8. اختتل *He* (a man, TA) *listened* to the secret of a party of men. (T, Ḳ,* TA.) El-Aashà says,

* وَلَا تَرَاهَا لِسِرِّ الجَارِ تَخْتَتِلُ *

[*Nor wilt thou see her listen to the secret of the neighbour*]. (TA.)

خَتْلٌ *A place of retreat*, or *concealment*. (Ḳ.) And *Any similar place in which one listens* to hear secrets [&c.]. (TA.) The *form of a hare*, or *burrow of a rabbit*. (Ḳ.)

خَتُولٌ: see خَاتِلٌ and خَتَّالٌ.

خَتَّالٌ *i. q.* خَدَّاعٌ [i. e. One *who deceives, deludes, beguiles, circumvents*, or *outwits, much*, or *often; very deceitful* &c.; as also ▼ خَتُولٌ, like خَدُوعٌ]. (TA.)

خَاتِلٌ and [in an intensive sense] ▼ خَتُولٌ [like خَتَّالٌ, q. v.,] *Deceiving, deluding, beguiling, circumventing*, or *outwitting*. (Ḳ, TA.)

خَوْتَلٌ *Elegant; polite; acute*, or *sharp*, or *quick, in intellect; clever, ingenious, skilful, knowing*, or *intelligent*: (Ḳ,* TA:) thought by ISd to be, perhaps, from الخَتْلُ signifying "the act of deceiving" &c. (TA.)

خَوْتَلَى *A stealthy walk* or *gait*: (O, Ḳ, TA:) or *a walking on one side*. (T, TA.) Hence the saying, هُوَ يَخْلِجُنِى بِعَيْنِهِ وَيَمْشِى لِى الخَوْتَلَى [*He makes a sign to me with his eye, and walks to me stealthily*, or *sideways*]. (TA.)

أَخْتَلُ [*More*, and *most, deceitful, deluding, guileful*, &c.]. You say أَخْتَلُ مِنْ ذِئْبٍ *More deceitful*, &c., *than the wolf*. (Mgh.)

ختم

1. خَتَمَهُ, (Ṣ, Mgh, Mṣb, Ḳ,) aor. ـِ, (Mṣb, Ḳ,) inf. n. خَتْمٌ (Ṣ, Mgh, Mṣb, Ḳ) and خِتَامٌ, (Lḥ, Ḳ, TA,) with kesr, (TA,) [in the CḲ, erroneously, خَتَامٌ,] *i. q.* طَبَعَهُ [*He sealed, stamped, imprinted*, or *impressed, it*]: (Mṣb, Ḳ:) or *he put the* خَاتَم [or *signet*] *upon it*: (Mgh:) namely, a thing, (Ṣ, Mgh,) or a writing or book and the like: and خَتَمَ عَلَيْهِ signifies the same [or *he put a seal*, or *the impression of a signet, upon it*]. (Mṣb.) Accord. to Er-Rághib, خَتْمٌ and طَبْعٌ signify The *impressing* a thing *with the engraving of the signet and stamp*: and the former [as is indicated, but not plainly expressed, as distinguished from the latter,] is tropically used, sometimes, as meaning the *securing oneself* from a thing, and *protecting* [*oneself*] from it; in consideration of protection by means of sealing upon writings and doors: and sometimes as meaning the *producing an impression*, or *effect*, upon a thing from another thing; in consideration of the impress produced [by the signet]: and sometimes it is used as relating to †the *reaching the end* [of a thing]: (TA:) or the primary signification of خَتْمٌ is the act of *covering over* [a thing]: (Az, TA:) accord. to Zj, the proper meaning of خَتْمٌ and طَبْعٌ is the *covering over* a thing, *and securing oneself from a thing's entering* it: some say that the former signifies the *concealing a notification* of a thing, [*as*] *by putting one's fingers over* it, *by way of guarding oneself thereby*. (TA.) — Hence, خَتْمُ الشَّهَادَةِ [*The sealing of the testimony*]; which is thus described by El-Ḥulwánee: the witness, when he wrote his name upon a صَكّ [q. v.], caused his written name to be beneath a piece of lead, [i. e. covered it with a piece of lead,] and put upon it the impress of his signet, in order that there might be no falsification of it or substitution for it. (Mgh.) — As to خَتْمُ الأَعْنَاقِ [*The sealing of the necks*], the case is related, in the "Risáleh Yoosufeeyeh," to have been this: 'Omar sent Ibn-Ḥoneyf to seal the عُلُوج [or unbelievers] of the Sawád; and he sealed five hundred thousand of them, in classes; that is, he marked them twelve dirhems, and twenty-four, and forty-eight; tying a thong upon the neck of each, and putting upon the knot a seal of lead. (Mgh.) — خَتْمٌ also signifies The *protecting* what is in a writing *by marking* [or *stamping*] *a piece of clay* [upon it, or *by means of a seal of any kind*]. (TA.) — And you say, of a man, خَتَمَ عَلَيْكَ بَابَهُ [*He sealed his door against thee*]; meaning ‡*he turned away from thee, avoided thee*, or *shunned thee*. (TA.) — And خَتَمَ لَكَ بَابَهُ [*He sealed for thee his door*]; meaning ‡*he preferred thee to others*. (TA.) — خَتَمَ عَلَى قَلْبِهِ [which may be rendered *He sealed his heart*] means ‡*he made him to be such that he understood not, and such that nothing proceeded from him*; or *he made his heart*, or *mind, to be such that it understood not*, &c. (Ḳ, TA.) خَتَمَ ٱللّٰهُ عَلَى قُلُوبِهِمْ, in the Ḳur [ii. 6], is like the phrase in the same [xvi. 110 and xlvii. 18] طَبَعَ ٱللّٰهُ عَلَى قُلُوبِهِمْ: (TA:) it points to what God has made to be usually the case when a man has ended in believing what is false and in committing that which is forbidden, so that he turns not his face to the truth; this occasioning, as its result, his becoming inured to the approval of acts of disobedience, so that he is as though this habit were impressed upon his heart: the assertion of El-Jubbáee, that it means *God hath put a seal upon their hearts*, as a sign, to the angels, of their infidelity, is nought: (Er-Rághib, TA:) الخَتْمُ is explained by IAạr as meaning *the preventing* of the heart *from believing*. (L in art. خدع.) [See also طَبَعَ.] — خَتَمَ الشَّىْءَ, inf. n. خَتْمٌ, also signifies [as indicated above] †*He reached the end of the thing*. (Ḳ.) And ▼ اِخْتَتَمْتُ الشَّىْءَ †[*I ended*, or *finished, the thing*,] *contr. of* اِفْتَتَحْتُهُ. (Ṣ, TA.) You say, خَتَمَ القُرْآنَ †*He reached the end of the Ḳur-án* [*in reciting it*]; (Ṣ, Er-Rághib;) [*he recited the whole of the Ḳur-án;*] *he completed* [*the recital of*] *the Ḳur-án*: (Mgh:) [and] *he retained in his memory the last portion of the Ḳur-án*; meaning *he retained the whole of it in his memory*. (Mṣb.) It is said of Suleymán El-Aạmash, كَانَ يَقْرَأُ خَتْمًا, meaning †*He used to recite the whole of the Ḳur-án;* at one time, according to the reading of Ibn-Mes'ood; at another time, from the edition of 'Othmán. (Mgh.) — You say also, خَتَمَ ٱللّٰهُ لَهُ بِخَيْرٍ †[*May God make his end to be good*]. (Ṣ.) — خَتَمَ البَذْرَ †*He covered over the sown seed*: (Az, TA:) or خَتَمُوا عَلَى البَذْرِ †*they turned up the earth over the sown seed, and then watered it*: (Eṭ-Ṭáifee, TA:) or خَتَمَ الزَّرْعَ, (JK, Ḳ, TA,) aor. ـِ, inf. n. خَتْمٌ, (TA,) ‡*he watered the seed-produce*, or *sown field, the first time*; (JK, Ḳ, TA;) because, when it is watered, it is finished (خُتِمَ) with the رحا [app. رَحًا, which here seems to mean the "roller," as being likened to a mill-stone, though I find no authority for this meaning]; (TA;) as also خَتَمَ عَلَيْهِ: (Ḳ:) or خَتَمُوا عَلَى زُرُوعِهِمْ means † *they watered their sown fields while these were as yet* كِرَاب [app. meaning *clear of vegetation*]. (JK, TA.) — خَتَمَ النَّحْلُ ‡*The bees filled with honey the place in which they deposited it*: (JK, A, TA:) or خَتْمٌ signifies bees' *collecting some thin wax, thinner than the wax of the comb, and smearing with it the orifices of their* خَلَايَا [or *hives*]. (M, Ḳ, TA.)

2. خَتَّمَهُ, inf. n. تَخْتِيمٌ, *He sealed it, stamped it*, &c., *much*. (TA.) — [In modern Arabic, *He put a* خَاتَم, or *signet-ring, upon his* (another's) *finger*.]

5. تَخَتَّمَ, or تَخَتَّمَ خَاتَمًا, (accord. to different copies of the Ṣ,) or تَخَتَّمَ بِخَاتَمٍ, (Ḳ, [agreeably with a trad. cited in the TA,]) *He put on* [i. e. *put on his own finger*] *a* خَاتَم [or *signet-ring*]. (Ṣ, Ḳ.) — And تَخَتَّمَ ‡*He put on a turban*: (Ḳ, TA:) or تَخَتَّمَ بِعِمَامَتِهِ *he put on his turban in the manner of a* نِقَاب [q. v.]; syn. تَنَقَّبَ بِهَا. (Z, TA.) The subst. [signifying the act or mode, of doing so] is ▼ تَخْتِمَةٌ [q. v. infrà]. (Ḳ.) — تَخَتَّمَ بِأَمْرِهِ †*He concealed his affair*, or *case*. (Z, Ḳ.) — تَخَتَّمَ عَنْهُ ‡*He feigned himself heedless of him, and was silent* [*to him*]. (Ḳ, TA.)

8: see 1, in the latter half of the paragraph.

خَتْمٌ inf. n. of 1 [q. v.]. (Ṣ, Mgh, Mṣb, Ḳ.) ═ Also The *impress produced by the engraving of a signet*. (Er-Rághib, TA.) — See also خَاتَم. — أَعْطَانِى خَتْمِى means ‡*He gave me my sufficiency*, or *what sufficed me*: because what suffices a man is the last [or utmost] of his desire, or demand. (TA.) ═ Also ‡*Honey*. (Ḳ, TA.) — And ‡The *orifices of the* خَلَايَا [or *hives*] *of bees*. (Ḳ, TA.)

خَتَمٌ: see خَاتَم. — Also *A sealed piece of clay* [or *wax*]: like نَفَضٌ in the sense of مَنْفُوضٌ, and قَبَضٌ in the sense of مَقْبُوضٌ: so in the saying of El-Aạshà,

* وَصَهْبَاءَ طَافَ يَهُودِيُّهَا * وَأَبْرَزَهَا وَعَلَيْهَا خَتَمْ *

[*And* a jar of *reddish-coloured* wine, *the Jew*-vender *whereof came, and brought it out, with a sealed piece of clay upon it*]. (Ṣ.) [See also خِتَام.]

خَتْمَةٌ [an inf. n. of un. of 1, † *A recitation of the whole of the Ḳur-án*: used in this sense in the present day: pl. خَتَمَاتٌ. — And also] vulgarly used as meaning † *A copy of the Ḳur-án*: and so ▼ خِتْمَةٌ. (TA.)