



Sage's CIRCLE
with Candice Marie Sage, PhD

Bóinn and Destiny - A Story of the Summer Solstice

In the last Sage's Circle, we learned about Áine, the Sovereignty Goddess, associated with the Summer Solstice Latha [LEE-tah] celebrated on or about June 20/21.

Sometimes represented by a red mare, her ancient ceremonial site is at the Hill of Áine, Cnoc Áine (also known as Knockatny) in Co. Limerick, Ireland. The pagan fire celebration of Latha is also associated with the Oak King, when the power of the sun zeniths on the longest day of the year.

As Spring is a time for planting, summer represents patience as seeds grow. Solstice is a time to look inward and expand our ideas and desires by connecting with our highest selves, nourishing our light and amplifying our intentions. As I write this, I am reminded that it was one year ago that I travelled from Canada on my first homecoming to my Irish roots. A pivotal life journey, I attended a retreat exploring ancient County Meath, the Boyne Valley and its Goddess lore. I sought to discover my "dán" - my life gift, art, and purpose.

My homecoming story is deeply tied to Boann (Bóinn), the mythical goddess and creator of the River Boyne. According to legend, she was married to King Nechtan who jealously guarded and controlled the magical Well of Segais, the well of knowledge. Though forbidden by her husband, Boann visited the well to test its powers. It is noteworthy that Boann was having an affair with Daghdha, chief god of the Tuatha Dé Danann and of life and death. Next edition I will speak more of their relationship and the birth of their son Aengus as celebrated by the festival of Lughnasa.

It is unknown why Boann went to the Well of Segais but I speculate it was a story of emancipation: she likely presided over the well before her husband the King so that no



constellations of King Daghdha/Nuedha (Orion) and Dabilla (Sirius the Dog) shine with Bóann (Taurus, a bovine) in the River Boyne.

On Summer Solstice 2024, I visited Newgrange World Heritage Site, the birthplace and home of Aengus and the gods of the Tuatha Dé Danann. This Neolithic period (3200 B.C.) tomb features a large stone entrance covered with triskele, a symbol of three interlocked spirals radiating from a common centre. This ancient symbol relates to the Tri-goddess of Maiden, Mother, and Crone, but also birth, death, and resurrection. Later that evening, I bathed in the river Boyne and felt her power.

“It is believed that certain sacrifices must be made to allow space for gifts from beyond the Veil.

To the river I lost a piece of jewellery I held dear - my Galtano warch - a symbol I associated with a new love and life. That relationship would come crashing down two months later, leaving me heartbroken, but also with important lessons. I would mourn the living, for what was but cannot be anymore, including both my lost love and my father who succumbed to vascular dementia. As with Boann, grief alchemized the pain into learning, and the losses would lead to learning and sharing with others.

As I have since discovered, my "dán" is to write about the old ways that were lost and reanimate them in ways that people might be inspired to discover their roots and values through mythology and archetypes.

man - including her husband - should have control over knowledge, and that it should be available to all. Boann, in her human form, sought to unwind the power of the well by walking around it widdershtins (counterclockwise) three times. The waters surged violently from their containment and rushed north-east to the Irish Sea. Boann and her dog Dabilla were swept away in what would become the River Boyne. Dabilla was lost, and Boann lost an arm, a leg, and an eye in the flood.

The dismemberment and annihilation of her female form transformed her into the Goddess who then returned knowledge to the people of Ireland. In Gaelic, Boann means "shining cow." She is associated with The River of Stars (the Milky Way). At night, the