

the Japan Sea coast, was a town of 5,000 in 1580. It grew to 120,000 in 1710. Nagoya, a small town in the early seventeenth century, had become a regional center of 64,000 residents by 1692. Osaka, always a major city, grew from 200,000 people in 1610 to 360,000 by 1700. It hit a peak of half a million by the late eighteenth century.

Growth was good for the economy in general. It affected different classes differently, however. In particular, merchants benefited from the increase in trade, markets, and urbanization. Samurai suffered from those same phenomena. Why did the samurai lose out? First, samurai were paid in fixed stipends, disbursed in rice. These stipends were based on an individual's rank and office and did not increase at a pace equal to the rise in prices. Second, with the growth of the market and monetization of the economy, samurai had to trade their rice stipends for cash. This process was controlled by merchants in Edo and Osaka. It put samurai at the mercy of both the unstable market price for rice and the greed of merchant moneychangers. Finally, samurai were forbidden by law from engaging in farming or commerce, which might have afforded them some economic relief. All of these factors made it almost impossible for samurai to benefit from the growth occurring in the economy. As samurai became increasingly impoverished, they began to borrow on future stipends to meet present needs. Thus they put themselves in debt to merchant lenders. Having samurai at their mercy not only earned the merchants a measure of profit, it also gave them significant symbolic leverage over their samurai superiors. For the samurai, being indebted to lowly merchants was extremely galling. Many low-ranking samurai whose stipends gave them barely enough to get by felt they had to scrimp and save while merchants prospered. Matters were made worse by the fact that samurai had to keep up appearances. Protocol deemed that they dress properly, live in good style, and engage in the social activities (which involved expensive gift-giving) that were required of them, but were increasingly beyond their economic means.

Tokugawa authorities were aware of the problems facing samurai. They repeatedly tried to shore up the political and moral order by elaborating on the unique role of samurai as moral exemplars and scholars/administrators. By definition, commoners could not fulfill those roles. Through the Kyōhō Reforms of the early eighteenth century and the Kansei Reforms at the turn of the nineteenth century, the shogunate enacted measures aimed at stabilizing and strengthening the economic and political status of the samurai. But the authorities' reassertion of proper political order could not change reality. Neither shōgun nor *daimyō* could offer much practical help to financially strapped samurai. More broad-minded thinkers such as the philosopher Ogyū Sorai (1666-1728) proposed radical reforms. One such reform was returning the samurai to the land so they could farm. Another was overhauling the office and rank system so that lower-ranking "men of talent" could rise to positions of power. These men often languished in idleness while less deserving sons of high-ranking families inherited their fathers' positions. In the end, economic growth in the Tokugawa period favored commoners over the elite.

The Emergence of Commoner Culture

While they were not shy about commenting wryly on the state of society, urban commoners were not political activists. Peasant protests did break out in the eighteenth century, largely due to authorities' failure to provide relief during times of crop failure and food shortage. But the new urban bourgeoisie did not attempt to overthrow the warrior government. Rather,

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