

### *a posteriori*

— i.e., empirical; a proposition derived from experience. *A posteriori* propositions are unknowable without our own or testimonial sense-perception. Such inductive propositions can only be known with probability.

### *a priori*

—a proposition derived by working from something that is already known or self-evident. Though it may be elicited by experience, *a priori* propositions are seen, when known, to have a basis other than experience. They can be known with certainty.

### Analytic

—a proposition in which the concept of the predicate, because it is “contained in” the concept of the subject, is known by a mere analysis of the concepts (cf. *tautology*).

### Analytic *a priori*

For Leibniz and others prior to Kant, all the propositions that we know self-evidently are analytic. E.g., “*A tall man is a man*”  
or, “*All bachelors are men.*”



### Immanuel Kant's Synthetic *a priori*

Kant admits that propositions that we know only through experience are synthetic, but he does not admit that all synthetic propositions are only known through experience. Some synthetic propositions are known *a priori*: self-evidently.

E.g., Kant's categories (causality, etc.)

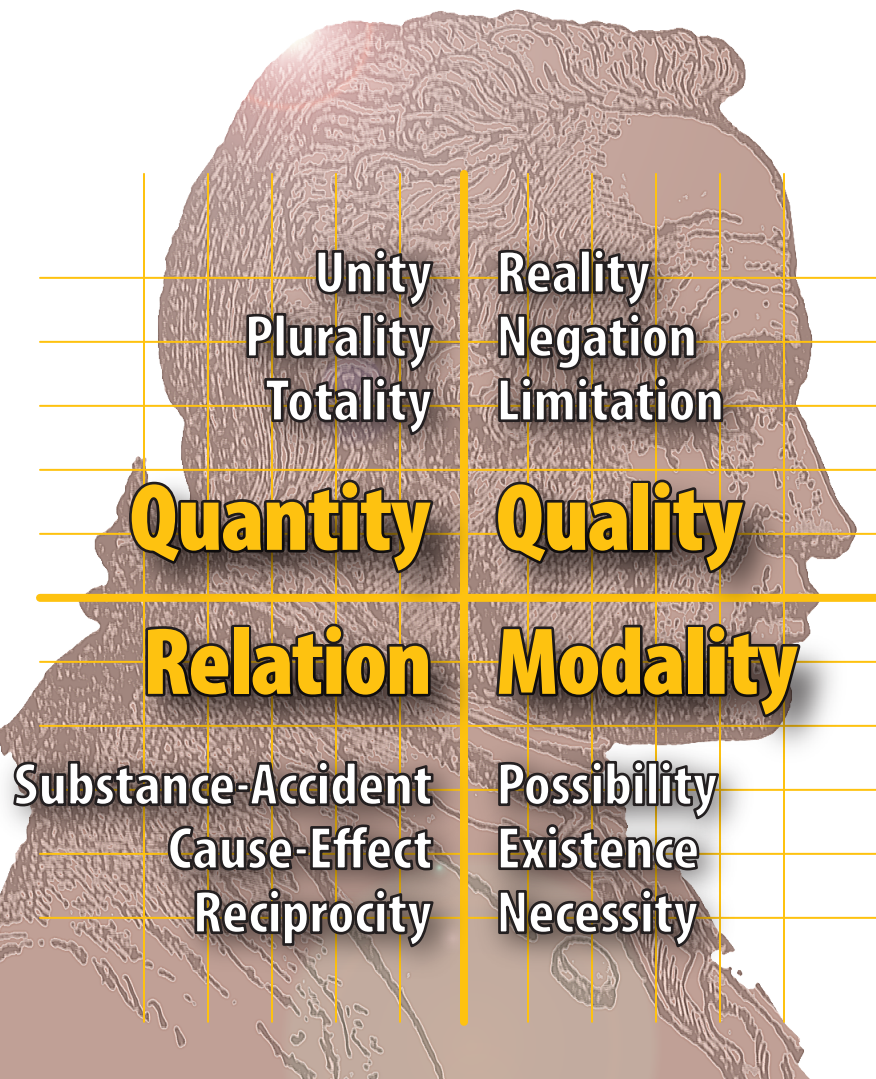
### Synthetic *a posteriori*

For Leibniz and others prior to Kant, all the propositions that we know only through experience are synthetic and all synthetic propositions are only known through experience.

E.g., “*Tuesday was a wet day*”  
or, “*Napoleon was a great general.*”

### Synthetic

—a proposition in which the concept of the predicate, because it is not “contained in” the subject, is unknowable by mere analysis and is, therefore, apt for providing substantial information.



**Quantity**

Unity  
Plurality  
Totality

**Quality**

Reality  
Negation  
Limitation

**Relation**

Substance-Accident  
Cause-Effect  
Reciprocity

**Modality**

Possibility  
Existence  
Necessity