

The women did not soon recover from their encounter. For a while Sprinkle took frequent phone calls from them as they sought information and reassurance. Each had several paranormal experiences which, though they did not involve UFOs or aliens, each associated with the UFO experience. Smith eventually moved to Las Vegas, and Stafford lived for a time in Florida before returning to Kentucky. Thomas died in 1978.

Their abduction story resounds with elements and images echoed in other accounts before and since (Bullard, 1987). Even such an ostensibly unusual detail as the abductee's feeling that she is in an underground location figures in other testimony (Turner, 1994). Betty Andreasson and José Antonio da Silva, among others, made such claims (see **Andreasson Abduction Case** and **Bebedouro Abduction Case**). Da Silva also reportedly encountered a robed, bearded biblical figure, though in his case it was during, not after, the abduction.

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KINGMAN CRASH/RETRIEVAL CASE. See **Crashes and Retrievals of UFOs, 1960-1979**

KLARER CONTACT CLAIMS

Elizabeth Klarer, born in Natal, South Africa, grew up on a farm in the Drakensberg Mountains. It was there, in October 1917, that she saw her first UFO which, as she and her sister watched, saved the earth from a potentially devastating collision with a meteorite. Twenty years later, while in the air with her pilot husband, she saw her second. On the third occasion, on the morning of December 27, 1954, a flying saucer returned to the family farm. This time it came so close that through a porthole Klarer observed its fair-haired, handsome occupant, who was looking at her with a hypnotic stare. Soon, with a blast of hot air, the saucer shot high into the sky.

On April 6, 1956, drawn by a strange compulsion, she returned to the farm from her home in Johannesburg. The next morning she went out to "Flying Saucer Hill," where her close encounter had occurred. The spaceship was waiting for her, and so was its tall, good-looking occupant, who took her hands in his and said, "Not afraid this time?" He took her aboard the craft which she quickly learned also carried a second man, who looked much like the first except that he was darker and more muscular.

As the ship rose into space, **Akon**—as her space friend introduced himself—told her she had been watched for some time. "The extraordinary ability you are so liberally endowed with can be of tremendous value to us," he said. He let her look through a viewing lens which not only looked down on the earth but also penetrated through solids. In other words, the device enabled her to see through buildings and all other obstructions.

The saucer took them to a huge "Mothership" filled with friendly space people. At one point an "electric mirage"—essentially a huge television image focused on a wall—permitted her to view scenes from their home planet Meton, a beautiful world in the Alpha Centauri system four light years from earth. Klarer was served a meal consisting of vegetables, fruit, and bread. The Metonites, she learned, did not eat meat. Living a utopian existence in a peace-loving society, they "are known by mathematical harmonic numbers rather than names," she would report. Though they did not marry, they had lifelong romantic attachments. "Sex for them is a most beautiful thing," she said.

Klarer took photographs of the UFO as it maneuvered over Flying Saucer Hill on July 17. Soon she made herself known to South African UFO enthusiasts, including the best-known of them, Edgar Sievers, already a devoted follower of Californian George Adamski, who since 1952 had claimed contacts with Venusians, Martians, and Saturnians—"Space Brothers" identical in all but planets of origin to the Metonites. It did not occur to the credulous Sievers that Klarer might have patterned her story after Adamski's. To the contrary, as he wrote later that year in a British UFO magazine (in which he also erroneously identified her contacts as Venusians), "Through her experience she is able to substantiate many of Adamski's claims, both as regards more detailed knowledge as well as the wider implications. . . . Personally we have come to the conclusion that her claims are genuine. . . . [I]t is hardly possible to doubt the existence of human beings coming here from other planets any longer" (Sievers, 1956).

Klarer would claim further contacts. These included a romantic and sexual relationship with Akon ("I found the true meaning of love in mating with a man from another planet," she would write [Klarer, 1980]). She became pregnant and lived for four months on Meton. There she gave birth to her and Akon's son Ayling, whom she had to leave on the planet because its "vibratory rates" are different from earth's. Nonetheless father and son made periodic trips to our planet to visit Klarer.

It probably does not have to be said that no independent evidence of any of these remarkable claims has

ever come to light. An American UFO group which analyzed her 1956 photographs dismissed them as fraudulent. Yet Klarer persisted. She spoke regularly at contactee gatherings in South Africa and Europe, and she published a book, *Beyond the Light Barrier* (1980), about her space adventures.

One of her later supporters was Cynthia Hind, a Southern Rhodesian representative of the Texas-based (and anti-contactee) Mutual UFO Network (MUFON). Hind wrote that once she was shown a ring Akon had given Klarer as proof of his devotion. Hind described it thus:

The center stone is pale and translucent, oval-shaped and similar to an opal. On either side of the center stone are two green stones, building up towards the center. The ring is set in what appears to be silver. . . . I would say it was reminiscent of Aztec or Mayan culture. There is certainly nothing ordinary about it.

A sudden dizzy spell hit Hind, and she thought she was going to faint. But she managed to hand the ring back to Klarer, and her symptoms disappeared soon afterwards (Hind, 1982).

Klarer died in Durban in early February 1994. Her passing was cited in an internationally distributed Reuters dispatch which saw print even in the august London newspaper *Guardian*. Elsewhere her friend Hind remarked, "Elizabeth Klarer died in comparative poverty. . . . Her incredible story brought her some fame (or more accurately, notoriety!) but certainly no riches. . . . I for one wish her only peace and perhaps a reunion with Akon, the man of her dreams" (Hind, 1994a).

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