Abstract: Rig-Veda (rgveda), the world’s earliest literary record is in Sanskrit [1700-1600BCE]. It represents an oral tradition called shruthi. The Vedic tradition deems the Rig-Veda as apaurusheya - divine revelations. An interesting attempt is made here to note the contents of Rig-Veda from a folk perspective. The contents of Rig-Veda are hymns addressed to 33 elements of nature such as Agni, Indra, Vishnu, Sarasvati, Sinivali, Apamnapat, and others, which were later deemed to be gods/goddesses. There is a predominance of Agni hymns and Indra is equally vocally referred. The hymns which are called rks are 1028 in number and these rks are divided into Mandalas [graphic designs/constellations]. Each Mandala containing many Suktas [statements] and Anuvakas and rks called mantras. The 10 Mandalas are ascribed to 10 Rishis. The names of the Rishis are Angiras, Kanva, Vasistha, Visvamitra, Atri, Kashyapa, Gritsamada, Agastya, Bhrigu and Bharata. The Mandalas 2 to 7 are known as Vamshya Mandalas –family hymns. The Rig-Vedic narrative is oral and it refers to many practices and rituals which seem to have originated in a folk background. Recording of a narrative by a family or people of a tradition rooted in nature may thus be taken as the global and glocal definition of folk. Rig-Veda1/8/164 states if one cannot understand this, what can any prayer do for him? Taking its Pre-Christian era and Indo-European alliance and all the later folk elements, most of the Indian and much of the European, can be traced back to Rig-Vedic sources. The matrilineal tradition of Aditi, the riverine tradition of Punjab and Pan Indian rivers, the worship rituals of fire, water, Indras fight with Vrutras to release them are classic narratives of folk substratum. Some selected Rig-Vedic mantras are analysed below from this perspective.

1] Asya-VamyaSukta refers to an old sacrifice called hota attached to Rig-Veda who has two brothers and 7 children. This family sets up a ratha- chariot with one wheel driven by 7 horses. It has 3 axles-nabhichakrams. In the chariot are seated 7 sisters.

2] The Aditisukta referring to Aditis as sky,heaven,father,son,Visvedevas and Panchajanas[rv-1/8/89]

3] The Gomayus hymn refers to the eating of wealth by Gomayus, Ajamayus, Prushnis, and the Rishis and it pleads to give hundreds of cows, frogs as well as 100 years life. [rv 10/8/127].

4] The Keshinirk refers to one Keshini, who is also known by the name Panchami. Let her protect us in the name of sama-nisha-devi.

5] The Sinivali [the universal – mother-Visvapatni] supta prays with a sacrifice[juhotana] to bestow protection to the seeker. She happens to be the sister of devas. She has robust arms. She is Shungurya, Raka as well as Sarasvati, Indraniand Varunani. [rv5/2/32]

The cryptic examples given above encourage us to have a kaleidoscopic view of the Rig-Veda from a folk perspective.