

**SCHOOL OF HISTORY, PHILOSOPHY, RELIGION AND
CLASSICS**

A CONFERENCE ON OLYMPIC ATHLETES: ANCIENT AND MODERN

6-8 July 2012

The University of Queensland

St Lucia, Brisbane, QLD. 4072

Australia



All events associated with the conference are hosted by:

The School of History, Philosophy, Religion and Classics
Faculty of Arts
St Lucia Campus
University of Queensland

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Em. Prof. Bob Milns
Caillan, Luca, Amelia, Janette and Tom (for the CPDs)

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CAMPUS MAP AND KEY LOCATIONS



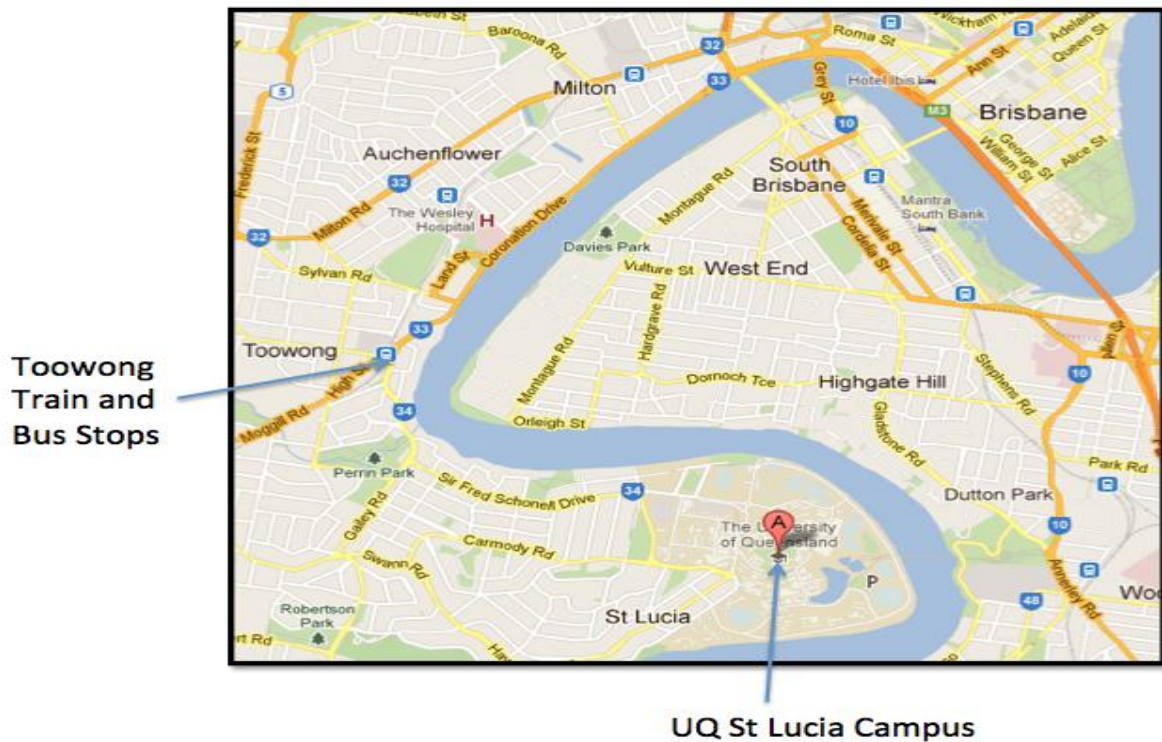
1 = Forgan Smith Building (Conference sessions, Saturday and Sunday)

9 = Michie Building (Welcome Reception, Friday)

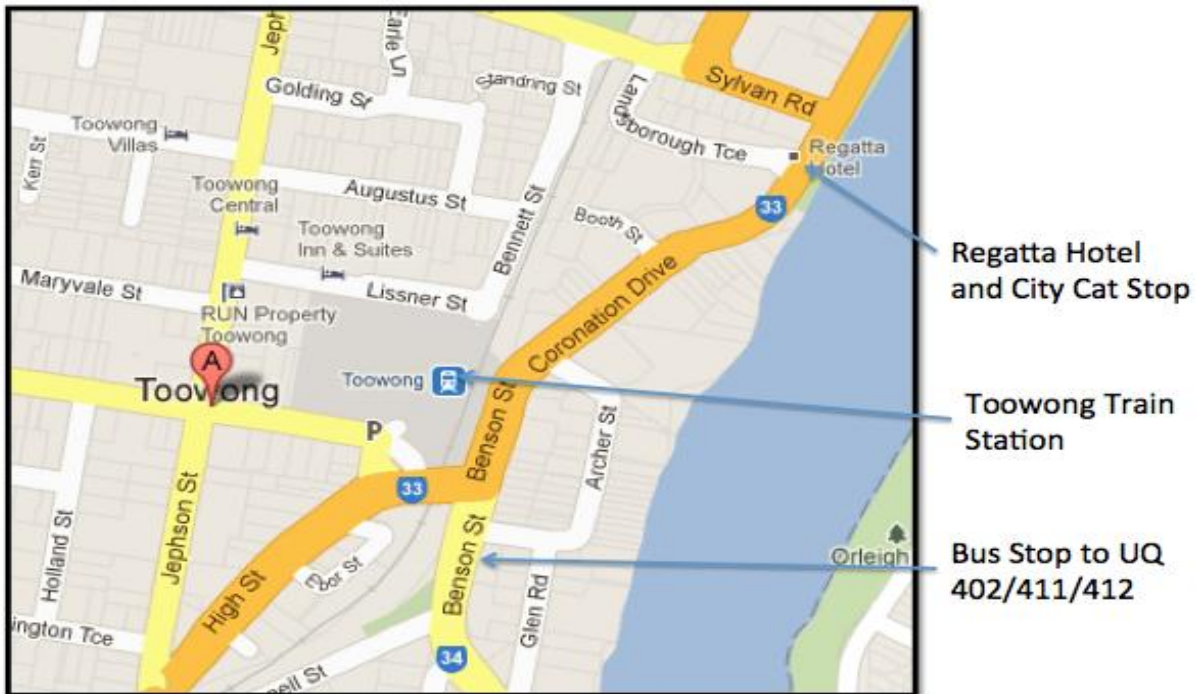
B = Bus stops/Taxi rank

C = CityCat Ferry stop

BRISBANE LANDMARKS



TOOWONG LANDMARKS



**School of History, Philosophy, Religion and Classics
University of Queensland, Australia**

A Conference on Olympic Athletes: Ancient and Modern 6-8 July 2012

Website: <http://www.uq.edu.au/hprc/olympic-athletes-conference>

Friday 6 July (2nd floor foyer of Michie / E303 Forgan Smith)

- 5.30 p.m. – Reception at the R.D. Milns Antiquities Museum / Olympics Exhibition (2nd Floor, Michie Building)
- 7 p.m. – Welcome by Assoc. Prof. Deborah Brown, Associate Dean of Arts (Academic)
- 7.05 p.m. – Public Lecture by Prof. Mark Golden (Winnipeg), ‘War and Peace in the Ancient and Modern Olympics’ (E303 Forgan Smith Building)

Saturday 7 July (E303 Forgan-Smith)

The Cultural Setting

9.15: Welcome by Assoc. Prof. Phil Dowe, Deputy Head, School of History, Philosophy, Religion and Classics

Chair: David Pritchard

1. 9.30-10.30: Prof. Christoph Ulf (Innsbruck), ‘From Worshippers via Sportsmen to Cultural Actors: Athletes in Antiquity’

10.30-11.00: Morning Tea

Chair: Caillan Davenport

2. 11.00-11.30: Prof. Mark Golden (Winnipeg), 'Hierarchies of Heroes in Ancient Greek Sport'
3. 11.30-12.00: Prof. Matthew Trundle (Wellington / Auckland), 'Athletes as Warriors'
4. 12.00-12.30: David Pritchard (UQ), 'What was the Point of Olympic Victory?'

12.30-2.00: Lunch

Chair: Chris Mallan

5. 2.00-2.30: Luca Asmonti (UQ), 'Against the Culture of Performance: The Ancient Greeks' Idea of Victory'
6. 2.30-3.00: Adam Brennan (UQ), 'The Mythological Olympics: Mortality, Victory and the Divine'

3.00-3.30: Afternoon Tea

Chair: Rashna Taraporewalla

7. 3.30-4.00: Chris Mallan (UQ), 'The Athletic Sage: Apollonius at the Olympics in Philostratus' *Vita Apollonii*'
8. 4.00-4.30: Amelia Brown (UQ) (paper read by Caillan Davenport), 'Evidence for Competitive Watersports in Antiquity'

7 p.m. – Conference Dinner at the St. Lucia Golf Club (Hundred Acre Bar)

Sunday 8 July (E303 Forgan-Smith)

Olympic Athletes – Ancient and Modern

Chair: Luca Asmonti

9. 9.30-10.00: Peter Mountford (UMelb), 'Leonidas of Rhodes: The Greatest Olympian of Them All'
10. 10.00-10.30: Em. Prof. Bob Milns (UQ), 'Diagoras of Rhodos: Victor in Boxing'

10.30-11.00: Morning Tea

Chair: Tom Stevenson

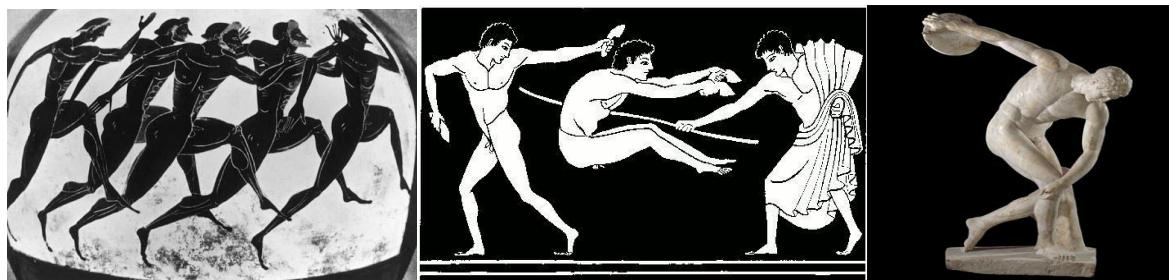
- 11-12.30: Panel on the Modern Olympics / Modern Olympians / Olympic Champions
 - **Em. Prof. Max Howell** (School of Human Movement Studies, UQ, 1946-8 Wallaby)
 - **Prof. David Theile** (1956 and 1960 gold medallist in the 100-metre backstroke, medical practitioner, surgeon and administrator, http://en.wikipedia.org/wiki/David_Theile)
 - **Lara Davenport** (2008 gold medallist in the 4 x 200-metre freestyle relay, http://en.wikipedia.org/wiki/Lara_Davenport)

12.30-2.00: Lunch

Chair: Em. Prof. Bob Milns

11. 2.00-2.30: Rashna Taraporewalla (UQ / Brisbane Girls Grammar School), 'A Tale of Two Athletes'
12. 2.30-3.00: Jonathan Devine (UQ), 'Milo of Croton: Sporting and Human Achievements'
13. 3.00-3.30: Tom Stevenson (UQ), 'Milo of Croton: *heptakis?*'

3.30-4.00: Afternoon Tea and Close



SCHOOL OF HISTORY, PHILOSOPHY, RELIGION AND CLASSICS

Public Lecture by Professor Mark Golden (University of Winnipeg, Canada)

Title: 'War and Peace in the Ancient and Modern Olympics'

Place: Room E303 Forgan-Smith Building

Time: 7 p.m.

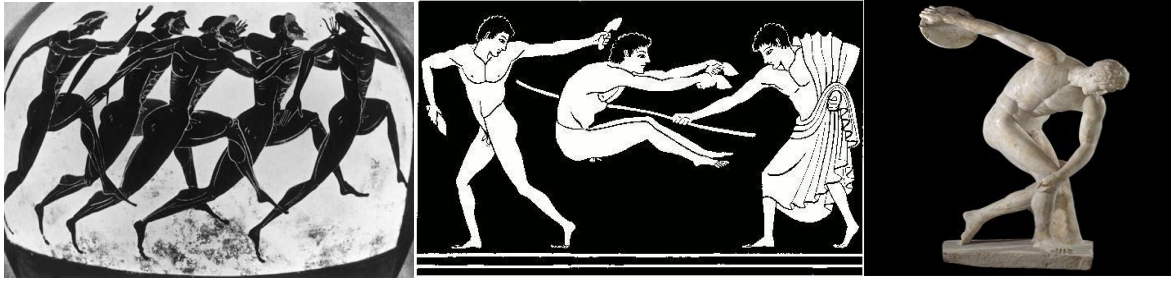
Date: Friday 6 July

Admission is free

Abstract

The modern Olympics – like the ancient – are often celebrated as a means of fostering peace among peoples. In fact, the ancient festival was as closely linked to warfare as to peace and the famous Olympic truce, far from putting a stop to wars, merely provided a safe passage to those travelling to Olympia to take part in it. It is therefore an inappropriate basis for a campaign for a period of peace around today's festival. However, both ancient and modern Olympics do provide models of more effective ways to achieve that result, and more.





Professor Golden, an eminent cultural historian of ancient Greece, is visiting UQ in conjunction with the Conference on ‘Olympic Athletes: Ancient and Modern’ (6-8 July 2012) – <http://www.uq.edu.au/hprc/olympic-athletes-conference>

*There will be a **reception** for those attending the conference prior to Professor Golden’s lecture at 5.30 p.m. at the R.D. Milns Antiquities Museum (2nd floor of the Michie Building). All others are very welcome to attend this reception, but for catering purposes we must ask you to register beforehand at the conference website given above. Please register for the reception and/or conference by **Thursday 28 June 2012**.*

Professor Golden’s books include:

Children and Childhood in Classical Athens (1990)

Sport and Society in Ancient Greece (1998)

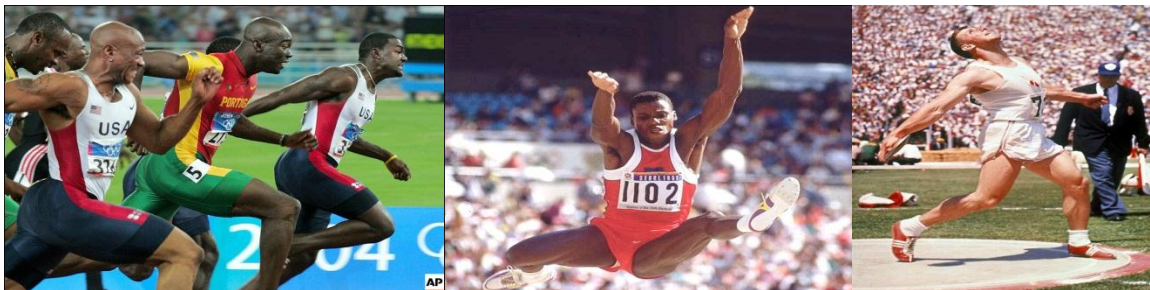
Sport in the Ancient World from A to Z (2004)

Greek Sport and Social Status (2008)

Inventing Ancient Culture (1997) ed. w. Peter Toohey

Sex and Difference in Ancient Greece and Rome (2003) ed. w. Peter Toohey

A Cultural History of Sexuality in the Classical World (2011) ed. w. Peter Toohey



ABSTRACTS

Luca Asmonti – Against the Culture of Performance: The Ancient Greeks’ Idea of Victory

Olympic winners were held in great honour in ancient Greece, and ambitious individuals such as Alcibiades boasted their triumphs to claim political ascendancy. Scholars have emphasized that the idea of winning being less important than striving, which lies at the heart of modern Olympism, is at odds with the Greek ideal, where success was paramount. But what was victory for the Greeks? This paper will argue that the Greeks did not celebrate victory as the result of an outstanding effort, but as the sign of a natural, innate, aristocratic superiority, which prescinded performance and hard work.

School of History, Philosophy, Religion, and Classics, University of Queensland

Adam Brennan – The Mythological Olympics: Mortality, Victory and the Divine

The Olympian Odes of Pindar serve as a collection of prayers and benedictions, written to honour particular athletes at the Olympic Games in Ancient Greece. In honouring each athlete, Pindar also relates particular mythological tales, connecting the athlete’s victory and city to certain *mythoi* in the minds and memories of his audience. This paper examines certain of Pindar’s Olympian Odes, observing how each myth was connected to the athlete and cities venerated, and their overall context within the Olympic Games as a whole. It also compares ancient and modern athletes, looking at the celebration of reputation and repercussions that came with victory.

School of History, Philosophy, Religion, and Classics, University of Queensland

Amelia Brown – Evidence for Competitive Watersports in Antiquity

Aside from athletics, competitive watersports are clearly the most popular events in the modern Olympics. From the 100-metre men's freestyle raced in Zea Harbour off Piraeus in 1896, modern Olympic watersports have grown to attract thousands of male and female competitors from all around the world in swimming (34 events); diving (8 events); sailing (since 1900, 10 events); and rowing (14 events), as well as synchronised swimming, water polo, and canoe racing. Unlike athletics, these sports are all commonly considered 'modern', as none had a formal place in the ancient Olympic Games. However, there is some textual and archaeological evidence from ancient times for formal and informal competitions in swimming, sailing and rowing, with records of winners, prizes, and patron gods. Moreover, swimming, diving, sailing and rowing were all widely practised around the Mediterranean Sea in Antiquity, for recreational as well as practical reasons. Facilities for therapeutic bathing and swimming were built at Olympia and other Panhellenic sanctuaries, though it was only at more minor festivals that competitions were held. Although competitive watersports were never as popular in Antiquity as athletics or horse racing, swimming, sailing and rowing did have a part to play in the ancient Greco-Roman sporting culture which inspired the modern Olympics. Studying these ancient watersports supplies a new dimension to knowledge of ancient sports, and puts the modern popularity of competitive watersports in perspective.

School of History, Philosophy, Religion, and Classics, University of Queensland

Jonathan Devine – Milo of Croton: Sporting and Human Achievements

Milo of Croton is often cited as the 'most illustrious of athletes' (Strabo, *Geography*, 6.1.12). Not only did he win numerous wrestling championships at Olympia, Delphi, Nemea and the Isthmus, but he was also an accomplished general. This paper will focus on Milo as a moral example. The first section will examine Milo's sporting achievements at Olympia. This will be followed by a discussion on his human achievements, namely his great physical strength. Finally, it will analyse in detail how a variety of ancient authors used Milo in their works.

In particular, his remarkable sporting and human achievements are remembered in a plethora of ancient texts from the sixth century BC to the fourth century AD. This is a testament to the significant legacy that Milo left behind.

School of History, Philosophy, Religion, and Classics, University of Queensland

Mark Golden – War and Peace in the Ancient and Modern Olympics (public lecture)

The modern Olympics – like the ancient – are often supported and celebrated as a means of fostering peace among peoples. In fact, the ancient festival was as closely linked to warfare as to peace and the famous Olympic truce, far from putting a stop to wars, merely provided a safe passage to those travelling to Olympia to take part in it. It is therefore an inappropriate basis for a campaign for a period of peace around today's festival. However, both ancient and modern Olympics do provide models of more effective ways to achieve that result, and more.

University of Winnipeg

Mark Golden – Hierarchies of Heroes in Ancient Greek Sport (conference paper)

The two most popular and important athletic events for the Greeks were the stadion footrace and wrestling. Though there are good arguments to be made for each, it is about the wrestlers that Greeks told many and elaborate stories, while we know remarkably little about even the most accomplished runners. Similarly, it was combat athletes, not runners or pentathletes, who tended to attract cult as heroes. But not wrestlers: athletic heroes are mainly boxers and pancratiasts. This is because (1) they were large, like mythical heroes; (2) they hurt their opponents; and (3) they won the most total victories, establishing the greatest gulf between themselves and their rivals.

University of Winnipeg

Chris Mallan – The Athletic Sage: Apollonius at the Olympics in Philostratus’ *Vita Apollonii*

It is a matter of some scholarly debate as to whether the historical Apollonius of Tyana ever attended the Olympic Games. However, Philostratus in his *Vita Apollonii* describes Apollonius attending the Olympics twice – once during the reign of Nero, and once during the reign of Domitian. Although no athlete himself, Apollonius is presented as the focus of attention – from the spectators within the narrative and from the reader. Philostratus depicts Apollonius as a participant in a series of ‘contests’ that evoke the ideals of athletic competition. This paper attempts to place Philostratus’ portrayal of Apollonius as the ‘athletic sage’ in the context of the broader philosophical agenda of the *Vita Apollonii*.

School of History, Philosophy, Religion, and Classics, University of Queensland

Bob Milns – Diagoras of Rhodes: Victor in Boxing

Diagoras was the most famous boxer of his day. His Olympic victory was celebrated by Pindar. He also sired sons and grandsons who were Olympic victors. This paper will examine the literary tradition on Diagoras, starting with Pindar’s *Olympian* 7.

School of History, Philosophy, Religion, and Classics, University of Queensland

Peter Mountford - Leonidas of Rhodes: The Greatest Olympian of Them All

The paper considers the significance of the achievement of Leonidas in winning the *stadion* at four successive Olympic Games from 164-152 B.C. It measures his achievement against other competitors in the Ancient Olympic Games, both

runners and other competitors. It also compares his achievement to that of athletes in games of the modern era. The paper will look briefly at the question of amateurism in both ancient and modern games. The hope is that the paper will justify the claim in the title.

University of Melbourne

David Pritchard - What was the Point of Olympic Victory?

A Greek city gave citizens who were Olympic victors, for life, free public dining and free front-row seats at its own games. These honours were otherwise only given to victorious generals and other significant benefactors. The surprising granting of them to sporting victors requires careful explanation. The Olympic victory of one of its citizens gave a city of no importance rare international prominence and one which was a regional power proof of its superiority over its rivals. The only other way which it had to raise its standing was to defeat a rival in battle. Thus a city judged an Olympic victor worthy of its highest honours, as he had raised its standing without its need to take the field.

School of History, Philosophy, Religion, and Classics, University of Queensland

Tom Stevenson - Milo of Croton: *heptakis*?

The wrestler Milo of Croton (whose floruit occurred in the second half of the 6th Century BC) has a claim on being the greatest athlete of the ancient Olympic Games. He became a famous symbol of brute strength, and thus appeared regularly in stories dealing with the theme of 'brawn versus brains.' Milo is supposed to have won the wrestling at 6 successive Olympiads before being defeated by a youthful champion, who used his brains to outwit the venerable champion. Did this really happen? Could the tradition of Milo's defeat stem from another 'brawn versus brains' story? The aim of this paper is to question the deeply ingrained idea that Milo's career was marred by a single defeat at Olympia. There is a possibility that he won an amazing 7 times in a row.

School of History, Philosophy, Religion, and Classics, University of Queensland

Rashna Taraporewalla – A Tale of Two Athletes

The peripete Pausanias in his description of the *Altis* at Olympia describes two statues placed side by side, that of Astylos of Croton and Chionis of Sparta. Both were victors in the *stadion* and *diaulos* in multiple successive Olympiads, but the careers of each were dramatically different. Chionis, on the one hand, had achieved his victories in the seventh century, though some time intervened before the Lacedaimonians came to commemorate his feats around 470 BC, commissioning honorific monuments at both Olympia and Sparta. Astylos, on the other hand, was a victor of the 480s, whose statue at Croton was destroyed when he competed as a representative of Syracuse. This paper examines the competitive interplay represented by the juxtaposed statues and the ways in which the contrasting careers of these two Olympic victors, and the honours each received, reflects broader changes and differences in the nature of athletics and athletic competition.

School of History, Philosophy, Religion, and Classics, University of Queensland /
Brisbane Girls Grammar School

Matthew Trundle – Athletes as Warriors

This paper will revisit the relationship between athletes and warfare in the fifth and fourth centuries BC. Early Greek athletes were talismanic warriors (Milon of Croton, Homer's heroes, even Spartan Olympic victors fought next to their king). By the classical age writers derided athletes as useless in war (as in almost everything else). Had war changed so much that athletes no longer served any purpose on the battlefield? Or had the connection between war and athletics always been tenuous, present only in a mythologised 'good-old-days' ideal in which amateur-aristocratic athletes were warrior-leaders; an ideal that had never really existed?

Classics, Greek and Latin, Victoria University of Wellington / Department of Classics and Ancient History, University of Auckland

Christoph Ulf – From Worshippers via Sportsmen to Cultural Actors: Athletes in Antiquity

What kind of significance fell to athletes in ancient societies? What emotions and thoughts might have moved athletes when competing in contests at the various festivals in antiquity? There are no straightforward answers to such questions; for a reply we must take some detours. The main thesis of this paper is that ancient athletes were ‘cultural actors’ who had to obey given societal rules. These rules differed not only from one society to another, but also from festival to festival; and they changed in the course of time as the societies themselves changed. The fact that ancient athletes were not free actors but dependent on their society’s prescriptions, has been – consciously or not – part of the attempts in modern scholarship to reconstruct the origin and development of ancient festivals and games. Therefore, the differing delineations of the athletes’ behaviour and thinking are strongly connected with the various reconstructions of ancient history from the nineteenth through the twenty-first centuries. In this paper short glimpses of the history of the changing interpretations of Greek society (and the athletes within it) are offered first. Then the distinction between different types of competition, provided by sociology and social psychology, are taken up as an analytical tool to tie these types of competition to different kinds of contests in antiquity. Finally, three short examples are presented to show that the athletes as cultural actors had to behave differently according to the rules of the respective festival or games.

University of Innsbruck

Email Contacts

Luca Asmonti	UQueensland	l.asmonti@uq.edu.au
Julian Barr	UQueensland	julian.barr@uqconnect.edu.au
Adam Brennan	UQueensland	a.brennan@uq.edu.au
Amelia Brown	UQueensland	a.brown9@uq.edu.au
Caillan Davenport	UQueensland	c.davenport@uq.edu.au
Lara Davenport		davenport.lara@gmail.com
Jonathan Devine	UQueensland	jonathan.devine@uqconnect.edu.au
Mark Golden	UWinnipeg	m.golden@uwinnipeg.ca
Max Howell	UQueensland	maxhowell@hotmail.com
Paula Johnson	Brisbane GGS	paula.johnson@uqconnect.edu.au
Chris Mallan	UQueensland	c.mallan@uq.edu.au
Scot McPhee	UQueensland	scot.mcphee@gmail.com
Janette McWilliam	UQueensland	j.mcwilliam@uq.edu.au
Bob Milns	UQueensland	lmilns@bigpond.net.au
Peter Mountford	UMelbourne	mounty_classics@yahoo.com.au
Con O'Brien	UQueensland	conrosie@bigpond.net.au
David Pritchard	UQueensland	d.pritchard@uq.edu.au
Caitlin Prouatt	UQueensland	caitlin.prouatt@uqconnect.edu.au
John Ratcliffe	UQueensland	ratcliffe_john@hotmail.com
Roger Scott	UQueensland	roger.scott@uq.edu.au
Tom Stevenson	UQueensland	t.stevenson@uq.edu.au
Rashna Taraporewalla	UQ / Brisbane GGS	rashna.tarapore@gmail.com
David Theile		david_theile@health.qld.gov.au
Matthew Trundle	Victoria UWellington	matthew.trundle@vuw.ac.nz
Christoph Ulf	UInnsbruck	christoph.ulf@uibk.ac.at

PLACES TO EAT AT THE ST. LUCIA CAMPUS

The Pizza Caffè

Opening hours: Saturday 12 pm – 7.30 pm. Sunday 12 pm – 4 pm.

Location: UQ Union Complex (outside Schonell Theatre)

Excellent pizzas (a range of 27 to choose from), as well as coffee and cold drinks.
Gluten free pizzas available.



Wordsmiths – The Writer's Café

Opening Hours: Saturday 8 am – 3 pm. Sunday 8 am – 3 pm.

Location: Next to the Co-Op Bookshop

Serves a range of hot and cold meals, as well as coffees, milkshakes and other drinks.



Saint Lucy Caffè e Cucina

Opening Hours: Saturday 6.30 am – 6 pm. Sunday 6.30 am – 6 pm.

Location: Next to the Tennis Courts

Serves all day brunch on weekends.



Burger Urge

Opening Hours: Saturday 11 am – 8 pm. Sunday 11 am – 8 pm.

Location: Underneath the Biological Sciences library (adjacent to the Michie building).

Serves gourmet burgers, chips and drinks.



School of History, Philosophy, Religion and Classics
University of Queensland, Australia

A Conference on Olympic Athletes: Ancient and Modern 6-8 July 2012



Speakers include: Prof. Mark Golden (Winnipeg), Prof. Christoph Ulf (Innsbruck), Prof. Matthew Trundle (Auckland)

Aims of the Conference

The theme can be interpreted fairly broadly, but there is a particular aim to assemble papers which analyse the Olympic experience of athletes from the ancient and the modern games. What was / is special about Olympic competition and Olympic athletes? Who were / are the greatest Olympic athletes? Why?

GENERAL INFORMATION

(Please contact Tom Stevenson (t.stevenson@uq.edu.au) for the organizers, if you have any questions which are not addressed in the accompanying pages)

Dates

6-8 July 2012 (Friday – Sunday)

Venue

Room E303, 3rd floor, Forgan Smith Building (Bldg. 1), University of Queensland, St. Lucia, Brisbane. QLD. 4072. Australia

Length of Papers

20 mins. + 10 mins. for questions (30 mins. total)

Offers of Papers / Abstracts

Please submit titles and abstracts (max. 100 words) to Tom Stevenson (t.stevenson@uq.edu.au) by **Friday 22 June 2012**.

Audio-Visual and Computing Requirements for Presenters

For those who are offering papers, please send details of your audio-visual or computing requirements to Janette McWilliam (j.mcwilliam@uq.edu.au) by **Friday 22 June 2012**. The room booked for the conference has a desktop computer, a visualizer, and an overhead projector.

Delegates might like to nominate from the following list:

- Blackboard / whiteboard
- Overhead projector
- Data projector
- VHS video player

- DVD player
- Slide projector
- Other (please specify)

Conference Fee, Lunches, Welcome Reception, and Conference Dinner

Please see the conference registration form for costs and payment details. The **conference fee** will cover conference packs, room hire, and morning and afternoon teas. Lunch can be purchased from a number of places on the UQ Campus. For details, see <http://www.uq.edu.au/about/places-to-eat>

A **welcome reception** will be held in the evening of Friday 6 July at the *R.D. Milns Antiquities Museum*, which is located on Floor 2 of the Michie Building (= Building no. 9 on your maps). For those entering from the Great Court, Floor 2 is the entry level floor of the Michie Building.

The **conference dinner** (Saturday 7 July) will be held at the St Lucia Golf Club, beginning at 7 p.m. Delegates are asked to pay on the night for their respective shares of the bill. For information about the restaurant at the St. Lucia Golf Club, see <http://www.hillstonestlucia.com.au/5-hundred-acre-bar>.

TRAVEL AND ACCOMMODATION

We are asking delegates to organize their own travel and accommodation for the duration of the conference, though we would like to help, if we can. Some information on travel and accommodation appears below.

About Brisbane

Australia's third largest city, Brisbane enjoys a sub-tropical climate. The city centre, a mosaic of precincts, from the Queen Street Mall, to Fortitude Valley, Roma St. Parklands, Kangaroo Point, and South Bank, is bisected by the serpentine Brisbane River. Queensland's beautiful beaches on the Gold Coast and Sunshine Coast are little more than an hour's drive away, with a backdrop of mountainous hinterlands, providing spectacular scenery and tropical rainforests.

Getting to Brisbane

Brisbane International and Domestic Airports are located around 15-20 minutes by car (13 km) north of the CBD, with most major airlines operating international services to Brisbane. Transport options to and from the airport are detailed here: <http://bne.com.au/to-from-airport/transport-options>

An Airtrain service links both the domestic and international terminals of Brisbane Airport to central Brisbane, with stops at Bowen Hills, Brunswick Street, Central, Roma Street, South Brisbane, and South Bank stations. For more information, see <http://bne.com.au/to-from-airport/transport-options#Train>

Bus services operate between the airport and the Brisbane Transit Centre and to the door of all CBD hotels. For further information, see <http://bne.com.au/to-from-airport/transport-options#BusServices>

Taxi ranks are also located at both terminals. The fare to the CBD is approximately \$40 – \$45 with a \$2 fee for departing taxis (estimate only). For details, see <http://bne.com.au/to-from-airport/transport-options#Taxis>

Getting to the UQ campus at St Lucia

i) Buses

The 109 bus service departs from George Street in the city and arrives at the St Lucia campus of the University of Queensland via the Cultural Centre, South Bank and Mater Hill. For details of the 109 and 555 buses to the university from the city, see <http://translink.com.au/>

Other bus services also provide a frequent connection to the university. For more information, visit <http://translink.com.au/>

ii) River Transport

City Cats (catamaran ferries) commute along the Brisbane River between 5.50 a.m.-10.30 p.m. every day, with a terminal at the University. Further information is available at the following address: <http://translink.com.au/travel-information/services-and-timetables/search/results/mode/3>

Accommodation

Accommodation is available close to the university, or in the city centre, which is well connected to the St Lucia campus by a regular public transport service (esp. buses and City Cat ferries). Listed below is a

small selection of accommodation providers near the university (arranged with reference to room rates and proximity to UQ). Please contact the provider directly if you wish to book a room.

Group A (adjacent suburbs)

St Lucia Gardens (<http://www.stluciagardens.com.au/>)

Jephson Hotel, Toowong (<http://www.jephsonhotel.com.au/>)

Toowong Villas (<http://www.toowongvillas.com.au/>)

Benson Court Motel (<http://www.bensoncourt.com.au/>)

Indooroopilly Lodge (<http://www.iplylodge.com.au/>)

Group B (closer to the CBD)

Taringa Gardens (<http://www.taringagardens.com.au/index.html>)

West End Central Apartments

(<http://www.centralapartmenthotels.com.au/>)

Group C (budget accommodation)

Yellow Submarine Backpackers

(<http://www.yellowsubmarinebackpackers.com/>)

Brisbane City Backpackers

(<http://www.yha.com.au/hostels/qld/brisbane-surrounds/brisbane-backpackers-hostel/>)

Palace Central Backpackers (www.palacebackpackers.com.au)

Somewhere to Stay Backpackers

(<http://www.somewheretostay.com.au/>)

Conference Website

Further details are available at <http://www.uq.edu.au/hprc/olympic-athletes-conference>. Enquiries can be directed to Tom Stevenson (t.stevenson@uq.edu.au) for the organizers.