

Practicum

Advances are made by answering questions
Discoveries are made by questioning answers

Was King Solomon a PDD examiner?

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Based on the assumption that deception affects humans physiologically and behaviorally, detection of deception is based on the cornerstone concept that whenever humans lie they leak numerous verbal and non-verbal clues that are visible and thus detectable. While the popular belief is that those clues are a result of lying *per se* it is assumed that those clues are actually the result of the feelings intervened and accompanied with the lie such as: fear of exposure, fear of

punishment or consequences, fear of losing face, motivation to convince and the like. Although attributed to the divine power of Almighty rather than psychophysiological responses, the notion of detection of deception goes way back in human history. The first known recorded event of a criminal act followed by a denial intervened with a verbal deception clue can be found in the book of Genesis in where God is questioning Cain (after killing his brother Abel) asking him: “*Where is your brother*

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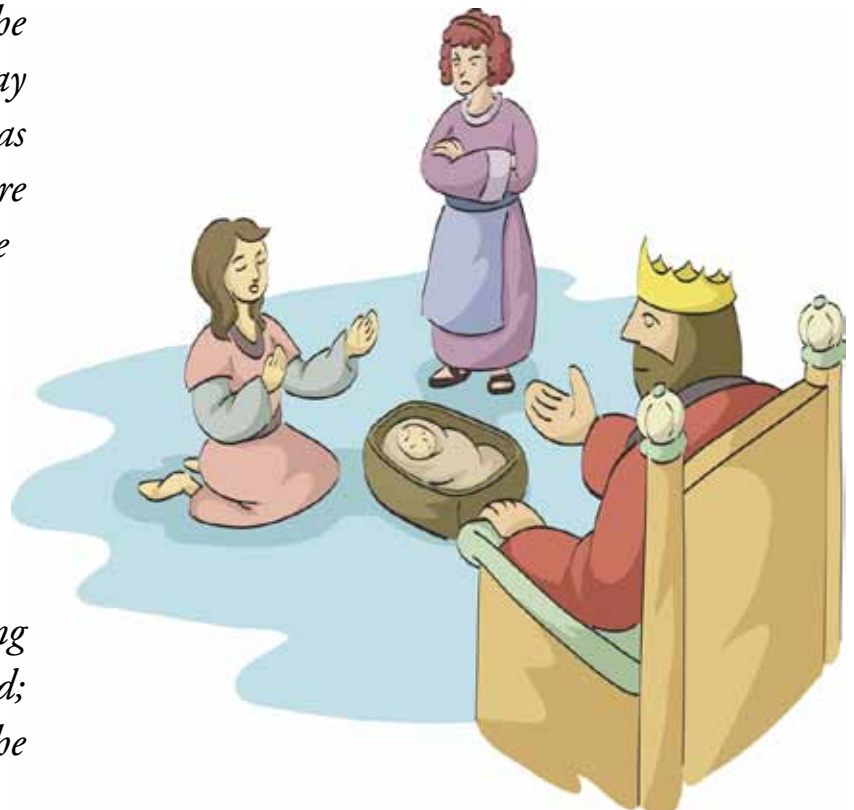
Abel?” to which Cain replies a deceptive answer, “I don’t know” followed by, “Am I my brother’s keeper?”ⁱ

Not surprisingly King Solomon, who was the King of the Israelites from 970 to 931 BC and who was described as the “smartest of all humans,” was probably aware of the facts surrounding lying and its deception, so when:

“Then came there two women, that were harlots, unto the king, and stood before. And the one woman said: “Oh, my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house. And it came to pass the third day after I was delivered, that this woman was delivered also; and we were together; there was no stranger with us in the house, save we two in the house. And this woman’s child died in the night; because she overlay it. And she arose at midnight, and took my son from beside me, while thy handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. And when I rose in the morning to give my child suck, behold, it was dead; but when I had looked well at it in the

morning, behold, it was not my son, whom I did bear” And the other woman said: “Nay; but the living is my son, and the dead is thy son.”ⁱⁱ

Facing two contradicting testimonies without either side having any supporting evidence King Solomon decided to break the tie by manipulating the parties into responding in a manner that will enable him to distinguish and identify who is the truth teller and who isn’t. He proposed: *“Fetch me a sword ... divide the living child in two, and give half to the*



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ⁱ Genesis, 4:9

ⁱⁱ Kings I, 3:16-22

*one and half to the other.*ⁱⁱⁱ

Now the two plaintiff women are being faced with a dilemma wherein they have to choose which solution (i.e. cutting the baby in half which, needless to say, will kill him, or letting him stay alive and by so losing him) is less threatening for them (a dilemma is defined as a problem offering at least two unacceptable solutions or possibilities but wherein the least unacceptable is chosen). Three thousand years later and after the secrecy ban has been lifted, it is time to reveal what went through those two womens' minds when they heard King Solomon's proposal to cut the baby in half: The innocent and truthful woman (i.e. the real mother who, according to the trial protocol, her "*heart yearned upon her son*"^{iv}) faced two unacceptable alternatives: "*If I will agree to the King's proposal and he will cut the baby in half, the baby will die. My constant lifelong sorrow and yearning followed by the death of the baby will be negligible in compare to the guilt I will*

agonize for agreeing to kill my baby. On the other hand by giving the baby to the other woman the baby will go on living thus elimination all these frightening feelings, yet I won't see him anymore." And so for her the least unacceptable solution of this dilemma made her choose and say: "*Oh, my lord, give her the living child, and in no wise slay it.*"^v

On the other end, her adversary faced two alternatives as well but they were completely of a different nature. In addition of being guilty and deceptive she possessed a long rap sheet and a history of prior arrests due to her professional practice and so what went through her mind hearing the King's proposal was: "*By reversing my initial statement and admitting of accidentally killing my own baby and taking the other I may save the baby's life but then the King will indict me with*^{vi} *section 298 of the Penal Code (Manslaughtering my son), Section 367, 369 & 373 of the Penal Code (Kidnapping the baby), Section 237 & 239 of the Penal*

ⁱⁱⁱ Kings I, 3:24

^{iv} Kings I, 3:26

^v Ibid, Kings I, 3:26

^{vi} Israeli Penal law 1977

code (Perjury), Section 242 & 244 of the Penal Code (Tampering with evidence) and God knows what else, all together if I am lucky I will end up spending the next 20 to 25 years in a correctional facility so I'd rather stick to my initial statement that the baby is mine on the expense of killing the baby.” And so for her the least unacceptable solution to the dilemma forced her to choose and say: “It shall be neither mine nor thine; divide it.”^{vii}

King Solomon’s proposal relied on the hypothesis that the proposal will force each woman to take a different direction. The King assumed that the real mother will probably rather lose the baby than let him die while the other one rather let him die than pay for her deeds. Two opposite decisions, which enabled King Solomon to identify the truth teller and detect the deceptive. Following this line of thinking, if the proposal is being analyzed using the Probable-Lie Comparison Question Technique concept and perspective, then King Solomon’s proposal can be labeled as a comparison question adjacent to the relevant question: “Did you give birth to this child?” and by doing so

King Solomon actually created a Zone of Comparison. For the real mother the relevant question bears no treat and/or consequences simply because she is truthful in her answer to the RQ. For her the threat of killing the baby lies in the comparison / proposal question. So when she analyzes the proposal in her mind her only concern is the comparison / proposal question and as a result her answer reveals that her attention was focused and shifted toward the comparison / proposal question. This is not the case with the other woman, the deceptive one. Knowing that she is lying to the relevant question when analyzing the proposal she is more concerned with the punishment and consequences inflicted upon her than killing someone else’s baby and by doing so she focuses her attention to the relevant question rather than to the comparison / proposal question.

King Solomon’s manipulative proposal was defined by one biblical commentator as “Psychological Set” by another as “Differential Salience” and a by a third as “Relevant Issue Gravity (RIG)”. Regardless of the semantics they all agreed

^{vii} Ibid, Kings I, 3:26

^{viii} Ecclesiastes, 1:4

that the proposal relied on the hypothesis that each woman was concerned and threatened by different things, one by a lifelong guilt (CQ) and the other by a lifelong jail time (RQ) which resulted in focusing their attention to different solutions. As the women in the biblical example, so is an examinee that undergoes a polygraph test utilizing the CQT. The examinee is being asked a CQ adjacent to a RQ and s/he has to choose which one of those neighboring questions constitutes the greatest threat to her/his immediate well-being: the CQ or the RQ. In return the decision will produce a greater psychophysiological response to the greater threatening question either the CQ or the RQ. And as King Solomon in the biblical example, so is the polygraph examiner who is metaphorically waving a dual hook bait in front of the examinee wherein one hook carries the RQ and the other the CQ and all is left to the examiner to do is to observe which one of the baits, either the RQ or the CQ, is being preferred by the examinee.

While one polygraph historian named John Reid as being the comparison

question pioneer, others attributed it either to Cesare Lombroso or to Father Summers or to Captain Clarence Lee. Yet it seems that the answer to this debate is being resolved by King Solomon himself as being quoted saying: “*A generation goes, and a generation comes, but the earth remains forever*”^{viii} ...*What has been is what will be, and what has been done is what will be done, and there is nothing new under the sun.*”^{ix}

Post Scriptum

“*Then the king answered and said: ‘Give her the living child, and in no wise slay it: she is the mother thereof.’*”^x Correct decision i.e. a “Verified Truth” and a “Verified Guilt”, but can the outcome be attributed to King Solomon’s wisdom or to Lady Luck? The King’s proposal was a manipulation grounded on a speculation as of how a truthful versus a deceptive person will respond. As logical as it is, it is still a speculation. Then, based on that speculation, the King presumed who passed and who failed his test, which in a nutshell is nothing more than a “guessing game.” Profound wisdom or just pure luck?

^{ix} Ecclesiastes, 1:9

^x Kings I, 3:27