Celia spent an hour or so pondering her next step. Finally she decided to burn Newsom's body in her fireplace. She went outside to gather staves and used them to build a raging fire. Then she dragged the corpse over to the fireplace and pushed it into the flames. She kept the fire going through the night. In the early morning, she gathered up bone fragments from the ashes and smashed them against the hearth stones, then threw the particles back into the fireplace. A few larger pieces of bone she put "under the hearth, and under the floor between a sleeper and the fireplace." Shortly before daybreak, Celia carried some of the ashes out into

the yard and then went to bed. In the morning, as Newsom's family was growing concerned about Robert's disappearance, Celia enlisted the help of Newsom's grandson, Coffee Waynescot, in shoveling ashes out of her fireplace and into a bucket. Coffee testified later he decided to help when the slave said "she would give me two dozen walnuts if I would carry the ashes out; I said good lick." Following Celia's instruction, Coffee distributed the remains of his grandfather along a path leading to the stables.

On the morning of the 24th, Virginia Newsom searched for her father in along nearby creek banks and coves, fearing he might have drowned. By mid-morning, the search party grew to include several neighbors and Newsom's son, Harry. After fruitless hours of searching, suspicion began to turn to George, who--it was thought-- might have been motivated to kill Newsom out of jealousy. William Powell, owner both of slaves and an adjoining 160-acre farm, questioned George. George denied any knowledge of what might have happened to Newsom, but then added-- suspiciously--"it was not worth while to hunt for him any where except close to the house." Faced with, most likely, severe threats, George eventually provided an additional damning bit of information. He told Powell "he believed the last walking [Newsom] had done was along the path, pointing to the path leading from the house to the Negro cabin." George's comment immediately led investigators to the conclusion that Newsom had been killed in Celia's cabin.

When a search of Celia's cabin failed to turn up Newsom's body, Powell and the others located Celia doing her regular duties in the kitchen of the Newsom home. Powell falsely claimed that George had told the search party that "she knew where her master was," hoping this approach might prompt a quick confession from Celia. Instead, Celia denied any knowledge of her master's fate. Faced with escalating threats, including the threat of having her children taken away from her, Celia continued to insist on her innocence. (She undoubtedly understood that confessing to the murder of her master would be an even more serious threat to her relationship with her children.) Eventually, however, Celia admitted that Newsom had indeed visited her cabin seeking sex the previous night. She insisted that Newsom never entered her cabin, but rather that she struck him as he leaned inside the window and "he fell back outside and she saw nothing more of him." Finally, after refusing "for some time to tell anything more," Celia promised to tell more if Powell would "send

two men [Newsom's two sons] out of the room." When Harry and David left, Celia confessed to the murder of Robert Newsom. Following Celia's confession, the search party located Newsom's ashes along the path to the stables. They also gathered bits of bones from Celia's fireplace, larger bone fragments from under the hearth stone, and Newsom's burnt buckle, buttons, and blackened pocketknife.

The political implications of Celia's trial could not have escaped Circuit Court Judge William Hall. Certainly, he knew, proslavery Missourians expected Celia to hang. Hall's choice as Celia's defense attorney, John Jameson, was a safe one. Jameson's reputation as a competent, genial member of the bar and his lack of involvement in the heated slavery debates (despite being a slave owner himself) ensured that his selection would not be seriously contested. Jameson could provide the defendant with satisfactory--but not too satisfactory--representation. In addition, Hall appointed two young lawyers, Isaac Boulware and Nathan Kouns, to assist Jameson in his defense.

Celia's jurors, of course, were all male. They ranged in age from thirty-four to seventy-five and, with one exception, were married with children. All were farmers. Several were slave owners. The prosecution's first witness, Jefferson Jones, described his conversation with Celia in the Callaway County jail. He told jurors Celia's account of the murder and how she had disposed of the body. On cross-examination, Jameson questioned Jones about what Celia had said about the sexual nature of her relationship to the deceased. Jones testified that he had "heard" Newsom raped her soon after her purchase from an Audrain County farmer--and that Celia told him that Newsom had continued to demand sex in the five years that followed. Jones also acknowledged that Celia had told him that she "did not intend to kill" Newsom, "only to hurt him." Virginia Waynescot, Newsom's eldest daughter, testified next. She described the search for her father on direct examination, testifying, "I hunted on all of the paths and walks and every place for him," including "caves and along the creeks," but "I found no trace of him." Virginia faced questioning on cross-examination concerning Celia's possible motive for the killing. She admitted that Celia became pregnant ("took sick") in February "and had been sick ever since"-- too sick even to cook for the Newsom.

After Coffee Waynescot described for jurors his unknowing dumping of his grandfather's ashes, William Powell took the stand. Jameson cross-examined Powell

vigorously, gaining admissions from the search party leader that he had threatened Celia with the loss of her children and with hanging to obtain her confession. Powell also testified that Celia had complained that Newsom repeatedly demanded sex and that the slave girl had approached other Newsom family members in a vain attempt to stop the rapes. Powell also admitted that Celia told him that her attack on Newsom came from desperation and that she only intended to injure, not kill, her master. After Powell's testimony, the prosecution called two doctors who identified the bone fragments found in Celia's cabin as those from an adult human. Following the doctors' testimony, the state rested its case. Dr. James Martin, a Fulton physician, testified first for the defense. (Celia, as a slave, was not called as a witness. Under the existing law in Missouri and most other states, a criminal defendant could not--under "the interested party rule"--testify. Celia's attorneys appeared again in court the next day to move for a new trial, based on Judge Hall's evidentiary rulings during the proceeding and his allegedly erroneous instructions. Judge Hall took twenty-four hours to consider the defense motion, then rejected it and sentenced Celia to be "hanged by the neck until dead on the sixteenth day of November 1855." The defense motion that it be allowed to appeal the judge's ruling to the Missouri Supreme Court was granted.

In jail awaiting her execution, Celia delivered a stillborn child. As the date for her execution approached, still no word had come from Jefferson City on her appeal filed in the Missouri Supreme Court. The possibility that she might be hanged before her appeal was decided seemed ever more real to Celia's defense team and whoever else she might count among her supporters. Something had to be done. On November 11, five days before her scheduled date with the gallows, Celia and another inmate were removed from the Callaway County jail, either with the assistance or the knowledge of her defense lawyers. The defense team, in a letter to Supreme Court Justice Abiel Leonard written less than a month after her escape, noted that Celia "was taken out [of jail] by someone" and that they felt "more than ordinary interest in behalf of the girl Celia" owing to the circumstances of her act. Celia was returned to jail--by whom it is not known--in late November, only after her scheduled execution date had passed. Following her return, Judge Hall set a new execution date of December 21--a date, the defense hoped, that would give the Supreme Court time to issue its decision on their appeal.

The Supreme Court ruled against Celia in her appeal. In their December 14 order, the state justices said they "thought it proper to refuse the prayer of the petitioner," having found "no probable cause for her appeal." The stay of execution, the justices wrote, is "refused." Celia was interviewed for a final time in her cell on the evening before her execution. Again, she denied that "anyone assisted her...or abetted her in any way." She told her interrogator, as reported in the Fulton Telegraph, "as soon as I struck him the Devil got into me, and I struck him with a stick until he was dead, and then rolled him into the fire and burnt him up." Celia died on the gallows at 2:30 P.M. on December 21, 1855.