

- 1) "In older times, there were no cattle. The Devil and the God agreed to create them. The Devil was pondering where to place them. It came into his mind that it would be very gainfully to put them on the Abava bank. The Devil began to work again. Soon on the bank of the Abava there was a deep cave. He started to goad the cattle into the cave at once. The God rolled a stone in front of the cave. In such a way the Devil's Cave appeared." (Latvian Folklore Repository (hereinafter referred to as "LFK") 1909, 96. E. Rībena. Recorded by A. Rībena, Sabile Secondary School, ~1950)
- 2) "Once the God and the Devil made a bet about damming up the Abava River. The Devil promised to dam the river before the first roosters crow. He worked with his servants hard. The Abava was continuing its flow in a stubborn way. The Devil was grabbing the soil on the bank even more furiously. The morning was coming, but there was no dam whatsoever. Suddenly somewhere nearby the first roosters crowed. The Devil shrank already. The second roosters crowed. Soon the third roosters crowed. When the Devil had run away, a big hole remained on the bank. The People started to call it the Devil's Cave." (LFK 1909, 1. Emma Šnore in Virbi, Krastiņi; recorded by Irija Šnore, Sabile Secondary School, ~1950)
- 3) "Not far from the Devil's Cave, there is the Devil's Stone lying in the field of Baltais Krogs. The tale narrates that the Devil wanted to bring this stone to his cave as a door, but a rooster shooed him away and the work remained unfinished." (Šterns, 1939)
- 4) "There was a man living during the times of Duke Jacobs. He brought sand in sacks to Kandava for glassblowing. When the man died, the cave where he took the sand was named the Devil's Cave." (LFK 1909, 94. Emīlija Krūmiņa in Matkule, Ķempji; recorded by Viktors Logins, Sabile Secondary School, ~1950)
- 5) "The Devil's Cave on the Abava banks not far from Kalnmuiža, about 14 km of Kandava, there is a cave called by the people the Devil's Cave. It is called the Devil's Cave because, probably, in former times, just like many other places of our homeland, the cave had some relation to Devil's activities. Some other people call this cave the Kretulis Cave, because in this cave the criminal named Kretulis had been hiding for a while before he ran away to some other place. The Devil's Cave itself has quite nice looks. It is located on a high rocky steep slope. On top of the steep slope, there are different deciduous trees growing. There are a few benches nearby. The walls of the cave are of sandstone. In the soft sandstone, there are very many names carved, because many travellers who had visited the cave carved their names into the walls. A brook flows by the cave, over which hazel trees are bending. All this leaves a very nice impression." (LFK 623, 7. K. Tennberga in Kandava; recorded by Aleksanders Linde 1928; S. Laime. Holy Underground. Latvian Cave Folklore. – Riga, Zinātne, 2009, p. 149–154.)