

***Zombies TE**—Robert Kirk and David Chalmers**

Zombie-o, zombie (Zombie-o, zombie) Zombie-o, zombie (Zombie-o, zombie)

....

Zombie no go think, unless you tell am to think (Zombie)

....

(Fela Kuti and Africa '70 (1977). *Zombie* Lyrics.)

In this paper we will discuss Zombie TE from Robert Kirk and David Chalmers. On rhetorical analyses there appear three possible fallacies, popular science fallacy, objectivist fallacy, and straw man fallacy, which are restorable to some extent. On surface analyses of Kirk's *Zombie Replica* we discover one more TE, Zulliver, an alternate of Brain in a Vat (BIV). On deep analysis as by Kirk himself in SEP it is a Conceivability Argument that could be considered basic to TE in Consciousness. Because of complexity and modal structure of Conceivability Argument we discuss a nonmodal, non-TE example as Inverted Spectrum that appears acceptable to skeptics as W.V. Quine.

David Chalmers proposes his global *Zombie World* TE as an argument from failure of logical supervenience of the mental on the physical. Chalmers's AMMA is on deep analyses an ontological modus tollens falsifying materialism.

As nonmodal alternate argument we discuss Kripke's Pain \neq ([\square]) C-fibers Firing. It is itself not a TE but as according to Chalmers most essentially based on related Divine Creation TE by Kripke, which Kripke interpretation has received less attention than merited.

Lastly, we discuss a non-TE example of phantom pain as mentioned by Kripke (a/o) which appears acceptable to Dennett, who even accepts Descartes's metaphorical explanation of the bell-pull, though Dennett maintains it is only an example of a relatively 'thin hallucination.'

We end the paper with some suggestions of further research as based upon Chalmers's catalogue of conscious experiences.

*TE : thought experimet(s)