Formula Type, Kunst Grotesk	Specimen Book	001
Italic and Regular, size 216 pt	Leading 176 pt, spacing -25	

Grotesk

Formula Type, Kunst Grotesk	Specimen Book	Information	002
Born as a typeface with a 1960s atmosphere, FT Kunst Grotesk incorporates subtle details and a certain digital feeling that make it perfectly suitable for modern use. Conceived in 2014, FT Kunst Grotesk remained in stasis for a few years, only to re-emerge in 2017 with a new approach, including more contemporary touches in an attempt to bridge past and present. The family consists of 5 weights (Light, Regular, Medium, Bold, Black) with corresponding italics.	Name Version Date Foundry Designer Collaborators Production Encoding Formats Copyright Website License	FT Kunst Grotesk 2.001 29.01.2022 Formula Type Piero Di Biase Nolan Paparelli and Alberto Malossi Alberto Malossi Latin Extended otf, woff Copyright ©2022 by Piero Di Biase. All rights reserved. www.formulatype.com This is an agreement between the customer (hereinafter also "license owner"), the designer, and Formula Type di Piero di Biase (hereinafter "Formula Type"). By purchasing, downloading, installing, using, or otherwise handling Formula Type's digital font software (hereinafter "Fonts"), both the purchaser and the license owner accept this agreement and acknowledge that they understand and abide by its terms. If you are not the end user, but act as a payment intermediary or purchaser of the Fonts on behalf of the end user, it is your responsibility that the end user accepts and complies with this exact EULA. The acquisition of a license grants you the right to use the specified fonts as part of the content designed, produced, and published by you, on certain types of media. By obtaining a license, you do not acquire the copyright to the design or any other part of the fonts, except for the non-exclusive, non-transferable right to use the fonts for the use cases specified in this agreement, according to the specifications provided by Formula Type. All other use cases other than those specified require an additional license. Complete EULA available at www.formualtype.com/information	
		Unicode Ranges	Basic Latin, Latin-1 Supplement, Latin Extended A, Latin Extended B, Spacing Modifier Letters, Combining Diacritical Marks, Greek, General Puntuaction, Superscripts and Subscripts, Currency Symbols, Combining Diacritical Marks for Symbols, Number Forms, Arrows, Mathematical Operators, Miscellaneous Symbols, Mathematical Alphanumeric Symbols.
		Opentype	aalt (Access All Alternates) locl (Localized Forms) calt (Contextual Alternates) ccmp (Glyphs composition/Decomposition) subs (Subscript); sinf (Scientific Inferiors) numr (Numerators); dnom (Denominator) frac (Fractions); ordn (Ordinals) pnum (Proportional Figures); tnum (Tabular Figures)

Supported languages

case (Case Sensitive Forms) dlig (Discretional Ligatures); liga (Standard Ligatures) zero (Slashed Zero)

ss01 (Alternate J, Q, f, j, r, t, y); ss02 (Alternate d, u) ss03 (Alternate \(\circk\); ss04 (Alternate (\(\circk\));

Abenaki, Afar, Afrikaans, Albanian, Alsatian, Aragonese, Aranese, Arvanitic, Asturian, Atayal,

Aymara, Azerbaijani, Bashkir, Basque, Belarusian, Bemba, Bosnian, Breton, Bulgarian Romanization, Cape Verdean, Catalan, Cebuano, Chavacano, Chichewa, Chickasaw, Cimbrian, Cofan, Cornish, Corsican, Creek, Crimean Tatar, Croatian, Czech, Danish, Dawan, Delaware, Dholuo, Drehu, Dutch, English, Esperanto, Estonian, Faroese, Fijian, Filipino, Finnish, Folkspraak, French, Frisian, Friulian, Gagauz, Galician, Ganda, Genoese, German, Gikuyu, Gooniyandi, Greenlandic, Greenlandic Ŏld Orthography, Guadeloupean, Gwichin, Haitian Creole, Han, Hawaiian, Hiligaynon, Hopi, Hotcak, Hungarian, Icelandic, Ido, Igbo, Ilocano, Indonesian, Interglossa, Interlingua, Irish, Istroromanian, Italian, Jamaican, Javanese, Jerriais, Kaingang, Kapampangan, Kagchikel, Karakalpak, Karelian, Kashubian, Kikongo, Kinyarwanda, Kiribati, Kirundi, Klingon, Kurdish, Ladin, Latin, Latino Sine, Latvian, Lithuanian, Lojban, Lombard, Low Saxon, Luxembourgish, Maasai, Makhuwa, Malay, Maltese, Manx, Maori, Marguesan, Meglenoromanian, Mirandese, Mohawk, Moldovan, Montagnais, Montenegrin, Murrinhpatha, Nagamese Creole, Nahuatl, Ndebele, Neapolitan, Ngiyambaa, Niuean, Noongar, Norwegian, Novial, Occidental, Occitan, Old Icelandic, Old Norse, Oshiwambo, Ossetian, Palauan, Papiamento, Piedmontese, Polish, Portuguese, Potawatomi, Qeqchi, Quechua, Rarotongan, Romanian, Romansh, Rotokas, Sami Inari, Sami Lule, Sami Northern, Sami Southern, Samoan, Sango, Saramaccan, Sardinian, Scottish Gaelic, Serbian, Seri, Seychellois, Shawnee, Shona, Sicilian, Silesian, Slovak, Slovenian, Slovio, Somali, Sorbian Lower, Sorbian Upper, Sotho Northern, Sotho Southern, Spanish, Sranan, Sundanese, Swahili, Swazi, Swedish, Tagalog, Tahitian, Tetum, Tok Pisin, Tokelauan, Tongan, Tshiluba, Tsonga, Tswana, Tumbuka, Turkish, Turkmen, Tuvaluan, Tzotzil, Ukrainian, Uzbek, Venetian, Vepsian, Volapuk, Voro, Wallisian, Walloon, Waraywaray, Warlpiri, Wayuu, Welsh, Wikmungkan, Wiradjuri, Wolof, Xavante, Xhosa, Yapese, Yindjibarndi, Zapotec, Zarma, Zazaki, Zulu, Zuni.

Typeface Overview

Formula Type, Kunst Grotesk

| Specimen Book

Family Overview

Size 96 pt

Italics

Uprights Size 96 pt Light Regular Medium Bold Black

Light Regular Medium Bold Black

Formula Type, Kunst Grotesk	Specimen Book	Light/Light Italic	05
Size 232 pt	Leading 188 pt, spacing - 15		

Formula	Type,	Kunst	Grotesk
---------	-------	-------	---------

Specimen Book

Light/Light Italic

Size 88 pt

06

Size 88 pt Leading 84 pt

Leading 84 pt

Interviews Horizon Formalist HARVARD Aesthetics Possibility Uprising $\{1953-54\}$ Rethinking Pragmatic Tutorials RFAL

Formula Type, Kunst G	Grotesk	Specimen Book		Light/Light Italic		07
Size 7 pt	Leading 8 pt	Size 9 pt	Leading 10 pt		Size 12 pt	Leading 13 pt

To convey information is to create or highlight a difference from expectation. For example, when a friend tells us something we do not know or expect, they create a difference in our understanding, and the larger the difference, the higher the degree of information. On the other hand, if they tell us something we already know, this generates little or no information, because hearing it again makes little or no difference. This might sound familiar, thanks to Gregory Bateson's definition of information as a difference that makes a difference.' Two important aspects of Bateson's definition are generally overlooked, however. First, this definition implies a stable context, against which a difference will register as different Second, the actual moment of information's difference is fleeting: a difference does not stay different for long. The new and surprising guickly becomes the known and routine, as the moment of difference settles into the equilibrium of knowledge. If typical information is a difference that quickly settles into its context, consider how art suffuses a situation with a peculiar kind of unsettled difference that is difficult to resolve. Like other forms of information, an artwork generates a difference that makes a difference. With art. however, determining precisely what that difference is and what it differs from can be difficult. For example, a grocery store poster that displays the price of apples creates a difference that makes a difference, by conveying information we did not previously knowing this case, how much apples cost. Once this difference has been made, however, we feel no need to examine the poster any further. Rather than lingering to look, we buy our apples and forget the poster without a second glance. A still life painting of apples by Paul Cézanne, on the other hand, creates a difference that reveals itself slowly. Along with its depiction of apples, the artwork seems to suggest or convey something more, but we cannot say precisely what. This indeterminacy invites us to consider the work further as we try to establish a common communicative ground.

To convey information is to create or highlight a difference from expectation. For example, when a friend tells us something we do not know or expect, they create a difference in our understanding, and the larger the difference, the higher the degree of information. On the other hand, if they tell us something we already know, this generates little or no information, because hearing it again makes little or no difference. This might sound familiar, thanks to Gregory Bateson's definition of information as a difference that makes a difference.' Two important aspects of Bateson's definition are generally overlooked, however, First, this definition implies a stable context, against which a difference will register as different Second, the actual moment of information's difference is fleeting: a difference does not stav different for long. The new and surprising quickly becomes the known and routine, as the moment of difference settles into the equilibrium of knowledge. If typical information is a difference that quickly settles into its context, consider how art suffuses a situation with a peculiar kind of unsettled difference that is difficult to resolve. Like other forms of information. an artwork generates a difference that makes a difference. With art. however, determining precisely what that difference is and what it differs from can be difficult. For example, a grocery store poster that displays the price of apples creates a difference that makes a difference, by conveying information we did not previously knowing this case, how much apples cost. Once this difference has been made, however, we feel no need to examine the poster any further. Rather than lingering to look, we buy our apples and forget the poster without a second glance. A still life painting of apples by Paul Cézanne, on the other hand, creates a difference that reveals itself slowly. Along with its depiction of apples, the artwork seems to suggest or convey something more, but we cannot say precisely what. This indeterminacy invites us to consider the work further as we try to establish a common communicative ground.

To convey information is to create or highlight a difference from expectation. For example, when a friend tells us something we do not know or expect, they create a difference in our understanding, and the larger the difference, the higher the degree of information. On the other hand, if they tell us something we already know, this generates little or no information, because hearing it again makes little or no difference. This might sound familiar, thanks to Gregory Bateson's definition of information as a difference that makes a difference.' Two important aspects of Bateson's definition are generally overlooked, however. First, this definition implies a stable context, against which a difference will register as different. Second, the actual moment of information's difference is fleeting: a difference does not stay different for long. The new and surprising guickly becomes the known and routine, as the moment of difference settles into the equilibrium of knowledge. If typical information is a difference that quickly settles into its context, consider how art suffuses a situation with a peculiar kind of unsettled difference that is difficult to resolve. Like other forms of information, an artwork generates a difference that makes a difference. With art, however, determining precisely what that difference is and what it differs from can be difficult. For example, a grocery store poster that displays the price of apples creates a difference that makes a difference, by conveying information we did not previously knowing this case, how much apples cost. Once this difference has been made, however, we feel no need to examine the poster any further. Rather than lingering to look, we buy our apples and forget the poster without a second glance. A still life painting of apples by Paul Cézanne, on the other hand, creates a difference that reveals itself slowly. Along with its depiction of apples, the artwork seems to suggest or convey something more, but we cannot say precisely what.

To convey information is to create or highlight a difference from expectation. For example, when a friend tells us something we do not know or expect, they create a difference in our understanding, and the larger the difference, the higher the degree of information. On the other hand, if they tell us something we already know, this generates little or no information, because hearing it again makes little or no difference. This might sound familiar, thanks to Gregory Bateson's definition of information as a difference that makes a difference.' Two important aspects of Bateson's definition are generally overlooked, however, First, this definition implies a stable context, against which a difference will register as different. Second, the actual moment of information's difference is fleeting: a difference does not stay different for long. The new and surprising quickly becomes the known and routine, as the moment of difference settles into the equilibrium of knowledge. If typical information is a difference that quickly settles into its context, consider how art suffuses a situation with a peculiar kind of unsettled difference that is difficult to resolve. Like other forms of information, an artwork generates a difference that makes a difference. With art, however, determining precisely what that difference is and what it differs from can be difficult. For example, a grocery store poster that displays the price of apples creates a difference that makes a difference, by conveying information we did not previously knowing this case, how much apples cost. Once this difference has been made, however, we feel no need to examine the poster any further. Rather than lingering to look, we buy our apples and forget the poster without a second glance. A still life painting of apples by Paul Cézanne, on the other hand, creates a difference that reveals itself slowly. Along with its depiction of apples, the artwork seems to suggest or convey something more, but we cannot say precisely what.

To convey information is to create or highlight a difference from expectation. For example, when a friend tells us something we do not know or expect, they create a difference in our understanding, and the larger the difference, the higher the degree of information. On the other hand. if they tell us something we already know, this generates little or no information, because hearing it again makes little or no difference. This might sound familiar, thanks to Gregory Bateson's definition of information as a difference that makes a difference. Two important aspects of Bateson's definition are generally overlooked, however. First, this definition implies a stable context, against which a difference will register as different. Second, the actual moment of information's difference is fleeting: a difference does not stay different for long. The new and surprising quickly becomes the known and routine, as the moment of difference settles into the equilibrium of knowledge. If typical information is a difference that quickly settles into its context. consider how art suffuses a situation with a peculiar kind of unsettled difference that is difficult to resolve.

To convey information is to create or highlight a difference from expectation. For example, when a friend tells us something we do not know or expect, they create a difference in our understanding, and the larger the difference. the higher the degree of information. On the other hand, if they tell us something we already know, this generates little or no information, because hearing it again makes little or no difference. This might sound familiar, thanks to Gregorv Bateson's definition of information as a difference that makes a difference.' Two important aspects of Bateson's definition are generally overlooked, however. First, this definition implies a stable context, against which a difference will register as different. Second, the actual moment of information's difference is fleeting: a difference does not stav different for long. The new and surprising quickly becomes the known and routine. as the moment of difference settles into the equilibrium of knowledge. If typical information is a difference that guickly settles into its context, consider how art suffuses a situation with a peculiar kind of unsettled difference that is difficult to resolve.

Formula Type, Kunst G	rotesk	Specimen Book	Regular/Italic		08
Size 18 pt	Leading 19 pt		Size 18 pt	Leading 19 pt	● ss01 (JQ fjrty) ● ss02 (d u)

The apple price poster is an example of what we might call *purposive information*, with a relatively clear purpose that creates a short-term difference in the typical, straightforward sense. When I want to know the price of apples, the time of day, who won the game, or when the movie starts, I want a straight answer in the form of purposive information—not some evocative or ambiguous response that leaves me intrigued and contemplative. The Cézanne painting of apples, on the other hand, is an example of what we might call aesthetic information: a peculiar mode of difference with a much longer half-life that is correspondingly harder to clarify, articulate, and resolve, and so compels attention and interest over the long term. While typical information resolves difference into the equilibrium of fact, answer, and knowledge, artistic or aesthetic information sustains difference, yielding focused indeterminacies that offer not answers but possibilities. By this effect we see how art is information as a process, rather than information as a definable unit or measurable thing. Information as process equals difference as process, Information as process equals difference as proand art's operation of sustained difference is why the cess, and art's operation of sustained difference is richness of aesthetic experience feels so categorically different from other types of experience. It is the categorically different from other types of experienmystery that lingers, as the saying goes, and when we are unable to resolve a difference—as with an artwork that remains poised on the...

The apple price poster is an example of what we might call *purposive information*, with a relatively clear purpose that creates a short-term difference in the typical, straightforward sense. When I want to know the price of apples, the time of day, who won the game, or when the movie starts, I want a straight answer in the form of purposive information-not some evocative or ambiguous response that leaves me intrigued and contemplative. The Cézanne painting of apples, on the other hand, is an example of what we might call aesthetic information: a peculiar mode of difference with a much longer half-life that is correspondingly harder to clarify, articulate, and resolve, and so compels attention and interest over the long term. While typical information *resolves* difference into the equilibrium of fact, answer, and knowledge, artistic or aesthetic information sustains difference, yielding focused indeterminacies that offer not answers but possibilities. By this effect we see how art is information as a process, rather than information as a definable unit or measurable thing. why the richness of aesthetic experience feels so ce. It is the mystery that lingers, as the saying goes, and when we are unable to resolve a difference—as with an artwork that remains poised on the...

Formula Type, Kunst Grotesk	Specimen Book	Regular/Italic	09
Size 232 pt	Leading 188 pt, spacing - 15		

Specimen Book

Regular/Italic

Size 88 pt

010

Leading 84 pt

Size 88 pt

Leading 84 pt Indexical Telegram [P. 43/44]Anti-Form BLAM! Periodic

Overlook "BRILLO" Nonlinear THEORY 2.217, 10Marxism

Formula Type, Kunst G	Grotesk	Specimen Book		Regular/Italic		011
Size 7 pt	Leading 8 pt	Size 9 pt	Leading 10 pt		Size 12 pt	Leading 13 pt

This highlights an important aspect of difference in generalnamely, that there are different types of difference. Used in its everyday sense, a difference suggests a difference-from, as when one thing differs from another. Often overlooked is a difference-as, when something is what it is precisely as a difference. This Is a Portrait of Iris Clert If I Say So offers an example of this latter type of relation: The artwork, by existing as a telegram, is notable by proclaiming its existence as art even as it resolutely lacks artistic qualities. On the other hand, the telegram, by existing as an artwork, is a utilitarian and literally prosaic means of communication now counterintuitively imbued with a message of self-declared aesthetic import. With this dually differential relation we see the difference-as: the artwork becomes what it is by fundamentally differing from other artworks because it is a telegram, while fundamentally differing from other telegrams because it is a work of art. Neither the artwork's manifestation as a telegram nor the telegram's claim to art is particularly noteworthy in and of itself. Rather, it is only in their relation as reciprocally irresolvable differences that the components acquire their import, as their back and forth ricochet of difference converges to generate the artwork we recognize as This Is a Portrait of Iris Clert If I Say So. Simultaneously grounded in and emergent from difference and self-difference, the artwork is information that remains perpetually in formation, a process of sustained differencing that yields an outcome more aesthetically complex than its modest inputs might otherwise suggest. An ongoing and difficult-to-resolve difference like this is what the mid-twentieth-century French philosopher Gilbert Simondon terms a disparation: a relation of disparities that is resolvable only at a higher or more complex level.* This slight distance between one eye and the other causes two distinct visual streams, which resolve into the rich depth perception of binocular vision.

This highlights an important aspect of difference in general-namely, that there are different types of difference. Used in its everyday sense, a difference suggests a difference-from, as when one thing differs from another. Often overlooked is a difference-as, when something is what it is precisely as a difference. This Is a Portrait of Iris Clert If I Say So offers an example of this latter type of relation: The artwork, by existing as a telegram, is notable by proclaiming its existence as art even as it resolutely lacks artistic qualities. On the other hand, the telegram, by existing as an artwork, is a utilitarian and literally prosaic means of communication now counterintuitively imbued with a message of self-declared aesthetic import. With this dually differential relation we see the difference-as: the artwork becomes what it is by fundamentally differing from other artworks because it is a telegram, while fundamentally differing from other telegrams because it is a work of art. Neither the artwork's manifestation as a telegram nor the telegram's claim to art is particularly noteworthy in and of itself. Rather, it is only in their relation as reciprocally irresolvable differences that the components acquire their import, as their back and forth ricochet of difference converges to generate the artwork we recognize as This Is a Portrait of Iris Clert If I Sav So. Simultaneously grounded in and emergent from difference and self-difference, the artwork is information that remains perpetually in formation, a process of sustained differencing that vields an outcome more aesthetically complex than its modest inputs might otherwise suggest. An ongoing and difficult-to-resolve difference like this is what the mid-twentieth-century French philosopher Gilbert Simondon terms a disparation: a relation of disparities that is resolvable only at a higher or more complex level.* This slight distance between one eve and the other causes two distinct visual streams, which resolve into the rich depth perception of binocular vision.

This highlights an important aspect of difference in general-namely, that there are different types of difference. Used in its everyday sense, a difference suggests a difference-from, as when one thing differs from another. Often overlooked is a difference-as, when something is what it is precisely as a difference. This Is a Portrait of Iris Clert If I Say So offers an example of this latter type of relation: The artwork, by existing as a telegram, is notable by proclaiming its existence as art even as it resolutely lacks artistic qualities. On the other hand, the telegram, by existing as an artwork, is a utilitarian and literally prosaic means of communication now counterintuitively imbued with a message of self-declared aesthetic import. With this dually differential relation we see the difference-as: the artwork becomes what it is by fundamentally differing from other artworks because it is a telegram. while fundamentally differing from other telegrams because it is a work of art. Neither the artwork's manifestation as a telegram nor the telegram's claim to art is particularly noteworthy in and of itself. Rather, it is only in their relation as reciprocally irresolvable differences that the components acquire their import, as their back and forth ricochet of difference converges to generate the artwork we recognize as This Is a Portrait of Iris Clert If I Say So. Simultaneously grounded in and emergent from difference and self-difference, the artwork is information that remains perpetually in formation, a process of sustained differencing that yields an outcome more aesthetically complex than its modest inputs might otherwise suggest. An ongoing and difficult-to-resolve difference like this is what the mid-twentieth-century French philosopher Gilbert Simondon terms a disparation: a relation of disparities that is resolvable only at a higher or more complex level.*

This highlights an important aspect of difference in general-namely, that there are different types of difference. Used in its everyday sense, a difference suggests a difference-from, as when one thing differs from another. Often overlooked is a difference-as, when something is what it is precisely as a difference. This Is a Portrait of Iris Clert If I Say So offers an example of this latter type of relation: The artwork, by existing as a telegram, is notable by proclaiming its existence as art even as it resolutely lacks artistic qualities. On the other hand, the telegram, by existing as an artwork, is a utilitarian and literally prosaic means of communication now counterintuitively imbued with a message of self-declared aesthetic import. With this dually differential relation we see the difference-as; the artwork becomes what it is by fundamentally differing from other artworks because it is a telegram, while fundamentally differing from other telegrams because it is a work of art. Neither the artwork's manifestation as a telegram nor the telegram's claim to art is particularly noteworthy in and of itself. Rather, it is only in their relation as reciprocally irresolvable differences that the components acquire their import, as their back and forth ricochet of difference converges to generate the artwork we recognize as This Is a Portrait of Iris Clert If I Say So. Simultaneously grounded in and emergent from difference and self-difference, the artwork is information that remains perpetually in formation, a process of sustained differencing that yields an outcome more aesthetically complex than its modest inputs might otherwise suggest. An ongoing and difficult-to-resolve difference like this is what the mid-twentieth-century French philosopher Gilbert Simondon terms a disparation: a relation of disparities that is resolvable only at a higher or more complex level.*

This highlights an important aspect of difference in general-namely, that there are different types of difference. Used in its everyday sense, a difference suggests a difference-from, as when one thing differs from another. Often overlooked is a difference-as, when something is what it is precisely as a difference. This Is a Portrait of Iris Clert If I Say So offers an example of this latter type of relation: The artwork, by existing as a telegram, is notable by proclaiming its existence as art even as it resolutely lacks artistic qualities. On the other hand, the telegram, by existing as an artwork, is a utilitarian and literally prosaic means of communication now counterintuitively imbued with a message of self-declared aesthetic import. With this dually differential relation we see the difference-as: the artwork becomes what it is by fundamentally differing from other artworks because it is a telegram, while fundamentally differing from other telegrams because it is a work of art. Neither the artwork's manifestation as a telegram nor the telegram's claim to art is particularly noteworthy in and of itself.

This highlights an important aspect of difference in general-namely, that there are different types of difference. Used in its everyday sense, a difference suggests a difference-from, as when one thing differs from another. Often overlooked is a difference-as, when something is what it is precisely as a difference. This Is a Portrait of Iris Clert If I Say So offers an example of this latter type of relation: The artwork, by existing as a telegram, is notable by proclaiming its existence as art even as it resolutely lacks artistic qualities. On the other hand, the telegram, by existing as an artwork, is a utilitarian and literally prosaic means of communication now counterintuitively imbued with a message of self-declared aesthetic import. With this dually differential relation we see the difference-as: the artwork becomes what it is by fundamentally differing from other artworks because it is a telegram, while fundamentally differing from other telegrams because it is a work of art. Neither the artwork's manifestation as a telegram nor the telegram's claim to art is particularly noteworthy in and of itself.

Formula Type, Kunst Grot	tesk	Specimen Book	Regular/Italic		012
Size 18 pt	Leading 19 pt		Size 18 pt Leading 19 pt	●ss01(JQfjrty)●ss02(du)	

Along similar lines, the attempt to reconcile the disparities of This Is a Portrait of Iris Clert If I Say So at one scale—of art as telegram and telegram as art, considered according to the cultural and functional expectations typically applied to each-catalyzes the particularity and import of the artwork at a higher and more intensive scale, yielding a result much more thought provoking than we might reasonably expect from the unpromising aesthetic potentials of a telegram and declarative phrase. Simondon's approach is one of the two primary in-1948 mathematical theory of communication otherwise known as information theory. Shannon's approach to information, which is what we typically mean in the context of the information age, differs from Simondon's model not only in idea, but in implication. Whereas information for Simondon is a relational operation of difference that *intensifies* or generates a context, such as the binocular field of vision, information for Shannon is a measure of the surprise, or difference from expectation, created when a difference emerges *into*, or travels *through*, a context—which is what Bateson sums up as a difference that makes a difference. Rauschenberg's telegram offers an example of how Simondon's and Shannon's information modes work together.

Along similar lines, the attempt to reconcile the disparities of This Is a Portrait of Iris Clert If I Say So at one scale—of art as telegram and telegram as art, considered according to the cultural and functional expectations typically applied to each-catalyzes the particularity and import of the artwork at a higher and more intensive scale, yielding a result much more thought provoking than we might reasonably expect from the unpromising aesthetic potentials of a telegram and declarative phrase. Simondon's approach is one of the two primary information modes considered in this book, the other formation modes considered in this book, the other being Bell Laboratories engineer Claude Shannon's being Bell Laboratories engineer Claude Shannon's 1948 mathematical theory of communication otherwise known as *information theory*. Shannon's approach to information, which is what we typically mean in the context of the information age, differs from Simondon's model not only in idea, but in implication. Whereas information for Simondon is a relational operation of difference that *intensifies* or generates a context, such as the binocular field of vision, information for Shannon is a measure of the surprise, or difference from expectation, created when a difference emerges *into*, or travels *through*, a context—which is what Bateson sums up as a difference that makes a difference. Rauschenberg's telegram offers an example of how Simondon's and Shannon's information modes work together.

ormula Type, Kunst Grotesk	Specimen Book	Medium/Medium Italic	013
ize 232 pt	Leading 188 pt, spacing - 15		

Formula Type, Kunst Grotesk

Leading 84 pt

Specimen Book

Medium/Medium Italic

Size 88 pt

Size 88 pt

Leading 84 pt

Crystals Decoding "EARTH" Encoding Spatial Twentieth (3, 21, 27) Software Feminism Objectual CHAOS Lecture

Formula Type, Kunst G	irotesk	Specimen Book		Medium/Medium Italic		015
Size 7 pt	Leading 8 pt	Size 9 pt	Leading 10 pt	Si	Size 12 pt	Leading 13 pt

In this book, information and difference are considered as alternately regulative and generative. Regulative informationtypically referred to as Shannon, cybernetic, or mathematical information theory-is a measure of the amount of difference introduced into an already-constituted context. Here, information emerges as a kind of probabilistic friction generated by a difference as it scrapes against the norms and prevailing conditions of the situation it enters. Generative information, on the other hand, of the type described by Simondon, differs from the regulative in that it is not a difference that emerges from, or enters into, the regulative constraints of a context. Rather, generative information is an operation that reconciles differences in a way that reconfigures, intensifies, or constitutes a context-thereby catalyzing a difference at a higher order of intensity. Much of the peculiar import of Rauschenberg's This Is a Portrait of Iris Clert If I Say So arises from (and as) such relations of difference across multiple scales. In other words, prior to its introduction of difference into the artworld context (regulative/Shannon information). Rauschenberg's telegram is a convergence of difference (generative/Simondon information): of art and telegram, of telegram and art, of art/telegram and world, of art as telegram and artworld, and so on. This generative convergence of difference intensifies the work and catalyzes it as art in the first place-revving it up and rendering it noteworthy enough to show up as a difference that makes a difference relative to (and as regulated by) expectation. Considered philosophically, regulative information, as the introduction of a difference, is thus analogous to information as being. Information as becoming, alongside our usual implicit focus on information as being, opens up the notion not only of art as an artwork (art as being, as an object or form), but of an artwork as art's working (art as becoming, as an operation or process).

In this book, information and difference are considered as alternately regulative and generative. Regulative informationtypically referred to as Shannon, cybernetic, or mathematical information theory-is a measure of the amount of difference introduced into an already-constituted context. Here, information emerges as a kind of probabilistic friction generated by a difference as it scrapes against the norms and prevailing conditions of the situation it enters. Generative information, on the other hand, of the type described by Simondon, differs from the regulative in that it is not a difference that emerges from, or enters into, the regulative constraints of a context. Rather, generative information is an operation that reconciles differences in a way that reconfigures, intensifies, or constitutes a contextthereby catalyzing a difference at a higher order of intensity. of Iris Clert If I Say So arises from (and as) such relations of difference across multiple scales. In other words, prior to its introduction of difference into the artworld context (regulative/ Shannon information). Rauschenberg's telegram is a convergence of difference (generative/Simondon information): of art and telegram, of telegram and art, of art/telegram and world, of art as telegram and artworld, and so on. This generative convergence of difference intensifies the work and catalyzes it as art in the first place-revving it up and rendering it noteworthy enough to show up as a difference that makes a difference relative to (and as regulated by) expectation. Considered philosophically, regulative information, as the introduction of a difference, is thus analogous to information as being. Information as becoming, alongside our usual implicit focus on information as being, opens up the notion not only of art as an artwork (art as being, as an object or form), but of an artwork as art's working (art as becoming, as an operation or process).

In this book, information and difference are considered as alternately regulative and generative. Regulative information-typically referred to as Shannon, cybernetic, or mathematical information theory-is a measure of the amount of difference introduced into an already-constituted context. Here, information emerges as a kind of probabilistic friction generated by a difference as it scrapes against the norms and prevailing conditions of the situation it enters. Generative information, on the other hand, of the type described by Simondon, differs from the regulative in that it is not a difference that emerges from, or enters into, the regulative constraints of a context. Rather, generative information is an operation that reconciles differences in a way that reconfigures, intensifies, or constitutes a context-thereby catalyzing a difference at a higher order of intensity. Much of the peculiar import of Rauschenberg's This Is a Portrait of Iris Clert If I Say So arises from (and as) such relations of difference across multiple scales. In other words, prior to its introduction of difference into the artworld context (regulative/Shannon information), Rauschenberg's telegram is a convergence of difference (generative/ Simondon information): of art and telegram, of telegram and art, of art/ telegram and world, of art as telegram and artworld, and so on. This generative convergence of difference intensifies the work and catalyzes it as art in the first place-revving it up and rendering it noteworthy enough to show up as a difference that makes a difference relative to (and as regulated by) expectation. Information as becoming, alongside our usual implicit focus on information as being, opens up the notion not only of art as an artwork (art as being, as an object or form), but of an artwork as art's working (art as becoming, as an operation or process).

In this book, information and difference are considered as alternately regulative and generative. Regulative information—typically referred to as Shannon, cybernetic, or mathematical information theory-is a measure of the amount of difference introduced into an already-constituted context. Here, information emerges as a kind of probabilistic friction generated by a difference as it scrapes against the norms and prevailing conditions of the situation it enters. Generative information, on the other hand, of the type described by Simondon, differs from the regulative in that it is not a difference that emerges from, or enters into, the regulative constraints of a context. Rather, generative information is an operation that reconciles differences in a way that reconfigures, intensifies, Much of the peculiar import of Rauschenberg's This Is a Portrait or constitutes a context—thereby catalyzing a difference at a higher order of intensity. Much of the peculiar import of Rauschenberg's This Is a Portrait of Iris Clert If I Say So arises from (and as) such relations of difference across multiple scales. In other words, prior to its introduction of difference into the artworld context (regulative/Shannon information). Rauschenberg's telegram is a convergence of difference (generative/ Simondon information): of art and telegram. of telegram and art. of art/ telegram and world, of art as telegram and artworld, and so on. This generative convergence of difference intensifies the work and catalyzes it as art in the first place—revving it up and rendering it noteworthy enough to show up as a difference that makes a difference relative to (and as regulated by) expectation. Information as becoming, alongside our usual implicit focus on information as being, opens up the notion not only of art as an artwork (art as being, as an object or form), but of an artwork as art's working (art as becoming, as an operation or process).

In this book, information and difference are considered as alternately regulative and generative. Regulative information-typically referred to as Shannon, cybernetic, or mathematical information theory-is a measure of the amount of difference introduced into an already-constituted context. Here, information emerges as a kind of probabilistic friction generated by a difference as it scrapes against the norms and prevailing conditions of the situation it enters. Generative information, on the other hand, of the type described by Simondon, differs from the regulative in that it is not a difference that emerges from, or enters into, the regulative constraints of a context. Rather, generative information is an operation that reconciles differences in a way that reconfigures, intensifies, or constitutes a context-thereby catalyzing a difference at a higher order of intensity. Much of the peculiar import of Rauschenberg's This Is a Portrait of Iris Clert If I Say So arises from (and as) such relations of difference across multiple scales.

In this book, information and difference are considered as alternately regulative and generative. Regulative information-typically referred to as Shannon, cybernetic, or mathematical information theory-is a measure of the amount of difference introduced into an already-constituted context. Here, information emerges as a kind of probabilistic friction generated by a difference as it scrapes against the norms and prevailing conditions of the situation it enters. Generative information, on the other hand, of the type described by Simondon, differs from the regulative in that it is not a difference that emerges from, or enters into, the regulative constraints of a context. Rather, generative information is an operation that reconciles differences in a way that reconfigures, intensifies, or constitutes a context-thereby catalyzing a difference at a higher order of intensity. Much of the peculiar import of Rauschenberg's This Is a Portrait of Iris Clert If I Say So arises from (and as) such relations of difference across multiple scales.

Formula Type, Kunst Grot	esk	Specimen Book	Medium/Medium Italic		016
Size 18 pt	Leading 19 pt		Size 18 pt	Leading 19 pt	● ss01(JQ fjrty) ● ss02(d u)

Aesthetic experience, in other words, is the generative experience of information in its peculiar, artistic mode: information that not only introduces a difference, but produces and sustains an operation of differencing. Considered as such, an artwork is what I call a differential object, or différance engine: a differential driver of difference itself, akin to Jacques Derrida's description of différance as a productive motion or weave of continuous difference and deferral without sustained by and woven together as a reverberation of difference across scales, with the backand-forth feedback loop of reciprocal differences between art and telegram that constitute Rauschenberg's This Is a Portrait of Iris Clert If I Say So. Similarly, artists' ideas and their artworks do not merely arise within an artworld, as a predetermined set of aesthetic objects situated in a preexisting discursive space. Rather, artists, artworks, artistic styles, and artworld dynamically interoperate and shape one another across multiple levels, both in the moment and across time—akin to Andrew Goodman's ecologic description of a field of forces engaged in, and composed of, multiple orders of resonant relation with the entities that exist within the field of forces itself."

Aesthetic experience, in other words, is the generative experience of information in its peculiar, artistic mode: information that not only introduces a difference, but produces and sustains an operation of differencing. Considered as such, an artwork is what I call a differential object, or différance engine: a differential driver of difference itself, akin to Jacques Derrida's description of *différance* as a productive motion or weave of continuous difference and deferral without stopping point.' We see such a *différance* engine, stopping point.' We see such a *différance* engine, sustained by and woven together as a reverberation of difference across scales, with the backand-forth feedback loop of reciprocal differences between art and telegram that constitute Rauschenberg's This Is a Portrait of Iris Clert If I Say So. Similarly, artists' ideas and their artworks do not merely arise within an artworld, as a predetermined set of aesthetic objects situated in a preexisting discursive space. Rather, artists, artworks, artistic styles, and artworld dynamically interoperate and shape one another across multiple levels, both in the moment and across time—akin to Andrew Goodman's ecologic description of a field of forces engaged in, and composed of, multiple orders of resonant relation with the entities that exist within the field of forces itself."

Formula Type, Kunst Grotesk	Specimen Book	Bold/Bold Italic	017
Size 232 pt	Leading 188 pt, spacing - 15		

Leading 84 pt

Bold/Bold Italic

Size 88 pt

Leading 84 pt

Size 88 pt

Similarly Physical Feedback Symbolic Preexist Adjective Siècle* IDEAS **Abstract** Adaptive Ecology FUZZY

Formula Type, Kun	st Grotesk	Specimen Book		Bold/Bold Italic		019	
Size 7 pt	Leading 8 pt	Size 9 pt	Leading 10 pt		Size 12 pt	Leading 13 pt	

Art's efflorescence of direct aesthetic difference thus catalyzed a kind of theoretic and discursive butterfly effect a cascade of disruption that rippled across the network of relations by (and as) which the artworld of the day was constituted. This disruptive burst of difference-a kind of information bomb dropped into the artworld-triggered the profound transformations of art and theory that unfolded with increasing intensity over the course of the 1960s." Although these claims might sound far out or abstract, they are latent within even the now-established and comparatively mainstream art-theoretic ideas of the era. For example, Michael Fried's notion of theatrical space, as outlined in his 1967 essay "Art and Objecthood," describes how the ostensibly blank minimal art object no longer absorbs the viewer's attention but instead asserts a direct presence that folds both the viewer and the gallery space into the purview of the artwork-as if they all share the same stage. Similarly, Arthur Danto, with his notion of the artworld, argued in 1964 that contemporary artworks activate (and are activated by) an entire sphere of mutually reinforcing and continually evolving art-theoretic ideas by which different modes of art are made possible in different discursive contexts. Implicit in both of these examples—which are explored in greater detail alongside other discursive information fields as the book progresses-is an expansion of scale from work to world and back again." For Fried, the artwork unfolds into, integrates, and activates the space of the gallery, while for Danto the artwork both enfolds and is activated by a world or atmosphere of theories and ideas. Each has their own trajectory of operation, with Fried describing a vector outward from the work to the world, and Danto describing a vector inward, from the world to the work.

Art's efflorescence of direct aesthetic difference thus catalyzed a kind of theoretic and discursive butterfly effect —a cascade of disruption that rippled across the network of relations by (and as) which the artworld of the day was constituted. This disruptive burst of difference-a kind of information bomb dropped into the artworld-triggered the profound transformations of art and theory that unfolded with increasing intensity over the course of the 1960s." Although these claims might sound far out or abstract, they are latent within even the now-established and comparatively mainstream art-theoretic ideas of the era. For example, Michael Fried's notion of theatrical space, as outlined in his 1967 essay "Art and Objecthood," describes how the ostensibly blank minimal art object no longer absorbs the viewer's attention but instead asserts a direct presence that folds both the viewer and the gallery space into the purview of the artwork—as if they all share the same stage. Similarly, Arthur Danto, with his notion of the artworld, argued in 1964 that contemporary artworks activate (and are activated by) an entire sphere of mutually reinforcing and continually evolving art-theoretic ideas by which different modes of art are made possible in different discursive contexts. Implicit in both of these examples-which are explored in greater detail alongside other discursive information fields as the book progresses—is an expansion of scale from work to world and back again." For Fried, the artwork unfolds into, integrates, and activates the space of the gallery, while for Danto the artwork both enfolds and is activated by a world or atmosphere of theories and ideas. Each has their own trajectory of operation, with Fried describing a vector outward from the work to the world, and Danto describing a vector inward, from the world to the work.

Art's efflorescence of direct aesthetic difference thus catalyzed a kind of theoretic and discursive butterfly effect –a cascade of disruption that rippled across the network of relations by (and as) which the artwor-Id of the day was constituted. This disruptive burst of difference-a kind of information bomb dropped into the artworld-triggered the profound transformations of art and theory that unfolded with increasing intensity over the course of the 1960s." Although these claims might sound far out or abstract, they are latent within even the now-established and comparatively mainstream art-theoretic ideas of the era. For example, Michael Fried's notion of theatrical space, as outlined in his 1967 essay "Art and Objecthood," describes how the ostensibly blank minimal art object no longer absorbs the viewer's attention but instead asserts a direct presence that folds both the viewer and the gallery space into the purview of the artwork—as if they all share the same stage.

Art's efflorescence of direct aesthetic difference thus catalvzed a kind of theoretic and discursive butterfly effect -a cascade of disruption that rippled across the network of relations by (and as) which the artworld of the day was constituted. This disruptive burst of difference-a kind of information bomb dropped into the artworld-triggered the profound transformations of art and theory that unfolded with increasing intensity over the course of the 1960s." Although these claims might sound far out or abstract, they are latent within even the now-established and comparatively mainstream art-theoretic ideas of the era. For example, Michael Fried's notion of theatrical space, as outlined in his 1967 essay "Art and Objecthood," describes how the ostensibly blank minimal art object no longer absorbs the folds both the viewer and the gallery space into the purview of the artwork-as if they all share the same stage. Similarly, Arthur Danto, with his notion of the artworld, argued in 1964 that contemporary artworks activate (and are activated by) an entire sphere of mutually reinforcing and continually evolving art-theoretic ideas by which different modes of art are made possible in different discursive contexts. Implicit in both of these examples-which are explored in greater detail alongside other discursive information fields as the book progresses-is an expansion of scale from work to world and back again." For Fried, the artwork unfolds into, integrates, and activates the space of the gallery, while for Danto the artwork both enfolds and is activated by a world or atmosphere of theories and ideas. Each has their own trajectory of operation, with Fried describing a vector outward from the work to the world, and Danto describing a vector inward, from the world to the work.

Art's efflorescence of direct aesthetic difference thus catalyzed a kind of theoretic and discursive butterfly effect -a cascade of disruption that rippled across the network of relations by (and as) which the artworld of the day was constituted. This disruptive burst of difference—a kind of information bomb dropped into the artworld—triggered the profound transformations of art and theory that unfolded with increasing intensity over the course of the 1960s." Although these claims might sound far out or abstract, they are latent within even the now-established and comparatively mainstream art-theoretic ideas of the era. For example, Michael Fried's notion of theatrical space, as outlined in his 1967 essay "Art and Objecthood," describes how the ostensibly blank minimal art object no viewer's attention but instead asserts a direct presence that longer absorbs the viewer's attention but instead asserts a direct presence that folds both the viewer and the gallery space into the purview of the artwork—as if they all share the same stage. Similarly, Arthur Danto, with his notion of the artworld, argued in 1964 that contemporary artworks activate (and are activated by) an entire sphere of mutually reinforcing and continually evolving art-theoretic ideas by which different modes of art are made possible in different discursive contexts. Implicit in both of these examples—which are explored in greater detail alongside other discursive information fields as the book progresses—is an expansion of scale from work to world and back again." For Fried, the artwork unfolds into, integrates, and activates the space of the gallery, while for Danto the artwork both enfolds and is activated by a world or atmosphere of theories and ideas. Each has their own trajectory of operation, with Fried describing a vector outward from the work to the world, and Danto describing a vector inward, from the world to the work.

Art's efflorescence of direct aesthetic difference thus catalyzed a kind of theoretic and discursive butterfly effect -- a cascade of disruption that rippled across the network of relations by (and as) which the artwor-Id of the day was constituted. This disruptive burst of difference—a kind of information bomb dropped into the artworld-triggered the profound transformations of art and theory that unfolded with increasing intensity over the course of the 1960s." Although these claims might sound far out or abstract, they are latent within even the now-established and comparatively mainstream art-theoretic ideas of the era. For example, Michael Fried's notion of theatrical space, as outlined in his 1967 essay "Art and Objecthood," describes how the ostensibly blank minimal art object no longer absorbs the viewer's attention but instead asserts a direct presence that folds both the viewer and the gallery space into the purview of the artwork—as if they all share the same stage.

Formula Type, Kunst Grot	esk	Specimen Book	Bold/Bold Italic		020
Size 18 pt	Leading 19 pt		Size 18 pt	Leading 19 pt	● ss01(JQfjrty) ● ss02(du)

If this sounds abstract, consider how Edouard Manet's 1863 painting Le Déjeuner sur l'herbe (Luncheon on the Grass) emphasized the flatness of its painted surface more explicitly than any other European painting had since late medieval times. Considered outrageous when first shown, the painting's shallow picture space and overt acknowledgment of its flat support proved highly influential to how other painters approached pictorial flatness. The increasingly flattened and foregrounded picture planes of subsequent artists like Vincent van Gogh and Georges Seurat changed the game so thoroughly that, within a decade or two, Manet's work seemed conservative and spatially deep in ned picture space triggered further difference, ned picture space triggered further difference, which cascaded through the artworld of the context in which the original differences opera- context in which the original differences operated, which transformed the parameters of what ted, which transformed the parameters of what could subsequently show up as different within could subsequently show up as different within that transformed context. As a result, painterly that transformed context. As a result, painterly differences introduced by Manet in 1863 would differences introduced by Manet in 1863 would not have registered as different if introduced in not have registered as different if introduced in work had catalyzed in the first place.

If this sounds abstract, consider how Edouard Manet's 1863 painting Le Déjeuner sur l'herbe (Luncheon on the Grass) emphasized the flatness of its painted surface more explicitly than any other European painting had since late medieval times. Considered outrageous when first shown, the painting's shallow picture space and overt acknowledgment of its flat support proved highly influential to how other painters approached pictorial flatness. The increasingly flattened and foregrounded picture planes of subsequent artists like Vincent van Gogh and Georges Seurat changed the game so thoroughly that, within a decade or two, Manet's work seemed conservative and spatially deep in comparison. Important here is that the differen- comparison. Important here is that the difference, or information, introduced by Manet's flatte- ce, or information, introduced by Manet's flattewhich cascaded through the artworld of the day. This cascade of difference transformed the day. This cascade of difference transformed the 1883, because of differential processes Manet's 1883, because of differential processes Manet's work had catalyzed in the first place.

ormula Type, Kunst Grotesk	Specimen Book	Heavy/Heavy Italic	021
ze 232 pt	Leading 188 pt, spacing - 15		

Leading 84 pt

Specimen Book

Through

Viewer

FLUX*

Lastly

Heavy/Heavy Italic

Size 88 pt

Artwork Painters

Example ANGLES

022

Query

Ongoing

Jevvels

Initially

Leading 84 pt

Size 88 pt

Formula Type, Kunst C	Grotesk	Specimen Book		Heavy/Heavy Italic		023
Size 7 pt	Leading 8 pt	Size 9 pt	Leading 10 pt		Size 12 pt	Leading 13 pt

Art is an epiphenomenon of its own peculiar mode of appearing in the world. Epiphenomena are contingent effects of a deeper relation, and they compel attention because they seem at once undeniably real and obvious yet intangible and irresolvable. Rainbows are the most widely known example of this, being epiphenomena of a particular relationship between sunlight, atmospheric moisture, and an observer. While sunlight and moisture on their own may or may not compel attention, when they relate in a certain way in the presence of an observer, the result is the strange and alluring experience of a rainbow. These relations, however, must be in the correct arrangement for the rainbow to show up, and if the relations change, the rainbow disappears. As long as the relation holds, however, the rainbow's arc of atmospheric color is real enough to be seen and shared by observers, while never guite becoming tangible enough to touch or locate. Works of art. as epiphenomena, trigger similarly shared experiences that are simultaneously compelling and difficult to pinpoint. Consider how, even with a work of art widely considered a masterpiece, there is no particular area we can point to and say, here, this is the specific thing that makes this art. Rather, the art of an artwork is a diffused and difficult-to-specify quality, a surplus experiential activity we can feel but cannot guite locate or define. Like a rainbow's shimmering indeterminacy, art is an ensemble effect that emerges from deeper relations, in art's case from relations of difference. Art's differential relations prompt an encounter difficult to determine or resolve, and this sustained resistance to resolution acts as both the cause and the effect of the artwork's art in the first place.

Art is an epiphenomenon of its own peculiar mode of appearing in the world. Epiphenomena are contingent effects of a deeper relation, and they compel attention because they seem at once undeniably real and obvious yet intangible and irresolvable. Rainbows are the most widely known example of this, being epiphenomena of a particular relationship between sunlight, atmospheric moisture, and an observer. While sunlight and moisture on their own may or may not compel attention, when they relate in a certain way in the presence of an observer, the result is the strange and alluring experience of a rainbow. These relations, however, must be in the correct arrangement for the rainbow to show up, and if the relations change, the rainbow disappears. As long as the relation holds, however, the rainbow's arc of atmospheric color is real enough to be seen and shared by observers, while never quite becoming tangible enough to touch or locate. Works of art, as epiphenomena, trigger similarly shared experiences that are simultaneously compelling and difficult to pinpoint. Consider how. even with a work of art widely considered a masterpiece, there is no particular area we can point to and say, here, this is the specific thing that makes this art. Rather, the art of an artwork is a diffused and difficult-to-specify quality, a surplus experiential activity we can feel but cannot quite locate or define. Like a rainbow's shimmering indeterminacy, art is an ensemble effect that emerges from deeper relations, in art's case from relations of difference. Art's differential relations prompt an encounter difficult to determine or resolve, and this sustained resistance to resolution acts as both the cause and the effect of the artwork's art in the first place.

Art is an epiphenomenon of its own peculiar mode of appearing in the world. Epiphenomena are contingent effects of a deeper relation, and they compel attention because they seem at once undeniably real and obvious yet intangible and irresolvable. Rainbows are the most widely known example of this, being epiphenomena of a particular relationship between sunlight, atmospheric moisture, and an observer. While sunlight and moisture on their own may or may not compel attention, when they relate in a certain way in the presence of an observer. the result is the strange and alluring experience of a rainbow. These relations, however, must be in the correct arrangement for the rainbow to show up, and if the relations change, the rainbow disappears. As long as the relation holds, however, the rainbow's arc of atmospheric color is real enough to be seen and shared by observers, while never guite becoming tangible enough to touch or locate.

Art is an epiphenomenon of its own peculiar mode of appearing in the world. Epiphenomena are contingent effects of a deeper relation, and they compel attention because they seem at once undeniably real and obvious yet intangible and irresolvable. Rainbows are the most widely known example of this, being epiphenomena of a particular relationship between sunlight, atmospheric moisture, and an observer. While sunlight and moisture on their own may or may not compel attention, when they relate in a certain way in the presence of an observer, the result is the strange and alluring experience of a rainbow. These relations, however, must be in the correct arrangement for the rainbow to show up, and if the relations change, the rainbow disappears. As long as the relation holds, however, the rainbow's arc of atmospheric color is real enough to be seen and shared by observers, while never guite becoming tangible enough to touch or locate. Works of art, as epiphenomena, trigger similarly shared experiences that are simultaneously compelling and difficult to pinpoint. Consider how, even with a work of art widely considered a masterpiece, there is no particular area we can point to and say, here, this is the specific thing that makes this art. Rather, the art of an artwork is a diffused and difficult-to-specify quality, a surplus experiential activity we can feel but cannot guite locate or define. Like a rainbow's shimmering indeterminacy, art is an ensemble effect that emerges from deeper relations, in art's case from relations of difference. Art's differential relations prompt an encounter difficult to determine or resolve, and this sustained resistance to resolution acts as both the cause and the effect of the artwork's art in the first place.

Art is an epiphenomenon of its own peculiar mode of appearing in the world. Epiphenomena are contingent effects of a deeper relation, and they compel attention because they seem at once undeniably real and obvious yet intangible and irresolvable. Rainbows are the most widely known example of this, being epiphenomena of a particular relationship between sunlight, atmospheric moisture, and an observer. While sunlight and moisture on their own may or may not compel attention, when they relate in a certain way in the presence of an observer, the result is the strange and alluring experience of a rainbow. These relations, however, must be in the correct arrangement for the rainbow to show up, and if the relations change, the rainbow disappears. As long as the relation holds, however, the rainbow's arc of atmospheric color is real enough to be seen and shared by observers, while never quite becoming tangible enough to touch or locate. Works of art, as epiphenomena, trigger similarly shared experiences that are simultaneously compelling and difficult to pinpoint. Consider how, even with a work of art widely considered a masterpiece, there is no particular area we can point to and say, here, this is the specific thing that makes this art. Rather, the art of an artwork is a diffused and difficult-to-specify quality, a surplus experiential activity we can feel but cannot quite locate or define. Like a rainbow's shimmering indeterminacy, art is an ensemble effect that emerges from deeper relations, in art's case from relations of difference. Art's differential relations prompt an encounter difficult to determine or resolve, and this sustained resistance to resolution acts as both the cause and the effect of the artwork's art in the first place.

Art is an epiphenomenon of its own peculiar mode of appearing in the world. Epiphenomena are contingent effects of a deeper relation, and they compel attention because they seem at once undeniably real and obvious yet intangible and irresolvable. Rainbows are the most widely known example of this, being epiphenomena of a particular relationship between sunlight, atmospheric moisture, and an observer. While sunlight and moisture on their own may or may not compel attention, when they relate in a certain way in the presence of an observer. the result is the strange and alluring experience of a rainbow. These relations, however, must be in the correct arrangement for the rainbow to show up, and if the relations change, the rainbow disappears. As long as the relation holds, however, the rainbow's arc of atmospheric color is real enough to be seen and shared by observers, while never quite becoming tangible enough to touch or locate.

Formula Type, Kunst (Grotesk	Specimen Book	Heavy/Heavy Italic		024		
Size 18 pt	Leading 18,5 pt		Size 18 pt	Leading 19 pt	● ss01 (JQfjrty) ● ss02 (du)		
	-			-			

Accordingly, an artwork is not epiphenomenally manifest as ambiguous or indeterminate, but rather, the relational ambiguity or indeterminacy is the art of the artwork in the first place. That is, while an artwork's physical object and its context might each be definite and stable in and of themselves, if the *relations between* the object and the context trigger and sustain indefinition and complex ambiguity, this acts as a prompt for aesthetic experience. Again, these complex indeterminacies not only arise from a work's status as an artwork, but are the preconditions of its status as a work of art—of its phenomenalization or emergence as art from the get-go. Cézanne's apple paintings and Rauschenberg's telegram are not indeterminate or strange because they are art; they are art because they are unfinalizably strange and indeterminate. Art is not some sort of quality or essence inherent to or applied to an object, but is rather a difficult-to-pinpoint and interpretively open object/context feedback relation that never entirely fits, settles, or resolves itself into the world. While we read no intent in a rainbow, as social beings we cannot help but read intention into something that has been made and presented to us by someone else.

Accordingly, an artwork is not epiphenomenally manifest as ambiguous or indeterminate, but rather, the relational ambiguity or indeterminacy is the art of the artwork in the first place. That is, while an artwork's physical object and its context might each be definite and stable in and of themselves, if the *relations between* the object and the context trigger and sustain indefinition and complex ambiguity, this acts as a prompt for aesthetic experience. Again, these complex indeterminacies not only arise from a work's status as an artwork, but are the preconditions of its status as a work of art-of its phenomenalization or emergence as art from the get-go. Cézanne's apple paintings and Rauschenberg's telegram are not indeterminate or strange because they are art; they are art because they are unfinalizably strange and indeterminate. Art is not some sort of quality or essence inherent to or applied to an object, but is rather a difficult-to-pinpoint and interpretively open object/context feedback relation that never entirely fits, settles, or resolves itself into the world. While we read no intent in a rainbow, as social beings we cannot help but read intention into something that has been made and presented to us by someone else.

Technical specification

Formula Type	e, Kunst Grot	esk		Specimen B	look	Glyphset						0026			
A	Á	Ă	Ă	Â	Ä	À	À	Ā	Ą	Å	Å	Ã	Æ	Æ	В
A	Azcute	Abreve	Acaron	Acircumflex	Adieresis	Adotbelow	Agrave	Amacron	Aogonek	Aring	Aringacute	Atilde	AE	AEacute	в
B	С	Ć	Č	Ç	Ĉ	Ċ	D	Ð	Ď	Ņ	Ð	Ď	Ņ	D	Е
Bidotaccent	Ĕ	Cacute	Ccaron	Ccedilla	Coircumflex	Cdotaccent	Ē	Eth	Dcaron	Deedila E	Dcroat		Ddetbelow	Directelow	Ğ
	E	С	E	С		Ę		E	Ę		F		G	G	G
Eacute	Ebreve	Ecaron	Ecircumflex	Edieresis	Edotaccent	Edotbelow	Egrave	Emacron	Eogonek	Etilde	F	Fdotaccent	G	Gbreve	Gcircumflex
Ĝ	Ģ	Ġ	Ĝ	Η	Ħ	Ĥ	Ĥ	Ĥ	Ĥ	Ĥ	 	IJ	Í	Ĭ	Ī
Garron	Geommascent	Gdotaccent	Gmacron	Ĭ	Hbar	Herevabelow	Hearon	Heircumflex	Hidotaccent	J Hotbelow	K	Ň	, k	breve	karon
lcircumflex	Idieresis	Idotaccent	Idotbelow	Igrave	Imacron	logonek	Istroke	Itäde		Jcircumflex	к	Kcaron	Kcommaaccent	L .	Lacute
Ľ	Ļ	Ŀ	Ļ	Ļ	Ļ	Ł	Μ	Ń	Ŵ	Ņ	N	Ń	Ň	Ņ	Ň
Leron	Lcommascent Ň	Liot N	Ldotbelow	Liotbelowmacron	Linebelow	Lalash	Ó	Mocute	Mdotaccent	Mdottedow Ô	Ö	Nacute	Ncaron Ncaron	Ncommaaccent	Ndotaccent Ő
Ndotbelow	Ngrave	Eng	Nhookleft	Ninebelow	Ntilde	0	Oacute	Obreve	Ocaron	Ocircumflex	Odieresis	Odotaccent	Odotbelow	Ograve	Ohungarumlaut
Ō	Q	Ø	Ó	Õ	Œ	Ρ	Þ	Þ	Q	R	Ŕ	Ř	Ŗ	Ŗ	Ŗ
Omacron	Oogonek	Oslash	Oslashacute	Otilde	OE	P	Pdotaccent	Thom	Q	R	Racute	Rearon	Rcommasccent	Rdotbelow	Rdotbelowmscron

Formula Typ	oe, Kunst Grote	lesk	Specimen Book					Glyphset			0027				
Ŗ	S	Ś	Š	Ş	Ŝ	Ş	Ś	Ş	ß	Ð	Т	Ŧ	Ť	Ţ	Ţ
Rinebatow T	s 	Sacute	U	Ú	Schammer	Ŭ	Šidukcent Ŭ	Ĵśdobełow	Germantibis	U.	Ù	Ű	Ū	Ų	Ŭ
Ĩółscent	Téchelow	Tinebalaw		Ŵ	Ŵ	Ŵ	Varm	Ucircumflex	Uderesis	Udotbalow	Ý	Uhungarumleut Ŷ	Umacron Ÿ	Uogensk	Ŭing Ţ
Ŷ	Z	Ź	Ž	Ż	Vicicurites	Z	ŰŰ	Ć	Xdolaccent	Ó	Ś	Ź		Ygraw	Ĵ
Q	IJ	Zacute	Ľaron	Zdriscent	źóstełow	ă	ă	â	ä	QacutalooPLK	à	ā	Ą	å	å
ã		the address of the second seco	b	b	С	Ć	Č	ç	ĉ	ċ	d	ð	d'	, d	đ
d	ġ	₫	e	é	ĕ	ě	ê	ë	ė	edutecent Ç	è	Ē	ę		G
f	f	g	ğ	ğ	ĝ	ģ	ġ		h	ħ	, b b	ĥ	ĥ	h	<u></u>
f	fdotaccent	, s	gbreve	gcaron	gcircumflex	gcommaaccent	gdotaccent	gmacron	l h l	hbar	hbrevebelow	hcaron	hcircumflex	hdotaccent	hdotbelow

Formula Typ	e, Kunst Grot	esk		Specimen Book				Glyphset 0028							
i		í	Ĭ	Ĭ	î	Ï	i	į	Ì	ij	Ī	į	i	Ĩ	j
J	idotiess	iacute K	breve K	icaron ķ	icircumflex	idieresis	idotaccent	idotbelow 7	igrave	₹ ■	imacron	iogonek	istroke	riide	m
jdotless	jcircumflex	k	kcaron	kcommaaccent	kgreenlandic		lacute	lcaron		ldot	ldotbelow	Idotbelowmacron	linebelow	Islash	m
ŕ	ṁ	'n	n	ń	'n	ň	ņ	'n	ņ	'n	ŋ	n	ñ	ŋ	0
macute	mdotaccent	mdotbelow	n	nacute	napostrophe	ncaron	ncommaaccent	ndotaccent	ndotbelow	ngrave	eng	nhookleft	nlinebełow	ntilde	0
Ó	Ŏ	Ŏ	Ô	Ö	Ò	Ò	Ò	Ő	Ō	Q	Ø	ǿ	Õ	œ	р
oacute	obreve	ocaron	ocircumflex	odieresis	odotaccent	odotbelow	ograve	ohungarumlaut	omacron	oogonek	oslash	oslashacute	otikke		P
Þ	þ	q	r	ŕ	ř	ŗ	ŗ	ŗ	<u>r</u>	S	Ś	Š	Ş	Ŝ	Ş
pdotaccent	thorm	q	r	racute	rcaron	rcommaaccent	rdotbelow	rdotbelowmacron	rinebelow	s	sacute	scaron	scedilla	scircumflex	scommaaccent
Ś	Ş	ß	ſ	t	ŧ	ť	ţ	ţ	ť	t	ţ	t	u	ú	Ħ
ŭ	ŭ	germandels Û	Ü	Ų	Ù	Ű	Ū	U toommaacent	ŭleresis	ŭdotaccent	tdotbelow	ŭrebolow V	W	Ŵ	ŵ
	Ŵ	X	uderesis	y	ý	ŷ	ÿ	ý	ÿ	ĩ	Z	, Ž	Ž	T. State	veiconnflex Ç
wdieresis	wgrave	x	xdotaccent	у	yacute	ycircumflex	ydieresis	ygrave	ymacron	ytilde	z	zacute	zcaron	zdotaccent	zdotbelow

Formula Typ	oe, Kunst Grot	esk	Specimen Book					Glyphset					0029			
Z	ß	Ű	ć	ń	Ó	Ś	ź	f	f	ij	j	J	Ĵ	Ĭ	Ĵ	
zstroke	germandbla.calt	ř	cacuteloofPLK	nacute JociPLK	• scute lociPLK	sacutelooPLK ť	t	ť	fdotaccent.ss01	ţ	j.esot t	jdottess.ss01	ţ	ý	joircumflex.ss01	
ý	recute sal1	ÿ	rcommaaccent.ss01	rdothelow.sol	rdotbelowmacron.ss01	macronbelow.ss01	d'	, tcaron.ss01	đ	toommaaccent.ss01	, tdieresis.ss01	ťdotaccent.saŭt	tdottelow.ss01	tmacronbelow.ss01	t	
yacute ss01	vcircumflex.so1	vieresis.so1	ygrave.ss01	ymacron.ss01	vilde.ss01	ű.	dcaron.ss02	deedilla.ss02	dorat.ss02	ddotaccent sa02	ddottelow.ss02	dmacronbelow.ss02	ffj	uscute.ss02	ubar ss02	
ubreve ss02	ucaron.ss02	ucircumflex.ss02	udieresis ss02	udothelow.ss02	ugrave.ss02	uhungarumlaut.ss02	umecron.ss02	uogonek.ss02	uring ss02	utide.ss02	f	ω IJ	Ű	a	 b	
u C	d	e	i,jiceNLD	(fas01	h ttissor	f,fjist01	رزانین ا	(jas01	(Liso)	f.ss01	n	i,jkedNLD.sa01	iacute_jlocINLD.ss01		bades	
cauba S	dauba	e.subs	[gaubs	h.subs		jauba Z	kaubs	b	msubs	d	bs	, subs		raubs h	
s.subs			vaubs	, washed a constraint of the second s	 	, subs	 p	asups Q		s	dsups t	esups U			hasps X	
Lsups	j.sups	ksups	Lsups	m.sups	n.sups	o.sups	p.sups	d'anbs	rsups	s.sups	tsups	u.sups	v.sups	w.sups	x.sups	

Formula Type	e, Kunst Grot	tesk		Specimen B	Book			Glyphset				0030			
У	Z	f	j	r	t	У	f	j	r	t	У	d	u	d	u
, vaups	^{2.5005}	fauba.as01	j.subs.ss01	μ	taubs.ss01	y.aubs.ss01	faupa.as01	jaupa.ss01	raupa.es01	Laups.ca01	y.sups.ss01	d.subi.ss02	u.subs.s=02	d sups.ss02	u.sups.ss02
ordennine T		Dolta		T		VII	VIII	IX	X	XI	XII	${ m L}$	C	D	M
One-roman	Two-roman	Three-roman	Four-roman	Five-roman	sk-roman VI	seven-roman	Eght roman	Nine-roman	Ten-roman	Erven-roman	Twelve-roman	Fifty-roman	Hundred-roman	Firehundred-roman	Thousand-roman
000-000	two-roman	three-roman	four-roman	The-soman	sk-roman	seven-roman 6	-ight-roman	nine-roman	ten-roman 9	eleven-roman	tweve-roman	fity-roman	hundred-roman	Fivehundred-roman	onethousand roman
5	6	two	tree	6ur	ñve	, sx	2 2	eipht 3	nine 4	zero.zero	zero.blackCirded	one.blackCircled	two.blackGroled	three.blackGircled	fourblackGirded
TreablackCircled		seven.blackCircled	eight.blackCircled	rine.blackCircled	zrabletSquared	onz.MackSquared	Tuc.blackGquared	three black Squared	four.blackSquared	five.blackSquared	six.blackSquared	seven.blackSquared	eight.blackSquared	nine.blackSquared	zera.circled
one.cirided	twa.irled	three.circled	four.circled	five.circled	eixcircled	seven.circled	eightcirited	nine.cirded	2010 squared	 7	two.squared	three squared	four squared	five.squared	ek squared
seven.squared	eight.squared	nine.squared	zero.tf	one.tf	two.tf	threaff	four.tf	five.tf	sixtf	seven.tf	eight.tf	nine.tf	zerotfzero	zero.blackCircled.zero	zero.circled.zero

Formula Typ	e, Kunst Grot	tesk		Specimen Book				Glyphset					0031			
0	1	2	3	4	5	6	7	8	9	0	1	2	3	4	5	
zeradnom	one.dnom	two.dnom	three.dnom	four.dnom	five.dnom	six.dnom	seven.dnom	eight.dnom	nine.dnom	 6	oneinferior 7	tweinferior 8	threeinferior 9	l tourinterior	fiveInterior	
eixinterior 2	seveninterior 3	eightinferior 4	nineisterior 5	2810.11JWF	one.numr 7	в	9	tour nume	1/2	ixnum 1/3	seven.nutr 2⁄3	eight.nurr 1⁄4	*ins.num		anesuperior	
treesperter	threesuperior	foursuperior	fivesuperior	sixuperior	sevensuperior	eightsuperior	ninssuperior	fraction	coehalf	onethird	twothirds	onequarter	threequarters	onesighth	threesighths	
fivesightha	sevensighths	zero subs zero	zero.dnom.zero	zero.numzzero	zerosuperior.zero	space	?	Ь	-	•	*	* **	!!	?	#	
period	comma	coton **	semicolon	elipsis	exclam	ecclamdown	question	questiondown	periodcentered	bullet	asterisk B	asterism	exclamdouble	interrobang	numbersign	
alaah	backalash	twoasterisksvertical	exclandown.case	questiondown.case	periodcentered.case	bulletcaso	periodcentered.loc/CAT	period.tf	commatf	color.tf	semicolor.tf	elipsis.tf	periodcentered.tf	bullettf	asterisk.tf	
numbersign.tf	slash.tf	backslash.tf	periodcentered.loc/CAT.case	hyphen	softryphen	endash	emdash	hyphentwo	nonbreakinghyphen	underscore	hyphen.case	softhyphen.case	endash.case	emdash.case	hypherstf	
underscore.tf	* hyphen.ticase	parenieft	parenright		} braceright	bracketleft	bracketright	parenleft.case	parenrightcase	f.	} braceright.case	bracketleft.case		(pareniet/subs	parenrightsubs	

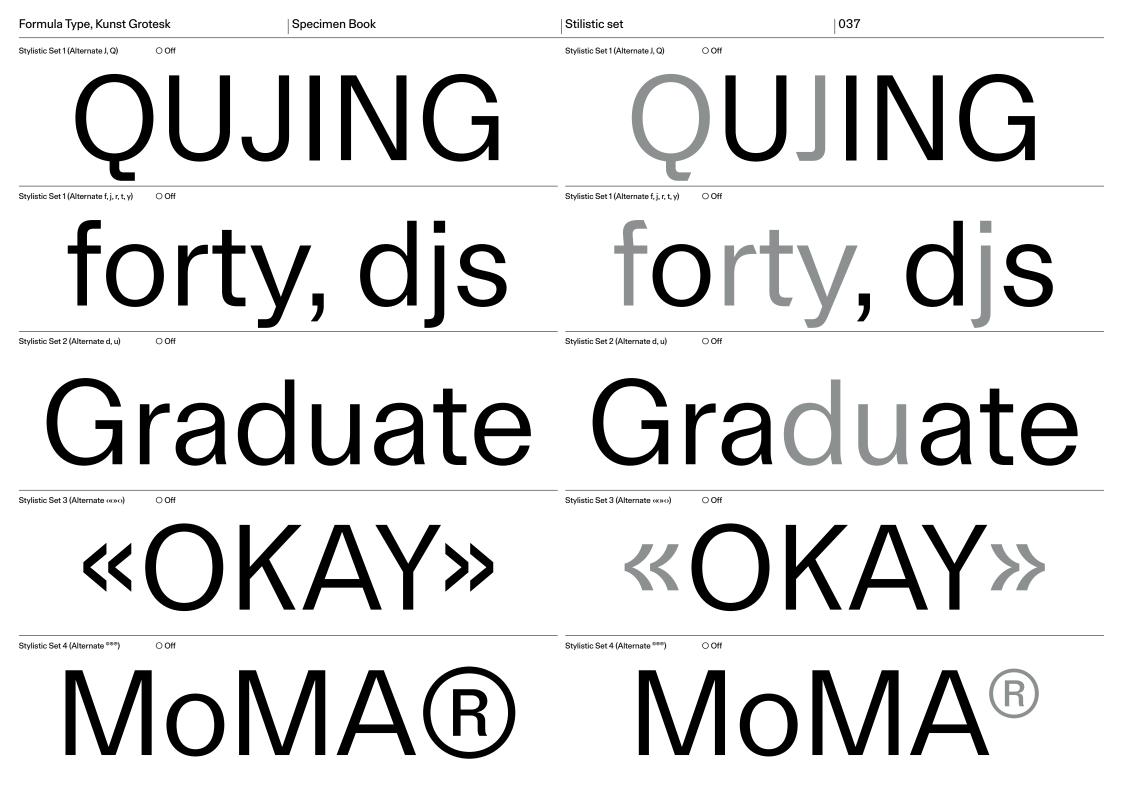
Formula Typ	e, Kunst Grot	esk		Specimen B	ook			Glyphset				032			
{	}	E bracketleft subs]	parentet.sups)	f	}	E bracketleft.sups]	paresleft.tf)	{	} braceright.tf]
	braceright subs	<pre>bracketert subs</pre>	}	pareniet sups	parenright.sups	C C	bracerght.sups	trackettert sups	bracketright sups	parelet.tr	parenright.tf		bracenght#	<pre>booketert#</pre>	}
perentefiticase	parenright.	braceleft.tf.case	bracerightItCase	bracketteft.tf.case	bracketrightficase	quotesingibase	quotedibase	quotedbileft	quotedbilight	quoteleft	quoteright	guilemetich	guilemetright	guilaingtieft	gulkingkight
quotedal	guotesingle	guillemetleft.case	guillemetright.case	guilsinglieft.case	guikingiright.case	guillemeticht.au03	A S	guilainglieft.st03	guileinghightas03	quoteddi.ff	quotesingle.tf	guillemetlet.csse.ss03	guillemetright.case.se03	guileingteft.case.ss03	gulikingkightesee as03
TM	foria.t	blackstar	whitestar	checkmark	multiplicationX	accountof	addressedtothesubject	apple	*	emperand	paragraph Nº	°C	°F	registered	published
trademark	careof	degree C	minute	escond P	8	brokenbar	literSign	dagger	daggerdbi	estimated	numero	centigrade	fabrecheit	ervicemark	Nº Nº
°C	PF	Copyright.ss04	registered.sd4	published.ss04	section.f	degree.ff	minute If	recond if	bard	brokenbartf	bartf.case	brokenbar.casa.tf	cremun	centigrade	fabreoheit
servicemark	at case	barcase	brokenbaccase	copyright:s04	registered.ss04	published.ss04	section.if	degrea.tf	minutes.tf	second.if	¥	brokenbactf	barit.case	brokenbartf.case	Utcoin
cent	currency	dollar	euro	hryvnia	lira	liraTurkish	naira	ruble	rupeeIndian	sheqel	sterling	tenge	won	yen	bitcoin.tf

Formula Typ	e, Kunst Grot	esk		Specimen B	ook			Glyphset				033			
¥	₿	¢	¤	\$	€	ปา	£	も	₦	₽	₹	ש	£	Ŧ	₩
centif ¥	currency.tf	dollarzf	eurost	hryvria.tf	irati	iraīuvish.tf	naira.tf	nuble.tf	rupeelmlian.tf	aheqel.tf	stering.tf	tenge.if	won.ff	yen.tf	dotmath
plus		multiply	dvide	 Ω	notequal	greater		greaterequal	6	plusminus	approxequal	scilide	logicalnot	assicircum	infinity
emptyset	integral	 	increment	yroduct	summation	radical	partialdff	V	percent	Perticusand	dotmath.case	/00 	minuscase	multiply.czse	divide.case
equal.case	notequal.case	greater.case	≠ 	grateroqualcase	<	Plusminus.case	Sprasequalcase	Logicalnot.case	aciilda.cse	dotmath.f	~	minustf	multiply.tf	divide.tf	equal.tf
÷	=	≠	>	<	2	≤	±	~	~	-	^	%	010	•	+
notequal If	greater.tf	kess.tf	greaterequal.tf	ressquatif	plasminus.tf		asciildeaf		ascicircum.tf	percent.tf	perthousand if	dotmath.tf.case	plusificase	minusticase	multiplyttcase
divident case	equalificase	notequilifcase	greater.if.case	less tif case	greaterequal tricase	lessequalif.case	plusminus.tt.case	approxequalificase	iogicalnot.tf.case	ascillidatCase	црАггоч	northEastArrow	rightArrow	southEastArrow	downArrow
southWestArrow		northWestArrow	IdtRightArrow	upDownArrow	lettFrombarArrow	upFrombasArrow	rightFrombarArrow	downFrombarArrow	letticolArrow	rightHookArrow	upTipLeftArrow	wornAstgiRijTqu	downTipLethArrow	downTipRightArrow	carriageretum
rightOverLeftArrow	upAndDownArrow	leftAndRightArrow	rightDoublePairedArrow	leftDoublePairedArrow	upArrow.case	northEastArrow.case	rightArrow.case	leftArrow.case	northWestArrow.case	leftRightArrow.case	upDownArrow.case	leftFrombarArrow.case	upFrombarArrow.case	rightFrombarArrow.case	downFrombarArrow.case

Formula Type, Kunst Grotesk				Specimen B	Book			Glyphset 034							
¢	\$	\leftarrow	\rightarrow	Ŷ	4		0	o	\diamond					۲	,
leftHookArrow.case	rightHookArrow.case	upTipLeftArrow.case	upTipRightArrow.case	downTipLeftArrow.case	downTipRightArrow.case	blackCircle	whiteCircle	whiteBullet	lozenge	blackSquare	whiteSquare	dieresis	dotaccent	grave	acute
"	~	v	U	o	~	_			δ						
							5	C							
hungarumlaut	circumflex	caron	breve	ring	tilde	macron	cedila	ogonek	ringacute						

Formula Type, Kunst Grotesk	Specimen Book	Features	035
Case sensitive form (Parentheses) Case sensitive form (Punctuaction)		Standard ligatures (fl) Standard ligatures (ffl)	
Case sensitive form (Symbols) Case sensitive form (Arrows) Case sensitive form (Math Symbols)		Standard ligatures (ffi) Discretionary Ligatures (ft) Discretionary Ligatures (fj)	
Case sensitive form (@) OpenType features (Slashed zero)		Discretionary Ligatures (ffj) Discretionary Ligatures (German ss, SS)	
OpenType features (Tabular figures) OpenType features (Fraction) OpenType features (Inferiors and Superiors)		Localized Forms (Turkish) Localized Forms (Moldavian) Localized Forms (Romanian)	
Standard ligatures (ff) Standard ligatures (ff)		Localized Forms (Dutch) Localized Forms (Catalan)	
O Off	● On	O Off	● On
({[•std]})	({[•STD]})	Influence	Influence
«¡viva!»	« VIVA »	Offloading	Offloading
f—w 2021	F-W 2021	Officiality	Officiality
terminal→	TERMINAL ightarrow	After	After
a+b≠a×c	A+B≠A×C	Sufjan	Sufjan
@ftype@	FTYPE	Cliffjumper	Cliffjumper
1.000	1.000	Auss, AUSS	Auß, AUß
1250,00₩	1250,00₩	DIYARBAKIR	DYARBAKIR
1/22/33/4	1/2 2/3 3/4	Timişoara	Timișoara
Park(1) P1	$Park^{(1)} P_{(1)}$	Spațiu	Spațiu
Dayoff	Dayoff	Stedelijk	Stedelijk
Unfinished	Unfinished	Paral·lel	Parallel

Formula Type, Kunst Grotesk	Specimen Book	Features	036
Contextual alternates (Fahrenheit) Contextual alternates (Centigrade) Contextual alternates (Numero)		Stilistic set 01 (Alternate Q) Stilistic set 01 (Alternate J) Stilistic set 01 (Alternate f, j, r, t)	
Contextual alternates (accountof) Contextual alternates (careof) Contextual alternates (addressedtothesubject)		Stilistic set 01 (Alternate t, r) Stilistic set 01 (Alternate r, t, y) Stilistic set 01 (Standard ligatures) Difference of the set	
Contextual alternates (Multiply) Contextual alternates (Arrows) Contextual alternates (Circled numbers) Contextual alternates (Blackcircled numbers)		Stilistic set 01 (Discretionary ligatures) Stilistic set 02 (Alternate d) Stilistic set 02 (Alternate u) Stilistic set 03 (Alternate ···)	
Contextual alternates (Squared numbers) Contextual alternates (Squared numbers)		Stilistic set 03 (Alternate «») Stilistic set 04 (Alternate ^{®®})	
O Off	• On	○ Off	• On
100 °F	100 °F	Question	Question
37,5 °C	37,5 °C	Jelly	Jelly
N° 5000	№ 5000	After jogging	After jogging
a/c	a/c	Transport	Transport
c/o	°⁄~	Simmetry	Simmetry
a/s	a/s	ff, fi, fl, ffi, ffl	ff, fi, fl, ffi, ffl
10x10x20	10×10×20	ft, fj, ffj	ft, fj, ffj
-> <-	$\rightarrow \leftarrow$	Address	Address
(1)(2)(3)	1 1 2	Further	Further
(-1-)(-2-)(-3-)	122	«Typography»	«Typography»
[1][2][3]	1 2 3	<design></design>	<design></design>
[-1-][-2-][-3-]	1 2 3	© R P	©®P



formulatype.com

IG: @formula.type