8. If (a man, TA) listened to the secret of a party of men. (T, K,* TA.) El-Aasha the former signifies the concealing a notification of a thing, [as] by putting one's fingers over it, by

وَلَا تَرَاهَا لسرِّ الجَارِ تَخْتَتُلُ

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

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

غَتَّالٌ and خَتُولٌ see خَاتُلُ and

i. q. عَدَّاعُ [i. e. One who deceives, deludes, beguiles, circumvents, or outwits, much, or often; very deceitful &c.; as also لمَتُولُ لا , like [مَدُوعُ]. (TA.)

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

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

or a walking on one side. (T, TA.) Hence the saying, هُوَ يَخْلُجُنِي بِعَيْنِهِ وَيَبْشِي لِي الخَوْتَلَي إِلَى الخَوْتَلَي إِلَى الخَوْتَلَي [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 المُخْتَلُ مِنْ ذِئْبِ More deceitful, &c., than the wolf. (Mgh.)

ختبر

1. مُغَنَّهُ (Ṣ, Mgh, Mṣb, K̩,) aor. -, (Mṣb, K̩,) inf. n. عُتَّامُ (Ṣ, Mgh, Mṣb, K̩) and عُتُّمْ (Lḥ, Ķ, TA,) with kesr, (TA,) [in the CK, erroneously, طَبَعُهُ ,] i. q. طُبَعُهُ [He sealed, stamped, imprinted, or impressed, it]: (Msb, K:) or he put the خَاتُم [or signet] upon it : (Mgh :) namely, a thing, (S, Mgh,) or a writing or book and the like: and خَتَمْ عَلَيْه signifies the same [or he put u seal, or the impression of a signet, upon it]. طبع and خبر and منبع 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 tthe reaching the end [of a thing]: (TA:) or the primary signification of is the act of covering over [a thing]: (Az, TA:) accord. to Zj, the proper meaning of is the covering over a thing, and securing اطبع

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 الشَّهَادَة [The sealing of the testimony]; which is thus described by El-Hulwanee: the صَّك witness, when he wrote his name upon a [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 خَتْرُ الأُعْنَاق [The sealing of the necks], the case is related, in the "Risáleh Yoosufeeyeh," to have been this: -or un عُلُوج Omar sent Ibn-Honeyf to seal the) عُلُوج believers] of the Sawad; 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.) __ غَثْرُ 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 hind]. (TA.) — And you say, of a man, خَتْمَ [He sealed his door against thee]; meaning the turned away from thee, avoided thee, or shunned thee. (TA.) _ And خَتْمُ لَكَ بَابُهُ [He sealed for thee his door]; meaning the pre-خَتَمَر عَلَى قُلْبه __ (TA.) __ غَتَمَر عَلَى قُلْبه __ [which may be rendered He sealed his heart] means the 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. (K, TA.) خَتَمَرُ ٱللهُ عَلَى in the Kur [ii. 6], is like the phrase in طَبَعُ ٱللهُ عَلَى [xvi. 110 and xlvii. 18] طَبَعُ ٱللهُ عَلَى تُلُوبهم: (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-Raghib, TA:) الخَتْمُ is explained by IAar as meaning the preventing of the heart from believing. (L in art. فدع.) [See also خَتُمُ الشَّيْءَ ـ [.طَبَعَ , inf. n. مَتَمُر الشَّيْء بالشَّيْء , inf. n. عَتُمُ also signifies [as indicated above] + He reached the end of the thing. (K.) And الشَّىٰءُ +[I ended, or finished, the thing,] contr. of #e خَتَهُم القُرْآنَ, Ş, TA.) You say) . افْتَتَحْتُهُ reached the end of the Kur-an [in reciting it]; (S, Er-Rághib;) [he recited the whole of the Kur-án;] he completed [the recital of] the Kurán: (Mgh:) [and] he retained in his memory the last portion of the Kur-an; meaning he retained the whole of it in his memory. (Msb.) It is said meaning كَانَ يَقْرَأُ خَتْبًا , meaning + He used to recite the whole of the Kur-án; at one time, according to the reading of Ibn-Mes'ood; at another time, from the edition of 'Othman. (Mgh.) _ You say also, مِنْمَةُ ♦ †[May | so اللهُ لَهُ بِخَيْرِ (TA.)

خَتَمُ البَذْرَ __ (S.) __ خَتَمُ البَذْرَ __ God make his end to be good]. † He covered over the sown seed: (Az, TA:) or they turned up the earth over خَتَهُوا عَلَى البَذُّر the sown seed, and then watered it: (Et-Taifee, TA:) or خُتُمَر الزَّرْع , (JK, K, TA,) aor. - , inf. n. نشر, (TA,) the watered the seed-produce, or sown field, the first time; (JK, K, TA;) because, when it is watered, it is finished (خُتُمُ) with the [app. i, 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 عَلَى زُرُوعِهِمُ : ﴿ K :) or خَتَرَ عَلَيْهِ means † they watered their sown fields while these nere as yet ڪراب [app. meaning clear of vegetation]. (JK, TA.) مُتَدُّدُ النَّحُلُ 1The bees filled with honey the place in which they deposited it: (JK, A, TA:) or signifies bees' collecting some thin wax, thinner than the wax of the comb, and smearing with it the orifices of their لَعُلَاياً [or hives]. (M, K, TA.)

2. مُتَّهُ, inf. n. تَحَيِّى, He sealed it, stamped it, &c., much. (TA.) _ [In modern Arabic, He put a عَالَى, or signet-ring, upon his (another's) finger.]

5. مَتْ , or لَّالَّهُ مَّ , (accord. to different copies of the \$,) or مِنْ , (K, [agreeably with a trad. cited in the TA,]) He put on [i. e. put on his own finger] a مَا لَهُ [or signet-ring]. (\$, K.) — And مَنْ لَهُ لُهُ لُهُ لُهُ لِهُ إِلَى اللهُ اللهُ

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

اتَرُّ see عَتَرُّ Also A sealed piece of clay [or wax]: like نَفُضْ in the sense of مَنْفُوضٌ, and in the sense of مَثْفُوثُ in the sense of مَثْبُوثُ so in the saying of El-Aashà,

• وَصَحْبَآ طَافَ يَهُودِيُّهَا * وَأَثْرَزَهَا 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]. (Ş.) [See also خَتَامُ