

Most people today have never heard of the Great Comet of 1744. That alone is unusual. It was one of the brightest celestial events ever recorded, bright enough to cast shadows on the ground and terrify half of Europe, yet it has been quietly pushed to the margins of history.

When you revisit the writings of the 1600s and 1700s, a different picture appears. The comet was not seen as a harmless spectacle. It was interpreted as a response: to corruption, to disorder, to forces misused by those in positions of authority. It arrived in a century already strained by strange weather, sudden freezes, earth disturbances, famine, and the mass rebuilding seen across whole continents. And when you place this comet within the timeline of what we now call the **mudflood** era, it becomes impossible to ignore.

The Century That Broke Its Pattern



*Woodcut of
the Great Comet of
1744 (C/1743 X1),
aka. Chéseaux's
comet or Comet
Klinkenberg-
Chéseaux, from
The World of
Comets book of
1877. Has the
caption
"Chéseaux's
Comet as seen
at Lausanne during
the night of the 8th
of March
1744". [Source](#)*

The early 1700s were already unsettled long before the comet appeared. Between 1709 and 1711, Europe suffered through the Great Frost, the coldest, most destructive winter ever recorded. Rivers froze solid. Harvests failed. Entire regions lost livestock and population, and the echoes of this collapse never fully quietened. As the frost receded, rebuilding began, but the landscape of Europe and beyond was no longer the same.

From the years that followed, accounts speak of strange rains, red dust settling on fields, blackened snowfall, unexpected crop failures, and soil so saturated it behaved like liquid. Towns were found partially buried. Cities began to raise their streets by astonishing amounts. The official explanations offered today—improvements to

drainage, changes in urban fashion, a desire for higher footpaths—do not survive contact with the scale or the global consistency of the evidence. The same pattern appears in Dublin and St. Petersburg, in Boston and Barcelona, in Buenos Aires and Vienna. Something pressed on the century, and no one could quite describe it.

Then, in 1744, the sky ignited.

The Fiery Visitor: Europe's Most Feared Comet

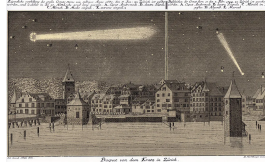


*Engraving of
the Great
Comet of 1744,
also known as
Comet de
Chéseaux or
Comet
Klinkenberg-
Chéseaux, "Le
Magasin
Pittoresque",
Edouart
Charton [Source](#)*

The Great Comet of 1744, sometimes called the Six-Tail Comet, was not subtle. It arrived in late winter and grew so bright that it was visible at dawn, at dusk, and even in certain hours of the day. Its tails stretched across the horizon like a fan of fire. Sailors thought the sky itself was splitting. Diaries describe days with dimmed sunlight, ash-like particles drifting in the air, sudden and severe temperature swings, and coloured water in the bays and rivers. Nights were bright enough to read by. In some regions, the ground trembled though no earthquakes were recorded.

The following year brought famine to several parts of Europe. Churches filled. Academies argued. Natural philosophers openly debated whether a calamity was coming or had already begun. But the most revealing commentaries did not come from the frightened public. They came from scholars, clergy, and the esoteric circles that operated quietly behind the courts of Europe. For them, a comet was never just a comet.

When Science and the Occult Shared a Language



View of the upper Kratz district in Zurich with the two comets of 1680/81 and 1744. Etching by David Herrliberger after two ink drawings by Conrad Nözli. Published under the title “Prospect of the Kratz in Zurich / with the large comet A. 1680. Likewise, that of A. 1744. as seen here. Bruno Weber: Herrlibergers Topograph. Das zeichnerische Werk des Küfers Hans Conrad Nözli (1709–1751). [Source](#)

In the 1700s, the divide between science and the occult did not exist in the way we imagine today. The people who studied the heavens were the same people who studied alchemy, geometry, optics, magnetism, ritual, and natural law. They used different vocabularies for the same underlying pursuit: understanding the forces that govern the realm.

Within that worldview, a comet could be a sign, a consequence, a messenger, or a rupture in the order of things. Many believed comets appeared when leadership became corrupt, when ritual practices fell out of alignment, when forbidden knowledge was misused, or when the realm itself slipped into imbalance. They wrote that the actions of those in power could “summon” catastrophe through disturbing the fabric of natural order, rather than through superstition.

This was not fringe belief for them. It was a core principle of how the world worked.

Interpreting Their Words Through a Modern Lens



C/1743 XI (the Great Comet of 1744) was visible to the naked eye by December 1743 and grew rapidly in brilliance. By January it was unmistakable, and by late February it outshone Jupiter, rivalled Venus at dawn, and was bright enough to be seen in daylight. In early March, its tail rose above the Central European horizon, splitting into six to eleven distinct rays — a rare phenomenon not understood until the 2007 appearance of Comet McNaught. After March 10 it shifted to the southern sky, its tail extending up to 90 degrees before fading from record in late April. This engraving is from the “Comet leaflets” of the 17th and 18th centuries. [Source](#).

It does not take much imagination to reinterpret their observations through today’s language. What they described as “ritual disorder” or “forbidden arts” translates easily into our concerns about the misuse of advanced knowledge. Their warnings about invoking cosmic consequences align closely with our warnings about unintended reactions in high-energy experimentation, atmospheric manipulation, resonance technologies, or any field where human intervention outruns understanding.

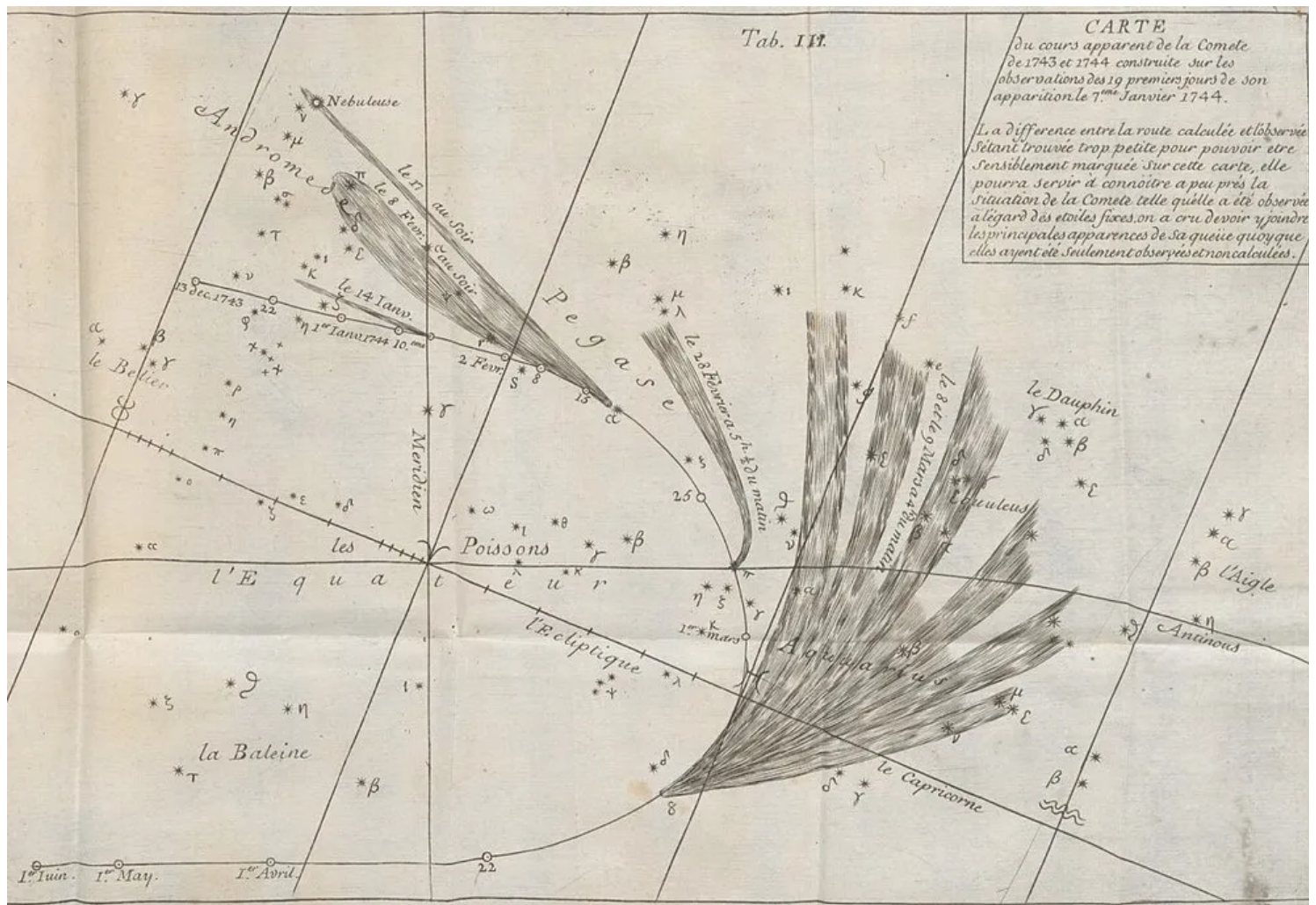
Their vocabulary was spiritual. Ours is technical. But the structure of the warning is the same: human misuse of power can trigger disaster.

- [Green Dragon in the Sky](#)
- [Mudflood Theory Part III: Theory or Fact?](#)
- [Mudflood Theory Part I: Soil Liquefaction](#)
- [Mudflood Theory Part II: What To Look For](#)
- [Modern Red Sky: Out of Blue Paint?](#)

You do not need to adopt the 1700s cosmology to recognise the timeless pattern. When knowledge is separated from wisdom, the realm reacts. Whether through forces we describe physically or forces we still barely understand, the result can be remarkably similar to what earlier writers recorded: strange skies, sudden freezes, darkened air, falling dust, rising waters, and the kind of ground liquefaction that fills the archaeological record of the 1700s.

Seen through this lens, the comet of 1744 was not merely an omen. It was the sign that whatever had been building through the early part of the century had reached its breaking point.

The Mudflood Window Opens



Sketch of comet De Cheseaux (Great Comet of 1744) as it passed through the sky from 13 December to March 8 1744 [Source](#)

After 1744, the pace of rebuilding across Europe accelerated. Cities began unearthing lower levels as if discovering earlier versions of themselves. Streets were raised again. Entire districts sunk relative to their surroundings. Buried windows, sealed archways, and half-submerged doors became ordinary sights. Vault lights appeared above newly forgotten underground spaces. Star forts began losing their original elevation. The soil horizon stabilised into a uniform layer that appears today in every continent where Old World architecture survives.

By the mid- to late-1700s, the pattern was unmistakable. Foundations were excavated out of deep soil. Basements looked more like former ground floors. Buildings showed clear evidence of having been designed for a different elevation than the one they ended up with. This was not a local event. It was synchronised, global, and deeply inconvenient for the version of history now taught.

The 1744 comet sits exactly in the middle of this transition as a bright fracture in the sky marking a darker fracture on the ground.

The Forgotten Explanation for a Buried World



1744 drawing of Kiddush levana, Gross, William L. Tel Aviv Israel Ms, [Source](#)

It is tempting for modern historians to treat tales of comets as superstition. But the people of the 1700s were neither naive nor simple. They observed a world behaving unpredictably, they saw crops fail, rivers freeze, skies darken, and towns sink, and they recorded a comet so bright it altered the rhythm of their days. And they attempted to explain the connection in the only language available to them.

Strip away the metaphors and the message remains clear. Civilisation was destabilised. Something disturbed the natural cycles. Knowledge was misused or misunderstood. And the realm responded.

The Great Comet of 1744 may not have caused the **mudflood** event. But to the people who lived through it, it was the moment the century reached a breaking point, the moment when the ground beneath them and the sky above them seemed to agree that something had gone terribly wrong.

Perhaps that is why it is barely mentioned today. Some events bend history so sharply that forgetting becomes a convenient tool. The comet did not simply light the sky. It illuminated a world in transition, a civilisation about to be buried and rebuilt, and a history that would later be rewritten into something safer, flatter, and easier to teach.

The records remain. The architecture remains. The buried layers remain.
The only thing missing is the memory.