



# ANZIANO

2 WEIGHTS – 3 STYLES • A TEXT TYPEFACE • 2001–05



A text typeface  
with a rich tradition  
and made for books



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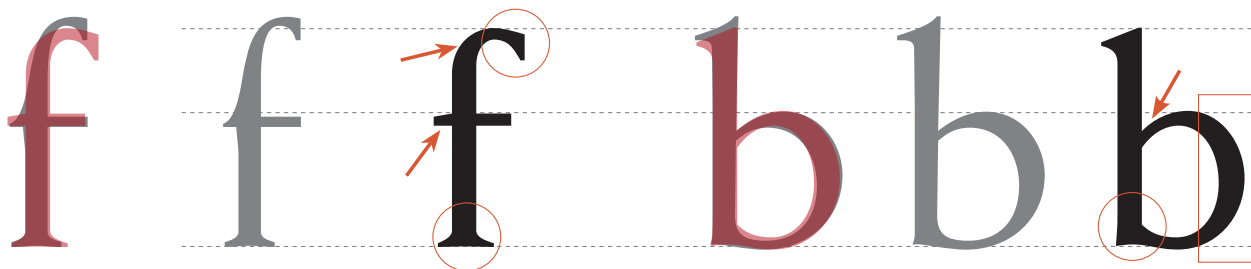
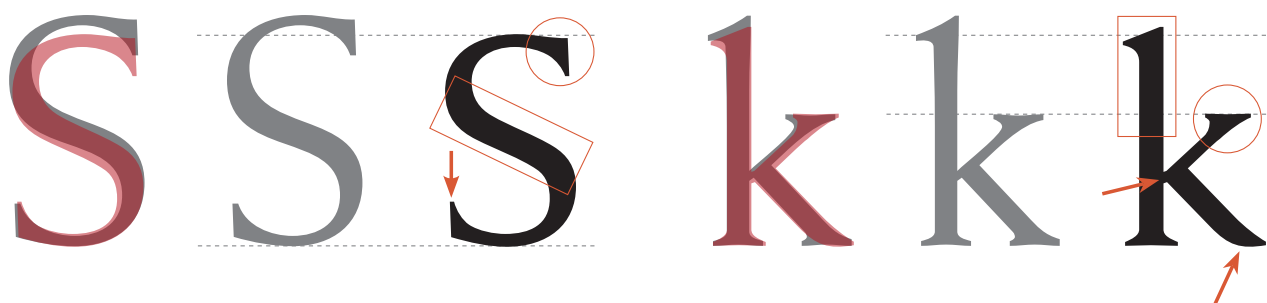
# Background and basic information about the design

After my early years with t-26 and GarageFonts making mostly display typefaces, I became more attached to the classic text faces used for books. One of my first explorations was *Tarocco* (Psy/Ops Type Foundry) – made especially for a book I also designed. This increased my interest in creating typefaces primarily for books and magazines. My next challenge in this genre was *Delicato* (Fountain Type Foundry) – a great experience, even though it took much effort to get it all in place. Getting deeper into the art of making legible and strong text faces, I have become aware of the importance of attention to detail. I find it equally important to leave a distinct personal touch in the design. Ultimately, typefaces for books and magazines should be low key. They should deliver the message of the text and not stand out too much. This might be the biggest challenge of all.

*Anziano* follows the direction that I staked out with *Delicato*. When creating traditional typefaces, it is inevitable that you will be influenced by earlier designs. *Anziano* does show touches of another classic

typeface – *Weiss* (by Emil Rudolf Weiss, 1926). *Weiss* is often misjudged and overlooked. Perhaps the most well known Swedish typeface – *Berling* (by Karl-Erik Forsberg, 1914–1995) is actually based largely on *Weiss*. I have appreciated the design of *Weiss* for a long time – well, at least the uprights – the italics have always felt a bit off the road for my own personal taste. In 2004, I bought the first Swedish edition of *The Lord of the Rings* (1959–61) and was amazed by the excellent flow of the text presented on each page. Despite the very original character that *Weiss* has, it was a pleasure to read a book set in such a typeface. I realized that several major foundries had already done interpretations of *Weiss*, more or less true to the original. I didn't want to add on to that list! Instead I tried to find my own path. Hopefully people will think that *Anziano* lives on its own. In this booklet I will explain some of the details and features specific to this family.

*Stefan Hattenbach* – Type designer  
Stockholm, March 2006



■ Weiss      ■ Anziano

Rings indicate similarities and arrows show significant differences.

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{FULL CHARACTER SET OF ANNZIANO REGULAR PART 2/2}

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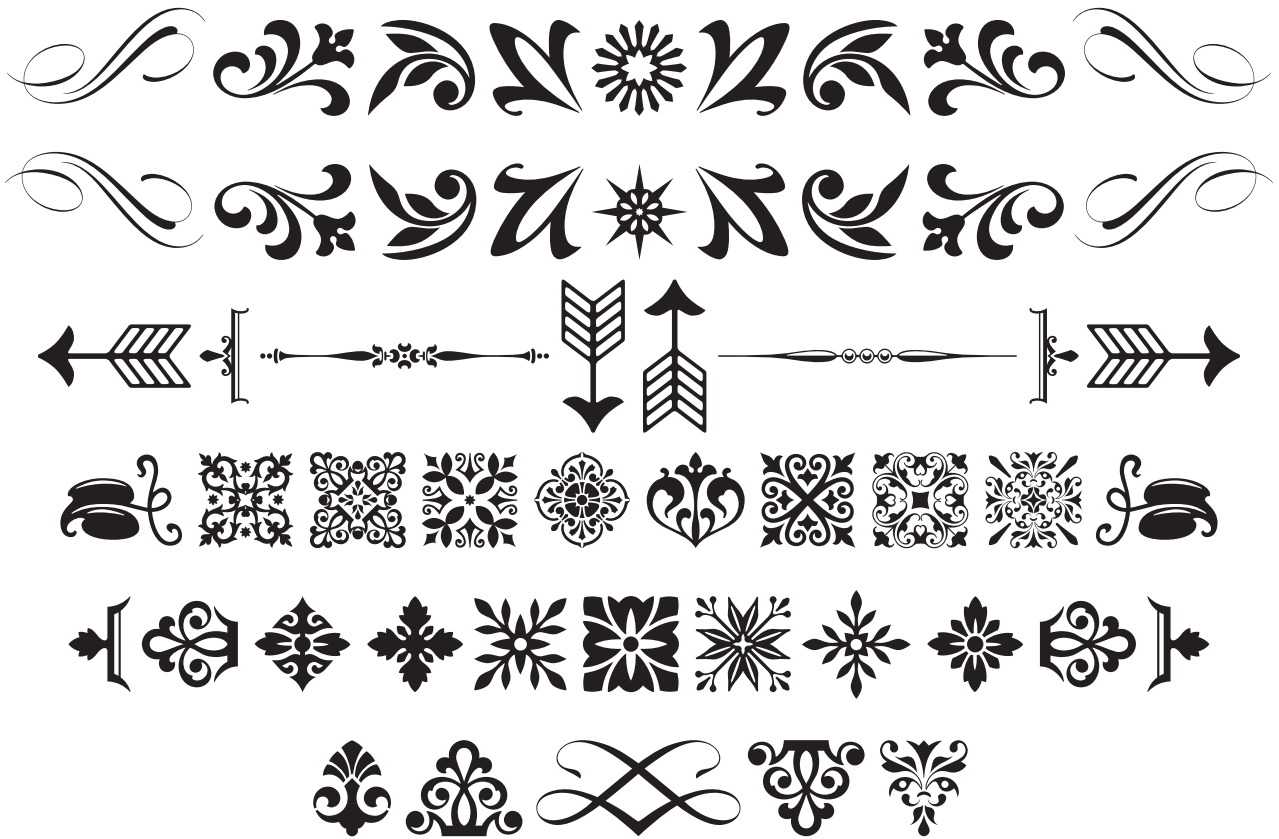
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{PARTIAL CHARACTER SET OF ANZIANO ITALIC}

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{PARTIAL CHARACTER SET OF ANZIANO BOLD}



{FULL CHARACTER SET OF DELIATO ORNAMENTS}

{TEXT SETTING: 8/12 POINT, ITALIC}

*I sometimes wonder that we can be so frivolous, I may almost say, as to attend to the gross but somewhat foreign form of servitude called Negro Slavery, there are so many keen and subtle masters that enslave both North and South. It is hard to have a Southern overseer; it is worse to have a Northern one; but worst of all when you are the slave-driver of yourself. Talk of a divinity in man! Look at the teamster on the highway, wending to market by day or night; does any divinity stir within him? His highest duty to fodder and water his horses! What is his destiny to him compared with the shipping interests? Does not he drive for Squire Make-a-stir? How godlike, how immortal, is he? See how he cowers and sneaks, how vaguely all the day he fears, not being immortal nor divine, but the slave and prisoner of his own opinion of himself, a fame won by his own deeds. stereotyped but unconscious despair is concealed even under what are called the games and amusements of mankind.*

{TEXT SETTING: 8/10 POINT, SMALL CAPS AND REGULAR}

I SOMETIMES WONDER THAT WE CAN BE SO FRIVOLOUS, I may almost say, as to attend to the gross but somewhat foreign form of servitude called Negro Slavery, there are so many keen and subtle masters that enslave both North and South. It is hard to have a Southern overseer; it is worse to have a Northern one; but worst of all when you are the slave-driver of yourself. Talk of a divinity in man! Look at the teamster on the highway, wending to market by day or night; does any divinity stir within him? His highest duty to fodder and water his horses! What is his destiny to him compared with the shipping interests? Does not he drive for Squire Make-a-stir? How godlike, how immortal, is he? See how he cowers and sneaks, how vaguely all the day he fears, not being immortal nor divine, but the slave and prisoner of his own opinion of himself, a fame won by his own deeds. Public opinion is a weak tyrant compared with our own private opinion. What a man thinks of himself, that it is which determines, or rather indicates, his fate. Self-emancipation even in the West Indian provinces of the fancy and imagination- what Wilberforce is there to bring that about? Think, also, of the ladies of the land weaving toilet cushions against the last day, not to betray too green an interest in their fates! As if you could kill time without injuring eternity.

The mass of men lead lives of quiet desperation. What is called resignation is confirmed desperation. From the desperate city you go into the desperate country, and have to console yourself with the bravery of minks and muskrats.

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8



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{TEXT SETTING: 10/12 POINT, SMALL CAPS AND REGULAR}

I SOMETIMES WONDER THAT WE CAN BE so frivolous, I may almost say, as to attend to the gross but somewhat foreign form of servitude called Negro Slavery, there are so many keen and subtle masters that enslave both North and South. It is hard to have a Southern overseer; it is worse to have a Northern one; but worst of all when you are the slave-driver of yourself. Talk of a divinity in man! Look at the teamster on the highway, wending to market by day or night; does any divinity stir within him? His highest duty to fodder and water his horses! What is his destiny to him compared with the shipping interests? Does not he drive for Squire Make-a-stir? How godlike, how immortal, is he? See how he cowers and sneaks, how vaguely all the day he fears, not being immortal nor divine, but the slave and prisoner of his own opinion of himself, a fame won by his own deeds. Public opinion is a weak tyrant compared with our own private opinion. What a man thinks of himself, that it is which determines, or rather indicates, his fate. Self-emancipation even in the West Indian provinces of the fancy and imagination- what Wilberforce is there to bring that about? Think, also, of the ladies of the land weaving toilet cushions against the last day, not to betray too green an interest in their fates! As if you could kill time without injuring eternity.

{TEXT SETTING: 10/14 POINT, ITALIC}

*I sometimes wonder that we can be so frivolous, I may almost say, as to attend to the gross but somewhat foreign form of servitude called Negro Slavery, there are so many keen and subtle masters that enslave both North and South. It is hard to have a Southern overseer; it is worse to have a Northern one; but worst of all when you are the slave-driver of yourself. Talk of a divinity in man! Look at the teamster on the highway, wending to market by day or night; does any divinity stir within him? His highest duty to fodder and water his horses! What is his destiny to him compared with the shipping interests? Does not he drive for Squire Make-a-stir?*

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{TEXT SETTING: 11/15 POINT, ITALIC}

*I sometimes wonder that we can be so frivolous, I may almost say, as to attend to the gross but somewhat foreign form of servitude called Negro Slavery, there are so many keen and subtle masters that enslave both North and South. It is hard to have a Southern overseer; it is worse to have a Northern one; but worst of all when you are the slave-driver of yourself. Talk of a divinity in man! Look at the teamster on the highway, wending to market by day or night; does any divinity stir within him? His highest duty to fodder and water his horses! What is his destiny to him compared with the shipping interests? Does not he drive for Squire Make-a-stir? How godlike,*

{TEXT SETTING: 11/13 POINT, SMALL CAPS AND REGULAR}

I SOMETIMES WONDER THAT WE CAN BE so frivolous, I may almost say, as to attend to the gross but somewhat foreign form of servitude called Negro Slavery, there are so many keen and subtle masters that enslave both North and South. It is hard to have a Southern overseer; it is worse to have a Northern one; but worst of all when you are the slave-driver of yourself. Talk of a divinity in man! Look at the teamster on the highway, wending to market by day or night; does any divinity stir within him? His highest duty to fodder and water his horses! What is his destiny to him compared with the shipping interests? Does not he drive for Squire Make-a-stir? How godlike, how immortal, is he? See how he cowers and sneaks, how vaguely all the day he fears, not being immortal nor divine, but the slave and prisoner of his own opinion of himself, a fame won by his own deeds. Public opinion is a weak tyrant compared with our own private opinion.

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11

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{TEXT SETTING: 12/16 POINT, ITALIC}

*I sometimes wonder that we can be so frivolous, I may almost say, as to attend to the gross but somewhat foreign form of servitude called Negro Slavery, there are so many keen and subtle masters that enslave both North and South. It is hard to have a Southern overseer; it is worse to have a Northern one; but worst of all when you are the slave-driver of yourself. Talk of a divinity in man! Look at the teamster on the highway, wending to market by day or night; does any divinity stir within him? His highest duty to fodder and water his horses!*

{TEXT SETTING: 12/14 POINT, SMALL CAPS AND REGULAR}

I SOMETIMES WONDER THAT WE CAN BE so frivolous, I may almost say, as to attend to the gross but somewhat foreign form of servitude called Negro Slavery, there are so many keen and subtle masters that enslave both North and South. It is hard to have a Southern overseer; it is worse to have a Northern one; but worst of all when you are the slave-driver of yourself. Talk of a divinity in man! Look at the teamster on the highway, wending to market by day or night; does any divinity stir within him? His highest duty to fodder and water his horses! What is his destiny to him compared with the shipping interests? Does not he drive for Squire Make-a-stir? How godlike, how immortal, is he?

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{TEXT SETTING: 14/16 POINT, SMALL CAPS AND REGULAR}

I SOMETIMES WONDER THAT we can be so frivolous, I may almost say, as to attend to the gross but somewhat foreign form of servitude called Negro Slavery, there are so many keen and subtle masters that enslave both North and South. It is hard to have a Southern overseer; it is worse to have a Northern one; but worst of all when you are the slave-driver of yourself. Talk of a divinity in man! Look at the teamster on the highway, wending to market by day or night; does any divinity stir within him? His highest duty to fodder and water his horses! What is his destiny to him compared with the shipping interests?

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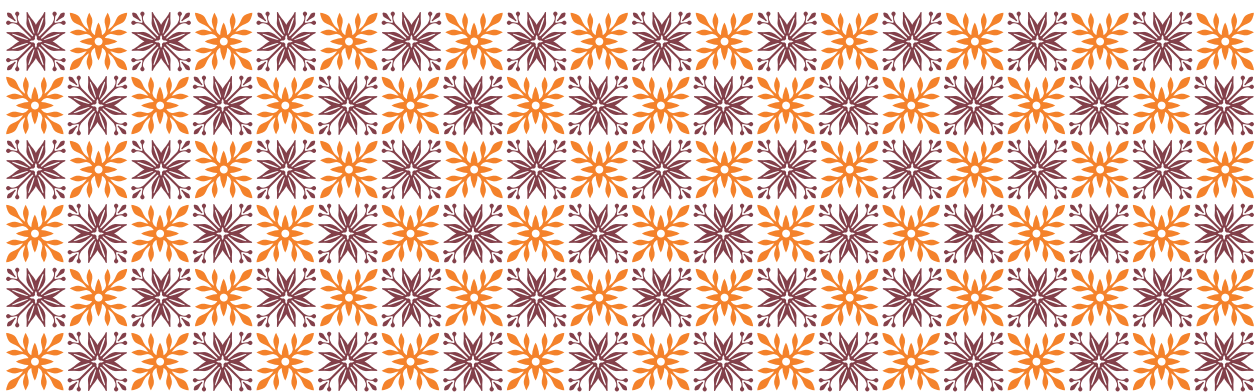
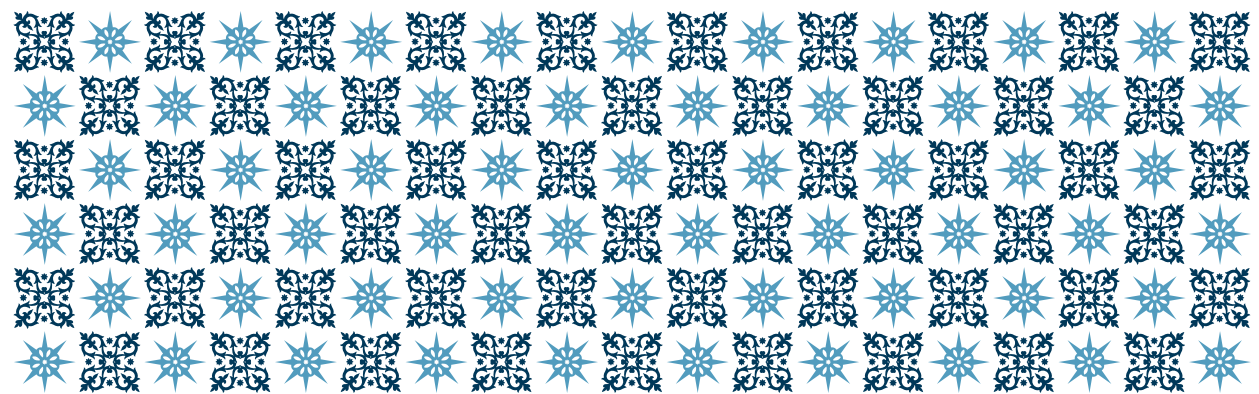
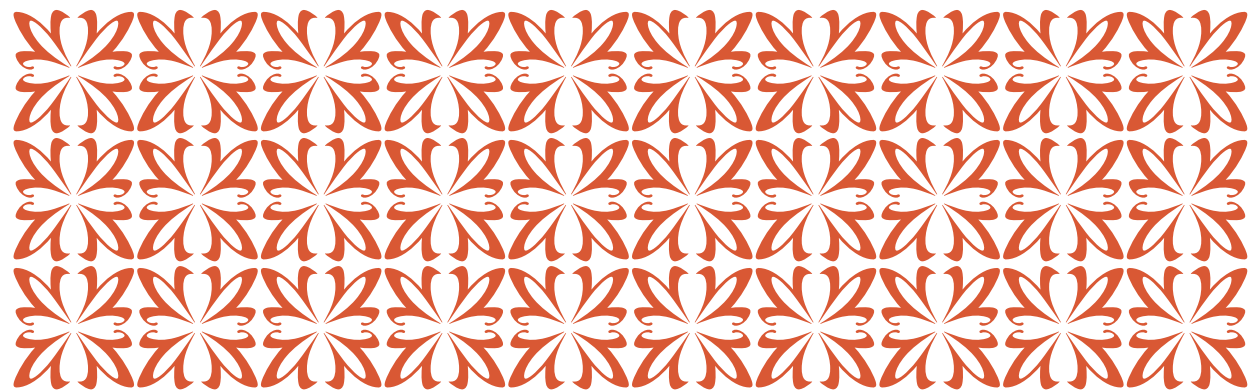
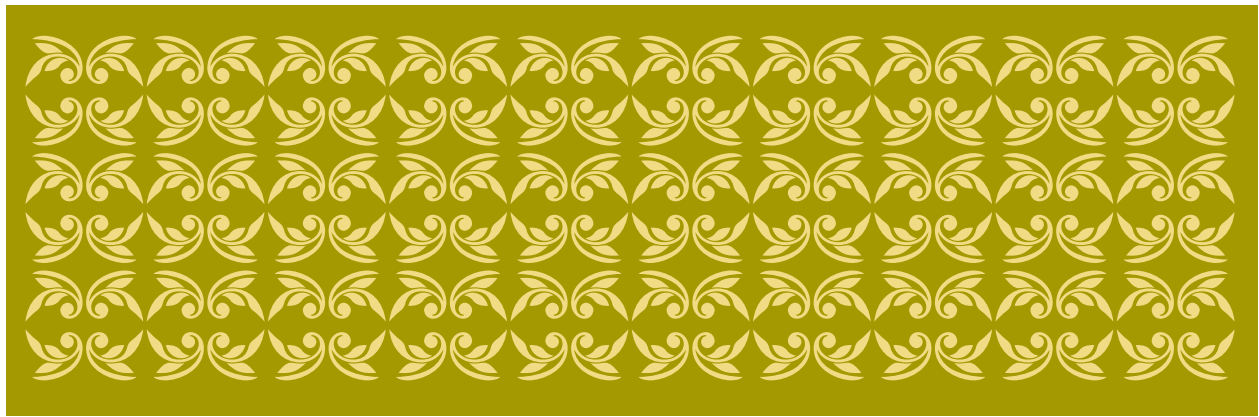
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{TEXT SETTING: 14/18 POINT, ITALIC}

*I sometimes wonder that we can be so frivolous, I may almost say, as to attend to the gross but somewhat foreign form of servitude called Negro Slavery, there are so many keen and subtle masters that enslave both North and South. It is hard to have a Southern overseer; it is worse to have a Northern one; but worst of all when you are the slave-driver of yourself. Talk of a divinity in man! Look at the teamster on the highway,*

THE COPY USED FOR PAGES 8–10 IS ORIGINALLY FROM »WALDEN – OR LIFE IN THE WOODS« BY HENRY DAVID THOREAU (1854).



{EXAMPLES OF USE WITH ANZIANO ORNAMENTS}



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