

bi·o·rhyme
BIORHYME

A Google Web Font

by Aoife Mooney

biorhyme

A typeface family designed to provide a range of typographic tones of voice.

It is unashamedly exhibitionist as a display type with large serifs and with two widths, can span lugubrious drawls to frenetic, over-caffeinated babble with ease. It is low-contrast with generous slow-moving curves and deliberate and unfussy forms.

In order to facilitate play and create a variety of moods, each weight and width is equipped with a variety of alternates to inject a little more enthusiasm and pep where needed.

February
2016

google

giggle-bear

wants to play hookie and deal with the dragon,

DOLLARS TO DONUTS

✧ zephyrs ✧

fairy-tales & myths

Etaoín • Qwerty

ENIGMA, FOOL?

DANDELIONS

BUTTERCUPS † DAISIES

TADPOLES TO FROGS

Fairy-tales, Myths and Fables

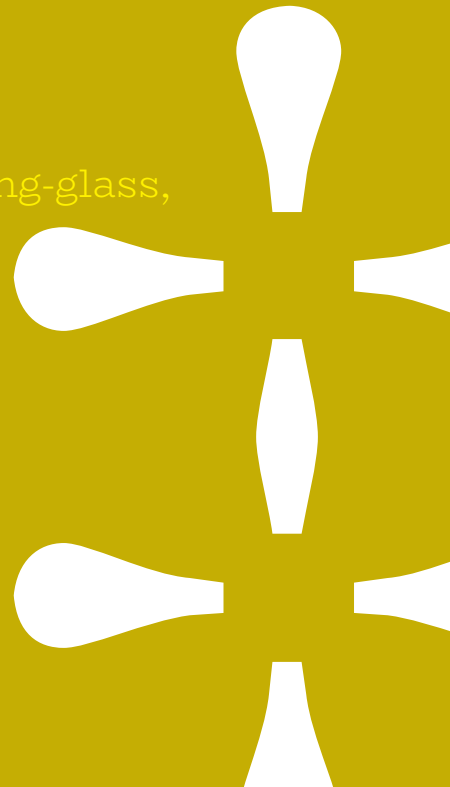
«kindling for kicks!»

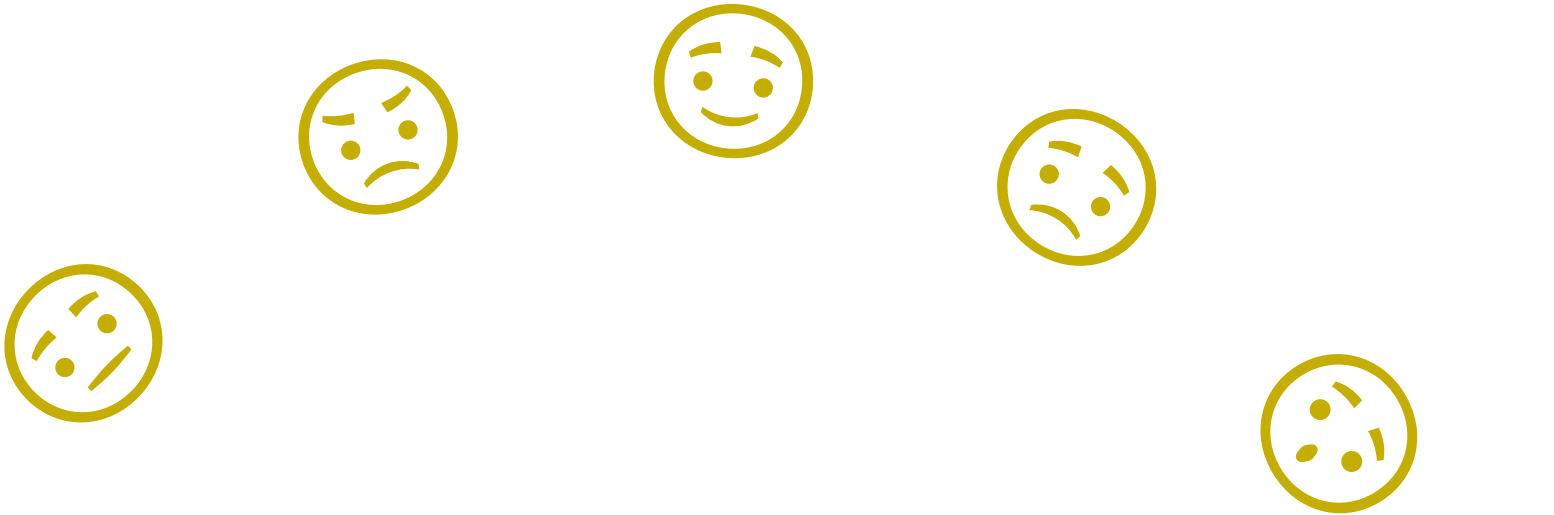
hazelnut tartines

Spring,
Green-shadowed people sit, or walk in rings,
of all seasons,
Their children finger the awakened grass,
most
Calmly a cloud stands, calmly a bird sings,
gratuitous.

And, flashing like a dangled looking-glass,

Philip Larkin





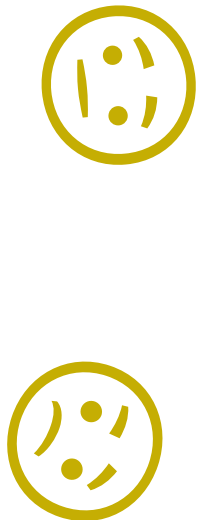
bi·o·rhythm

/bīō riT_Həm/

noun

a recurring cycle in the physiology or functioning of an organism, such as the daily cycle of sleeping and waking.

- a cyclic pattern of physical, emotional, or mental activity said to occur in the life of a person.



A SEMANTIC ANALYSIS

of an Insignificant Piece of Spacetime
Who Knows Nothing of Itself but Itself,
forever repeating

“

Repeat After Me.
Repeat After Me!
REPEAT
AFTER
ME!

”

This poem is silent.





Alternate FORMS

open apertures

squat forms

slow, wide arches

generous bowls

radio

narrower weight maintains plump curves

subtly contrasted

playful bounce

radiogra

subtle contrasted

rac

weight maintained so as not to clog apertures

radio

heavier weights are chubby but not fat

graph

exaggerated slabs

short extenders to emphasize width

aph

diograph

small bowls become teardrops

graph

bowls become teardrops

audrey two

audrey two

audrey two

audrey two

kings

kings

kings

magnesium

magnesium

zinc

zinc

AD

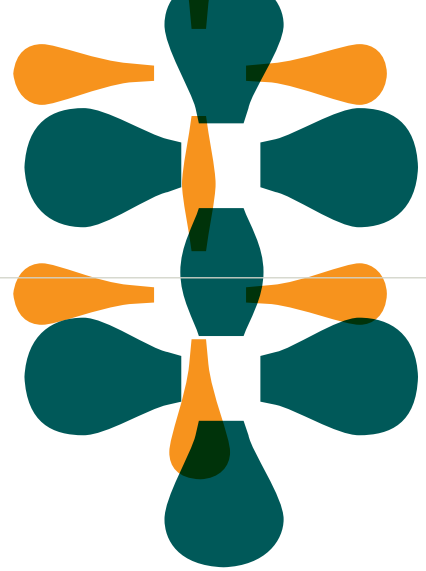
DE

B

E

I

Character SETS



biorhyme extra-light

biorhyme light

biorhyme regular

biorhyme bold

biorhyme extra-bold

biorhyme extra-l
biorhyme light e
biorhyme regula
biorhyme bold ex
biorhyme extra-l

light expanded
expanded
ar expanded
expanded
bold expanded

uppercase

A Á Â Ã Ä Å Æ B C Č Ć Ĉ
D Đ Ď Ē E É Ě Ê Ë Ė È Ē Ě F G Ğ Ġ
H Ĥ I Í Î Ï Ì Ī J K Ķ L Ł Ľ Ļ M
N Ń Ņ Ñ Õ Ö Ò Ó Ô Õ Ø Õ Æ
P Þ Q R Ř Ŗ Ŕ S Ś Š Š Š Œ T Ŧ Ĥ Ĥ
U Ú û ü ù ů Ū Ů Ű V W W W W
X Y Ý Ŷ Ÿ Ÿ Z Ž Ž Ž

stylistic alts

G G Ğ Ğ Ğ Ğ Ğ Ğ ss04

A Á Â Ã Ä Å Æ Æ Æ Æ Æ ss07

swashes

swashes

Q R R R R & swsh

punctuation

*\··:,...!¡#.?¿”’;,,“”‘’,
/_{}□()——<<>> < >

lowercase

a á â ã ä à ā ą å ã æ b c ċ c̈ c̉ d ð d' đ
e é ê ë è ē ę f g ġ ģ ħ ĩ i í î ï ï ï ï
j k ķ l l' l̇ l̈ l̉ m n ṅ n̈ n̉ ñ o ó ô ö ò
ó õ ø ò œ p q r r' ṙ r̈ r̉ s ś š ſ ß
t t' ṫ ẗ t̉ u ú û ü ù ú ū ū ū
x y ý ÿ z z' ż z̈ z̉ fi fl

stylistic alts

a á â ã ä à ā ą å ã g ġ ģ ģ ss02
a á â ã ä à ā ą å ã ss08
d ð d' u ú û ü ù ú ū ū ū ss08
f k ķ x t t' ṫ ẗ t̉ ss01
z z' ż z̈ z̉ ss04

numerics

1234567890

stylistic alts

slashed zero

fractions

num/den

sup/s

2⁷ ss03 ∅ 1/2 1/4 3/4 1³₂₄ 1²³

symbols

¢ ¤ \$ € ₣ ₧ ₨ ¥

Ω Δ ∞ ∫ μ ¬ ≈ ∼ • = > ≥ < ≤ − × ≠

∂ ‰ ‰ ‰ + ± ∏ √ ∑ ∠ ° e ℓ ^

/ | ! @ & ¶ © ® § ™ ™ † ‡

emoticons

😐 😠 😞 😊 😐 😞 😲 😊 ss05 (type 'angry', 'happy', 'sad' etc.)

😐 😠 😞 😊 😐 😞 😲 😊 ss06

THE HERO

A Study in Tradition, Myth and Drama

LORD RAGLAN

CÚCHULAINN



The tendency of the Greeks in classical times was all towards rationalization. As a result of this, the supernatural beings, whatever one chooses to call the, who had played their parts in early religion, came to be divided into separate, though never entirely separate, classes. There might be some doubt whether **Heracles** or **Asclepios** was a god or a hero, but throughout classical times it was sought increasingly to draw a clear distinction between heroes, who never performed miracles, and gods, who never did anything else.

This attempt by the Greek philosophers to construct a clear-cut theology out of a large number of religious rites, in which both names and theories were little regarded, has led many scholars to misunderstand completely the character of early Greek religion, and of early religion generally. On the assumption that the ideas of a god or of a hero are primitive, they have argued

either that the gods were heroes who had been promoted, or that the heroes were gods who had become “faded”, or even that the two sets of beings had no connection at all. They then discuss whether the rites performed at various sacred spots should be described as the “tendancy” of the heroes or the worship of gods, failing to realize that these rites came down from pre-literate times, and that illiterates are no more capable of theology than they are

of history. Theology involves definitions, comparisons, classifications, and distinctions, and can therefore develop only in the minds of people who are working over written material, and then only if circumstances permit. In Ireland, unlike Greece, they did not permit.

In pagan Ireland there was no writing and therefore no theology, so that no attempt was made to distinguish between gods and heroes.

TOAST

biobabble and biorhyme

Who told you to try this

Who told you to try this

The R

FOOLS & F

ymes, fireflies and butt

ne dalmatians? What ha

ne dalmatians? What ha

adical

PEONIES

mercups and the earth

appiness can there be?

appiness can there be?

Hand

BARBED WIRE
hispeed internet access



Herbie Pterodactyl
SUPER-PUP

Energetic
Alpha

TEACH CHILDREN TO WRITE
with animation and typography

BERRY

BIOMETRIC
BIOMETRIC
“Yin & Yang”

Homemade Popovers

Adapted from King Arthur Flour

Pastry

2 cups (8 ½ ounces) all-purpose flour
1 tablespoon sugar
1 teaspoon salt
1 cup (2 sticks or 8 ounces) butter, melted
1 large egg
2 tablespoons (1/4 cup) cold water
1 additional large egg, for egg wash

Cinnamon Filling

(enough for 9 tarts)

½ cup (3 ¾ ounces) brown sugar
1 to 1 ½ teaspoons ground cinnamon
4 teaspoons all-purpose flour
1 large egg, to brush or wash

Alternate fillings: 9 tablespoons chocolate chips, 9 tablespoons Nutella or other chocolate-hazelnut paste or 9 tablespoons of a delight of your choice, such as salted caramel or a nut paste

To make cinnamon filling: Whisk together the sugar, cinnamon, and flour.

To make jam filling: Mix the jam with the cornstarch/water in a small saucepan. Bring the mixture to a boil, and simmer, stirring, for 2 minutes. Remove from the heat, and set aside to cool. Use the filling for the jam-filled pastry tarts.

raspberry
TARTS
smitten
kitchen

To make the dough: Whisk together the flour, sugar, and salt. Work in the butter with your fingers, pastry blender or food processor until pea-sized lumps of butter remain. Add the water and mix until all visible, and the mixture comes together when you squeeze it. If you have used a food processor, transfer the mixture to a large bowl. Whisk the first egg and milk together and stir them into the dough, mixing just until everything is cohesive, kneading briefly on a well-floured counter if necessary.

Divide the dough in half (approximately 8 ¼ ounces each), shape each half into a smooth rectangle...



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