

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 toshelevu.

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 huinisha 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 kinachoitikia jamii. Kigezo hiki sio makini sana kwani kuna mashairi katika ubeti fulani waweza kufuata vina na mizani na ubeti mwingine ukafuata mizani tu au usifuata 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 mistari mmoja katika beti, hadi mistari kumi katika beti la shairi, na kuendelea au zaidi ya kumi. Hudai pia kila shairi lina jina lake kama walivyotaja; Tathmina lenye mistari 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

Ying-Ying Zheng



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On the Poetics of the Utendi Clarissa Vierke, 2011 Originally published as author's thesis doctoral BIGSAS Bayreuth 2009

Mashairi ya Vita vya Kuduhu Ann Biersteker, Ibrahim Noor Shariff, 1995-04-30 *Mashairi Ya Vita Vya Kuduhu* is a presentation and discussion of both manuscript and published versions of poems written by Lamu poets around the time of the Battle of Kuduhu. The poetic dialogue studied in this volume has played a significant role in the history of Swahili poetry and its primary concern is to inform continued work in this area. The poems contained in this work were transmitted and preserved by speakers of Kiswahili and later collected and preserved by scholars. Chapter One contains the edited poems. Chapter Two consists of the translations. Subsequent chapters include accounts of the Battle of Kuduhu, editing and translating practices, and annotated poems and source versions. This work is presented as an example of the importance of research, fieldwork, and the consideration of available versions and alternative styles of presentation in the study of Swahili poetry.

History of Kiswahili Poetry, A.D. 1000-2000 Mugyabuso M. Mulokozi, Tigiti S. Y. Sengo, 1995 Journal of the Institute of Swahili Research, 1978 **Lugha**, 1990 **Africa Index to Continental Periodical Literature**, 1977

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