

MAANA YA URASIMI

Kulingana na Kozilababi (1983), urasimi ni wakati ambapo misingi maalum ya kazi za Sanaa huwekwa na kukubalika kwa vipimo bora vya kazi nyinginezo za kisanaa.

Nadharia hii ya urasimi mkongwe ina kanuni za kimsingi na za kale ambazo zilitumika kuweka mizani tundo za awali ili kutambua ubora wa kazi hizo au udhaifu wake.

USULI

Nadharia hii ni miongoni mwa nadharia madhubuti kwa kuwa haina wasasi mahusasi lakini mihimili yake inaweza kutokana na malighafi ya data ya kazi za kirasimi. Nadharia madhubuti ni ile inayotokana na majaribio dhambi ambapo majaribio hayo yanaweza kufanyika katika masbara au maktaba ingawaje wanafasihi wengi husika Zaidi na maktaba.

Kulingana na R.M Wafu na Kimani Njogu katika kitabu chao **"Nadharia za Uihakikiwa Fasih"(2007)**, wanadai kwamba huenda **Mwengo Bin Athumani** ndiye aliyekuwa wa kwanza kuandika katika lugha ya Kiswahili katika utenzi wake wa **Tambuko** au Chuo cha Herkali (1728).

Kuna utenzi wa Al-ndishi ulioandikwa na S. Abdalla Ali bin Nasir. Huu ni utungo wa kidini ambao mwandishi anauonya moyo wake usifuata raha za kilimwengu bali aandamane na mambo yanayomhusu Mungu. Vile vile kuna ule wa Mwanakupona, utenzi ulioandikwa na mwanamke mzaliwa wa Pate na baadaye aliamia Lamu. Alikuwa mke wa Bwana Mataka ambaye alikuwa mfalme wa Siu wa wakati ule. Mwanakupona alitunga utenzi huu kumpa bintiye (Mwana Hashima) mafunzo ya namna ya kuishi na mume wa kwa kumtii na kusikiza amri yake kulingana na sharia za kislamu na pia, jinsi ya kutangamana na marafiki, ndugu na watu wa aina mbalimbali. Isitoshe kuna Mashairi ya Mfuyaka yaliyotungwa na Mfuyaka wa Muhaji.

HISTORIA FUPI

Urasimi Mkongwe wa Kiswahili ulikuwepo kati ya karne 18 na 19. Urasimi wa Kiswahili ulidhaharika Zaidi katika mashairi yaliyotungwa **kusini mwa Mwambao**. Sehemu hii ndiyo iliyokuwa kotovu(sehemu mahimu/kuu) cha ushairi wa Kiswahili.

Mihimili Ya Urasimi

Richard M. Wafula, Kimani Njogu

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