Bataille and Bukkake:
Symbolic Human Sacrifice in Japanese Pornography

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For Professor Lofts
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Georges Bataille’s philosophical system constantly emphasizes the human need to return to a continuous existence, a one-ness with universal being, which was achieved through the production of the sacred in an act of transgression. The highest form of transgression, in being the ultimate act of unproductive violence, for Bataille, came in the form of highly ritualistic human sacrifice. Human sacrifice, however, need not remain in one distinct form, and could morph into symbolic versions unknown to Bataille, even to the point of no longer requiring any physical death, so long as it still acts as a means to escape the survivalism, production, and societal demands of the profane world. At its most basic form, Bataille writes that “To sacrifice is not to kill but to relinquish and to give.”¹ One such adaptation, I will argue, is a type of group sex originating in Japan and Japanese pornography known as *bukkake*. Though non-existent during Bataille’s lifetime (1897 – 1962), the practice of *bukkake* (defined below) contains nearly all the essential elements of human sacrifice according to Bataille’s model, in being an erotic transgression that indeed produces the sacred through a violation of a societal prohibition in this intensely sexual act, as well as attempting to cease discontinuous existence, and can even reveals an inner experience for the participants.

It is thus an immediate necessity to define what constitutes *bukkake* as a practice to be studied. As before, this is a form of group sex, but is highly distinct in that it generally contains no actual intercourse, vaginal or anal. In the most literal terms, what occurs in *bukkake* is a procession, methodic, orderly and ritualistic, of men ejaculating on the face, body, and into the mouth of a single, usually female, target. This procession, in a paradox appropriate to Bataille, is also very chaotic, and forceful in their act. The number of men participating rarely goes below twenty, and it is not uncommon for the number to be ten times that. The practice is defined by its

excessiveness, and the degree to which a whole congregation of men share communion with their sacrificial victim. According to a myth of unknown origin, and almost universally disputed authenticity, *bukkake* was a form of punishment in feudal Japan intended to punish women caught in adulterous affairs, such that every man in the community or village would then consecutively ejaculate on her.\(^2\) However, most sources point to *bukkake* as emerging in Japanese pornography at the end of the 1980s and early 1990s. Nonetheless, the purpose is still ostensibly humiliation, punishing minor adultery with what can only be perceived as extreme adultery. Yet, perhaps there is more to the practice than simple humiliation, as erotic humiliation need not involve such a large, and importantly, communal effort.

The actual process of *bukkake* can be related to ‘*The Sacrifice of the Gibbon*’ in Bataille’s ‘*The Pineal Eye*’ and Bataille’s other fiction. When taken at the base level, the actions occurring in both, the near-drowning in semen in *bukkake* and live burial in ‘*The Sacrifice of the Gibbon*,’ reach a level of absurdity, and yet more and more people feel compelled to join the activity. At the zenith of these two events we see a clear representation of Bataille’s conception of contagion and communal self-loss. In ‘*The Story of the Eye,*’ the characters are obsessed with bodily fluids, with liquids such as semen and urine seen as a means of returning to the oceanic continuity, and indeed the narrator even comes on Simone’s face in one scene.\(^3\) Bataille also notes in one non-fiction piece, ‘*Use-Value of D.A.F. de Sade,*’ that a primary means to rupture the world of things is through appropriation via oral consumption. In addition, this consumption can even be

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\(^2\) Given the common view of *bukkake* as being obscene, it has undergone little academic study thus far, and thus I have been relegated to using various internet resources to come up with a description and myth of the subject, see: Wikipedia, “Bukkake,” 5 April 2005 <http://en.wikipedia.org/wiki/Bukkake> and Author Unknown, “Asian Bukkake Showers – what is bukkake and related information,” n.d., <http://www.asianbukkakeshowers.com/> . For the text of these websites see Appendix.

sacrificial so long as the ‘food’ (he is writing in terms of human excrements such as sperm, menstrual blood, etc.) retains its ritual quality.\(^4\)

Japan’s obscenity laws dictate very strict allowances for nudity, such that even in that which is explicitly pornographic the pubis and genitalia of both sexes must be obscured.\(^5\) As such, with the showing of pubic hair being considered obscene, the boundaries of what constitutes transgression are set very tight. The basic obscenity law was first instituted in 1907, but was reaffirmed in 1964, even after the 1947 Constitution abolished state-censorship. What is obscene, by technical definition, is that which purposely arouses feelings of ‘shame and disgust.’ The reaffirmed law was used in 1969 to prosecute the publisher of a translated work by the Marquis de Sade, thereby showing the dedication the Japanese elite have for enforcement of societal norms. Along with eliciting shame and disgust, anything held to be ‘counter to good moral concepts regarding sex,’ or at least what the judges believe the morality of the masses to be towards such, is obscene. As Chin Kim states, this establishes societal norms in which “freedom of expression is preempted by the concept of maintaining sexual order for public welfare.”\(^6\) In the cases brought before Japan’s high courts, it has been the letter of the law which has won out over ideas of free expression, with the judges being given the explicit duty of curing society of obscenity, as “The public welfare standard is the supreme judicial consideration.”\(^7\)

When it comes to daily life in the profane world of the Japanese, the position of the judges may not even be entirely off base, as according to the Institute of Statistical Mathematics in Tokyo,

based on quinquennial studies of ‘Japanese national character,’ there has been no appreciable change to the desire to maintain traditional values since 1953, clearly establishing a system of entrenched and supported prohibitions.8

That *bukkake* qualifies as a perversion is nearly self-evident; as Linda Williams has argued, the need for a visual spectacle has been the cause for the ultimate pornographic perversion, ‘the money shot,’ or the image of a male ejaculating in a place other than the genitals of the sexual partner. As Williams states, this act is given the position of being the climactic finale of a sexual conquest, and yet, “this aim quite literally miss[es] its mark.”9 The ‘money shot’ is thus ultimately perverse in deflecting the natural final-end of sex, and as *bukkake* is often nothing more than a series of money shots, its perceived perversion and nausea eliciting effect grows exponentially.

Therefore, while *bukkake* is unavoidably a transgression of Japanese obscenity law, Bataille writes, “The sacred world depends on limited acts of transgression.”10 Further, human societies are blind to that which transcends survival, we pursue a continued discontinuous existence, and thus have a profane world which values work. To maintain such, there are prohibitions on acts of violence and sexuality that might threaten the ‘reason’ of society. But, according to Joseph Libertson, in the Bataillan system, on the day of the festival, “that which was prohibited is permitted or even demanded,”11 in a haste to create loss through transgression. Libertson posits that the prohibitions of human societies prepare, invoke, and even ‘participate in’ the violence that they overtly seek to render inaccessible. As Bataille writes, “There exists no

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8 Beer, 44.
prohibition that cannot be transgressed … The taboo is there in order to be violated.”12 Later, in ‘The Tears of Eros’ Bataille wrote, “Prohibition gives to what it proscribes a meaning that in itself the prohibited action never had. A prohibited act invites transgression, without which the act would not have the wicked glow which is so seductive.”13 As such, prohibition is seen as creating the ultimate grounding of the sacred world in Bataillan thought.14 The explosion of transgression at the time of the festival need not even be entirely spontaneous, certainly the outcome is not rationally calculated, but transgressions like bukkake, such as war, orgy, and sacrifice, according to Bataille, are still ‘organized explosions.’15

In Richard McGregor’s book, Japan Swings, the effect of the economic collapse in Japan during the late 1980s and early 1990s, the same timeframe as the appearance of bukkake, is explored as a cultural catalyst. While not dealing with bukkake itself, McGregor notes that in the pornography Japan made in the last fifteen years there has been a reversion to women taking very passive roles, as men take to reasserting their position in a time when economic instability had usurped their masculinity. As McGregor notes of recent Japanese pornography, “The two lines used by most AV [adult video] actresses are yamate (stop it), and itai (it hurts), and in acting them out, the women appear more ensnared and impaired than empowered.”16 Interestingly, Bataille notes that many classical examples of extreme transgression occurred in the context of societal decay, such as in the death of a Fiji Islands chief.17 The intrinsic inauthenticity of bukkake, in the sense that its origins are a recent fabrication, may be unimportant to our understanding of it. As Bataille writes on the inherently fake ceremonies of

12 Bataille, Death and Sensuality, 63 – 64.
14 Libertson, 1001 – 1023.
17 Bataille, Death and Sensuality, 66 – 67.
religion, “In all religion dramatization is essential … If we didn’t know how to dramatize, we wouldn’t be able to leave ourselves.”\textsuperscript{18} Moreover, Paul Hegarty argues, “for Bataille all we have are myths, and myths are superior to truth, in that they are not statements of fact but statements of community.”\textsuperscript{19}

All this is not to say that \textit{bukkake} does not occur in North America and Europe, in fact it has been imported quite successfully thus far, though with some notable modifications. Most importantly is the lack of the element of humiliation, with \textit{bukkake} portrayed as enjoyable even for the ‘victim,’ though it must be remembered that humiliation is not a primary characteristic of Bataillan sacrifice. Exemplifying the ability for a woman to take pleasure in such obvious degradation is Catherine Millet, who in her sexual autobiography shows no humiliation in wanting to be the sexual object for numerous men simultaneously.\textsuperscript{20} Jean-Luc Nancy notes that the primary characteristic of sacrifice in the Western tradition is that it is self-sacrifice, which he illustrates through the examples of Jesus and Socrates.\textsuperscript{21} Thus there is a parallel here seen with Western \textit{bukkake} as a more voluntary act on the part of the object, as can be seen in Anthony Petkovich’s interview with \textit{bukkake} newcomer, Sabrina Jayde.\textsuperscript{22} In the same article, Petkovich reveals something of an inner experience among the participants in the \textit{bukkake}, paraphrasing the late Sid Vicious in the case of Vinnie, a \textit{bukkake} participant who performed oral sex on Sabrina Jayde during filming even after some amount of semen had dripped onto her vagina, saying that “A bukkake like this one’s the only place where he can truly be himself – without any hassles.”

\textsuperscript{19} Quoted in Hegarty, 95.
Nietzsche, in one fragment, equated the great and sublime feelings of the loss of self, Bataille’s inner experience, to an ocean, and most importantly, instructed us to “be that ocean.”23 As Bataille writes on the experience of the sacrificer during the ritual, “The sacrificer needs the sacrifice in order to separate himself from the world of things…,”24 with such need evident in the above case of Vinnie.

According to Freud, all men feel their sexual potency hampered by the women they respect, such as the mother or a wife of high culture. As such, full sexual expression, especially sexual aims defined as perverse, require a sexual object inferior to the man, a woman to whom he owes no respect, and who cannot criticize him for his practices. A ‘well-brought-up’ wife will simply not suffice.25 Interestingly, this plays entirely into the bukkake origins myth concerning adulterous women. Bataille writes, “Sacrifice restores to the sacred world that which servile use has degraded, rendered profane.”26 The bukkake can thus be seen as a form of penance, as the woman who lives in the profane world loses her purity to due this existence, and thus can be restored to a sacred status of preserved feminine sexuality in what is in essence a sacrificial ritual. A sacrifice, even a human sacrifice, according to Bataille, need not literally destroy the sacrificed thing; all that need be accomplished is a removal of the object from the profane world of things. In fact, as Bataille writes, “it [sacrifice] rarely goes to the point of holocaust.”27

The sacrificial ritual is described by Bataille in terms of a circle, in both the literal ritual circle in which the sacrifice occurs and a return to the circle of continuous existence, which is like unto the bukkake, which also transpires in a circle. In this destruction of the bukkake circle

23 Nietzsche quoted in Bataille, Inner Experience, 27.
24 Quoted in Bataille, Theory of Religion, 44.
27 Quoted in Bataille, Accursed Share, 56. See also: Bataille, Theory of Religion, 43 – 44.
the woman is the only figure constantly seen, the only memorable character; she is the sacred. The men involved are the profane, their orderly households equally profane. Richard McGregor thus notes that men in Japanese pornography merit even less credit than is given to men in North American pornography (see Figure 1 below). Bataille also writes that, in general, women are given a position in the erotic as the privileged objects of desire, as the man pursues the woman more commonly than *vice versa*. 28

Michel Foucault’s ‘Surveiller et Punir: Naissance de la Prison’ spares no details in purposefully evoking disgust and nausea in its readers through the description of acts of ritual

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cruelty, yet as James Miller notes, there concurrently exists a ‘perverse fascination’ with the
details. Similarly, Miller writes that in Nietzsche’s ‘Thus Spoke Zarathustra,’ Nietzsche posits
that man is not only the cruelest animal, but also that the highest gratification comes from the
practice of cruelty; power enjoyed is cruelty practiced. Cruelty, according to Nietzsche, is among
the oldest ‘festive joys.’ The practice of torture, in Foucault’s view, is not blind savagery, but in
fact a practice that obeys strict rules to achieve its full splendor. As with *bukkake*, Foucault
presents torture as a situation in which the victim became sacred to the crowd, a hero who
because of his imminent destruction was free to transgress any profane norm of the society. The
creation of prohibitions on torture, according to Miller’s reading of Foucault, creates a society
that is overtly docile, but latently constituted by bodies that lacking any outlet for their cruelty
embrace a ‘proliferation of perversions.’ Thus when literal torture is no longer displayed publicly
it manifests in individuals as violent sexual obsessions, such as *bukkake*. 29

From Bataille’s perspective on cruelty, he states that everyone is capable on inflicting
cruelty, pain defines us as human, and while ‘a thousand obstacles’ may impede one’s desire to
harm, it is never beyond possibility. According to Bataille, humanity’s mode of existence is
characterized by the extremes of order and violence. The same men who are kind and concerned
for their society can be bought to “practice pillage and arson, murder, violence, and torture.
Excess contrasts with reason.”30 As such, labels like civilization and barbarism are invalid to the
extent that it is assumed that one can not be both. Bataille recognizes the attempt, perhaps
unintentional, to dissolve the barrier between these terms in the writings of de Sade, in which,
vioence is reflected upon as the product of a ‘rationalized will to violence.’ Bataille’s argument

Oxford University Press, 1999), 383.
is that in being conscious of our violence, we cannot engage the frenzy and senselessness that epitomizes violence, and as “Violence is the core of eroticism,” the erotic must be both beyond conscious consideration and infused with violence, violation and transgression. The profane men in *bukkake* are average men; average men engaging their violence as echoed by Bataille’s writing that “Now the average man knows that he must become aware of the things which repel him most violently – those things … are part of our nature.” Finally, the inclusion, and primacy even, of commoners in *bukkake* can be compared to the description of the Dionysian orgies in the thought of Bataille and Nietzsche, orgies that, according to Bataille, often included large numbers of slaves and lower plebians.

In Bataillan human sacrifice the useful thing removed from the profane world is most commonly the slave, not the luxurious king (being useless *a priori*) or master. Likewise, in *bukkake* the victim is one who would be useful to society in biological as well as ideological reproduction, and as a woman, is like unto a slave in Japanese society. In fact, it may be her sacrifice that provides for the ideological reproduction of the social order. This profitless destruction of a useful person, Bataille writes, “is the most radical contestation of the primacy of utility. It is at the same time the highest degree of an unleashing of internal violence.” Bataille wrote that the fascination we have with sacrifice comes because of our persistent desire from childhood to see the ubiquitous and suffocating social order upset, if only temporarily. While sacrifice and *bukkake* do indeed upset the social order, at the same time they entrench it even firmer in profane life by discriminating the profane from the sacred.

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33 Bataille, *Tears of Eros*, 64.
34 Quoted in Bataille, *Theory of Religion*, 60, see also 59 – 61.
35 Nancy, 20 – 21.
In Bataille’s rendition of the Aztec story of the creation of the sun and the moon, the gods who were sacrificed did so because of the demand of the divine community. Thus the sacrifice is contingent upon the necessity of the community for a sacrifice, and as in bikkake, the sacrificed only becomes passive and gives herself to the ritual at the behest of the community.\(^{36}\) Again, like the human sacrifices of the Aztecs, the object of the bikkake gains reverence among the community performing the sacrifice. However, it must be noted that the sacrifices of the Aztecs, largely, were not insiders to the sacrificing community before the sacrifice, like the adulterous girls in the bikkake myth, these victims had become enemies of the community in various wars.\(^{37}\)

The actual event of bikkake mirrors Bataille’s portrayal of the festival, in which men are assembled for the consumption of the sacrificial communion, during which there is ‘an aspiration for destruction.’ According to Joseph Libertson, Bataille’s ontological meaning for sacrifice is “a direct, total destruction of the ‘discontinuity’ of a victim in the context of a sacred ritual.”\(^{38}\) In striking similarity to Sabrina Jayde’s comments to Anthony Petkovich in his interview with her before undergoing the bikkake, that she is excited by the prospect of being the sole focus of ninety one men, Bataille wrote that in the sacrifice, “Nothing is more striking than the attention that is lavished on him[the victim].”\(^{39}\) Yet, there is only a permanent change in the mode of being for the sacrificed; those performing the sacrifice are left without true resolution. The sacrifice destroys only one instance of discontinuity, not discontinuity itself, and thus the survivors must return to the profane world at the end of the festival.\(^{40}\) While bikkake may be a

\(^{36}\) Bataille, Accursed Share, 46 – 49.
\(^{37}\) Ibid., 49 – 52.
\(^{38}\) Quoted in Libertson, 1015.
\(^{40}\) Libetson, 1001 – 1023.
simulacrum of sacrifice, as even the sacrificed returns to the profane world, she does so with the knowledge of an experience of continuity in being the sacred object in a communion dedicated to her heterogeneity.

According to Paul Hegarty, “The endpoint of Bataille’s idea of community is a coming together … and the paradigm for this community is sacrifice, and all that surrounds it.” Hegarty goes on to state that Bataille’s conception of a genuine community is that which overrides profane society in the moment of sacrifice. Moreover, the communities that are most thriving are those capable of creating a binding sense of the sacred through their sacrifices. Community is thus established in a communal transgression in which individual identity becomes obscured. In fact, one of the most unique aspects of the *bukkake* community noted by Anthony Petkovich was the tolerance and non-judgmental attitude of the participants. In terms of community, *bukkake* works as a sacrifice that operates as a vicarious means for a return to continuity for the community’s members. The sacrifice is a communal crime, a transgression, and thereby binds the community into understanding itself as such. However, as above, as with human sacrifice, those witnessing the sacrifice cannot achieve the final-end of their own destruction, as they only swim in the ocean of continuous existence, they do not become it.

In conclusion, a practice as graphic and excessive as *bukkake* does not lend itself well to verbalization, let alone serious academic study of its nature and the extent of its transgression. However, it is my hope that an understanding of *bukkake* as a transgression capable of producing the sacred for a community has been established, as unlike other acts of eroticism, humiliation, sadism, and masochism, *bukkake* can not be performed without the communal element and would have no meaning if not for the presence of so many witnesses and participants. This is not

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41 Quoted in Hegarty, 88.
to say that *bukkake* fits Bataille’s paradigm for human sacrifice entirely, indeed there is an
inversion in the direction of communion, with the victim consuming the essence of her
sacrificers, as well as the possibility of a return to the profane world for the victim. Nonetheless,
this is a thoroughly communal transgression, symbolic as it may be, and has been shown to
indeed produce an inner experience. We are left to wonder what Bataille would have reflected
had he been given the opportunity to witness a *bukkake*. I posit that Bataille would have
recognized that the circle of the human sacrifice and the circle of *bukkake* are not so entirely
dissimilar, both are violently erotic, and unlike the pleasure of the individual taken in the
destruction of many in the eroticism of the Marquis de Sade, *bukkake* shows the sacrifice of the
one for the joy of an entire community.
Bibliography

Print Sources


Internet Sources (See Appendix)


Appendix

Due to the graphic and potentially disturbing, not to mention workplace inappropriate, content on some of the websites referenced by this paper, the author has reproduced below the text of the websites without graphics or other media without any modifications to spelling or (blatant) grammatical errors. Nonetheless, the reader is still capable of visiting these websites.

1.1 http://en.wikipedia.org/wiki/Bukkake

**Bukkake**

*From Wikipedia, the free encyclopedia.*

*Note, this article contains special characters.*

Bukkake (from the Japanese ぶっかけ) is a group sex practice wherein a series of men takes turns ejaculating on a kneeling woman or man. There are strong overtones of erotic humiliation in this practice. When the term bukkake is used in Japan, it usually refers to a method of preparing noodles and not the sexual act.

The practice supposedly originated in the feudal age in Japan to punish unfaithful women – a woman who had disgraced her husband was first tied to a post in a kneeling position and then forced to endure being ejaculated on by every man in the community. However, this is most likely an urban myth as the practice appears in reality to have originated in Japanese pornographic movies. The most likely explanation is that in Japanese pornography, male and female genitalia cannot be shown and are therefore either pixellated or blurred. However, semen may be shown, thus the only practical way to make Japanese pornography more extreme and "hardcore" is to increase the amount of semen, hence the invention of bukkake-style videos. In Japanese pornography, bukkake is usually portrayed as an act of erotic humiliation, whereas western pornography tends to portray it as an enjoyable act.

Bukkake is the base form of a Japanese verb, but used alone it is a noun meaning to splash or dash. The verb bukkakeru (to dash [water]) can be decomposed into two verbs: butsu (ぶつ) and kakeru (掛ける). Butsu literally means to hit, but in this usage it appears to be an intensive prefix as in buttamageru (ぶったまげる) or butchigiri (ぶっちぎり). Kakeru means to shower or pour.

Indeed, bukkake is more commonly used in Japan to describe a type of dish where the toppings are poured on top of noodles, as in bukkake-udon and bukkake-soba.

A "lite" version of bukkake also exists, and is known as "gokkun". Gokkun is an onomatopoeia, which translates into English as "gulp", i.e., the sound one makes swallowing. People outside of Japan often mistake gokkun for bukkake.
A number of sources have stated that bukkake may have a non-obvious risk of infection by HIV and other blood-borne infections such as hepatitis through semen contacting the surface of the eye.

[End of Article]

1.2 http://www.spectator.net/1189/pages/1189_bukkake.html

**The X Factory**

*Anatomy of a Bukkake*

*Report and photos by Anthony Petkovich*

It's a curiosity, this bukkake thing... A sex fetish which seems to have originated in Japan and slowly slithered its way West around the late 1990s—more specifically, to California. And I suppose one of the first well-distributed bikkakises on video was porn director Jim Powers' American Bukkake back in late 1998. Consequently, it's a hardcore event which, to this journalist, warranted a little in-the-field coverage.

But I'm getting ahead of myself.

First off, what is a bukkake? Nothing more than a 'collaborative' facial. In other words, a bunch of guys masturbate around a naked woman and methodically come on her face. What you have is absolutely no penetration. No blowjobs. No one-on-one sex. No gangbanging. Rather, the bukkake cuts straight to the porn chase, i.e., the pop shot. But in the case of some bikkakises, you might have anywhere from 10 to 100 pop shots on one woman... And that's a whole lotta pop.

In turn, I was curious about the type of people—male and female—who'd participate in such a mondo event. Why would they get involved in a bukkake? Also, was there anything justifiably controversial about this porn fetish in terms of—as some critics might argue—misogyny and female degradation?

Well, since Jim Powers' American Bukkake series (of which there'd been 12 installments at the time) was doing so well in the video stores, I figured I'd give him a call... see if I could visit his next bukkake set. Powers quickly agreed. The date was scheduled for a Wednesday night in mid-February, at a warehouse in (where else?) North Hollywood. And the porn babe being bukkaked? A relatively new, 19-year-old starlet named Sabrina Jayde.

I didn't want to, however, simply cover the bukkake... I wanted to find out what makes one of these babies tick: from director, to starlet, to studs. In the end, my American Bukkake experience reinforced my faith in freedom of thought and expression in the sex arena. With Powers at the helm, 91 horny males and one marvelously slutty babe saw this thing through. All participants were absolutely into it, outgoing, and (best of all) tolerant of one another's sexual inclinations, which is ultimately why such an unique happening was, at least to this raunch reporter, absolutely worth a look-see.

**Traffic Accidents On The Porn Highway**

Don't, by the way, be fooled by the term bukkake. It has nothing to do with any ancient Japanese customs.

Jim Powers might beg to differ, though.

"Unlike America, in Japan it's more of a humiliation thing," the 38-year-old director/videographer stated, just before single-handedly filming AB13. "In the old days when
they'd bukkake a woman for cheating on her husband, she'd usually commit hari kari afterwards."

Hmmmm... Powers' statement sounded just too lovably far-out. So, on my return home from L.A., I went to the neighborhood library and buried myself in books concerning Japanese history. Twenty books altogether. Sorry, Jim, but not one mentioned anything even remotely about bukkakes.

Then I went on line, doing a search on "bukkake." Not only did I come across an army of Web sites on the subject, but one in particular, www.asianbukkakeshowers.com, was exceptionally enlightening. The site's creator was in total agreement with yours truly. "I have not discovered," he writes, "any documents or books on this and Japanese culture which can prove (bukkakes) exist." He did state that the term translates as "splash" or "heavy squirt" (makes sense) and that the fetish began in Japan during the early '90s.

Did Powers make up this entire historical, hari-kari bukkake thing? Probably not. He most likely heard an historically based rumor about the subject matter and thought, 'Hey, this is just too delicious to pass up.' Then I recalled what Powers told me in a previous interview: "My entire history of creating porn is basically creating traffic accidents, anything to draw attention." And there you have it. Because Powers doesn't just do boiler-plate porn. Instead, there's always a twist in his features. A marketing angle. A catch. As examples, he has a pee video line (Liquid Gold), a dirty-talk video line (Guttermouths), innocent-looking-girls-in-pony-tails (Young and Anal), horror-sex (Perverted Stories), black girls (Bootylicious), lesbian gangbangs (The Violation Of...), and even a rough-sex blowjob line (Gag Factor).

So what was Powers' catch in American Bukkake 13? None other than an "E collar" around Sabrina Jayde's neck. The E collar, of course, being a plastic cone placed around a dog's neck after the canine has undergone surgery to prevent it from chewing open any fresh stitches. In the case of Sabrina, Powers had his crew tape the bottom of the contraption shut (via electrical tape) so that, as the shooting gallery progressed, the sperm would gradually collect in this contraption. Definitely an interesting visual...

Interview With A Bukkake Queen
Now at this point, bukkake critics may question this particular sex genre in terms of misogynistic undertones... or overtones, if you will. But let's get down to cases: Some guys simply like giving women facials, while some don't. On the women's side of the issue, some ladies like receiving facials, while others prefer to avoid 'em at any cost. Understandable. After all, it's a matter, hopefully, enacted between two consenting adults, and obviously it's an issue of personal taste (pun not intended).

Equally understandable, for those men/women who dislike facials, simply one pop shot in a porn movie would horrify them. No prob. It's simply how such folks are wired. God love 'em. I merely suggest that they avoid renting movies with facials. On the other hand, some viewers out there may think, 'More is better,' and be absolutely elated with Powers' bukkake series. And to them, I suggest that they rent or even purchase (at www.jerkoffzone.com) some of these more extreme tapes.

Okay, with all that in mind, and from the info which I gathered after speaking with Sabrina Jayde (just moments before her bukkake began), I sincerely felt this frisky babe was more than willing to take many a load on her pretty 19-year-old face.

Here, therefore, are some excerpts from my interview with a pre-bukkakeed Jayde in her (rather crowded and chaotic) dressing room:
Anthony Petkovich: Have you ever done a bukkake in your private life, Sabrina?
Sabrina Jayde: Nope. This is the first one—in porn and in my personal life. I'd like to try something new. Doesn't hurt to try, right?

AP: Not at all. I'm curious, why are you pursuing porn in the first place?
SJ: I tried it once and liked it. Besides, it's good money. I like the attention, too... I like that a lot! [laughs]

AP: Does it turn you on that these 91 guys will be totally focused on you?
SJ: Of course!

AP: I hear you'll be wearing a special 'apparatus' today.
SJ: Well... [laughs]... yeah. According to Jim, by wearing the collar, the cum doesn't drip into other parts of my body. It's better for the camera. Besides, it looks kind of cool. [laughs] It's kind of a thrill... I mean, there's always a first time for everything.

AP: Do you like working with this many guys?
SJ: Actually, I hate working with the same people over and over again. I like new experiences... keep it fresh and new. So, yeah, I don't mind working with this many guys at all. And speaking of crowds... what about our male participants? What was going through their heads (big and small)?

**Boys Will Be Boys**
First off, where did Powers come up with 91 guys (affectionately referred to in his series as the "bukkake boys")? Simple. He advertised in the L.A. Express. According to Powers, the ad read, "Men needed to work with female porn stars—$50."

Also, Powers' bukkakes typically take place on a work night (usually a Wednesday) because, as the director proudly proclaims, he advertises "to the people." In other words, he gets amateurs for cheap. But, still, it's these amateurs who truly make the event all the more provocative because they're real people—all AIDS tested, by the way—from every walk of life.

And, yes, one naturally has to wonder what some of these lads are thinking during this uncommon undertaking. After all, they don't typically come into contact with 90 other dudes masturbating in the same warehouse every day, right? So, what motivates them? Can't be the money. I mean, no one's gonna get rich over $50...

With such questions in hand, and before the guys were led into the warehouse by various flashlight-donning male ushers—as if in some surreal movie house—I spoke with a few of the bukkake boys (still clothed) in the warehouse's breakroom/lobby.

Scott Adams, 29, from Cincinnati, was one of the first guys I spoke with. For the record, Scott's actually one of two producers who put up the money for "Porn To Rock," a CD containing rock songs from various porn stars and starlets.

"My background is really in foot fetishism," he calmly told me. "I've been a foot fetishist ever since I was seven years old. Like, I just love to worship, suck, rub, kiss, caress, massage women's painted toes. They have to be painted toes, though. So, I'm really not so much interested in splattering on Sabrina's face as I'm interested in coming on her feet."

I'm not sure if Scott's wish came true: There were so many dudes crowding around Sabrina, that I eventually got a bit claustrophobic and receded to the less congested "critics section."
Another bukkake guy was L.A. native "Kid Red," a portly, redheaded fellow in his mid twenties. "I did about 30 bukkakes already," Kid excitedly told me. "I also did a porn video for Kid Vegas; he's the one who calls me Kid Red because I've got red hair."

The Kid wasn't lying, either. He has red hair. But I'd also recognized him from a number of Powers' bukkakes. And it was during the videotaping of AB13 that I couldn't help but notice the Kid's own strange ritual (which he's apparently done, off camera, in all the other bukkakes): Rather than making any attempt to come on Sabrina's face, Kid instead whacked off—in the bleacher section of the warehouse—to girlie pictures in a Hustler magazine.

So why bother showing up at a bukkake if you're going to beat off to a porn mag? Why not just stay home and wank in the privacy of your own bathroom, bedroom, wherever? Who knows? Maybe the Kid just likes the idea of kinda/sorta being a porn star. Or being around a beautiful porn star. Or being on camera... Unfortunately, when I tried to ask him about this habit, Kid Red started turning red. Got slightly paranoid. So I quickly backed off. Hey, why ruin his night? If he's into, so be it.

Actually, tolerance was one of the most noticeably refreshing traits throughout the entire evening. Especially when it came to an over-the-top character like Vinnie Vicious.

"I come from Detroit, man, the Motor City," the short but burly, dark-skinned 33-year-old Vinnie told me with slight Spanish accent. "Been out here for 12 years, and it's taken me that long to get where I am now in porn. I had to get mentally right, and also get into shape, because I used to be chunky, chubby.... (At this point, some chunky, chubby guys in the lobby turn their heads, give Vinnie the elevator eyes, then some funny looks.) And now I'm healthy and stuff like that."

So why do a bukkake?

"Well, you get paid 50 bucks to drop a load on a poor damsels-in-distress' mouth," Vinnie continued. "I've done a bunch of 'em, probably because there's nothin' else better to do on a Wednesday night. You come in here, meet some cool dudes... a bunch of sick fucks, actually. (Some other guys turn their heads, give Vinnie more funny looks.) I know it's the one place in this city where I can truly be myself and not have to worry about nobody trippin', because I'm a real sick fucker. I do it for the freak aspect. I'm a fuckin' freakaholic."

And perhaps one of the biggest showstoppers occurred at the very end of the bukkake... committed by none other than Vinnie himself. As the night progressed (the actual shoot lasted about 90 minutes), the abundance of sperm caused the electrical tape at the base of Sabrina's E collar to moisten and, subsequently, to loosen. As a result, much of the cum slowly oozed down her breasts, stomach, and onto her pussy. That's when Vinnie brought down the house. He dropped to the ground before a thoroughly cummed-out Sabrina, and started sucking the juice out of her honey hole. Some bukkake boys applauded Vinnie. Others let out yelps of "Oh, maaaaaan!" While still others shook their heads in disbelief. Yet no one flat out knocked or judged Vinnie.

"Why did I do it?" Vinnie later confessed to me. "Cause I'm a fuckin' freak, and the devil made me do it. And I ain't no fuckin' queer. And I ain't bisexual. I'm just a fuckin' freak, dude. I'll do anything if you drop a fuckin' dime. Man, I been workin' down at the office of Freaks, Incorporated, ever since I can remember!"

There you have it: Another satisfied customer.

In fact, all parties concerned seemed rather content. According to one of Powers' assistants, 70 out of the 91 chaps actually spurted on Sabrina's face that night. Powers was, thus, quite
happy to get his mondo footage. Sabrina wasn't too sad, either. I don't know how much she got paid, but she seemed to genuinely like licking male 'essence' out of the collar throughout the man-juice marathon. And after she took a shower, a cum-free Jayde graciously greeted her satiated bukkake boys, with the stars on both sides of the collar warmly congratulated one another.

In the end, however, I think Vinnie Vicious expressed it best. To paraphrase Sir Vicious: A bukkake like this one's the only place where he can truly be himself—without any hassles. I'm sure many of the other participants felt the same way... otherwise, why partake in this wonderfully "freakaholic" event in the first place? (If you wanna beat with 'em, join 'em.) And that's why no one questioned Vinnie's masculinity after he sopped up all that love lotion. Of course, the fact that Vin looked a tad... intimidating didn't hurt his case any. But, again, why rain on the guy's parade? A bad choice of words perhaps, but... well, you get the picture.

[End of Article]

1.3 http://www.asianbukkakeshowers.com/

This is an Adult Website giving information on the sexual fetish of Bukkake. If you are not old enough to learn about Bukkake Showers then you must leave immediately. Please follow this link if you are under 18.

Bukkake is a new sexual fetish that is growing in America. Although it is a new sexual fetish that most Americans don't know about, it has a very strong cult following. So this site is to inform the people who are curious about this new sexual fetish and let them know what bukkake is all about.

Please take into consideration that Bukkake and this site do not promote degrading women. This form of sexual practice is one of a strong S&M nature, but may be practiced by straight or gay men on women or men. The object of target could be any sex but the one doing bukkake must be a male. The reason being is that Bukkake is a sperm play facial style of sexual fetish. Keep in mind that Bukkake is not for everyone, so please don't take this site as one of degrading anyone. So now with that off my chest lets get on with what it is, this magical thing call bukkake. Let me start with the origin of this fetish. The term bukkake is from the country of Japan. This term is actually not a sexual term at all. It was just brought out as a sexual term just recently (around the late 80s) That is the facts. I have heard so many times in the past of people saying that Bukkake is a ancient form of humiliation in Japan (this is NOT the case) It was actually just brought about in porno videos in Japan not too long ago. Now bukkake is growing and moving across the world rapidly.

As I said earlier on the site that Bukkake is from Japan. The term of Bukkake is not a sexual term at all. After this explanation of bukkake hopefully you will understand why the term is not and why it could be a sexual term and fetish. So let me get on to the explanation of this hot new fetish racing through the American continent.

Bukkake in Japanese is base form of a verb, as it stands alone it is a noun. Bukkake means splash or heavy squirt. This being said let me give you an example of this misunderstood word:
**SIMPLE EXAMPLE:**

<table>
<thead>
<tr>
<th>Japanese:</th>
<th>English:</th>
</tr>
</thead>
<tbody>
<tr>
<td>boku ha kanojo ni mizu wo bukkaketa.</td>
<td>I splashed her with the water.</td>
</tr>
<tr>
<td>I                   her       water  splashed</td>
<td></td>
</tr>
</tbody>
</table>

When adding something to the end of bukkake such as: ta (makes it past tense) te(command, such as do it) or teru(present) or tai(want to do)

With that being said you could say as well:

**SIMPLE EXAMPLE:**

<table>
<thead>
<tr>
<th>Japanese:</th>
<th>English:</th>
</tr>
</thead>
<tbody>
<tr>
<td>boku ha kanojo ni mizu wo bukkaketai</td>
<td>I want to splash her with the water.</td>
</tr>
<tr>
<td>I                   her       water  want to splash</td>
<td></td>
</tr>
</tbody>
</table>

Either way you know what bukkake means as a word. believe it or not Japan even has a soup called bukkake udon. That's how much of a normal word it is. This soup has nothing to do with sex at all. It is a soup that Japanese call bukkake because it makes the soup sound more appetizing. They put a lot of vegetables and liquid in the soup, and by calling it bukkake it gives the feeling that the soup was made quickly and its fresh. As if they splashed the soup together. So maybe that will give you more of an insight as to the meaning or feeling of the word as well. Now on the the sexual meaning of it.....

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**Sexual Definition and History of Bukkake:**

Now that you know that bukkake is a term from Japan that means splash, let me tell you why it is a new sexual fetish.

Around the late 80's early 90's a couple of video companies were trying to make videos that catered to facial and sperm lovers in Japan. So they decided to make videos that would consist of a girl getting facial after facial over and over again. There are many videos series and companies from Japan that do nothing but bukkake specific videos such as: Soft on Demand, Shuttle, M's video group, Deeps and a few more smaller companies (these videos are hard to find, but do exist). There are also a list of great sites and magazines that show this Japanese bukkake fetish such as: gotcum.com or the magazine Gal's shower. With this information you can do your own research as well as see examples to cure your own curiosity or sexual desire.

After these Japanese companies did such extreme facial and cum play videos, pictures and websites; the world caught on like a bon fire in the Evergreen Forest. Now all countries around the world are trying to emulate what the Japanese have done with this new and exciting sexual fetish. There are many American videos out as well other great key players of bukkake media
such as Germany or the U.K. Although these countries have tried to emulate the Japanese, nobody does quite like Japan. So far Japan has the most exciting and extreme bukkake out.

The Japanese usually have a cute girl sit down in front of a line of up to 200 men. From there she awaits her huge sperm shower. These men repeatedly give her facial after facial. These is where the term bukkake is used because it is like they are splashing her with sperm!! This is not the usual facial you see at the end of a video but rather a shower of facials over and over again on a willing person. This is what makes the fetish a group project rather than just something that two people do together. With this being said, bukkake is not only a fetish but also a sort of orgy.

If you would like to know the different types of bukkake click here.

Now that the fetish on video has blown up so big there are many parties through out the U.S. being thrown by amateurs doing large bukkake parties. You can go to the yahoo groups and find many types of bukkake groups who throw parties all the time. Just do a little research and you are on your way to even being in one of these parties. You could be a giver or a receiver!!! Its up to you and it is no holds barred.

So now you know exactly what bukkake means. The true meaning (in the sexual term) is to splash or squirt a large amount of sperm on a girl (or man, if you are gay) This being said you are well on your way to knowing more about this great phenomenon that is bukkake. Go out and have a good time....but please make sure before you do any parties to make sure everyone is tested for STD's (although they say that aids is difficult to pass through saliva or semen) Be sure to use your best judgment, or just join a site or buy videos and be completely safe.

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