#### MGOGORO\* KATIKA USHAIRI WA KISWAHILI.

"Mgogoro" katika ushairi wa Kiswahili umekuwapo kwa zaidi ya miaka kumi sasa. Una misingi yake katika utata wa mambo mawili:

- Maana ya jumla ya shairi
- (ii) Maana ya shairi la Kiswahili.

Mvutano huu, sawa na uk tulioutaja katika nchi za Ufaransa, Uingereza na Marekani, una pande kuu mbili. Upande mmoja wapo wanamapokeo ambao wanasisitiza kuwa vina na urari wa mizani ni roho ya ushairi wa Kiswahili.<sup>2</sup> Upande wa pili wako wanamabadiliko, washairi wa kisasa, ambao wanaeleza na kuthibitisha kuwa si lazima shairi liwe na vina na urari wa mizani ndipoliitwe la Kiswahili.

"Tatizo" lilianza rasmi katika miaka ya mwisho ya sitini na mwanzoni mwa miaka ya sabini walipotokea "watundu" watatu: Ebrahim Hussein, Euphrase Kezilahabi na Jared Angira, Hawa waliandika na kusoma mashairi kwa lugba ya Kiswahili bila kujali kanuni zilizo "uti wa mgongo" wa ushairi wa Kiswahili kwa wanamapokeo. Baadaye waliungwa mkono na washairi wengine kama akina M.M. Mulokozi, K.K. Kahigi, na hivi karibuni Henry Muhanika na Theobald Mvungi. Baadhi ya wanamabadiliko hawa hali kadhalika wameandika nadharia za ushairi za kuonyesha kuwa si lazima shairi la Kiswahili libanwe na kanuni na sheria hizo. Jambo ambalo wanamapokeo kama vile Jumanne Mayoka na Abdilatif Abdalla hawakuzingatia katika vita vya maneno baina yao na wanamabadiliko ni kwamba akina Kezilahabi, Kahigi, Mulokozi na wenzao hawana vita na ushairi wa Kiswahili onaofuata bizo sheria.

Kwa mfano, katika diwani ya Mulokozi na Kahigi ya Malenga wa ffara' zaidi ya nusu ya mashairi yao ni ya kimapokeo yafuatayo "sheria" za vina na mizanii Jambo walilolisisitiza watundu hawa ni kuwa kila kitu na kila kiumbe duniani daima kiko katika mwendo wa mabadiliko: na kuwa fani ya ushairi

# Nadharia Za Uchambuzi Wa Mashairi

**Ying-Ying Zheng** 

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