

LINGUOCULTURAL FEATURES OF PHRASEOLOGICAL UNITS RELATED TO THE CONCEPT OF "RAIN"

Rakhmatullaeva Shakhnoza Abdurazoq kizi

rakhmatullaevashakhnoza@gmail.com

A teacher of Jizzakh state pedagogical university

Department of English language theory and methodology

Annotation: This article examines the linguocultural features of phraseological units related to the concept of *rain* and their role in reflecting national worldview, cultural values, and figurative thinking. The study focuses on the semantic, symbolic, and connotative aspects of rain-related phraseological expressions, analyzing how this natural phenomenon is represented in language as a marker of emotional states, human experience, and cultural perception. Special attention is given to the relationship between phraseology and culture, since phraseological units preserve historical memory, traditional beliefs, and collective attitudes embedded in a linguistic community. The research applies a linguocultural approach to identify the meanings and functions of such units and to reveal the cultural information encoded in them. The article also highlights the expressive potential of rain-related phraseological units and their role in shaping figurative and evaluative meaning in discourse. The results of the study demonstrate that the concept of *rain* is not only a natural phenomenon reflected in language, but also an important cultural symbol that embodies various associations connected with life, mood, fertility, sadness, renewal, and change.

Key words: phraseological units, linguoculture, concept, rain, cultural symbolism, figurative meaning, national worldview, semantic analysis

Introduction

Language is not only a means of communication, but also a medium through which a nation preserves and transmits its cultural memory, worldview, and value system. In this regard, phraseological units occupy a special place in the lexical system of a language, since they reflect the historical experience, figurative thinking, and cultural consciousness of a particular linguistic community. As stable expressions with metaphorical and symbolic meanings, phraseological units serve as valuable material for linguocultural research, especially when they are connected with culturally significant concepts found in nature.

Among such concepts, the phenomenon of *rain* holds a distinctive position. Rain is not merely a meteorological event; it is also a meaningful cultural symbol that has been interpreted in different ways across societies and historical periods. In linguistic expression, rain may symbolize fertility, blessing, renewal, abundance, sadness, melancholy, difficulty, or unpredictability. These meanings are often embedded in phraseological units, where the image of rain goes beyond its direct natural reference and acquires associative, emotional, and evaluative significance. Therefore, the study of rain-related phraseological units makes it possible to reveal the close interaction between language, thought, and culture.

The relevance of this topic lies in the growing interest in anthropocentric and linguocultural approaches to language analysis, which focus on the relationship between linguistic forms and the cultural meanings they encode. Modern linguistic studies increasingly emphasize that phraseology is one of the most culture-sensitive layers of language, as it preserves national stereotypes, symbolic images, and collective perceptions. In this context, the concept of rain deserves particular attention because it is widely represented in phraseological systems and carries diverse semantic and cultural connotations.

The present article aims to investigate the linguocultural features of phraseological units related to the concept of *rain*, with special attention to their semantic structure, figurative basis,



symbolic meanings, and cultural motivation. The object of the research is phraseological units containing or implying the image of rain, while the subject of the study is their linguocultural specificity and expressive potential. The analysis is based on descriptive, semantic, and linguocultural methods, which allow the researcher to identify how the concept of rain is verbalized in phraseology and what cultural information is encoded in such expressions.

The study is significant because it contributes to a deeper understanding of the interrelation between language and culture and broadens the scope of phraseological research from a conceptual perspective. By examining rain-related phraseological units as carriers of cultural knowledge, the article seeks to demonstrate that natural phenomena in language are not represented only objectively, but are also interpreted through national experience, emotional associations, and symbolic imagination. Thus, the concept of *rain* in phraseology becomes an important source for exploring the cultural and cognitive dimensions of language.

Materials and Methods

The present study examines the linguocultural features of English phraseological units related to the concept of rain. The research material includes stable expressions and idiomatic constructions in which the image of rain is represented either directly or metaphorically, such as *save for a rainy day*, *it never rains but it pours*, *come rain or shine*, *right as rain*, *rain on somebody's parade*, and *take a rain check*¹. These units were selected because phraseological expressions are characterized by relative stability, semantic integrity, and a high degree of figurative meaning, which makes them especially productive for linguocultural interpretation. The theoretical framework of the study is based on the idea that metaphor is not merely an ornamental feature of speech but an essential mechanism of conceptualization. In cognitive linguistics, metaphorical expressions reveal how speakers understand one domain of experience through another. From this perspective, rain is approached not simply as a meteorological event, but as a conceptual image through which speakers verbalize uncertainty, hardship, emotional disturbance, perseverance, postponement, and recovery². The linguocultural dimension of the research is equally important. Phraseological units are deeply connected with culture because they preserve conventionalized ways of interpreting reality, reflect collective experience, and transmit culturally marked meanings from one generation to another. In this respect, rain-related phraseological units can be viewed as verbal signs through which the English linguistic worldview encodes practical wisdom, emotional attitudes, and social norms.

To achieve the aim of the study, several methods were employed. The descriptive method was used to identify and classify rain-related phraseological units according to their semantic orientation. The semantic method helped reveal the denotative, connotative, and evaluative components of the selected expressions. The contextual method made it possible to observe how these units function in actual discourse and how their meanings become more precise in usage. Finally, the linguocultural method served as the main interpretative tool, allowing the study to uncover the cultural motivations and symbolic meanings embedded in the image of rain. The methodology of the article combines linguistic and cultural analysis and makes it possible to treat phraseological units not as isolated lexical items, but as culturally loaded units of collective consciousness³.

Results and Discussion

¹ Fernando, Chitra. *Idioms and Idiomaticity*. Oxford: Oxford University Press, 1996, pp. 35–36.

² Kövecses, Zoltán. *Metaphor: A Practical Introduction*. 2nd ed. Oxford: Oxford University Press, 2010, pp. 5–6.

³ Atabaeva, Gozzal Bazarbaevna. "Phraseological Worldview." *Western European Journal of Linguistics and Education* 2, no. 10 (2024): 97–99.



The analysis of the selected material demonstrates that the concept of rain in English phraseology is semantically rich and culturally productive. Rain-related phraseological units do not merely name a natural phenomenon; rather, they reflect culturally shaped ways of understanding life situations, emotional states, and interpersonal relations. In most cases, the image of rain is associated with instability, inconvenience, and unpredictability, though in certain expressions it may also acquire positive or neutral shades of meaning.

One of the most frequent semantic patterns is the association of rain with difficulty or an unfavourable period of life. This tendency is clearly observed in the idiom *save/keep money for a rainy day*, which means saving money for a time when it may unexpectedly be needed. In this expression, rain symbolizes future hardship and uncertainty. A similar semantic model appears in *it never rains but it pours*, used when one bad event is followed by several others that make the situation even worse. Here rain is not simply bad weather; it becomes a metaphor for accumulated trouble. These examples show that English phraseology interprets rain as an image of challenge, risk, and practical caution.

Another important semantic group reflects the idea of constancy and determination despite external obstacles. This is especially evident in the idiom *come rain or shine*, which means “whatever happens.” In this phraseological unit, the opposition between rain and shine symbolizes unfavourable and favourable circumstances. However, the semantic center of the expression lies not in the weather itself, but in the speaker’s readiness to remain faithful to a decision regardless of conditions. Linguoculturally, this suggests that persistence and reliability are highly valued and are metaphorically expressed through a contrast of natural phenomena.

At the same time, the concept of rain in phraseology is not exclusively negative. The idiom *be as right as rain* means to feel healthy or well again. In this case, rain does not represent hardship; instead, it appears in a conventionalized positive formula associated with recovery and normality. This confirms that the symbolic value of rain in phraseology is context-dependent. Its meaning is determined not by the literal natural image alone, but by the historically established semantic model of the expression.

The emotional and interpersonal potential of the rain image is especially visible in the idiom *rain on someone’s parade*, which means to do something that spoils another person’s plans or happiness. The metaphorical motivation of this unit is culturally transparent: rain disrupts a festive public event and therefore becomes a symbol of disappointment, interference, and emotional discomfort. The idiom reveals how a natural phenomenon is transformed into a psychologically and socially meaningful image.

A particularly interesting example is *take a rain check* (on something), which is used when a person cannot accept an invitation or offer at the present moment but would like to do so later. The noun *rain check* originally referred to a ticket stub for a later performance or game when the scheduled event had been cancelled because of rain. Over time, this weather-related expression developed into a polite communicative formula used in everyday interaction. This semantic shift demonstrates how the concept of rain extends from literal experience into the sphere of social etiquette and pragmatic politeness.

Overall, the analysis allows us to distinguish several recurrent linguocultural models connected with the concept of rain in English phraseology: rain as hardship, rain as the accumulation of problems, rain as interruption, rain as a test of perseverance, and, in some cases, rain as recovery or normality. These models show that the concept of rain is deeply integrated into the phraseological worldview of English and functions as a carrier of practical, emotional, and cultural meanings.

Conclusion

The study has shown that phraseological units related to the concept of rain occupy a meaningful place in the English linguistic worldview. Their semantic structure goes far beyond the literal denotation of weather and reflects culturally established ways of interpreting



uncertainty, misfortune, constancy, emotional tension, and social tact. The results confirm that phraseological units are especially valuable for linguocultural analysis because they preserve collective experience in a condensed and figurative form. In rain-related idioms, everyday interaction with nature is transformed into symbolic knowledge that helps speakers conceptualize life situations, evaluate human behavior, and structure interpersonal communication.

Therefore, the concept of rain in English phraseology should be regarded not only as a lexical or stylistic element, but also as a culturally significant conceptual image. Its study contributes to a deeper understanding of the interaction between language, culture, and cognition, and opens further possibilities for comparative research on natural-phenomenon concepts in different languages.

References

1. Atabaeva, G. B. (2024). Phraseological worldview. *Western European Journal of Linguistics and Education*, 2(10), 97–99.
2. Cambridge Dictionary. (n.d.). Be (as) right as rain. In Cambridge Dictionary.
3. Cambridge Dictionary. (n.d.). Save/keep money for a rainy day. In Cambridge Dictionary.
4. Fernando, C. (1996). *Idioms and idiomaticity*. Oxford University Press.
5. Kövecses, Z. (2010). *Metaphor: A practical introduction* (2nd ed.). Oxford University Press.
6. Merriam-Webster. (n.d.). Rain check. In Merriam-Webster.com Dictionary.
7. Yağız, O., & Izadpanah, S. (2013). Language, culture, idioms, and their relationship with the foreign language. *Journal of Language Teaching and Research*, 4(5), 953–957. doi:10.4304/jltr.4.5.953-957

