
status: derived

system: baji quan

member: what do the corpus and a lineage documentary actually contain about Baji Quan

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passages: 1

STATUS: *derived* — generated from corpus gaps. A hypothesis, not a finding. Nobody has tried this. Promotion to *body-validated* is a human act and this file cannot perform it.

Probe provenance. *Baji Quan: the Deadly Martial Art Created for Bodyguards* (*NGWLhu7JxRA*), first 15:00 of 28:36. English audio, machine-transcribed — *trust: auto*. Nothing is quoted from it as instruction. **Correction worth recording:** this video was first logged as Arabic. It is not. The Arabic was a human-written subtitle track; the audio was always English.

What this teaches

You will be able to distinguish three different things a source can give you about a martial art —

placement, **lineage**, and **instruction** — and to notice that the first two are abundant while

the third is what almost nothing actually contains.

Claim

Baji Quan cannot be retrieved from this corpus as a subject: the gate refuses it outright, and one

collection of seventy-seven names it — inside a list, in a book about a Japanese art. The video does

not close that gap. It supplies **lineage** (a named family, three generations) and **placement**

(where the style sits, who carries it) but almost no technique, and so leaves the instructional hole exactly where it was.

Evidence

The corpus. `kega-ask --subject "baji"` returns **could not resolve a library** — no category,

no collection. A literal scan of all 77 collections finds the style named in exactly **one**:

`Taido_Kyohan_Vol1` [1], which lists Baji Quan among the best-known northern styles alongside Taiji

Quan, Xingyi Quan and Baguazhang, while introducing a classification of Chinese martial arts. A

Japanese art's textbook, placing Chinese styles on a map for its own readers.

The video. Fifteen minutes of a documentary series. What it contains is a *person*: a young

practitioner who describes learning the family's Bajiquan from his grandfather and father, and

identifies himself by that inheritance. It establishes that the style is alive, transmitted through

a named family, and practised now.

What it does not contain is the art. Across 1,039 words the technical vocabulary is almost

absent — *elbow twice, shoulder, stomp, strike* and *short* once each. For a style whose public reputation rests on close-range shoulder and elbow work, that is not coverage; it is a

mention rate indistinguishable from background.

Mechanism

Three source types, three different products, and only one of them is instruction:

source	gives you	example here
a neighbouring art's book	placement — where the style sits in a taxonomy	Taido Kyohan's list [1]
a documentary	lineage — who carries it, and from whom	Wu Hao's three generations
a practitioner's manual	instruction — what to do and what goes wrong	<i>absent</i>

This is the second style found in this state, after 蔡李佛 (Choy Li Fut), and the two are independent: different region, different corpus collection, different video, same result. Both are named only from outside, by authors locating their own art against them.

The reason is structural. An author writing about their own system names neighbours to say *here is what we are not* — a list is what a subject looks like from outside. A documentary sells a person, because a person is what a viewer will follow. Neither is trying to teach the style, so neither does, and no amount of adding more of either will change it.

Drill

No countable drill. The corpus supplies no Baji Quan technique and the video supplies almost none; constructing one from *elbow* and *stomp* would be background knowledge wearing a citation's clothes. The actionable output is a shopping list: **one practitioner's manual would move this from absent to answerable**, exactly as with Choy Li Fut.

Limit

- **This measures a 77-collection shelf, not the art.** Baji Quan is a large, well-documented living style with an extensive Chinese-language literature.

- **The 1/77 scan is a literal string match** on baji / bajiquan / 八極 / pa chi. Another romanisation would be invisible.
- **Only the first 15:00 of 28:36 was transcribed.** The remaining 13 minutes may carry the technical content the first half does not — this claim should be re-checked against the full video before anyone leans on it.
- **trust: auto** — machine transcription. Nothing here is quoted as a master's words.

open	what would settle it
Does the back half of the video teach technique?	transcribe 15:00–28:36 and re-count the vocabulary
Is "named only from outside" general?	run the list-mention scan across Bak Mei, Mot Gar, Hung Gar
Would one manual close it?	acquire a practitioner text, re-run the gate

Source: `Taido_Kyohan_Vol1` [1]. Gate: `kega-ask.py --subject "baji"` → *could not resolve a library.*

Probe: `NGWLhu7JxRA`, 0:00–15:00, English audio, machine transcript.