



Mythic and Early Settlers and the Tribal Organization of Chios

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Date of Submission: 09-10-2026

Date of Acceptance: 20-10-2026

(Modified excerpt from my Master Thesis on Alexander the Great and Chios (2002) submitted at Queens College-CUNY for the fulfillment of a Master of Arts in History)

Plenty of myths referred to the foundation of Chios saved by the ancient Greek authors. One of them referred to the mythic King Oinopion¹ whose cult was popular on the island, as heroic cults were very popular on Chios, such as the local cult of Drimakos.² For us here, the myth of Oinopion is interesting as Alexander was later associated to Oinopion, as we will see in chapter 3B. It was already said that from an inscription of the fifth century BC there was a cult of Oenopion with his grave and religious center (Oinopioneion). That cult continued to the middle of the 2nd century AD in the times of Pausanias visit. What was interesting was that it was proved by the existence of the

Oinopidae genealogy: 1) phratry or phyle of Οἰνοπίδαι (late fifth century BC), 2) the use of his name as "στεφανηφόρος" of Chios.³ Oinopion was rather a historical person as Sarikakis agrees with, since Plutarch gives as the above evidence. It seemed that the Oinopidae's genealogical tree continued until the Hellenistic times and continued after Alexander's reforms of 325 BC.⁴

Pausanias (VII, 4, 8-9) wrote about the myths of Chios, which present the personified Chios⁵ with a male name, "Χίος", as Poseidon's and a nymph's son. Poseidon went to Chios when she was still uninhabited (VII, 4, 8-9). However, the myth of Chione, the daughter of Oinopion was more accepted. It was said that Chios named after her.

The sources for the second were Athenaeus⁶ and

³Sarikakis, 1998, p.25.

¹According to Diodorus Siculus, Rhadamanthys put Oinopion as the ruler of Chios, Minos sent his brother to Chios to keep him away from Crete (V, 84, 3). Pausanias (VII, 5, 6) referred to Oinopion's grave and the historicity of this life and his contributions. Sarikakis believed that there was no doubt that Oenopion's grave exists as a Chian inscription of the fifth century BC about [Οἰν]οπίωνειον (probably a cult place, too) also proved it. Theompopus, the great Chian historian of the second half of the fourth century, a philo-Macedonian, gave information about Alexander, but also about his island Chios. He refers to Oinopion. He said that Oinopion "συνέκοισετὴν νήσον" and he taught Chians the art of viticulture and the production of "μέλανος οἴνου" (Θ, 77).

²Athenaeus (VI, 88-90, pp. 265d-266e=Jacoby, FGrHist, cited by Sarikakis, note 23., p.296.) referred to Drimakos, as a local hero, who although a mortal, was deified and to his cult taking information from Nymphodoros, Drimakos' contemporary. As Sarikakis mentioned (p.298), Nymphodoros' age is not certain, but some place it in the third century BC.

⁴See Sarikakis, 1998, p.24. Oenopion was usually presented as the son of Dionysos, but Ion the Chian, a pro-Athenian, called him son of Theseus. Plutarch in his *Life of Theseus* referred to Oinopion as "Θησείδης ἐκτίσεν Οἰνοπίων" (Plutarch, *Theseus*, 20. Kritias the Athenian referred to the city of Chios as Oinopion's city, as Athenaeus (I, 50) informed us. In an inscription from Pergamos the Chios called "Οἰνοπίων[ος] [ἰδ]ος", while in a Chian inscription the Chians were called "Οἰνοπίων[ος] γενεή" (γενεή: Ionian dialect) cf. Sarikakis, 1998, p.24.

⁵Probably the male persona of Chios was not just a personification, but a real person. However, this controversy of the myth on gender suggested that the historical persona of Chios, either as a male or female, could be out of question.

⁶Athenaeus (III, 66) added that Makar with those rescued from the flood founded the πόλιν Καρίδαι, a settlement on which many scholars argue, especially about its name and origin. Those events seemed to have taken place in the Late Mycenaean times, as according to Elaeates (fourth century BC), Gorgias, Alkidamas' disciple, Odysseus came to Chios to convince Oenopion to



Strabo. For the first was Diodorus.⁷

Moving from myth to history, from the pre-Hellenic to the later historical settlers, the most ancient Chian author, Ion the Tragic⁸ (c.490-422 BC), wrote in his *Χίου Κτίσις* about the stages of colonization of the island by pre-Hellenic people, such as Carians, also called Leleges, and Avantes from Euboia.⁹ Before them, there were Pelasgians, who lived in Ionia and spread throughout Greece, including Chios.¹⁰ Archaeological research has proved the presence of pre-Hellenic colonizers, such as in Emporio, Chios Town and all over the island.¹¹ Aeolians who lived in Lesbos and along in some areas of the Asia Minor, colonized Chios, probably for reasons of proximity, in the fourteenth and thirteenth centuries BC.¹² Strabo,¹³ quoting from the Athenian speech-writer

send the Chians to the Trojan War. Athenaeus drew information from Ephoros, FGrHist, no.70, Fr.11. cf. Sarikakis, p.22.

⁷Diodorus (V, 81, 7) informed us that Makareus became ruler of Lesbos and the neighboring islands seven generations after the flood of Deukaleon, without referring to his name. In Chios, he founded first a settlement and he sent his sons there to colonize. As for his other children, he sent them out to colonize Samos, Kos, and Rhodes.

⁸Pausanias, VII, 4, 8-9.

⁹Sarikakis, 1998, p.21.

¹⁰Pelasgians are still considered pre-Hellenic, though Dionysius of Halicarnassus said $\square \geq v \gamma \square \rho \delta \leftarrow \kappa \alpha \theta \tau \tau \mu \nu \Pi \epsilon \lambda \alpha \sigma \gamma \tau \mu \nu \quad \phi \kappa \Pi \epsilon \lambda \omicron \rho \nu \nu \eta \sigma \upsilon \tau \epsilon \square \rho \chi \alpha \acute{\iota} \omicron \nu \square$. Herodotus (VII, 95) said that some Aeolians, a Greek nation was also called later Pelasgians, which was separated from the Greeks (VII, 157), though we know that Aeolians still existed in Lesbos and other areas of the Aegean and Asia Minor.

¹¹E. Yalouris listed a long number of prehistoric and pre-Hellenic sites in his survey (E. Yalouris, 1986).

¹²Zervoudis, 1994, p.107.

¹³Strabo, XIV, 1,3.

(*logographos*) Pherekydes, mentioned the presence Carians, who lived in Miletus and Ephesus, on Chios. Herodotus referred to Avades in Ionia, who were not Greeks, but fought the Trojans on the Achaeans'side (I, 146).

Very important was the role of Homer in the genealogy and tribal organization of Chios, though it was perplexed with myth and uncertainty. There was long and strong tradition that Homer founded a school in an area called *Δασκαλόπετρα* (in modern Greek) near Vrontados, some miles away from the Chios Town.¹⁴ As the tradition went, the generations of Homer's disciples were *genos* and were called {Ομηρίδαι (Homeridai). They were supposed to be those who transmitted Homer's poems¹⁵. Kynaethos the Homerides, was one of them whom the Homeric Hymn to Apollo was contributed.¹⁶ Homerides, son of Thestor was a member of the Homeridai and a Chian, while he dates Homeridai to Pindar's times (Archaic Age).¹⁷

Amphiklos, though there were many myth about him, was rather a real person who lived in the ninth century. Four generations after him was Hector, not to be confused with the Trojan hero, who took over at the eighth century, according to Nicholas Yalouris's calculations.¹⁸ Sarikakis concluded that as Hector lived at that time and that one century later the Panionion was created, then Chios was of the last cities of the Dodekapolis (twelve cities union) which got later into the Ionian Union.¹⁹ That might be explained from the fact that it took long time until the Ionian kings imposed their rule gradually to Chios. Strabo testified that Chios was also colonized by the Ionians, especially the Kodrides and Nelides, and also by Athenians. By this token, we may assume that Egertios was an Athenian. Makaras or Makareus, mentioned as Makar by Diodoros Siculus and Egertios were also settlers of Chios which founded their own tribes and family trees on the island (V, 81, 7).

¹⁴N. Yalouris, 1986, p.159.

¹⁵Zolotas, 1921, vol. A1, p.22.

¹⁶*Ibid.*, p.20.

¹⁷*Ibid.*

¹⁸N. Yalouris, 1986, p.159.

¹⁹Sarikakis, 1998, p.26.



We may assume that may have to do with the Chian's rebellious spirit which too often arose slave rebellions and other social and political insurrections. Such happened in the times of the Ionian Revolution when under the rule of Pericles (mid-fifth century BC), Chians first reacted to the Athenian Empire and its financial control, which reduced the Chian coin from gold to silver (*Ibid.*, pp.93-101). There is no evidence for any act of colonization in the fourth century, in times of Philip II or before the arrival of the Macedonian Guard, which was not recorded as an act of colonization yet. After the foundation of Alexandria by Alexander the Great in 332 BC, there should be some waves of immigration to Chios, but rather there were Chians who went to the East and Chios became a station of intense trade relations with the Eastern Mediterranean and Egypt.²⁰In the 86 BC, Mithridate VI Eupator who accused Chians for being pro-Roman. He sold for slaves a large number of Chians,²¹ brought settlers from Pontus, and named Chios Town after his wife Berenike.²²

In the times of the dispute of Ionia between Lysimachos and Demetrios the Conqueror, islands, such as Chios rebelled and on an inscription probably coming from Erythrai, there was the name of the Chiantyrannicide Philitos.²³ Beyond the question who was the first or the major colonizer, J.M. Cook used the case of Lebedos, a small Ionian city on the Asia Minor peninsula to support that such cities on Peninsula may be suitable for colonization, because of the land projection. We may take under consideration that Chios was located right across the peninsula of Erythrai, a large land mass projecting to Chios with only a few miles of distance. Cook continued that archaeological evidence from Lebedos revealed traces of the Ionians only.²⁴ Thus, the Ionian settlers/colonizers coming directly from Asia Minor, were the most crucial and probably the first than the Athenians,

which were of Ionian origin, too,²⁵ and I would assume that most of the Ionian settlers arrived to Chios in the times of the Athenian Empire. Probably, that may explain the multiplication of classical settlements on the island. That gives right to Sarikakis' rejection of the theory that the Chios was colonized only by an Athenian wave of immigration.²⁶ However, the Athenian presence and influence was very crucial and deep, as those Ionians from Erythrai and Miletus were probably of Athenian origin, as it was evident from the names of their generations, Βασιλείδαι and Νηλείδαι.²⁷ Two thriving aristocratic and oligarchic large groups of families, which owned and ruled many of the farms and settlements lived in Alexander's times, the Klytidai and the Totteidai, which will be later discussed in the chapter 3. However, we should say in a few words that the Klytidai, mentioned by Zolotas²⁸ and Sarikakis²⁹ as a phratry (tribal unit) or rather a *phyle*(tribe), had a common ancestor Melampous. In chapter 3, we will see that the Klytidai was probably a *phyle*, as Sarikakis tended to believe. Klytomedes was their leader in the first half of the fourth century, whose name I would say, sounds rather Athenian. They lived in the area Kardamyla, Northeastern Chios, but had sanctuaries of Zeus and Dionysus all over North Chios, but also in Kallimasia, South Chios.³⁰There name came from Κλυτός, for ὁ to obey, and ὁ to listen to and ὁ κλυτός for ὁ famous and the one that everybody listens to.³¹ The Totteidai, a phratry, originated from Τόττις, their common ancestor who probably belonged to the Klytidai and with Alexander they became a tribe, the Totteidai the Second.

References

²⁰Sarikakis, 1998, p.218.

²¹*Ibid.*, pp.218-219.

²²Appian, *Mithridate*, 46-47 - Plutarch, *Lucian*, 18 - Stephanos, *Ethnica* - Cohen, 1995, p.141.

²³*Ibid.*, p.184.

²⁴J.M. Cook, 1987, p.30.

²⁵See chapter 3A2.

²⁶Sarikakis, 1998, p.25.

²⁷Zervoudis, 1994, p.107 - Zolotas, 192, vol. B, p.56.

²⁸Zolotas, 1921, vol. A1, pp.328-330.

²⁹Sarikakis, 1998, p.310.

³⁰Zolotas, 1921, vol. A1, pp.328-330.

³¹Sarikakis, 1989, p.274



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