

[+It (an action, or an affair, and a case, or the like,) was, or became, light, or easy: and it became alleviated.] You say, خَفَّتْ عَلَيْهِ الْحَرَكَةُ +[Motion, or moving, was, or became, easy to him]; opposed to ثَقُلْتُ. (TA.) And خَفَّتْ حَالُهُ: see 4. — [+It (a word) was light, or easy, of utterance: and in like manner said of a sound, +it was, or became, light to the ear; or slight. — +It (food) was, or became, light to the stomach; easy of digestion. — Said of the hair of the head, and of the beard, +It was, or became, light, thin, or scanty.] — Said of a people, or company of men, (قَوْمٌ), inf. n. خُفُوفٌ, it means خَفَّتْ مَنَازِلُهُمْ مَنَهُمْ وَمَصُورًا [i. e. +They became few in number, their crowding having diminished]. (S.) — Said of rain, [&c.], +It diminished; decreased; or was, or became, [light, or] deficient. (TA.) — [Said of a blow, a disease, an affection of the mind, &c., It was, or became, light, slight, or inconsiderable.] — خَفَّتْ مَنَازِلُهُمْ مَنَهُمْ وَمَصُورًا +[means Their abodes became clear of them, and they went away]. (K* and TA in art. شول.)

2. خَفَّفَهُ He made it, or rendered it, خَفِيفٌ [i. e. light, both properly and tropically: the tropical significations are shown by the preceding paragraph, and by explanations of خَفِيفٌ; and some by what here follows]: (Mṣb:) تَخْفِيفٌ is the contr. of تَثْقِيلٌ. (S, K.) — Hence, in the Kṣur [iii. 174], ذَلِكَ تَخْفِيفٌ مِنْ رَبِّكَمُ +[That is an alleviation from your Lord]. (TA.) Hence also, in a trad. [respecting the estimates to be made by the collectors of the poor-rate], خَفَّفُوا الْخَرُوصَ +[Make ye the conjectural computation of the quantity of the fruit upon palm-trees &c. light to the owners, or moderate;] go not to the utmost length in the خَرُوصِ. (TA.) [And خَفَّفَ عَنْهُ +He made light, or alleviated, his burden, suffering, distress, uneasiness, or the like, by removing from him somewhat thereof; he alleviated him; he relieved him: see Kṣur iv. 32 and viii. 67 &c.] And خَفَّفُوا عَلَى الْأَرْضِ: see 1; second sentence. [And خَفَّفَ فِي عَمَلِهِ +He relaxed, or remitted, in his work.] — [تَخْفِيفٌ also signifies +The making a word light, or easy, of utterance, by the suppression of hemzeh, or by its conversion into ى or و or ى; opposed to تَثْقِيلٌ and تَحْقِيقٌ: and by making a double consonant single; opposed to تَثْقِيلٌ and تَشْدِيدٌ: and by making a movent consonant quiescent; opposed to تَثْقِيلٌ and تَحْرِيكٌ: each of these changes in a word is said to be خَفَّفٌ for the purpose of alleviating the utterance. Also, in like manner, +The making a sound light to the ear, or slight; opposed to تَثْقِيلٌ. And +The suppressing of hemzeh; opposed to تَحْقِيقٌ.]

4. اخَفَّ He made an arrow light, by scraping or paring it. (L in art. حوذ.) — See also 10. — He was, or became, unburdened, or unencumbered, or without anything that burdened him heavily: (Mṣb:) or he was, or became, little burdened or encumbered, in journeying, (JK, TA,) or in his residence at home. (TA.) — And i. q. خَفَّتْ حَالُهُ [i. e. +His state, or con-

dition, was, or became, light, little encumbered, easy, or alleviated: or it was, or became, that of one having a small family to maintain: or that of having little property: or that of having little property and a small family to maintain]: (JK, S, K, TA: [see حَالٌ:]) and, as some add, رَقَّتْ [i. e., +it was, or became, narrow in its circumstances, or evil: it is used in contr. senses: though رَقَّتْ seems to be here intended as explanatory of خَفَّتْ]. (TA.) — اخَفَّ الْقَوْمُ +The people's beasts were, or became, خَفَافٌ [i. e. light as meaning active, agile, or brisk]: (AZ, S:) or the people had such beasts. (K.)

5. تَخَفَّفَ [He lightened his clothing; or clad himself lightly: but for this I know no other authority than modern usage]. — تَخَفَّفَ مِنْهُ: see 10. — Also He put on, or wore, a خُفٌ [i. e. boot], or خَفَافٌ [i. e. boots]: (K, accord. to different copies:) or تَخَفَّفَ بِالْخُفِّ, (JK,) or تَخَفَّفَ الْخُفَّ, (TA,) he put on, or wore, the خُفَّ (JK, TA) on the foot. (TA.)

6. تَخَاقَ He pressed, or bore, lightly [upon a thing]; contr. of تَشَاقَلَ. (K, TA.) Hence the saying, in a trad., إِذَا سَجَدْتَ فَتَخَاقَ explained above: see 1, second sentence. (TA.)

10. اسْتَخَفَّهُ contr. of اسْتَقَلَّهُ; (S, K, TA:) He deemed it, or him, خَفِيفٌ [i. e. light, properly and tropically]. (TA.) He found it light, or easy, to carry, (Bḍ in xvi. 82, and TA,) and to remove. (Bḍ ibid.) — اسْتَخَفَّ بِهِ +He held him, or it, (namely, a man's right, or due, or just claim, Mṣb, TA,) in light, or little, estimation or account, or in contempt; he contemned, or despised, him, or it. (S, Mṣb, TA.) — اسْتَخَفَّ الْهَمْزَةَ +[He deemed the hemzeh light, or easy, of utterance]. (TA.) — اسْتَخَفَّهُ also signifies +He demanded, or desired, his خَفَّةٌ [i. e. briskness, or promptness]; as also تَخَفَّفَ مِنْهُ: (TA:) and +it (a thing) incited him, or excited him, to briskness, liveliness, or sprightliness; syn. اسْتَهَبَّهُ; (JK and K and TA in art. هَشَ); and أَطْرَبَهُ (Ḥar p. 139:) and +he incited him, or excited him, to lightness, levity, or unsteadiness, so as to induce him to follow him in his error: (TA:) [and simply] +he excited him to lightness, levity, or unsteadiness; (Ksh and Bḍ and Jel in the Kṣur xxx. last verse;) flurried him, or disquieted him: (Ksh and Bḍ ibid. :) and +it flurried him, so that he became unsteady; said of impatience; and of a lively emotion of the heart or mind; (TA;) and of fear; (MA;) and of anger: (T in art. حَمَل:) and اخَفَّه +he angered him, (TA,) and deprived him of his forbearance, moderation, patience, staidness, or calmness, and incited him, or excited him, to levity, or unsteadiness. (K, TA.) فَاَسْتَخَفَّ قَوْمَهُ, in the Kṣur xliii. 54, means +And he demanded, or desired, of his people, briskness, or promptness, in obeying him: or فَاَسْتَخَفَّ أَهْلًا مَهُمُ [and he held in light estimation their qualities of forbearance, moderation, patience, or staidness]: (Bḍ:) or he incited, or excited, his people to be promptly obedient and

submissive (أَنْ يَخْفُوا) to him and to that which he desired of them; like اسْتَفَزَّ: (Ksh:) or he incited, or excited, his people to levity, or unsteadiness, (الخَفَّةُ,) and ignorance, foolishness, or wrong conduct. (Mṣb.) And you say, اسْتَخَفَّ فَلَانًا عَنْ رَأْيِهِ +He incited, or excited, such a one to ignorance, foolishness, or wrong conduct, and levity, or unsteadiness, so as to make him swerve from his right sentiment, opinion, or judgment; (Az, K, TA;) as also اسْتَفَزَّهُ عَنْ رَأْيِهِ. (Az, TA.)

خُفٌّ A boot; (KL, PṢ, &c. ;) a certain thing that is worn (JK, S, Mṣb, K, TA) upon the foot: (TA:) pl. خَفَافٌ (S, L, Mṣb, K) and أَخْفَافٌ [which is a pl. of pauc.]. (L, TA.) Hence, رَجَعَ بِخُفِّي حَنِينٌ [He returned with the two boots of Honeyn]; a saying which originated thus: (A'Obeid, TA:) an Arab of the desert bargained with Honeyn the إِسْكَافُ [or maker of shoes and boots], (K,) who was of the people of El-Heereh, (TA,) for a pair of boots, until he angered him, (K,) and Honeyn desired to anger the Arab: (TA:) so when the Arab of the desert departed, Honeyn took one of his two boots and threw it down in the way, and then he threw down the other in another place; and when the Arab passed by one of them, he said, "How like is this to the boot of Honeyn! and if the other were with it, I would take it:" and he went on: and when he came to the other, he repented of having left the former: and Honeyn had lain in wait for him: therefore when the Arab went away in search of the former [boot], Honeyn betook himself to the camel that he rode, and what was upon it, and went away therewith; and the Arab came, having with him nothing but a pair of boots; and it was said, (K,) i. e. his people said to him, (TA,) "What hast thou brought from thy journey?" and he answered, جِئْتُكُمْ بِخُفِّي حَنِينٌ ["I have brought you the two boots of Honeyn"]: and this became a prov., applied on the occasion of one's despairing of an object of want, and returning disappointed: (K:) thus the case is related by A'Obeid, and by most others after him. (TA.) Accord. to ISk, Honeyn was a strong man, who asserted his relationship to Asad Ibn-Háshim Ibn-'Abd-Menáf, and came to 'Abd-El-Muṭṭalib, wearing a pair of red boots, [formerly distinctive of kings and men of high rank,] and said, "O my paternal uncle, I am the son of Asad the son of Háshim the son of 'Abd-Menáf:" but 'Abd-El-Muṭṭalib said, "No, by the garments of my father Háshim, I know not in thee the natural qualities of Háshim; therefore return thou:" so he returned: and it was said, رَجَعَ حَنِينٌ بِخُفِّيهِ [Honeyn returned with his pair of boots]. (O, K, &c.) As to the saying of the rájiz,

* يَحْمِلُ فِي سَعِيٍّ مِنَ الْخِفَافِ *
* تَوَادِيًا سُوَيْنَ مِنْ خِلَافِ *
he means thereby [He carries, in] a pastor's bag (كِنْفٌ) made of the leg of a خُفٌّ [or boot, wooden implements to be tied upon the dugs of she-camels, made of different trees]. (S. See خِلَافٌ.) — The foot (KL, PṢ) of the camel; (S, Mṣb, KL,