

manner, A'Obeyd, on the authority of Aḡ and of El-Aḡmar; (TA;) only Lth, of all whom he has heard, saying that it is **نُقَطَةٌ**, with sukoon; (Mḡh, Mḡb;) and Fr: (TA:) IF and El-Fárabee and others mention only **نُقَطَةٌ**; and some reckon the pronunciation with sukoon as an error of the vulgar; and the reason is this; that the original word is **نُقَاطَةٌ**, which, in consequence of its being in frequent use, as applied to what is picked up in plundering, is contracted, sometimes, by the elision of the **ة**, into **نُقَاطٌ**, and sometimes, by the elision of the **ا**, into **نُقَطَةٌ**; and if they made the **ق** quiescent, there would be two alterations in the word, and such double alteration does not exist in chaste language: (Mḡb:) IB, however, says that **نُقَطَةٌ** is correct; and he approves it; because **فَعَلَةٌ** has the sense of a pass. part. n., as in the instance of **ضَحْكَةٌ**; and **فَعَلَةٌ** has the sense of an act. part. n., as in the instance of **ضَحْكَةٌ**; and that it occurs in poetry: and IAth observes, that some say thus; but that **نُقَطَةٌ** is more common and more correct. (TA.) Anything that is scattered, of ears of corn, or of fruit; n. un. with **ة**: (TA:) what is picked up, or taken from the ground, (S, Mḡb, K,) by men, (S,) of ears of corn; (S, Mḡb, K;) as also **نُقَاطٌ**, with **دَمْنٌ**: (S:) and **نُقَاطٌ**, like **سَحَابٌ**, the ears of corn which the reaping-hooks miss, (Aḡn, K,) and which men pick up. (Aḡn.) What is picked up from a mine: (Mḡb:) pieces of gold found in a mine; (K;) or such are termed **مَعْدِنٌ**: (S:) or **نُقَطٌ** signifies pieces of gold, or of silver, like what are termed **شَدْرٌ**, and larger, in mines; which are the best thereof: and one says **ذَهَبٌ نُقَطٌ**: (Lth:) and **مُلْتَقَطٌ**, also, signifies gold found in a mine. (TA.) You say also, **فِي هَذَا الْمَكَانِ نَقَطٌ مِنَ الرَّمْجِ** In this place is some small quantity of pasturage. (S.) And **فِي الْأَرْضِ نَقَطٌ لِلْمَالِ** In the land is pasturage not much in quantity for the beasts. (TA.) The pl. is **النُقَاطُ**. (TA.)

نُقَطَةٌ: see **نُقَطٌ**, throughout the first sentence. — Accord. to Lth, it [also] signifies *A man who repeatedly and perseveringly seeks after things to be picked up, and picks them up*: (TA:) and some say, that **نُقَطَةٌ** signifies *one who picks up*: but the more common and correct signification of this latter is “property which is found,” as before stated. (IAth.)

نُقَطَةٌ: see **نُقَطٌ**, throughout the first sentence: — and see **نُقَطَةٌ**.

نُقَاطٌ: see **نُقَطٌ**, in the latter part of the paragraph.

نُقَاطٌ: see **نُقَطٌ**, in three places.

نُقَاطٌ: see 3. — [The act of picking up the

ears of corn which the reaping-hooks miss;] the act denoted in the explanation of **نُقَاطٌ**. (JK, K, TA.) You say, **هُوَ يَتَعَشَّى بِاللَّقَاطِ عَنِ اللَّقَاطِ** [He constrains himself to obtain the means of life, or he obtains what is barely sufficient for his sustenance, by picking up, or gleaning, from the ears of corn which the reaping-hooks have missed]. (TK: but there given without any syll. signs.) [If the reading intended be **بِاللَّقَاطِ عَنِ اللَّقَاطِ**, the meaning of **نُقَاطٌ** is The act of missing ears of corn with the reaping-hook; as is implied in the K, where **نُقَاطٌ** is imperfectly explained: but this I think improbable.] **نُقَاطٌ** and **نُقَاطٌ** are [respectively] like **حَصَادٌ** [as signifying what is “reaped”] and **حَصَادٌ** [as signifying the act of “reaping”]. (TA.)

نُقِيطٌ i.q. **مَنْقُوطٌ**; (Mḡb, K;) i.e. A thing that is picked up, taken up, raised, (Mḡh,) or taken, (Mḡb, K,) from the ground, (Mḡh, K,) or from a place where it was not thought to be. (Mḡb.) — And, generally, (Mḡh,) A foundling; or child that is cast out, (Az, S, Mḡh, Mḡb, K,) and found by a man, (Az, TA,) or picked up; (S;) or because it is cast out with the object of its being picked up: (Mḡh:) not what Lth asserts it to be; i.e. a child that is cast out in the roads, and there found, whose father and mother are unknown: of the measure **فَعِيلٌ** in the sense of the measure **مَفْعُولٌ**: (Az, TA:) and **نُقِيطٌ** signifies the same: (K:) [pl. of the former, **نُقَيْطَةٌ**.] — Also, A well upon which one lights unexpectedly, or unawares, (Lth, K,) without seeking it. (Lth.)

نُقَاطَةٌ: see **نُقَطٌ**, first sentence, in four places.

نُقَيْطَةٌ applied to a man, and to a woman, † Low, ignoble, base, vile, or mean; (K, TA;) as also **نُقَيْطَةٌ** applied to a man; (TA;) and so **نُقَيْطَةٌ مَاقِطٌ لَاقِطٌ**, used together. (L in art. سَقَط.) It occurs in this sense preceded by **سَقِيطَةٌ**; but you say **سَقِيطٌ** when alone. (TA.)

نُقَاطٌ: } see **نُقَاطٌ**.
نُقَاطَةٌ: }

نُقَاطٌ and in an intensive sense **نُقَاطٌ** and [in a doubly intensive sense] **نُقَاطَةٌ** A man [who picks up things from the ground; and the second, who does so much, or often; and the third, who does so very much, or very often: or] who takes things from places where they were not thought to be: (Mḡb:) and all signify a man who picks up the ears of corn [that fall] when the crop is reaped, and [the fruit that falls] when the ripe dates are cut from the raceme: (TA:) and the first and second, a bird that picks up grains. (Mḡb.) — **لِكُلِّ سَاقِطَةٍ لَاقِطَةٍ** For every saying that falls from one, there is a person who will

take it up: (Mḡb in art. سَقَط:) or for every word that falls from the mouth of the speaker, there is a person who will hear it and pick it up and publish it: (S, K:) a proverb, (TA,) relating to the guarding of the tongue: (K:) the **ة** in **لَاقِطَةٌ** is to give intensiveness to the meaning, (Mḡb in art. سَقَط,) or for the purpose of assimilation: (Mḡb in that art., and in the present one:) if you say **لِكُلِّ ضَائِعٍ**, or the like, you say **لَاقِطٌ**. (Mḡb in the present art.) — **الْحَصَى لَاقِطَةٌ** **القَانِصَةُ** [meaning stomach, &c.,] of a bird, (S, K,) in which pebbles become collected: (S:) or the omasum (**قَبِيَّةٌ**) of a sheep or goat [and the corresponding ventricle of a camel, as is shown in the TA in art. حَصَل; also called **نُقَاطَةُ الْحَصَى** (see **قُرَيْبًا**);] because it conveys thereinto whatever it eats of earth and pebbles; (A, TA;) as also **الْلاَّقِطَةُ** [alone]. (TA.) — **لَاقِطٌ** also signifies † Any freedman, or emancipated slave: (K:) or the slave of a freedman: (S in art. مَقِط, and TA in art. سَقَط:) the slave of the **لَاقِط** is called **مَاقِطٌ**; and the slave of the **مَاقِط** is called **سَاقِطٌ**: and hence the saying, **هُوَ سَاقِطٌ بَنُ مَاقِطٍ بَنُ لَاقِطٍ**. (K, TA [but in the CK, for **هُوَ** we find **بَنُو**, with the necessary difference in what follows it.]) See art. سَقَط.

— See also **نُقَيْطَةٌ**: and see **النُقَاطُ**, which may be a pl. of **لَاقِطٌ**; as in **النُقَاطُ**, which is explained with **النُقَاطُ**.

لَاقِطَةٌ: see **لَاقِطٌ**, in two places: — and see also **نُقَيْطَةٌ**.

النُقَاطُ pl. of **نُقَطٌ**, q. v. — † A small number of men, separated, or scattered, or dispersed. (S.) — [Also, perhaps as pl. of **لَاقِطٌ**, like as **أَصْحَابٌ** is pl. of **صَاحِبٌ**]; † The refuse, or lowest, or basest, or meanest sort, of mankind, or of people; (K, TA;) as also **نُقَاطٌ** [which is doubtless a pl. of **لَاقِطٌ**, like as **سَاقِطٌ** is of **سَاقِطٌ**, and **مَاقِطٌ** of **مَاقِطٌ**]. (IAḡr, in TA, art. خَشْر.)

مَنْقُوطٌ [A place where a thing is picked up:] a place where a thing is sought, or to be sought: a mine: (TA:) [pl. **مَنْقُوطٌ**.] — **أَصْبَحَتْ مَرَاعِينَا مَلَاقِطٌ مِنَ الْجَدَبِ** Our places of pasturage became dried up, and destitute of herbage, by reason of the drought. (Aḡ.)

مَنْقُوطٌ A thing with which, (K,) or in which, (Jm,) one picks up, or takes up, from the ground; (Jm, K;) as also **مَنْقُوطٌ**. (TA.)

مَنْقُوطٌ: see **مَنْقُوطٌ**. — The [instrument called] **مَنْقَاشٌ**, (K, TA,) with which hair is plucked up. (TA.)

مَنْقُوطٌ: see **نُقَيْطٌ**, in two places. IAth explains **مَنْقُوطٌ** as signifying property found. (TA.)