

tunaposema Uainishaji wa Ushairi tunamaanisha kutoa, kueleza, kutaja aina mbalimbali za ushairi.

Wataalamu hutumia vigezo katika kuainisha Ushairi wa Kiswahili, na hivyo kila mtaalamu kulingana na kigezo au vigezo vyake kuainisha ushairi katika aina mbalimbali. Vifuatavyo ni baadhi ya vigezo vimevyotumiwa na wataalamu mbalimbali katika kuainisha Ushairi wa Kiswahili:

Kigezo cha mafunzo na maongozi yabebwayo na shairi husika. Huu ni uainishaji wa awali kabisa wa Ushairi wa Kiswahili uliofanywa na Mnyampala (1975) ambapo yeye anataja aina tano za ushairi wa Kiswahili kwa kuzingatia kigezo hiki, aina hizo ni mashairi ya kusifu, mashairi ya kuipiza, mashairi ya kutoa shukrani, mashairi ya kulaumu na kusimanga, na mashairi ya kuomba dua. Pia El-Ka'im (1985:33-44) kwa kutumia kigezo hiki yeye arabainisha aina sita za mashairi ambayo ni mashairi ya kusifu, mashairi ya kutukana, mashairi ya kuomba dua, mashairi ya kuipiza, mashairi ya kutoa shukrani, na mashairi ya kulaumu na kusimanga. Lakini Mnyampala anakosoa mashairi kutumia lugha ya utusi au matusi kwani mashairi yana hekima ya pekee hivyo hayawezi kutumia matusi, hivyo anapinga kuwepo kwa mashairi ya matusi lakini kukubaliana na aina nyingine za mashairi za El-Ka'im. Hata hivyo kigezo hiki cha uainishaji hakina mashiko sana kwani kinajikita zaidi katika mafunzo na maongozi tu ya shairi husika na kutupilia mbali fani mbalimbali ya shairi husika, hivyo ni telezi mno.

Kigezo cha maudhui yanayobebwa na shairi lenyewe. Kwa mujibu wa Method, S. & Wenzake (2013) anasema kigezo cha maudhui katika uainishaji wa ushairi wa Kiswahili kinazingatia zaidi nyanja za maisha ya binadamu zilizoangaziwa na shairi hilo. Shairi laweza kubeba maudhui ya kiuchumi, kisiasa, kijamii, na kiutamaduni, hivyo kwa kutumia kigezo hiki kuna aina nne za mashairi ambazo ni mashairi ya kiuchumi, mashairi ya kisiasa, mashairi ya kijamii, na mashairi ya kiutamaduni. Lakini kigezo hiki ni tepetepe mno, kwani kuna uwezekano wa shairi kubeba maudhui zaidi ya moja ya nyanja za maisha, shairi laweza kuzungumzia mambo ya kiuchumi na wakati huohuo kuzungumzia utamaduni na hata siasa. Mfano shairi la "Ulevi" la Mzake (2009:74-78) ambapo shairi hili limebeba maudhui ya kiuchumi na kijamii kwa pamoja, hivyo kigezo hiki bado kina legalega katika kuainisha ushairi wa Kiswahili.

Kigezo cha umbo la shairi husika, katika kigezo hiki kinachozingatiwa sana ni umbo la shairi husika. Method, S & Wenzake (2013:111-112) wanasema kwamba shairi linaweza kutungwa na

Ushairi Wa Muyaka Wa Muhaji

Xiang Xie



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