lessons of practical wisdom, and its numerous *bons mais.* But Sa'dī's *Dīwān,* or collection of lyrical poetry, far surpasses the *Bustän* and *Gulistän,* at any rate in quantity, whether in quality also is a matter of taste. Other minor works are the Arabic *qaṣīdas,* the first of which laments the destruction of the Arabian caliphate by the Mongols in 1258 (a.h. 656); the Persian *qaṣīdas,* partly panegyrical, partly didactical; the *marathi,* or elegies, beginning with one on the death of Abū Bekr and ending with one on the defeat and demise of the last caliph, Mosta'sim; the *mulamma' ät,* or poems with alternate Persian and Arabic verses, of a rather artificial character; the *tarjī'āt,* or refrain- poems; the *ghazals,* or odes; the ṣā*hibiyyah* and *mukatta'ät,* or moral aphorisms and epigrams; the *rubā'iyyāl,* or quatrains; and the *mufradät,* or distichs. Sa’dī’s lyrical poems possess neither the easy grace and melodious charm of Ḥāfız’s songs nor the overpowering grandeur of Jelãlud-dïn Rūmī'sum divine hymns, but they are nevertheless full of deep pathos and show such a fearless love of truth as is seldom met with in Eastern poetry. Even his panegyrics, although addressed in turn to almost all the rulers who in those days of continually changing dynasties presided over the fate of Persia, are free from that cringing servility so common in the effusions of Oriental encomiasts.

The first who collected and arranged his works was 'Alī b. Ahmad b. Bīsutūn (1326-1334; A.H. 726-734). The most exact information about Sa'di’s life and works is found in the introduction to Dr W. Bacher’s *Sa'dī's Aphorismen und Sinngedichte (Sāhibiyyah)* (Strass- burg, 1879; a complete metrical translation of the epigrammatic poems), and in the same author’s “ Sa'dī Studien," in *Zeitschrift der morgenländischen Gesellschaft,* xxx. pp. 81-106; see also H. Ethé in W. Geiger’s *Grundriss der iranischen Philologie,* ii. pp. 292-296, with full bibliography; and E. G. Browne, *Literary History of Persia,* pp. 525-539. Sa’di’s *Kulliyyät* or complete works have been edited by Harrington (Calcutta, 1791—1795) (with an English translation of some of the prose treatises and of Daulat Shah’s notice on the poet, of which a German version is found in Graf’s *Rosengarten* (Leipzig, 1846, p. 229 sq.) ; for the numerous lithographed editions, see Rieu's *Pers. Cat. of the Brit. Mus.* ii. p. 596. The *Būstān* has been printed in Calcutta (1810 and 1828), as well as in Lahore, Cawnpore, Tabriz, &c. ; a critical edition with Persian commentary was published by K. H. Graf at Vienna in 1850 (German metrical translations by the same, Jena, 1850, and by Schlechta-Wssehrd,Vienna, 1852); English prose translations by H. W. Clarke (London, 1879); and Ziauddin Gulam Moheiddin (Bombay, 1889); verse by G. S. Davie (1882); French translation by Barbier de Meynard (Paris, 1880). The best editions of the *Gulistän* are by A. Sprenger (Calcutta, 1851) and by Platts (London, 1874); the best translations into English by Eastwick (1852) and by Platts (1873), the first four *bäbs* in prose and verse by Sir Edwin Arnold (1899); into French by Defrémery (1858); into German by Graf (1846) ; see also S. Robinson’s *Persian Poetry for English Readers* (1883), pp. 245-366. The *Pandnãmah,* or book of wisdom (of doubtful genuineness) has been translated by A. N. Wollaston (1908), with Persian text. Select qaçïdas, ghazals, elegies, quatrains and distichs have been edited, with a German metrical translation, by Graf, in the *Z.D.M.G.* ix. p. 92 sq., xii. p. 82 sq., xiii. p. 445 sq., xv. p. 541 sq. and xviii. p. 570 sq. On the Sūfıc character of Sa'dī in contrast to Ilâfiz and Rünu, comp. Ethé, “ Der Sufismus und seine drei Hauptvertreter,” in *Morgentändische Studien* (Leipzig, 1870), pp. 95-124. (H.E.)

SADIYA, the extreme north-east frontier station of British India, in the Lakhimpur district of Eastern Bengal and Assam. It stands high on a grassy plain, nearly surrounded by forest- clad mountains, on the right bank of what is locally (but errone- ously) considered the main stream of the Brahmaputra. On the opposite bank a railway has recently been opened which connects with the Assam-Bengal line. Sadiya is garrisoned by detachments of native infantry and military police, and is the base of a chain of outposts. There is a bazaar, to which the hill- men beyond the frontier—Mishmis, Abors and Khamtis—bring down rubber, wax, ivory and musk, to barter for cotton-cloth, salt, metal goods, &c.

SADLER, MICHAEL THOMAS (1780-1835), English social reformer and economist, was bom at Snelston, Derbyshire, on the 3rd of January 1780. Settling down in business in Leeds in 1800, he early took an active part in political life, devoting himself particularly to the administration of the poor law. In 1828 he wrote *Ireland: its Evils and their Remedies,* in which he advocated a poor-law, and a tax on absenteeism. He also took a share in the Malthusian controversy, writing *The Law of Population: a Treatise in Disproof of the Super-fecundity of*

*Human Beings and developing the Real Principle of their Increase* (1830). He entered parliament in 1829 as member for Newark, and devoted his efforts to questions of social reform. He took a leading part in the agitation for the prevention of child labour in factories—he was chairman of the committee appointed to inquire into the subject. He contested Leeds after the Reform Bill of 1832 (Aldborough, for which he had sat after Newark, being deprived of its member), but was defeated by Macaulay. In 1834 he was unsuccessful at Huddersfield, and failing health prevented any further attempts to re-enter parliament. He settled down in Belfast, where his firm had business interests, and died at New Lodge on the 29th of July 1835.

See R. B. Seeley, *Memoirs of M. T. Sadler* (1842).

SADLER (or Sadleir), SIR RALPH (1507-1587), English

statesman, the son of Henry Sadler, steward of the manor of Cilney, near Great Hadham, Hertfordshire, was born at Hackney, Middlesex, in 1507. While a child he was placed in the family of Thomas Cromwell, afterwards earl of Essex, whose secretary he eventually became. Between 1525 and 1529 his patron’s letters are full of Sadler’s name in connexion with Cardinal Wolsey’s suppression of the monasteries; this probably brought him under the king’s notice, for in 1536 he was made gentleman of the privy chamber, and from that time was continually employed by Henry VIII. In r537 Sadler went first to Scotland to try to reconcile Margaret to her son King James V., and then to France on the same mission to James himself. He seems to have been successful, and was again in Scotland in. 1540 trying to induce the king to follow his uncle’s ecclesiastical policy. In or about January 1540, he was made secretary of state along with Sir Thomas Wriothesly, and was knighted, probably about the same time. On James V.’s death Sadler again went to Scotland (March 1543) to negotiate a marriage between prince Edward and his cousin Mary; he was unsuccessful, but still retained Henry’s confidence. On Henry’s death in 1547, Sadler was by his will made one of the councillors to the sixteen noblemen entrusted with the young king’s guardianship. In the same year he was appointed treasurer to the army sent to Scotland, and for his services in rallying the repulsed cavalry at the battle of Musselburgh or Pinkie, he was created a knight- banneret. He also received many grants of land, including the manor of Standon in Hertfordshire, where he built a magnificent house in 1546. When Mary ascended the throne he retired, living quietly till Elizabeth’s accession. He issued the writs for the privy council meeting at Hatfield on the 20th of November 1558, and during the first year of the queen’s reign he once more became a privy councillor. He sat in the parliament of January 1558-1559 as member for Hertford, which he had already represented in 1541, 1542 and-1553. Not long after­wards his strong Protestant sympathies and his acquaintance with Scotch affairs induced Elizabeth to send him (1559) to Scotland, ostensibly to settle the border disputes, but in reality to secure a union with the Protestant party there, and he was largely instrumental in bringing about the treaty of Leith, July 6th, 1560. In 1568 Sadler was appointed chancellor of the duchy of Lancaster, and in the same year was one of the English Commissioners employed in treating on the matters arising from the flight of the Queen of Scots. From this time he seems to have been continually engaged as a discreet and trusty servant in connexion with Mary’s captivity, and was frequently sent with messages to her. On the 25th of August 1584, when, owing to the imputations made by his countess, George 6th earl of Shrewsbury was allowed to resign his guardianship of the Queen, Sadler was appointed to succeed him. In September Mary was removed from Sheffield to Wing- field and thence early in 1585 to Tutbury. In April, Sadler, after numerous petitions on his part, was permitted to resign his distasteful charge. He is said by some to have been sent to Scotland to announce to James VI. his mother’s death, but this is not corroborated by the state papers. On the 30th of March 1587 Sadler died at Standon, and was buried in the church there. He had married about 1534 Elizabeth Mitchell,