

Mindy Seu



ON ANCESTRAL TECHNOLOGY



Serpentine Synthetic Ecologies Compendium Season 1 Microbial Lores Jul 07, 2022 ※ CELLULAR TROMPE L'ŒIL
※ SENSORY INTIMACY
※ NON LINEAR TEMPORALITIES
☆ STEWARDS OF KNOWLEDGE

Serpentine Synthetic Ecologies Lab presents <u>Compendium</u>, a growing collective archive of resources, reflections, sketches, conversations, and content that support artistic and critical inquiry into ecology and life sciences. The inaugural season is Microbial Lores curated by Angela Dimayuga and a guild of extraordanry thought leaders. With focus on fermentation the archive deep dives into broad histories of knowledge and the invisible scales of life that govern not only our kitchens, but also our contemporary science, culture and technology.

Bringing artistic and scientific communities into experimental exchanges through iterative narrative building, and by contributing to the emergence of Synthetic Ecologies we are creating an intersectional field that investigates the interconnectedness of cultural inquiry and living systems in relation to adapting biological developments.

We believe that creativity is connecting the dots, sharing and building collectively paths less crossed. There is no wrong way of seeing. We invite you to walk along a path with us, and share your compendium of compendiums.

— Yasaman Sheri

The Compendium Guild who has collected and created the archive is made up of:

Yasaman Sheri Angela Dimayuga

Nadia Berenstein Namita Patel Joshua Evans

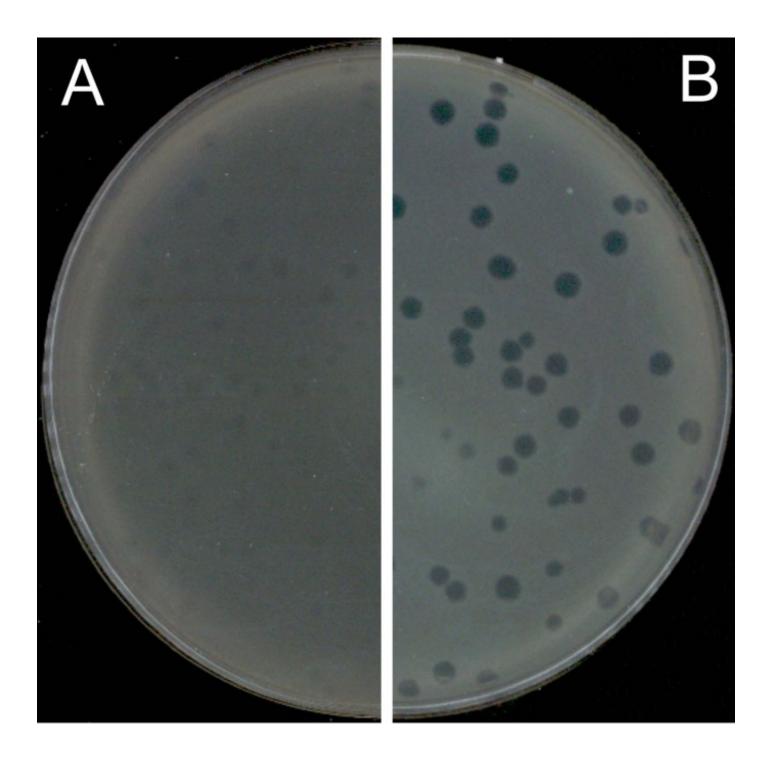
Lucy Chinen

Seetal Solanki Claire L. Evans Chiara Di Leone Alexander Boyes Charles Broskoski Principal Investigator Chef, Cultural Producer, Transdisciplinary Artist Flavour Historian Fermentation Scientist Novel Fermentations Researcher Bio-based Materials Practitioner & Researcher Materials Translator Writer & Musician Writer & Researcher Integrated Producer Co-founder Are.na

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Phage Detection Methods





BATTLES WITH BACTERIOPHAGE (Part 3)





Producing recombinant protein using the yeast Pichia pastoris



Using yeast in biology



Using yeast in biology

Yeast is one of the simplest eukaryotic organisms but many essential cellular processes are the same in yeast and humans. It is therefore an important organism to study to understand basic molecular processes in humans.

Baker's or budding yeast (*Saccharomyces cerevisiae*) has long been a popular model organism² for basic biological research. In the lab it is easy to manipulate, can cope with a wide range of environmental conditions and controls cell division² in a similar way to our cells². In 1996, it was the first eukaryotic² organism to have its genome² sequenced.

However, since Baker's yeast was discovered, other yeasts have been found to have equally useful properties.

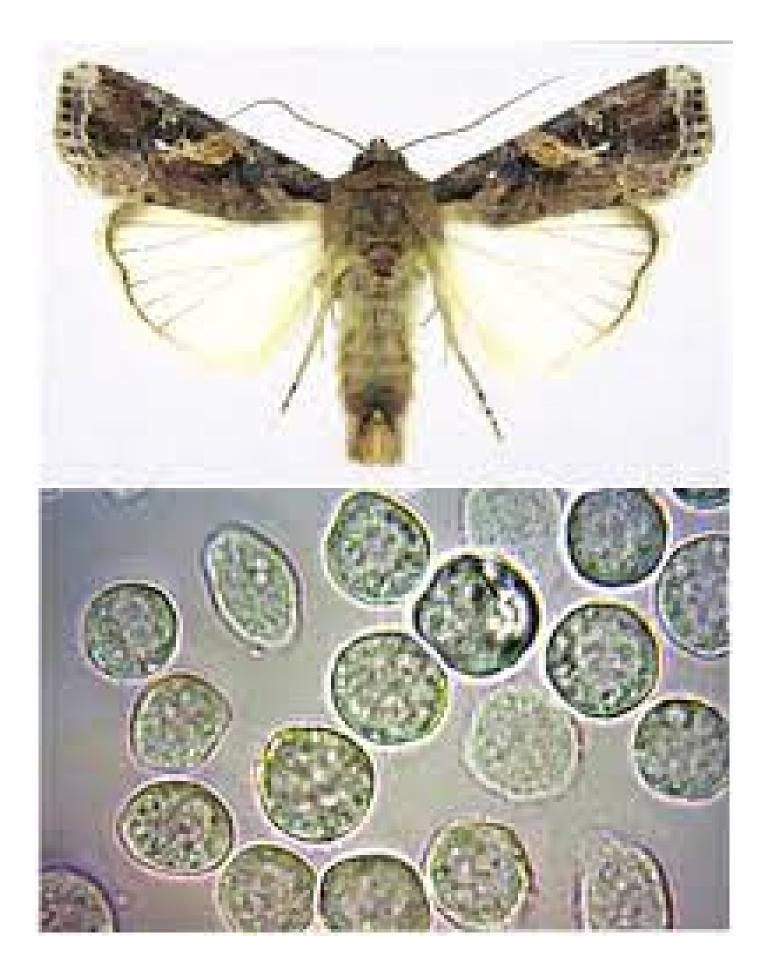
Fission yeast (*Schizosaccharomyces pombe*) has become a popular system for studying cell growth and division. It is useful partly because it is easy and inexpensive to grow in the lab, but also because its cells have a regular size and grow only in length, making

KEY FACT

Yeast was the first eukaryotic organism to have its genome sequenced.

Yeast chromosomes share a

Insect Cells



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NYture natto founder, Ann Yonetani



Welcome to our blog

Life is full of surprises. I could not have predicted natto would become my passion and singing its virtues my calling.

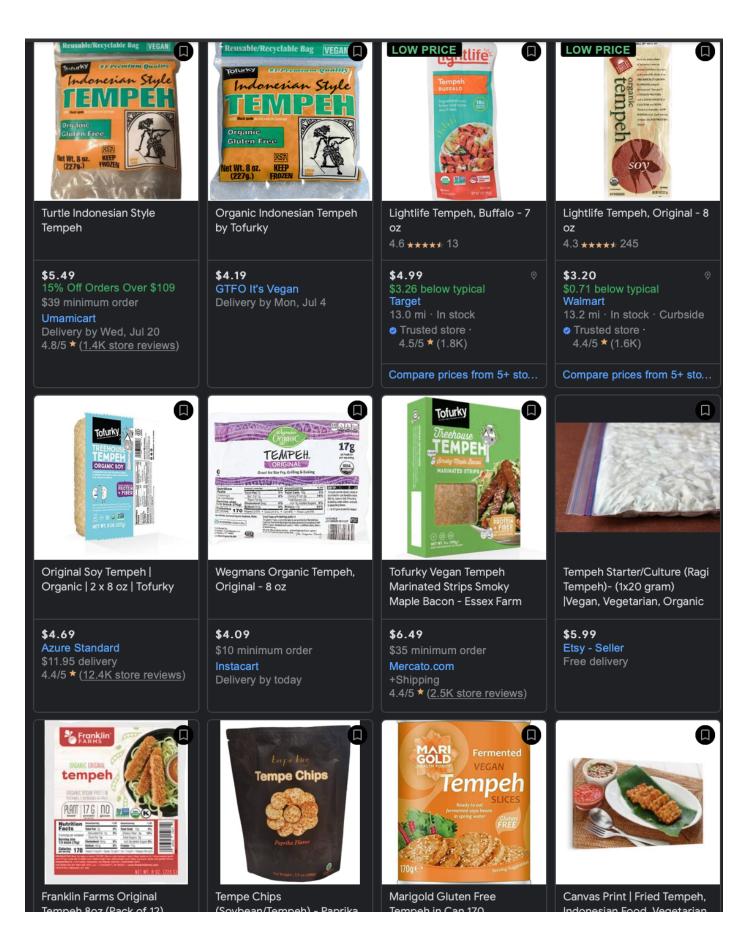
I first encountered natto during childhood summers visiting family in Japan, but it wasn't until I grew up and became a scientist that I truly fell in love. As I learned about the cool biology and the wealth of research evidence showing real clinical health benefits of this amazing food, I became convinced to make it my mission to create access to fresh natto here in America.

This blog is a collection of little stories about natto from lots of different perspectives -biological, medical, culinary, cultural and personal -- that we hope will inform, inspire and entertain you.

Thank you & enjoy!

Tempeh google offerings





tentative science around establishing 'new' tastes—what constitutes a taste conceptually? Typically I think it is often seen to require identifying a specific receptor (or receptors) in the mouth and a specific molecule (or molecules) that stimulate it/them. But there might also be controversy here.

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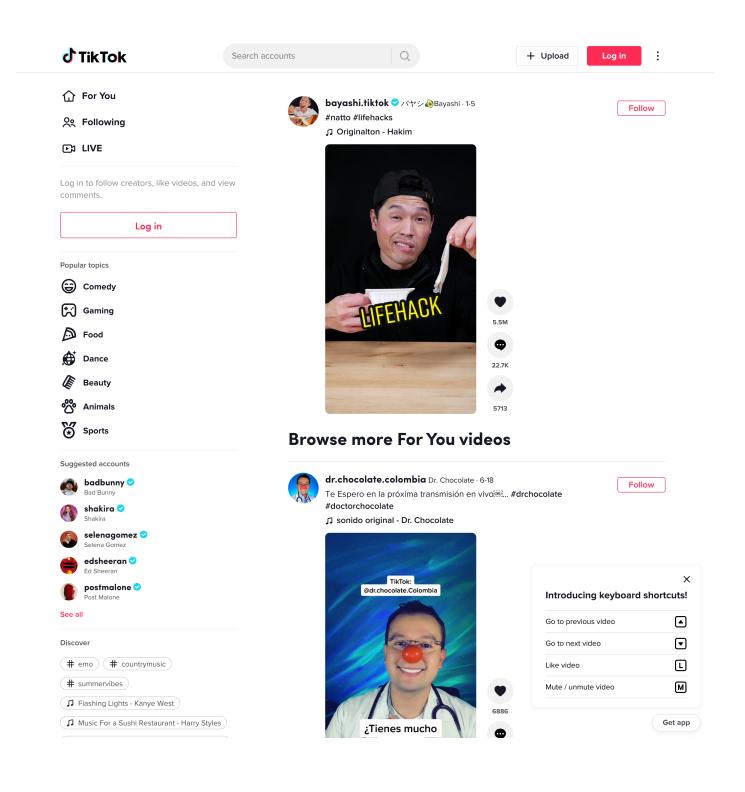
NPR episode of tempeh making



Soybeans are then boiled in industrial-size barrels. In Kebun Jeruk, a village in west Jakarta, Indonesia, a cooperative of more than 1,400 local households produces nearly 2 tons of tempeh daily.

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5.5 million views for natto, sticky and divisive food



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The Sound of Barrel Fermentation



Myth Introduction: Radical Becmoing In The Ongoing Now Alexandra Neuman

reaching towards a mythic past when the present locks its doors to all futures

situated truth // not all truths can be proven by the predominant methods of truthmaking

inquiry // what is the function of myth // what is the myth of Reason

research // make a list of unknown unknowns // have a conversation in an unintelligible language // internalize a cosmology that is different from your own

Yeast aroma and disbursal

"The identity and relative abundance of aroma compounds vary widely among strains of S. cerevisiae, and, more broadly, across species of yeasts (Christiaens et al., 2014; Steensels et al., 2014b). Variation in aromas may relate to the adaptive diversification of yeast strains and species in as much aroma compounds play important physiological and ecological roles in yeasts, including regulation of growth, communication, and signaling to insect vectors (Richard et al., 1996; Bruce et al., 2004; Leroy et al., 2011; Becher et al., 2012; Davis et al., 2013). The attraction of insect vectors has been shown to mediate important yeast life history traits including outcrossing and dispersal (Reuter et al., 2007; Christiaens et al., 2014; Stefanini et al., 2016; Madden et al., 2018). As a result, non-human animals may be important in engendering the diversity and abundance of aromas produced among yeast strains."

Intergenerationally shared indigenous taiwanese 🦷 🖗 🦃 ferment from Cat Yeh: fermented fish



>"So what are the implications of these ancient connections between women and wine? Why have the ancient wine goddesses been lost in the history of time? Is it because the culture changed towards a more masculine image, which gave rise to the male wine gods? Is this why in the period of the Roman Empire, women were banned from drinking wine? Indeed, a husband who caught his wife drinking wine could legally kill her on the spot. And the depiction of the raging Bacchanalia rites, in which women chased after Bacchus in drunken ecstasy while they tore animals to shreds is hardly flattering to women."

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Regarding phages—there are also some super interesting recent studies showing how phages can also be important to food-based fermentation going well or awry. eg. https://www.mdpi.com/2079-6382/6/4/27

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Figure 8. Storage feature (no. 196) in the Pungnap Fortress in source objects for a source of the s "Thinking with fermentation requires thinking with the durational processes of decay and rot, time and rest. It means thinking with cultural foodways that have been violently altered by colonization and extractive capitalism, as well as neoliberal discourses of sustainability and care, and the concomitant cultural normalization of eating disorders, orthorexia, and greenwashed dieting. Thinking with fermentation requires a curiosity about the subversive possibilities of food and fermentation practices, including wheat/gluten fermentation in sourdough bread." — Lauren Fournier and Greta Hamilton, "Fermentation for the Spirit: Autoreflections on the rise of sourdough art and other glutinous practices"

Banana beer making with grasses as a filter tool (Mwenge Bigere)



"The red-backed vole is primarily an herbivore, although it eats small invertebrates infrequently. A diet of fruit, succulent vegetation, and especially fungi that it excavates from the forest floor" The Early Path, from the Sacred to the Profane in Fermented Beverages in New Galicia, New Spain (Mexico), Seventeenth to Eighteenth Century



Fig. 3: Tejuino is the urban version of indigenous Tesgüino (photos by the author)