

MAANA YA URASIMI

Kulingana na Kezilahabi (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 kuwekea mizani tungo za awali ili kutambua ubora wa kazi hizo au udhaifu wake.

USULI

Nadharia hii ni miongoni mwa nadharia madhubuti kwa kuwa haina waasisi mahususi lakini mihimili yake imeweza kutokana na malighafi ya data ya kazi za kirasimi. Nadharia madhubuti ni ile inayotokana na majaribio dhabiti ambapo majaribio hayo yanaweza kufanyika katika maabara au maktaba ingawaje wanafasihi wengi husika Zaidi na maktaba.

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

Kuna utenzi wa Al-nkishafi ulioandikwa na S. Abdalla Ali bin Nasir. Huu ni utungo wa kidini ambao mwandishi anaoonya moyo wake usifuute raha za kilimwengu bali aandamane na mambo yanayomhusu Mungu. Vile vile kuna ule wa Mwanakupona, utenzi ulioandikwa na mwanamke mzaliwa wa Pate na baadaye akahamia 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 mumewe kwa kumtii na kusikiza amri yake kulingana na sharia za kiislamu na pia, jinsi ya kutangamana na marafiki, ndugu na watu wa aina mbalimbali. Isitoshe kuna Mashairi ya Muyaka yaliyotungwa na Muyaka wa Muhaji.

HISTORIA FUPI

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

Maana Ya Nadharia Ya Urasimi

RS Peters



Maana Ya Nadharia Ya Urasimi:

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