

### Was Talos, the Bronze Automaton of Greek Myth, an Early Example of Artificial Intelligence?

“May not machines carry out something which should be described as thinking but which is very different from what a man does?” This was the question asked by Alan Turing in a 1950 essay titled “Computing Machinery and Intelligence.” In his paper, the British mathematician defined a method, now called the “Turing Test,” of determining whether a computer is capable of thinking like a human.

Turing, who is often credited as a founding father of artificial intelligence, wasn’t the first to think of machines achieving human-like intelligence. Mary Shelley’s 1818 novel *Frankenstein* famously deals with the ethical ramifications of artificially creating life, while Karel Čapek’s 1921 play *R.U.R.* created the term “robot” to describe the humanoid beings that dramatically control the world in his science fiction work.

But the ancient Greeks preceded all of these thinkers by more than 2,000 years. As Adrienne Mayor, a classicist at Stanford University, argues in her 2018 book *Gods and Robots: Myths, Machines and Ancient Dreams of Technology*, “Long before the clockwork mechanisms of the Middle Ages and the [automatons] of early modern Europe ... ideas about making artificial life—and the hesitance about replicating nature—were explored in Greek myths.”

One such ancient story centers on the bronze sentinel Talos. Created by Hephaestus, the Greek god of smiths and artisans, Talos was said to have guarded the island of Crete, off the coast of Greece. He patrolled the beaches three times a day, throwing large rocks at enemy ships to ward off unwanted visitors to King Minos’ domain.

*The Argonautica*, an epic poem written by Apollonius of Rhodes in the third century B.C.E., chronicles the adventures of Jason and the Argonauts, including their encounter with Talos. After retrieving the legendary golden fleece, the heroes attempt to land on Crete’s shores but find themselves blocked by Talos. Jason’s lover, the sorceress Medea, starts singing, invoking “the death spirits, devourers of life, the fast dogs of Hades,” according to a 20th-century translation of *The Argonautica*. She then directs “her hostile look” toward Talos, enchanting him into grazing his ankle, which holds his only vulnerability.

“Talos stood for a moment on his strong legs, rocking back and forth, and then finally, weak and powerless, fell to the ground with a loud crash,” the translation states. In some ways, this interaction might seem like a typical anecdote of an ancient hero and heroine meeting a divinely created obstacle and outsmarting their enemy. Entities who are magically given life by the gods are not a rarity in Greek myth. Consider, for example, Galatea, a statue of a woman sculpted by Pygmalion as art, then brought to life by Aphrodite.

Unlike Galatea, Talos was not merely created “by magic spells or divine power,” writes Mayor. He was said to be engineered by Hephaestus, or rather “made, not born,” in a process the ancients “might have called *biotechne*, from *bios* ‘life’ and *techne*, ‘crafted through art or science.’” Talos was shown in myth as a machine programmed to act like a human though never capable of achieving regular human life - what one might call a robot today.

“There are many definitions of a robot, but a commonly accepted one is that a robot can move on its own, interact with its environment, and has some sort of inner workings and power source,” Mayor tells Smithsonian magazine. “Talos has all of those things.”

*The Argonautica* describes Talos’ internal computational system in detail, describing some of the wiring necessary to build a machine of this kind. “Now in all the rest of his body and limbs was he fashioned of bronze and invulnerable,” the translation notes, “but under the muscle near his ankle there was a red vein that held his life, protected by just a thin skin.”

This “vein,” perhaps better visualized as a tube, transported ichor, the ethereal liquid that flowed through the bodies of the ancient Greek gods. A bolt held the system together at Talos’ ankle. In a sense, this ichor functioned like a power source or electricity, circulating through the robot’s bronze limbs and fueling his movements and actions. If Talos’ internal engineering was damaged or disrupted, he would malfunction.

FONTE: Adaptado de: S. Giannuzzi. **Was Talos, the Bronze Automaton Who Guarded the Island of Crete in Greek Myth, an Early Example of Artificial Intelligence?** Disponível em: <https://www.smithsonianmag.com/history/was-talos-the-bronze-automaton-who-guarded-the-island-of-crete-in-greek-myth-an-early-example-of-artificial-intelligence-180986467/>. Acesso em 22 fev 2026.

## TEXTO 2

### The Key to a Fulfilling Life

When the weather turns cold and the days grow shorter, it can be tempting to retreat indoors and withdraw from social life. But isolating ourselves—at any time of year—can take a toll on our health and well-being.

According to journalist Jennifer Breheny Wallace, the real secret to thriving lies in something both simple and profound: feeling like we matter to other people. In her book *Mattering: The Secret to a Life of Deep Connection and Purpose*, Wallace argues that mattering is a fundamental human need—one that shapes our behavior and overall happiness.

Researchers have found that once our basic needs for food and shelter are met, the desire to matter becomes a powerful driving force. When people feel valued and significant, they flourish. When they don’t, the consequences can be serious. Feeling invisible or unimportant can lead individuals to withdraw, misuse substances, harm themselves, or even **lash out in frustration**. Wallace suggests that behaviors such as road rage, incivility, and political extremism can sometimes stem from a desperate attempt to assert significance—to say, “I matter.”

Research identifies five essential elements that shape a person’s sense of mattering. The first is recognition—being valued for who you are rather than solely for what you achieve. Equally important is reliance, the knowledge that others trust you and depend on you. A sense of importance also plays a role, emerging in small, everyday moments when people show that your preferences, thoughts, and experiences truly count. Attunement further strengthens this feeling, reflecting the belief that you are worthy of being understood and responded to with care and meaning. Finally, ego extension captures the mutual investment at the heart of close relationships—the assurance that others care about what happens to you, just as you care about them.

Together, these interconnected elements form the emotional foundation that allows individuals to feel connected, valued, and purposeful.

Modern life, however, can undermine this sense of mattering. In today's culture, many forms of support that once came from friends, neighbors, or family members can now be purchased. Childcare, elder care, rides to the airport, meal deliveries - almost every need can be **outsourced**. While hiring help can certainly solve practical problems, Wallace argues that it may erode something essential. Relationships that should be transformational can become transactional. Paying someone to meet a need does not provide the same emotional signal of mutual reliance that comes from helping and being helped by others. Research shows that resilience is strengthened not by convenience, but by the depth and support of meaningful relationships.

Many people feel too overwhelmed to take on additional responsibilities, especially when it comes to helping others. But Wallace suggests that human energy does not function like a bank account that simply drains with each withdrawal. Instead, it operates more like a muscle. Offering small acts of support - **whether** within our families, neighborhoods, workplaces, or communities - can actually increase our sense of purpose and agency. Rather than depleting us, meaningful contribution can energize us.

For caregivers, the concept of mattering can feel complicated. Parents of young children, for example, may assume they clearly matter - their families could not function without them. Yet Wallace emphasizes that constantly giving without receiving replenishment can lead to exhaustion. Caregivers often lack structural or societal support, and those they care for—such as small children or elderly parents—may not be able to reciprocate. The solution is not to stop caring, but to seek relationships where one's own needs are acknowledged and valued. Feeling prioritized and supported by others helps restore balance.

In fact, friends often play a crucial role in sustaining resilience. While self-care is frequently framed as solitary—taking a bath or lighting a candle - Wallace argues that true restoration is relational. Research from the Mayo Clinic indicates that spending even one hour per week with people who help us feel seen, understood, and valued can significantly strengthen our well-being. These relationships provide the emotional bandwidth needed to continue supporting others.

Self-care, Wallace adds, should not be viewed as selfish. Instead, it is strategic. When we prioritize our own well-being, we position ourselves to show up for others from a place of fullness rather than depletion. Including our own needs alongside the needs of others ensures sustainability. We cannot consistently give what we do not have. By nurturing our own sense of mattering, we maintain the energy and resilience necessary to contribute meaningfully to the lives of those around us.

**Ultimately**, thriving is not about isolation or self-sufficiency. It is about connection. Feeling that we matter—and helping others feel the same—may be one of the most powerful foundations for a fulfilling life.

**FONTE:** Adaptado de: K. Alaimo. **The key to a fulfilling life? Feeling like you matter to others.** Disponível em: <https://edition.cnn.com/2026/01/27/health/mattering-book-jennifer-brehey-wallace-wellness>. Acesso em: 28 fev 2026

**QUESTÕES**

**As questões de 1 a 5 referem-se ao TEXTO 1:**

**1. De acordo com as informações contidas no texto, a resposta à pergunta contida no título do texto é**

- (A) “Não” – porque Talos foi concebido como uma criatura mágica.
- (B) “Não” – porque Talos não foi submetido ao que hoje se chama de Teste de Turing.
- (C) “Sim” – porque Talos apresenta movimento autônomo e um sistema interno de funcionamento.
- (D) “Sim” – porque Talos foi descrito como superior aos seres humanos em inteligência e raciocínio.

**2. Ao mencionar autores como Mary Shelley e Karel Čapek, o texto tem como objetivo principal**

- (A) comparar diretamente a obra desses autores com os mitos gregos.
- (B) demonstrar que o conceito de inteligência artificial surgiu apenas a partir do século XIX.
- (C) estabelecer uma linha histórica que culmina na superioridade da tecnologia moderna.
- (D) mostrar que a ideia de criar vida artificial inteligente precede Alan Turing.

**3. Analise as afirmativas abaixo acerca de Talos:**

- I. Talos foi criado por Hefesto e tinha a função de proteger a ilha de Creta.
- II. Talos possuía emoções humanas complexas, como medo e empatia.
- III. Medeia derrota Talos removendo diretamente sua proteção.
- IV. O ícor era uma espécie de fonte de energia que alimentava o funcionamento interno de Talos.

**É CORRETO o que se afirma em:**

- (A) I e II, apenas.
- (B) I e IV, apenas
- (C) II e III, apenas.
- (D) III e IV, apenas.

**4. Explique como o episódio envolvendo Medeia e Talos contribui para a compreensão da vulnerabilidade do autômato.**

**5. Explique de que maneira o texto diferencia Talos de outras figuras da mitologia grega que também foram trazidas à vida pelos deuses, como Galateia.**

**As questões de 6 a 10 referem-se ao TEXTO 2:**

**6. De acordo com o texto, o principal motivo pelo qual as pessoas podem demonstrar comportamentos como incivildade ou extremismo político é**

- (A) a escassez de recursos econômicos.
- (B) a influência das redes sociais.
- (C) a tentativa de afirmar sua importância.
- (D) a incompreensão de suas próprias emoções.

**7. Como os cinco elementos de valorização contribuem para o sentimento de conexão e propósito do indivíduo?**

**8. Com base no texto, explique a diferença entre relacionamentos transacionais e transformacionais e a importância dessa distinção para o argumento da autora.**

**9. Analise as afirmativas abaixo sobre o texto:**

**I.** O sentimento de ser valorizado torna-se importante uma vez que as necessidades físicas básicas são satisfeitas.

**II.** Os serviços de conveniência modernos são inerentemente prejudiciais ao bem-estar emocional.

**III.** Os cuidadores exaustos são, inevitavelmente, desvalorizados por suas famílias.

**IV.** A resiliência está mais ligada à profundidade relacional do que à facilidade prática.

**É CORRETO inferir o que se afirma em:**

**(A)** I e III, apenas.

**(B)** II e IV, apenas.

**(C)** I e IV, apenas.

**(D)** I, II, III e IV.

**10. Em relação aos termos destacados no texto, é CORRETO afirmar que**

**(A)** “lash out in frustration”, no 3º parágrafo, pode ser substituído por “react angrily”, sem alterar o sentido do texto.

**(B)** “outsourced”, no 5º parágrafo, pode ser substituído por “outgenerated”, sem alterar o sentido do texto.

**(C)** “whether”, no 6º parágrafo, pode ser substituído por “if”, sem alterar o sentido do texto.

**(D)** “Ultimately”, no 10º parágrafo, pode ser substituído por “lately”, sem alterar o sentido do texto.

**RASCUNHO**

RASCUNHO

## CHAVE DE RESPOSTAS

QUESTÃO	
1	<input type="radio"/> (A) <input type="radio"/> (B) <input checked="" type="radio"/> (C) <input type="radio"/> (D)
2	<input type="radio"/> (A) <input type="radio"/> (B) <input type="radio"/> (C) <input checked="" type="radio"/> (D)
3	<input type="radio"/> (A) <input checked="" type="radio"/> (B) <input type="radio"/> (C) <input type="radio"/> (D)
4	<b>O episódio mostra que, apesar de ser descrito como invulnerável, Talos possuía um ponto fraco específico: a veia no tornozelo, protegida apenas por uma fina camada de pele. Medeia, ao encantá-lo, faz com que ele atinja esse ponto vulnerável, causando o vazamento do ícor, sua fonte de energia, levando ao seu colapso. Isso evidencia que, como qualquer máquina, Talos dependia de seu sistema interno e que a falha nesse sistema resultava em sua destruição.</b>
5	<b>O texto diferencia Talos de figuras como Galateia ao afirmar que, enquanto ela foi trazida à vida por intervenção divina ou mágica, ele teria sido criado por meio de um processo técnico. Assim, Talos é apresentado não como um ser animado por magia pura, mas como uma máquina construída com princípios que os antigos poderiam associar à arte e à ciência.</b>
6	<input type="radio"/> (A) <input type="radio"/> (B) <input checked="" type="radio"/> (C) <input type="radio"/> (D)
7	<b>De acordo com o artigo, os cinco elementos da valorização ajudam o indivíduo a sentir-se conectado, reconhecido e importante para os outros, o que fortalece seu senso de propósito. O reconhecimento faz com que a pessoa se sinta valorizada por quem ela é, e não apenas por suas conquistas. A confiança mostra que os outros confiam nela e precisam dela. O sentimento de importância aparece quando as opiniões, preferências e experiências da pessoa são consideradas. A sintonia envolve sentir-se compreendido e tratado com atenção e cuidado. Finalmente, a extensão do ego reflete o interesse genuíno que as pessoas têm pelo que acontece umas com as outras.</b>
8	<b>Com base no texto, os relacionamentos transacionais envolvem serviços pagos e praticidade enquanto os relacionamentos transformacionais são caracterizados por apoio mútuo entre amigos, vizinhos ou família, e confiança mútua que vem de ajudar e ser ajudado por outros. Essa distinção é importante para o argumento da autora porque ela defende que o sentimento de ser importante para os outros surge principalmente em relacionamentos transformacionais.</b>
9	<input type="radio"/> (A) <input type="radio"/> (B) <input checked="" type="radio"/> (C) <input type="radio"/> (D)
10	<input checked="" type="radio"/> (A) <input type="radio"/> (B) <input type="radio"/> (C) <input type="radio"/> (D)