kupewa umbo fulani ambalo laweza kuwa ni umbo la kinathari (kisimulizi), umbo la kitamthiliya (kimajibizano), au umbo la kiwimbo. Mashairi ya kisimulizi ni yale yanayosimulia kitu au jambo kwa jinsi au namna ya hadithi, mashairi haya ni kama tendi, ambazo hubeba hadithi fulani inayosimuliwa. Mashairi ya kitamthiliya au kidrama ni yale ambayo huzingatia zaidi mbinu ya kimajibizano baina ya wahusika. Ushairi wa kiwimbo huu huwa na beti na mistari katika urari wa vina na mizani. Hata hivyo kigezo hiki ni rojorojo mno kisicho na ugumu wowote kwani wataalamu wa kigezo hiki huchanganya dhana mbili tofauti, umbo la kitu na namna kinavyoonekana na namna ya uwasilishaji wake ni dhana mbili tofauti, hivyo kigezo hiki si toshekvu.

Kigezo cha mbinu za kisanaa zilizotumika katika shairi lenyewe, kigezo hiki huzingatia sana mbinu za kisanaa zilizotumika. Mbinu za kisanaa zinazozungumzwa hasa katika kigezo hiki ni vina na mizani. Shairi laweza kuzingatia vina na mizani au lisizingatie na bado likawa ni shairi. Shaaban Robert (1958) na wengine husema kuwa iwapo shairi limezingatia urari wa vina na mizani linakuwa shairi la kimapokeo. Mlokozi (1989) na wengine husema pia shairi lisipozingatia urari wa vina na mizani hilo ni shairi la kisasa. Kwa hiyo wataalamu wa kigezo hiki huainisha aina mbili za ushairi yaani ushairi wa kimapokeo na ushairi wa kisasa. Method, S. & Wenzake (2013) wanaendelea kushadidia hoja hii kwa kusema kuwa wanamapokeo wao hujikita katika ushairi usio wa Waswahili, bali wa kigeni (Kiarabu) kwani wao ndio waliozingatia suala la urari wa vina na mizani, hivyo wanasahau ushairi wa asili wa asili uliokuwepo kabla ya ujio wa wageni ambapo vina na mizani haikuwa ndio ushairi, ila kile kinachoifikia jamii. Kigezo hiki sio makini sana kwani kuna mashairi katika ubeti fulani waweza kufuata vina na mizani na ubeti mwingine ukafuata mizani tu au usifuate vina na mizani, hivyo kukosa sifa ya kuwa katika aina mojawapo. Hivyo kigezo hiki pia hakijiwezi chenyewe katika uainishaji wa ushairi wa Kiswahili.

Kigezo cha idadi ya mistari katika kila ubeti wa shairi husika, kwa kuzingatia kigezo hiki mashairi hugawanywa katika makundi kulingana na idadi ya mistari katika kila ubeti wa shairi husika. Baadhi ya wataalamu waliotumia kigezo hiki ni pamojo na Amri Abeid (1954), Kandoro (1983) na Noor (1988). Huendelea kudai kuwa shairi laweza kuwa na msitari mmoja katika beti, hadi misitari kumi katika beti la shairi, na kuendelea au zaidi ya kumi. Hudai pia kila shairi lina jina lake kama walivyotaja; Tathmina lenye mstari mmoja, Tathnia lenye mistari miwili, Tathlitha au Utatu lenye mistari mitatu, Tarbia au Unne lenye mistari nne, Takhmisa au Utano

Ushairi Wa Muyaka Wa Muhaji

RJ Shavelson

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