

Osmunda

Osmundaceae

Osmunda is for some authorities derived from Saxon *os* (house) and *mund* (peace) components meaning ‘domestic peace’, and for others it comes from Osmunda (Thor), the Teutonic god of thunder or from Latin *ossis* (bone) and *mundus* (clean, neat, elegant) components. Yet others suggest it commemorates a Swedish writer of runes, Asmund Kareson (also known as Osmundus) who lived in about 1025 and is said to have been one of those who laid the foundations for the acceptance of Christianity in Sweden.

Ferns generally are said to be a symbol of fascination, magic and sincerity.

Superstitions abound around them. Because the seeds of some cannot be seen by the naked eye it was assumed that this fact would also make anyone carrying that species invisible. On the other hand country people in some parts of England believed that the invisible seed could be seen at the precise moment St. John was born in the 1st Century AD on St. John’s Eve (24th June) and therefore that this was the best time to harvest it. It is reported that this ‘invisibility’ superstition was maintained even as recently as 1870 in Lancashire, in England, where adherers were convinced that swallowing seed collected on the family *Bible* would confer this state. (In unbroken silence the mature bracken had to be bent over with a hazel (*Corylus avellana*) twig so that, untouched by human hand, the seeds – visible or invisible – could fall straight onto a pewter dish.) The English bard, William Shakespeare (1564-1616) wove this reputation for invisibility into Part 1 of *Henry IV* when at the dead of night the Chamberlain is quipping with Gadshill in an inn yard in Rochester and the latter says

.....we have the receipt of fern-seed, we walk invisible.

to which Chamberlain replies

Nay, by my faith; I think you are more beholding to the night, than to fern-seed for your walking invisible.

The root of a male plant featured in another superstition. This required that the root be dug up at Midsummer, carved into the shape of a human hand, baked in an oven and then carried on one’s person. Once prepared it was called ‘St. John’s hand’ or ‘dead man’s hand’ and was not only a personal safeguard but also a protection for land and home from witches and evil spirits.

When fern was cut at the root the veins were supposed to show – the initials ‘C’ or ‘JC’ which were held to signify ‘Christ’ or ‘Jesus Christ’ and foretell good fortune, or the initial of the name of a future wife or husband, or that of the owner of the land on which the plant originally grew – according to the tradition of the area.

Because St. Patrick (5th Century) is supposed to have banished snakes from Ireland he is believed to have disliked them. This may have some bearing however upon the reason for his alleged curse on ferns there as the Irish used to believe that you would be followed by reptiles if you wore a sprig of fern. In England (particularly Staffordshire) it was not uncommon to find that ferns bore a general reputation for ill-luck.

In contrast some species of fern were used in love potions. The minute fern seed bitten in Spring would guarantee the absence of toothache for one year, and sprains and inflammation could be healed by fern gathered during the period of a waning moon.