

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

Lingsheng Yao



Ushairi Wa Muyaka Wa Muhaji:

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

Mashairi ya Vita vya Kudu Ann Biersteker, Ibrahim Noor Shariff, 1995-04-30 Mashairi Ya Vita Vya Kudu is a presentation and discussion of both manuscript and published versions of poems written by Lamu poets around the time of the Battle of Kudu. 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 Kudu, 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.

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