




Tunisia: From Carthage to the Sahara 2026

27 OCT – 13 NOV 2026

Code: 22639

Tour Leaders Dr Christopher A. Tuttle

Fitness Level 

Level 3 - Challenging

Among our most physically demanding

Explore Tunisia's fascinating layered history visiting Amazigh oasis villages with traditional undergroun houses, UNESCO heritage-listed Roman & Phoenician cities, antique mosaics & Islamic buildings.

Overview

Travel with [Dr Christopher Tuttle](#), an archaeologist whose research focuses on the Hellenistic and Roman periods in the Middle East and North Africa.

- Magnificent Roman ruined cities of Dougga, Thurburbo Majus, Uthina and Bulla Reggia, with fine examples of antique architecture.
- El Djem, containing the most impressive and well-preserved Roman amphitheatre after the Colosseum.
- Kerkouane, the world's best-preserved example of a Phoenicio-Punic city.
- Tunisia's unmatched Roman mosaics in the Bardo, El Djem and Sousse museums.
- The Islamic world's most significant architecture from all periods and dynasties since the 7th century, including the very early Kairouan mosque and the Sousse mosque, reputed to have the earliest extant minaret. The medinas of both Kairouan and Sousse are both UNESCO World-heritage sites.
- Fortified Amazigh desert and mountain villages, with traditional underground houses and distinctive granaries, set in narrow mountain valleys and palm oases on the edge of the Sahara.
- Journey to the Sahara's edge, visiting the green oasis of Ksar Ghilane, the oasis town of Douz and the Chott el Jerid, the largest salt pan of the Sahara.
- Begin with 4 nights based in the photogenic, Sidi Bou Said, a clifftop village overlooking the Mediterranean, with whitewashed alleyways, wrought-iron window frames and colourful blue doors.
- Enjoy three nights at the 5-star [Anantara Tozeur Resort](#), a new luxury desert resort surrounded by palm oasis.

Overnight Sidi Bou Said (4 nights) • Kairouan (2 nights) • Matmata (1 night) • Ksar Ghilane (1 night) • Tozeur (3 nights) • Kairouan (2 nights) • Téboursouk (1 night) • Hammamet (3 nights)

Group size maximum 16 participants

Overview

This tour explores Tunisia's fascinating layered history by visiting Amazigh oasis villages with distinctive traditional underground houses, Roman cities with fine imperial monuments like el Djem's huge amphitheatre, museums with magnificent antique mosaics, and beautiful Islamic buildings constructed over 1500 years. Just one of these is Kairouan's magnificent early mosque, which played a key role in the Islamisation of North Africa. We also chart the development of Muslim Tunis on the ruins of its ancient predecessors, Phoenician and Roman Carthage; the city's bustling *souq* owes much to Iberian émigrés who developed Tunisia's wool trade after their expulsion from Spain. This city is also graced with fine mosques, tombs and madrasas in the style of North Africa's Ottoman conquerors, the Turks. You will also encounter the fascinating ribat of Sousse, built to defend Islamic Ifriqiyya from European incursions. Travelling south from the Mediterranean littoral, we leave behind the great northern wheat fields which made this Rome's 'bread bin', to the edge of the Sahara. Here we encounter Roman frontier fortresses designed to control the movements of the desert peoples, where fascinating Amazigh (Berber) villages have mud brick granaries, designed to protect the precious harvest from Arab raiders.

Historical Overview

Tunisia lies between the great Sahara and the southern coast of the Sicilian Channel. The desert emerged around 2500 BCE when the region, once temperate, became hotter and drier. Continuous human habitation, however, has been documented in Tunisia's southern regions since at least 10,000 BCE. The indigenous African tribes of the Sahara and the Mediterranean littoral – and the mountains that separate

them – were called many names by different invaders. The desert peoples have variously been known as Garamantes, Gaetules and Louata. Those further to the North were known by the Greeks as Libyans, by the Romans variously as Africans, Numidians and Moors, and by the Arabs as Berbers; indigenes, to the contrary, would have known themselves by their tribal names, or often called themselves names like Imazighen – ‘free men’ – to distinguish themselves from city dwellers in the thrall of governments. These oasis dwellers and desert wanderers are the ancestors of the Amazigh and Tuareq tribes, who have interacted over millennia with the various hegemonies that have threatened their territories and their freedom.

To the north, the narrow Sicilian Channel connects the western and eastern basins of the Mediterranean, and Tunisia therefore lies at the heart of the most travelled sea in history. Whilst various dynasties have both traded with and fought the indigenous peoples of the interior, the proximity of Europe and Africa at this point, and the necessity for all trans-Mediterranean trade to pass through the constricted channel, have consistently shaped Tunisia’s history. Greeks, Phoenicians, Romans, Byzantines, Arabs, Normans, Habsburgs and Ottomans have all struggled to assert control over the African shores of the Sicilian Channel. Many of these different civilisations and empires have left their mark upon the rich and diverse architectural heritage of Tunisia. Each is unique, however all are characterised by eclecticism and an ability to synthesise the diverse cultural influences they have experienced. At the same time, their extensive and imposing coastal fortifications bear witness to the violence of the historic struggle for control of the Sicilian Channel.

While much of Tunisia’s prehistory remains to be explored, excavations in the south around Gafsa (ancient Capsa) have revealed that a prehistoric people thrived there during the Mesolithic and Neolithic periods when the Sahara was still a lush savannah. The Capsian Culture inhabited the southwestern part of Tunisia from at least 10,000-6,000 BCE. They produced some of the finest stone tools yet known from this period. While it is thought that many of the indigenous peoples of North Africa may be descendants of the Capsian Culture, much work is still needed to understand fully these early periods in Tunisia’s history.

In the north, by 1000 BCE the Phoenicians had begun to draw the region into their trading network that extended from the Levant to Spain and beyond. Carthage became the most famous Phoenician city in the western Mediterranean, and after the destruction of the Phoenician Levantine homeland, the centre of the Punic seaborne trade empire (Thalassocracy). The Romans challenged the Phoenicians for supremacy in the Mediterranean during the Punic Wars (264-146 BCE). Carthage finally capitulated in 146 BCE thus ending the third Punic War, inaugurating the creation of Roman Africa. What is now Tunisia thereafter supplied the empire with wheat and animals; the mosaics of rich town houses in Tunisia show scenes of the hunt, African animals, and public games. Garish yellow and pink Tunisian Chemtou marble became the most desired marble in Rome. Influence travelled in both directions. Whilst Africa became the bread bin of the Empire, the Romans introduced the olive to North Africa. Some scholars even believe that it was the Romans who brought the Middle Eastern Camel to the westerly parts of North Africa. The wealth experienced by the region under the Romans manifested itself in several magnificent North African cities, like Dougga and El Djem, whose monuments stand in fine condition today, partly because many remained empty after antiquity and therefore were never built over by later city layers.

In the 5th century the Vandals swept through North Africa from Spain and took up residence in the rich Roman province of Numidia, modern Tunisia. The Vandals for a time interrupted trade and communication in the southern Mediterranean. With the 6th century Byzantine reconquest of North Africa, however, the region was brought once more into a Mediterranean empire, this time an eastern Christian empire whose political control was weak but whose cultural influence was great. Africa, which had produced one of Early Christianity’s greatest thinkers, St Augustine, continued to influence European Christianity at this time. Although Byzantine control was limited to the coasts of the Western Mediterranean, the Byzantine mosaics that we shall see in Tunisia offer lasting testimony to Byzantine African culture

After a century, Byzantium lost control of North Africa to the newly converted Arabian followers of the Prophet who at first fought pitched battles with, but later gradually Islamised, North Africa's Amazigh ("Berber") tribes. In the early 9th century the Aghlabid dynasty's (800 – 909) naval forces captured Malta and Sicily and for two centuries the North African Muslims remained masters of the Mediterranean and a thriving trading empire linking Tunis to Islamic Spain, Sicily and the ports of Egypt and the Levant. At the same time, trans-Saharan trade expanded, connecting Ifriqiyya, the Arab name for Tunisia, to a huge Islamic Afro-Asian trading network.

Despite thriving trade links, Tunisia was soon to come into religio-political conflict with the rest of the Arab world when the Shi'a Fatimid Dynasty seized power (909-973). The Fatimids built the port of Mahdia on Tunisia's east coast from which their navy conquered Egypt, leaving Tunisia to the Zirid Dynasty (973-1160). This momentous invasion led to the (Fatimid) founding of the modern city of Cairo, and war with the Sunni Seljuk Turks of Iran and Syria.

In the 11th century Europe began to reassert her presence in the Mediterranean, starting with the capture of Sicily from the Muslims. The Normans who conquered southern Italy and Sicily between the 1060s and 1090s moved into Ifriqiyya. The Amazigh Almohads (Ar. al-Muwahhidun) from Morocco (1160-1227), however, soon drove them out, but they remained masters of Sicily and Malta, whose Arabic-speaking and Muslim populations continued to trade with Islamic Tunisia.

The Norman capture of Sicily was, however, a symptom of the southward and eastward movement of Europeans, which produced the Crusades (the Sunni Seljuks and Shi'a Fatimids were so preoccupied fighting each other that they did not see the Crusaders coming), the Spanish 'Reconquista', and the gradual usurpation of Mediterranean trade by Barcelona, Marseille and the Italian city states. In coastal cities like Sousse, we shall encounter *ribats*, religio-military fortresses built to defend Tunisia's shores against Christian incursions. The Hafsid State now emerged in this region (1227-1574).

From the time of the Fatimids to the rise of the Hafsids, Tunis—the Muslim city that had replaced the older Phoenician, Roman and Byzantine *metropoli*—grew to be the great capital of Ifriqiyya and the largest and most prosperous city in North Africa. This prosperity was largely based on her Mediterranean trade connections, despite constant political and military contest with the Europeans. The Sicilian Channel became divided into a Christian north and a Muslim south, and its historic unity ruptured, although coastal peoples to the north and south maintained contact through smuggling, corsairing and piracy.

In the 16th century the two great Mediterranean powers, the Habsburgs and the Ottomans, both tried to reverse this situation and secure both sides of the Sicilian Channel for themselves. The Habsburgs initially held the upper hand: Charles V, who had inherited Sicily and Malta along with Spain, captured Tunis in 1535. In the same year he persuaded the Knights of St. John, expelled by the Ottomans from Rhodes in 1522, to garrison Tripoli in what is now Libya, in return for possession of Malta. The Ottoman vanguard of Turkish corsairs, however, soon expelled the Knights from Tripoli and then repulsed a Habsburg attack on the Tunisian island of Jerba, and besieged Malta (1565). The siege of Malta failed and in 1571 the Habsburgs, assisted by Venice, defeated the Ottomans at the naval Battle of Lepanto. The Ottomans rebuilt their fleet and in 1574 defeated and expelled the Habsburgs from Tunis. After a century of fighting both the Habsburgs and Ottomans finally accepted that the north of the channel would remain Christian and the south Muslim. The Ottoman rulers of Tunis, the *beys*, were surrounded by a coterie of renegades, Christian converts to Islam, who added their touch to the great Turco-Tunisian palace of the era, the Bardo, and to many of Tunis' palatial residences.

Legitimate trade and corsairing tied Tunis to Sicily and the Italian mainland until the late 19th century, and numerous Sicilians and Maltese settled on the Tunisian coast as exporters of olive oil to Europe. When Sicily

became part of a unified Italian state in 1860, the strength of her connection with Tunisia made the latter the first target of Italian colonialism. When Tunisia became a French protectorate in 1883, most non-Tunisian nationals in the country were Sicilians and Maltese. Following independence Tunisia has self-consciously asserted its own identity, rediscovering its Arab and Amazigh heritage.

Leaders



Dr Christopher A. Tuttle

Archaeologist on the Hellenistic and Roman periods of the Middle East and North Africa. Former Associate Director at ACOR in Jordan and former Executive Director of the Council of American Overseas Research Centers. Current cultural heritage consultant for projects in Jordan, Saudi Arabia, Egypt, Chile, and Mongolia. Has currently leads ASA tours to Jordan, Turkey, Greece, Sardinia, Corsica and Tunisia.

Dr. Christopher A. Tuttle is an archaeologist whose research focuses on the Hellenistic and Roman periods in the Middle East and North Africa. His specialization is the ancient kingdom of the Nabataeans and their capital city of Petra, where his fieldwork was centered for nearly 20 years.

He holds a BA in Classical and Medieval Studies from the University of Massachusetts, Boston and a PhD from the Joukowsky Institute for Archaeology and the Ancient World at Brown University. Chris lived and worked full time in the Middle East for nearly 15 years, first in Jerusalem and then in the Hashemite Kingdom of Jordan, and has more recently worked for extended periods in Saudi Arabia.

Initially interested in ancient mystery cults from the Classical, Hellenistic, and Roman periods and heretical movements in Medieval Europe, Christopher shifted his area of research to the Middle East to explore the period of transition between the end of the independent Hellenistic kingdoms and the rise of Roman hegemony in Syria and the Levantine region. His doctoral work focused on the Nabataeans at Petra, who were the last independent kingdom in the area to be absorbed by the Romans.

Christopher has travelled extensively in the Middle East and North Africa to explore important archaeological sites from all periods of the regions' long histories. He has worked on archaeological excavations, surveys, and cultural heritage preservation and management efforts in Israel/Palestine, Jordan, Syria, Egypt, Saudi Arabia, Morocco, Turkey, Chile, Mongolia, and the USA.

While residing in Jordan he worked with numerous projects throughout the country, but focused mainly on Petra and its hinterlands. He also acted as Associate Director of the American Center of Research (ACOR) in Amman. He then served several years as the Executive Director for the Council of American Overseas Research Centers (CAORC) in Washington, DC. In recent years he has worked as a cultural heritage consultant, including as the field director for one of the largest archaeological surveys ever undertaken in the world which documented many thousands of sites from all human periods around AlUla in Saudi Arabia, near to the ancient Nabataean city of Hegra (Mada'in Saleh).

Combine this tour with

Between Sea and Sky: Homer's Greek Islands 2026
2 OCT – 22 OCT 2026

Sicily and the Aeolian Islands 2026
9 OCT – 23 OCT 2026

Cyprus, Kos & Rhodes: Civilisations of the Eastern Mediterranean 2026
8 OCT – 25 OCT 2026

Egypt In Depth: Across the Ages, from Alexandria to Abu Simbel 2026
15 NOV – 5 DEC 2026



Itinerary

The detailed itinerary provides an outline of the proposed daily program. Participants should note that the daily activities described in this itinerary may be rotated and/or modified in order to accommodate changes in opening hours, road conditions, flight schedules etc. Participants will receive a final itinerary together with their tour documents. Meals included in the tour price are indicated in the detailed itinerary where: B =breakfast, L=light lunch and D=dinner. Bottled water will also be provided daily during site excursions.

Sidi Bou Said - 4 nights

Day 1: Tuesday 27 October, Arrive Tunis – Sidi Bou Said

- Tour commences at 2.00pm in the foyer of Dar Said
- Welcome Meeting
- Orientation walk incl. the Dar El Annabi
- Welcome Dinner at the historic [Dar Zarrouk](#)

Meeting Point: The tour commences at 2.00pm in the foyer of [Dar Said](#) located in Sidi Bou Said, a picturesque coastal village located about 20kms from the capital, Tunis. Please meet your tour leader, Tony O'Connor, and fellow travellers for a short welcome meeting.

Following the welcome meeting, we will take a brief orientation walk in the area around our hotel. You will be shown the location of the historic Café des Nattes and tour the lovely Dar El-Annabi, a traditional Sidi Bou Said residence that is open to visitors. We also learn the location of various amenities that are in walking distance of our hotel (ATMs, post office, supermarket, etc.). Our welcome dinner will be at the local, historic Dar Zarrouk restaurant overlooking the Mediterranean. (Overnight Sidi Bou Said) D

Day 2: Wednesday 28 October, Sidi Bou Said – Carthage – Sidi Bou Said

- Carthage: Byrsa Hill, harbour, Tophet & amphitheatre (UNESCO World-Heritage Site)

- Baths of Antoninus

Today we visit the site of ancient Carthage located on the north side of Lac Tunis. We will visit Byrsa Hill the site of the earliest Phoenician settlement, the Tophet sanctuary, where Carthaginian child sacrifice may have taken place, and the site of the ancient harbour.

Next, we visit the Roman city of Carthage. The Romans completely destroyed the Punic city of Carthage in 149 BCE, but built a Roman city on the site, which by the 1st century CE had become the second largest city of the western half of the Roman Empire. Its development was driven in part by Tunisia's crucial importance as a granary for the Empire. Carthage became an important centre of Christianity, and several early Church Councils occurred here; in the 4th and 5th centuries the Church was riven by controversy with the Donatists, who would not tolerate those who had compromised with the Empire during the period of persecution of Christians. Carthage was taken by the Vandals in the 5th century but later became an Exarchate of the Byzantine Empire in the 6th century. It fell to the Arabs in the late 7th century. Formidable ruins of the Roman city remain, despite its changing fortunes in late antiquity.

Following our lunch at a local restaurant, we visit the Baths of Antoninus. This is the largest Roman bath complex to be found outside of Italy and was one of the three largest ever constructed by the Romans. It was built in the mid-2nd century CE during the reign of Emperor Antoninus Pius. It is quite different from other Roman baths because of its height and layout. This is due to the clay-rich soils along the coast, which were unsuitable for having the underground service areas typical to other bath complexes. Since these essential service areas had to be built aboveground, this resulted in the bath complex extending across a large area and having several storeys. We will spend some time this afternoon exploring and learning about this complex and the customs of Roman public bathing. (Overnight Sidi Bou Said) BL

Day 3: Thursday 29 October, Sidi Bou Said – Tunis – Sidi Bou Said

- Dar Ennejma Ezzahra: The Centre for Arab and Mediterranean Music (CAMM)
- Geological and Paleontological Museum, Office National des Mines
- Bardo Museum

The village of Sidi Bou Said grew up around the tomb and *zaouia* of the Sufi teacher Abu Said el Baji who established his order here in the early 13th century. When members of the Husainid dynasty moved here in the 18th century, they brought with them many leading musicians and writers. This laid the foundations for Sidi Bou Said's reputation as an artists' village. Today this picturesque village features white-washed buildings with wrought-iron window dressings and sky-blue wooden doors. One of the grandest of these houses, which we visit, is the Dar Ennejma Ezzahra. Beautifully restored, the palace was once home to French painter and musicologist Baron Rodolphe d'Erlanger, who produced a multi-volume work on the history of Arab music. Today it hosts the Centre of Arab and Mediterranean Music. Beside the gardens and architecture, a mixture of 'pure' Tunisian and Romantic Orientalism, the main attraction is its collection of fine musical instruments.

Next, we make a brief visit to a small geological and paleontological museum housed in the Office National des Mines. Here we will see a diverse collection of rocks, minerals and fossils from around Tunisia. These include segments from two of Tunisia's most famous fossils: the *Tataouinea hannibalis*, a giant herbivore sauropod and the *Machimosaurus rex*, a huge crocodilian reptile species first discovered in Tunisia. The collection will be presented by an English-speaking specialist.

Following lunch at a local restaurant we visit one of the country's great treasures, the Bardo Museum. It is housed in a medieval palace rebuilt by the Muradid and then Husaynid beys between the 17th and 19th

centuries, and displays many of the mosaics from Tunisia's most famous Roman sites. The Bardo also contains a small Islamic section, but its most interesting feature is the eclectic combination of Islamic and Italianate elements, evident in the designs on the painted coffered wood ceilings; the juxtaposition of European-style halls and Arab-Islamic domed chambers; and the incongruous addition of chandeliers, a common feature in 18th and 19th century Turco-Tunisian decor. (Overnight Sidi Bou Said) BL

Day 4: Friday 30 October, Sidi Bou Said – Zaghouan – Oudhna – Thurburbo Majus – Sidi Bou Said

- Zaghouan-Carthage Aqueduct
- Roman city of Uthina, Oudhna
- Bedouin lunch at the ecological farm, Dar Zaghouan
- Roman city of Thurburbo Majus

This morning we head southwest, passing the Roman aqueduct that carried fresh water from the Jabal Zaghouan mountains to Carthage. Stretching for some 132 kms, this is one of the longest aqueducts of the Roman Empire. Hannibal's Carthage lost a hard-fought, bitter war to the Roman Republic early in the 2nd century BCE that ended with the city being destroyed. It was not long, however, before Rome realised the advantages of re-establishing Carthage as a Roman city and upon doing so, its population swelled to an estimated 500,000. Building the Zaghouan-Carthage aqueduct was essential to provide the colonists with water for domestic and agricultural use.

Nearby, on the cultivated slopes of Mt Mekrima lie the ruins of the ancient city of Uthina, one of the Roman Empire's oldest cities in Africa. A famous 2nd-century mosaic, now in the Bardo Museum in Tunis, shows a typical private domain in the valley of the Miliana at Uthina with its lucrative wheat fields, olive trees, pastures for sheep, goat, cattle and horses, and scrub supporting partridge and wild boar. The city had one of North Africa's largest Roman amphitheatres which could hold over 10,000 spectators; in its basement we may view the underground vaulted cells where criminals and wild animals were held. At the top of the hill stands the grand *capitolium*. Below are the enormous arched cisterns; large public and small private baths including the Fishing Angels Baths with mosaics depicting cherubs casting poles and nets into a fish-laden stream, and a sumptuous 3-room villa with mosaics illustrating the legend of wine invention and hunting scenes.

Following a bedouin lunch at the ecological farm, Dar Zaghouan, we continue to Thurburbo Majus. Originally an Amazigh settlement ruled by the Phoenicians, Thurburbo Majus is located on the major road that linked ancient Carthage to the Sahara desert. Augustus transformed it into a Roman *colonia* for military veterans (27 BCE); it eventually took the name *Colonia Julia Aurelia Commoda*. Most of the town was built around 150 – 200 CE and restored in the 4th century after a 3rd century crisis. It received a *Capitolium* in 168 CE. The town produced grain, olives, and fruit. Under Hadrian it became a *municipium* and Commodus made it a *colonia*. The site today is extensive. Of note is the tetrastyle temple that was adorned with statues of Apollo, Venus, Silvanus, Bacchus, the Dioscuri and a satyr. We shall visit its forum, amphitheatre, temples, baths and some houses. (Overnight Sidi Bou Said) BL

Kairouan - 2 nights

Day 5: Saturday 31 October, Sidi Bou Said – Sousse – Kairouan

- Medina of Sousse: UNESCO World-Heritage Site
- Dar Essid House Museum
- Ribat

- Great Mosque of Sousse
- Fatimid Qubba (Kalaout el-Koubba)
- Archaeological Museum

This morning we depart Sidi Bou Said and follow the coast south to Sousse, an old Islamic port on the Tunisian coast that had formerly been the second most important Roman city in what is now Tunisia, after Carthage.

On arrival we walk through Sousse's UNESCO World-Heritage listed medina to Dar Essid, a small house museum which provides a vivid view of life in Tunisia in the 19th century. As we thread our way through the streets of the old medina we pass several fascinating mosque façades from the Fatimid, Almohad and Ottoman periods, including a Fatimid *qubba* (Kalaout el-Koubba), or dome chamber. Its façade is a rare example of North African Fatimid decoration, and the dome itself, decorated with a raised zig-zag pattern, is the only dome of its type outside Cairo, which was captured by the Fatimids in 969.

Within the medina lies Sousse's great mosque and *ribat* that, although now a little way inland, originally overlooked its harbour. The great mosque was built in 851 and was based upon the Sidi Oqba Mosque at Kairouan. Its walls have battlements and its defensive towers, to which domes were later added, originally defended the harbour. The nearby *ribat* is a simple but powerful building. A soaring main entrance leads into a central courtyard surrounded by two storeys of cells. On the first floor a prayer hall stretches the length of the building. A watchtower rises from the ramparts. A *ribat* housed warriors of the faith, and the role of Sousse's *ribat* was to defend the port from (Christian) European incursions.

Little of the Roman city remains, except for an excellent collection of mosaics in its museum. Following lunch at a local restaurant, we visit the 11th-century *qasba*, or citadel, built around an 8th-century watchtower, and now an archaeological museum containing mosaics from the Sousse region. After exploring the *qasba* and its mosaic collection we continue inland to Kairouan located in the heart of the central Tunisian plain. (Overnight Kairouan) BLD

Day 6: Sunday 1 November, Kairouan

- Kairouan: UNESCO World-Heritage Site
- Mosque of 'Uqba ibn Nafi'
- Zaouia of Abu Zamaa al-Balawi (Tomb of Sidi Sahab – Mosque of the Barber)
- Aghlabid Basins
- Medina: Bir Barouta, Zaouia of Sidi Ghariani & Mosque of the Three Doors (exterior only), Dar Hassine Allani

This morning we commence our tour of Kairouan, the first great city of Islamic North Africa. It is believed to have been founded in the 7th century by Uqba bin Nafi, the semi-mythical conqueror of the west. From the 7th to 13th century, Kairouan was the capital of Ifriqiyya, although it temporarily lost this status to Tunis and Mahdia. Its antiquity and its role in the conquest of North Africa for Islam made Kairouan a sacred city, with special connections to Mecca. A well in the city, the Bir Barruta, is said to flow with the same water as the Zamzam well in Mecca. One of Kairouan's most loved shrines, is the mausoleum of Sidi al-Balawi, one of Prophet Muhammad's companions. Kairouan is today a sleepy provincial town, but it is still deeply religious and has an air of quiet and dignified piety.

Our program commences with a visit to the Aghlabid Basins, located to the north of the *qasba*. Two pools survive of a number that stored water for the palace of the Aghlabid dynasty, which occupied the site of the nearby cemetery. At the centre of one of these is the base of a pavilion in which, in keeping with an Islamic

tradition of palace arrangement (seen, for example, in the Topkapi Palace, Istanbul) the ruler would relax.

Next, we visit the great mosque of 'Uqba ibn Nafi', the oldest mosque in North Africa and the model for the Zaytuna in Tunis and slightly later mosques such as the Qarawiyyin in Fes and the Great Mosque of Córdoba. The mosque consists of a huge hypostyle prayer hall and courtyard surrounded by an arcade. Roughly at the centre of the wall opposite the prayer hall stands the minaret, a unique composition of three, square storeys, each one smaller than the last. This imposing, fortress-like crenellated structure reflects the fact that the threat of attack by the local Amazigh population was ever present. Like so many other buildings we will see, the great mosque of Kairouan is an amalgam of different materials and styles. The columns are Roman and Latin inscriptions in the walls indicate that masonry was also gathered from antique sites. At the same time the minaret evokes the ziggurats of ancient Mesopotamia, already conquered by Muslim armies.

To the west of the Great Mosque, outside the walls of the old city, stands the tomb of Abu Zamaa al-Balawi. Considered one of the most venerated places in Kairouan, it contains the remains of one of the Prophet's companions (or *sahab*), Abu Zamaa al-Balawi, who came to Ifriqiya in 654 CE. The tomb, called a *zaouia* or *zawiya*, is sometimes referred to as the Mosque of the Barber because Abu Zamaa Al Balawi was believed to always carry three hairs from the beard of the Prophet Muhammad. While the original mausoleum dates from the 7th century CE, most of what stands today was added at the end of the 17th century. The complex includes the mausoleum, a madrasa and a guesthouse linked by several consecutive courtyards and passages, all decorated with tile work of blue, green and yellow floral panels.

In the afternoon we continue our walk through the medina. We visit the Bir Barruta, where a camel still works the water-wheel which raises the sacred water and nearby, the *zaouia* of Sidi Ghariani, a 14th century shrine renovated by the Turks. The shrine complex is decorated with the tile panels beloved of the Turks, but its most noteworthy feature is the coffered and gilded wood ceiling of the tomb chamber. As we pass through the narrow streets of the old town, we will also see the façade of the Mosque of the Three Doors, with its 9th century stone inscriptions and floral decoration. We also visit the late 18th-century Dar Hassine Allani whose rooftop provides magnificent views over the medina. (Overnight Kairouan) BLD

Matmata – 1 night

Day 7: Monday 2 November, Kairouan – Toujane – Matmata

- Matmata traditional underground village
- Amazigh village of Toujane & Tamrezet House Museum

We depart early this morning, and drive 290km south, past the Gulf of Gabes, to Matmata, famous for its traditional underground houses. Those who remember the early scenes of the first Star Wars film will remember the traditional underground family home of the young Luke Skywalker; these early scenes were filmed in Matmata.

Centuries ago, the inhabitants of this desert region, like those of many extremely hot places from Iran to Southern Spain, decided to build their houses underground. These underground 'cave dwellings' of the native Amazigh population were designed for coolness and protection. Matmata's are some of the most sophisticated of this type. They consist of a deep, quarried courtyard approached from ground level by a tunnel. Off the courtyard were dug living rooms. We shall see a number of these houses, of which Matmata boasts some forty.

En route to Matmata we visit the Amazigh mountain village of Toujane where we explore a local underground house that has been converted by its owner into a museum of the Amazigh ("Berber") traditions. We will have a presentation from the owner, a local schoolteacher and advocate for the preservation of Amazigh culture. (Overnight Matmata) BLD

Ksar Ghilane - 1 night

Day 8: Tuesday 3 November, Matmata – Ksar Ouled Soltane – Chenini – Ksar Ghilane

- Ksar Ouled Soltane
- Amazigh village of Chenini
- Roman *clausura* on the *limes Tripolitanus*, Skifet Kehil

This morning our journey continues a further 150km south to the district of Tataouine where we visit Ksar Ouled Soltane. Originally built in the 15th century, the mud-brick *ksar* is spread over two courtyards connected by a passage made of palm wood. The *ghorfas*, which are four stories high, were used to store grain on the lower levels and olives on the upper levels. Ksar Ouled Soltane was one of the film locations for the Mos Espa's Slave Quarters in Star Wars Episode I: *The Phantom Menace*.

Next, we visit the Amazigh *ksar* and village of Chenini, whose historic 12th-century core sits on a ridge below which houses spread down the terraced hillsides. We will park in New Chenini in the valley and walk a series of winding paths and stairways to visit the upper sections of the *ksar* that are open to the public.

After descending from old Chenini we enjoy lunch in a local restaurant. We then travel to a valley outside Chenini to see Skifet Kehil, a Roman *clausura* on the *limes Tripolitanus*. These *clausurae* were built by the Romans to "close" whole valleys from one side to the other and had gates through which all traffic passed. They were built along border areas for security purposes, to control immigration, and to collect custom duties. Skifet Kehil was part of the *limes Tripolitanus*, the eastern section of the greater *limes Africanus* that defined the southern edge of the Roman Imperial territory in Africa.

We then continue our journey to Ksar Ghilane, a green oasis located on the eastern limit of the Grand Erg Oriental, and one of the gateways to the Tunisian Sahara. (Overnight Ksar Ghilane) BLD

Tozeur - 3 nights

Day 9: Wednesday 4 November, Ksar Ghilane – Douz – Tozeur

- 4x4 excursion to Tisivar Roman Fort
- Market at Douz
- Chott el Jerid

Following an early breakfast, we journey by 4WD to the remains of Tisivar Roman Fortress, one of the fortifications built by the Romans to control the movements of the local tribes.

Next, we head northwest to the oasis town of Douz on the edge of the Sahara proper. The people of Douz and its hinterland are all from the Nefzaoua tribe and believe themselves to be descended from two holy men, Ahmed el-Gouth and Amar Mahjoub. Holy men and their shrines (*Marabouts*) are extremely important in North Africa, for claiming descent from them is the foundation of tribal identity and ensures tribal cohesion. Many members of a tribe may not be genetically descended from such figures, but rather have adhered to them and their cult because of clientage, which the famous North African 15th-century thinker Ibn Khaldun described as crucial to building large tribes and tribal confederations. The *marabouts* of both

holy men are centres of contemporary religious life in Douz.

After exploring the market of Douz and enjoying lunch at a local restaurant we continue our journey across the country to the town of Tozeur, a gateway to the Grand Sud. On our way we will make a brief stop in Souk Lahad to visit an interesting system of a tower and pools that processes geothermal water for use by the local communities. We will then resume our bus trek across the Chott el Jerid, the largest salt pan of the Sahara. This enormous depression becomes a shallow, seasonal lake each year during the winter rains and spring melt from the nearby mountains. (Overnight Tozeur) BL

Day 10: Thursday 5 November, Tozeur

- Day at leisure/optional excursion to Ong Jemal

Today is at leisure for you to enjoy the facilities of the luxury 5-star [Anantara Resort](#) which includes an outdoor swimming pool and extensive gardens. There will be an optional excursion by 4WD to the rock formation of Ong Jemal where Star Wars was filmed. Ong Jemal is an unusual rock formation shaped like the head and long neck of a camel, which gives the location its name (in Arabic, 'ong' = neck, 'jemal' = camel). The formation is accessed by 4WD across another barren salt pan (Chott el Gharsa), in which sand dunes have been measured to move about 15m each year. This morning excursion will take half of the day. (Overnight Anantara Resort, Tozeur) B

Day 11: Friday 6 November, Tozeur – Tamerza – Chebika – Tozeur

- 4WD excursion to the oases towns of Tamerza & Chebika
- Medina of Tozeur (Ouled El Hadeff)

This morning we travel by 4WD to the mountainous oases of Tamerza and Chebika. Tamerza, the largest mountain oasis in Tunisia, is located north of the salt lakes. It has a pleasant canyon and an abandoned old village. Chebika lies in the foothills of the craggy Djebel el Negueb range, an off shoot of the Atlas Mountains. It is surrounded by *palmeraie*, natural cascades and agricultural fields. Many scenes for the film *The English Patient* were shot in the Chebika oasis landscape. In antiquity both Chebika and Tamerza were Roman outposts and later became mountain refuges for the Amazighs.

Following lunch at a local restaurant in Chebika, we take a walking tour of Tozeur's medina, known as Ouled El Hadeff. Its narrow alleyways are lined with traditional mud brick desert houses whose façades are decorated with geometric brick designs similar to motifs found on many Amazigh carpets. (Overnight Tozeur) BL

Kairouan - 2 nights

Day 12: Saturday 7 November, Tozeur – Bir Umm al Ali – Gafsa – Kairouan

- Roman wall of Bir Umm al Ali
- Gafsa Roman Baths
- Gafsa Archaeological Museum

This morning we depart Tozeur and travel north to Kairouan, crossing the Cherb mountain range which provides a barrier between the fertile north of Tunisia and the desert south. In Roman times the range also separated the territory of the *Capsitani* and *Nybganii*. To control movement between north and south, the Romans built walls, known as *Clausurae* (short cut-off walls erected in order to block a narrow pass or gorge

between mountains, hills and wadis). One of the best examples may be viewed at Bir Oum Ali which still retains remarkably preserved sections of the wall to the north and south of the road.

After visiting these impressive walls we continue north to Kairouan via Gafsa. Excavations at prehistoric sites in the area have yielded significant artefacts and skeletal remains associated with the Capsian Culture from which the name of the city, Gafsa (Capsa) is derived. It was also a former Roman frontier town and headquarters of a garrison. Within the old town, we visit the ancient Roman pools which were built in the 2nd century BCE. They are about 5 metres deep and are fed by hot water springs. Subject to reopening, we also visit the local Archaeological Museum whose collection includes a Capsian figurine dating back to the Neolithic Age (8000 BC) and a superb 4th-century AD mosaic of athletic games from Batten Zamour near Gafsa, found in 1987. (Overnight Kariouan) BLD

Day 13: Sunday 8 November, Kairouan – El Djem – Kairouan

- El Djem: UNESCO World-Heritage Site
- El Djem Mosaic Museum
- Mosaic workshops

Today we journey to El Djem, site of the most impressive, well-preserved Roman amphitheatre after the Colosseum. The amphitheatre, capable of seating 35,000 citizens, was built in the 3rd century CE, when the city, named Thysdrus, rivalled Hadrumetum (Sousse) in importance; at this time it was a major exporter of olive oil. We shall explore the amphitheatre before visiting El Djem's excellent museum that has a mosaic collection to rival those of Sousse and Tunis. Of particular importance is a mosaic floor depicting gladiators from the amphitheatre; these men obviously enjoyed celebrity status!

Ancient Thysdrus had thriving artisanal traditions, especially regarding the making of mosaics and moulded stucco decorations. Mosaic crafting has been revived in El Djem in the modern era, and most souvenir mosaics available for sale in Tunisia are made in this city. We will have the opportunity to visit one or more of these modern workshops and galleries on our visit. (Overnight Kairouan) BLD

Téboursouk - 1 night

Day 14: Monday 9 November, Kairouan – Dougga – Téboursoúk

- Dougga: UNESCO World-Heritage Site

This morning we drive to the town of Téboursoúk, located at the foot of the Téboursoúk Mountains and overlooking olive groves in the valley of Wadi Khalled. Our journey takes us across huge stretches of land under cereal cultivation which show why Africa was the breadbasket of Rome.

This afternoon we visit the UNESCO World-Heritage listed site of Dougga, considered the most spectacular Roman site in Tunisia. Dougga is located on a steep hillside overlooking the fertile fields of the Tell and its temples still rise up, dominating the surrounding land. Dougga was a Lybico-Punic city before its incorporation into the Roman Empire and therefore has a rambling street plan which follows the contours of the hillside rather than the typical gridded Roman schema. The architecture of Dougga, like its street plan, has a character all of its own: the temple of Juno Caelestis, the Romanised version of the Punic goddess Tanit, is ringed by an unusual semi-circular colonnade; a chart of the twelve winds is carved upon the flagstones of the forum floor; and down the hillside stands a Lybico-Punic funerary tower, one of the oldest constructions in North Africa. Dougga also has an excellently preserved theatre, capitol, and bath complex. (Overnight Téboursoúk) BLD

Hamamet - 3 nights

Day 15: Tuesday 10 November, Tébour Souk – Bulla Reggia – Hamamet

- Roman city of Bulla Reggia

This morning we visit Bulla Regia which was the capital of one of the most famous Amazigh rulers in North Africa, Massinissa, king of the Numidians. Massinissa allied with the Romans against the Phoenicians but was subsequently removed by his erstwhile allies who feared his power. This corner of Tunisia was the original centre of Massinissa's kingdom, and a shrine to him is located at the summit of a mountain overlooking nearby Chemtou. Like many other Tunisian-Roman sites, Bulla Regia is an amalgam of Amazigh, Punic and Roman elements. Its most noteworthy feature is its domestic architecture: unique two-story houses with one floor above ground and one floor below ground. The upper floor was used primarily in winter whilst the cooler subterranean lower floor was used in summer. The underground chambers were provided with light and ventilation through a central courtyard and shafts at the corners of the house. Several houses of this type have been excavated and their lower floors, many with mosaics still in place, give us an evocative glimpse of Roman domestic life in Africa.

In the afternoon we journey east to the town of Hamamet located on Cap Bon's south-eastern coast. (Overnight Hamamet) BLD

Day 16: Wednesday 11 November, Hamamet – Nabeul – Kerkouane – Hamamet

- Traditional and archaeological site of the Roman garum factory, Nabeul
- Phoenicio-Punic city of Kerkouane, Cape Bon: UNESCO World-Heritage Site

The modern town of Nabeul derives its Arabic name from Neapolis, the ancient city founded by Greek colonists in the 5th century BCE. The city thrived during the Roman period, as its natural harbour provided an ideal port for exporting grain and other products. One such commodity was garum, the salty fish sauce that was essential for Roman gastronomy; ancient Nabeul was renowned at the time for producing quality garum. This morning we tour an ancient garum factory. We also explore the medina of Nabeul, which hosts some of the oldest markets (souks) in the region, selling local specialties such as "balgha" (slippers without heels) and painted ceramics, spices, leather, metal, and scented oils.

We then depart Nabeul for Kerkouane, stopping briefly in Menzel Temime (Sidi Salem) to see a Punic necropolis. Following a picnic lunch, we visit the UNESCO-listed Punic settlement of Kerkouane, located at the tip of Cape Bon on a cliff that dominates the sea. This is the world's best-preserved example of a Phoenicio-Punic city. Abandoned during the First Punic War, the town was never reoccupied by the invading Romans. Consequently, its chequer-board network of streets, houses and workshops remains as it was around 250 BCE. Before leaving the site, we will tour the onsite museum. (Overnight Hamamet) BLD

Day 17: Thursday 12 November, Hamamet – Tunis – Hamamet

- Walking tour of the old Tunis medina, including: Bab Bhar, Zaytuna Mosque, Grand Souq des Chechias, Souq el Bey & Souq el Berka, Tourbat el-Bey, Dar Othman, Dar Ben Abdullah Museum (UNESCO World-Heritage Site)
- Farewell Lunch at Dar El Jeld, Tunis

Modern Tunis is located on the southwestern side of Lac Tunis, a salt lake that separates the city from the sea. It stands on the site of Phoenician Thunes, the sister city to Carthage, located on the northern side of

the lake. Although Carthage and Thunes were often rivals, they joined forces against the Romans during the Punic wars and suffered the same fate after their defeat; the Romans, who then rebuilt Carthage in their image, razed both towns. After periods of Vandal and Byzantine rule, Arabo-Muslim armies from Egypt captured Carthage and Tunis in the late 7th century. Tunis became an important Muslim port but Carthage, again destroyed by her conquerors, never recovered. In addition to being a naval base for the conquest of the Mediterranean, Tunis also became a centre of religious learning. The great mosque of Tunis, the Zaytuna, soon came to rival the great mosque of Kairouan as the Arab province of Ifriqiyya's foremost teaching mosque. As different Muslim regimes came to power, Tunis alternated as capital with Qayrawan (engl. Kairouan) and Mahdia. In the 11th century Tunis, along with other coastal areas, fell to the Normans who exploited the collapse of central power in Ifriqiyya, which had been exacerbated by the arrival of Arab nomads from the east. The Normans were expelled by an Almohad naval force from Morocco. The Almohads appointed a lineage of governors, the Hafsids, who were to become the founders of the first state corresponding to modern Tunisia. The old town of Tunis owes its shape to the Hafsids who made it their capital, a status it never henceforth lost. In the 16th century, Tunis suffered grievously from the Habsburg-Ottoman struggle. The Spanish wrecked the city, defiled its mosques, and left us with little more than the street plan as evidence of the Hafsid era. The Ottomans and the Turco-Tunisian *beys* rebuilt the city and many of the monuments we will see date to the era of the Husainid *beys* (1705-1957), who gave Tunis a new profile. Exuberantly painted octagonal minarets; dramatic black and white marble arches; detailed stuccowork and strange Baroque touches bear witness to the vivacity of Turco-Tunisian culture.

Today we explore the Tunis medina, visiting a number of important monuments. We walk from Bab Bhar up through the old town of Tunis to the great mosque. Bab Bhar, the Sea Gate, originally provided access to the harbour via marshy wasteland. European consuls and merchants resided nearby, and also the poor of the city who could not afford to move further from the miasmas of the nearby marshland. We will make our way up the hill through one of the main market streets of the old town towards the Zaytuna, the great mosque of Tunis founded in the early 8th century, but rebuilt by the Aghlabid dynasty in the 9th century. The Zaytuna nestles in the upper, prestigious part of the medina with the old citadel behind and the quarters of the rich stretching away on both sides. Originally its presence would have been concealed by shops, which lined its outer walls, but the *beys* cleared one side and commissioned an Italian renegade to build the portico that now marks the approach to the mosque. Inside stand the starkly simple courtyard and prayer hall. Roman columns gathered from Tunisia's antique sites support the arches of the courtyard's arcade, and an ancient Arabic inscription graces the lintel of the doors into the prayer hall. The minaret, a 19th century creation, was modelled on the earlier square Almohad minaret dating to the 12th century.

From the peace of the Zaytuna we will move into the bustling old town to explore the upper town whose rich stone-carved doorways testify to the wealth of its former inhabitants. Among the sights we will see are the Sulaymaniyya Madrasa, one of many Turco-Tunisian madrasas where the religious sciences were taught. We will visit the Grand Souq des Chéechias, named after the woollen caps (*chéechias*) whose manufacture was brought to this souq in the 17th century from Andalusia. Passing the Hammouda Pasha Mosque (c.1665) with its fine Syrian – style minaret, and the Mosque of Youssef Dey (1616), we will enter the Souq el Bey, named from the 19th century palace of the Bey of Tunis in its midst, and the Souq el Berka. If time permits, we shall visit the district of the Mosque of the Dyers (Mosquée des Teinturiers).

Opposite this mosque is the Dar Othman, the palace built by Othman Bey in 1600, with a lovely inner courtyard. We may then visit the Madrasa attached to the Dyers Mosque before continuing to the Dar Ben Abdullah Museum. This 18th century palatial residence houses an interesting collection of Turco-Tunisian domestic articles. Close by is the Tourbet el-Bey (1758), the Mausoleum of the Husseinite Dynasty (1705-1957), which is graced by a huge dome. It has ornate marble inlay, reminiscent of Hagia Sophia, and thoroughly North African stuccowork. We pass the Masjid of Ibn Khaldun, a tiny Hafsid mosque where the great North African historian, Ibn Khaldun, is said to have lectured.

We will enjoy a farewell lunch at Dar El Jeld, a restaurant housed in a beautifully restored traditional house within the medina. The walls are covered in vibrant tiles and the ceilings are richly carved and painted. Throughout the house are antique furniture and ornaments; here diners can easily imagine the lifestyle enjoyed by a wealthy Tunisian merchant family. (Overnight Hammamet) BLD

Day 18: Friday 13 November, Tour Ends

- Morning at leisure
- Late morning transfer from Hammamet to Tunis Airport ETA 1200hrs

The morning is at leisure. Hammamet is located approximately 73kms from the Tunis airport. A late morning transfer to the airport will be arranged, with an estimated arrival time at the airport at 1200hrs. Alternatively please contact ASA if you require assistance in arranging an independent transfer. B

Accommodation

ASA has selected 3- to 5-star hotels (excluding 1 night in a reconstructed mud-brick *ksar* in Matmata, and 1 night in the Hotel Pansy Ksar Ghilane Desert Camp) that are themselves historical buildings and/or are located in historical centres. All accommodation includes en suite bathroom.

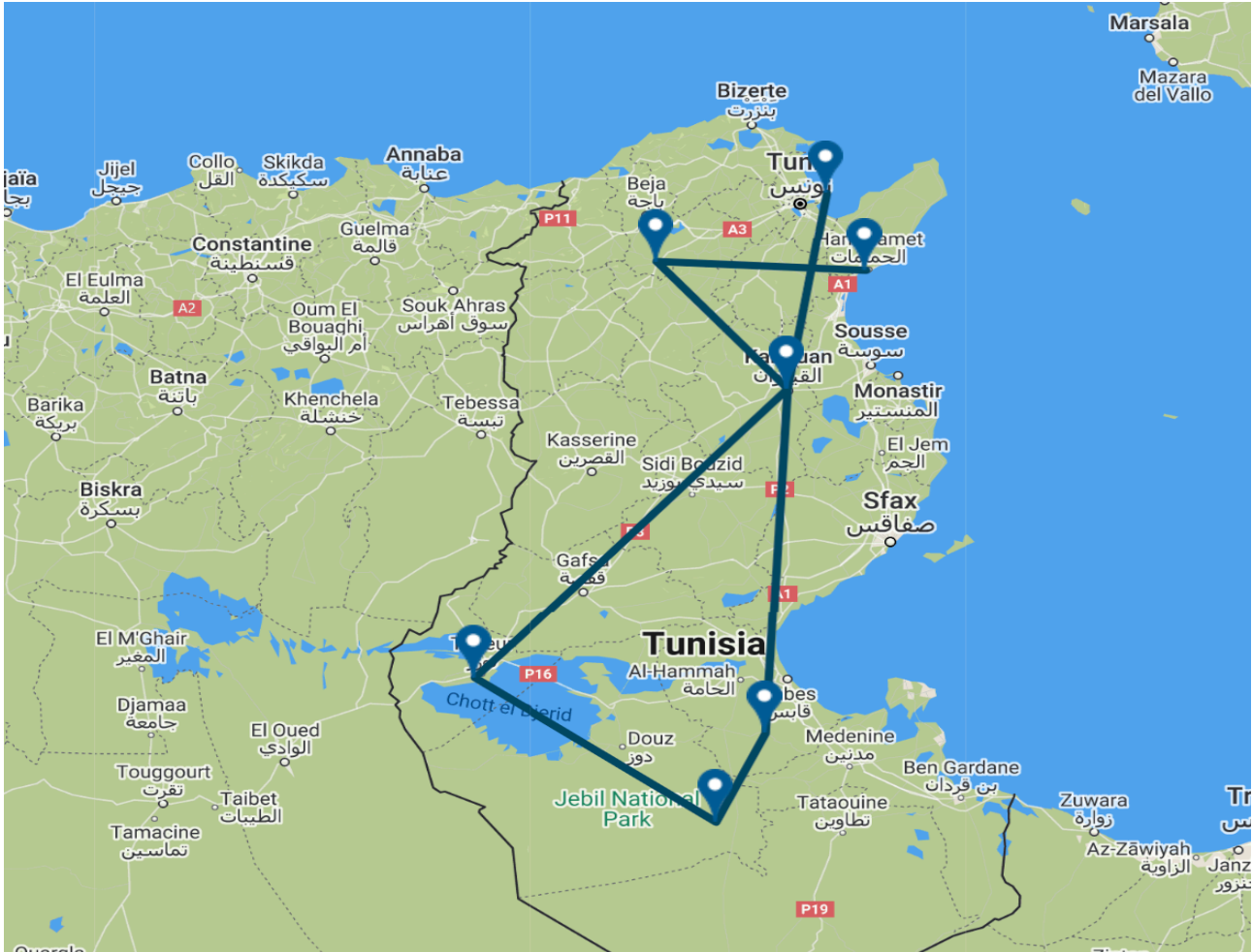
- Sidi Bou Said (4 nights): 4-star Dar Said – a charming hotel overlooking the Gulf of Tunis, housed in a former 19th-century bourgeois home.
- Kairouan (2 nights): 5-star Hotel La Kasbah – a modern hotel located in the traditional quarter of the holy city.
- Matmata (1 night): 3-star Hotel Le Diar El Barbar – providing basic accommodation in a reconstructed mud-brick *ksar*. This is an ideal base from which to explore the surrounding *ksour* (fortified granaries) that are the region's main attraction.
- Ksar Ghilane (1 night): Hotel Pansy Ksar Ghilane Desert Camp – nestled in its own oasis, this desert camp offers basic accommodation in air-conditioned linen tents equipped with a private bathroom.
- Tozeur (3 nights): 5-star [Anantara Tozeur Resort](#)– this brand new luxury resort is a contemporary retreat of lush palm trees and meandering swimming pools.
- Kairouan (2 nights): 5-star Hotel La Kasbah – a modern hotel located in the traditional quarter of the holy city.
- Téboursouk (1 night): 3-star Hotel Thugga – a modern hotel located outside the town centre.
- Hammamet (3 nights): 5-star [The Sindbad Hotel](#) – a modern hotel located on the beach front of Hammamet.

Note: hotels are subject to change, in which case a hotel of similar standard will be provided.

Single Supplement

Payment of this supplement will ensure accommodation in a double (or twin) room for single occupancy throughout the tour. The number of rooms available for single occupancy is extremely limited. People wishing to take this supplement are therefore advised to book well in advance.

Tour Map



Tour Price & Inclusions

AUD \$10,180.00 Land Content Only – Early-Bird Special: Book before 30 Sep 2025

AUD \$10,580.00 Land Content Only

AUD \$1980.00 Single Supplement

Tour Price (Land Content Only) includes:

- Accommodation in 3 to 5-star hotels, 1 night in a reconstructed mud-brick *ksar* in Matmata, and 1 night in the Hotel Pansy Ksar Ghilane Desert Camp.
- Meals as indicated in the tour itinerary where: B=breakfast, L=lunch & D=dinner
- Bottled water 2 x 500ml per day for excursions
- Drinks at welcome and farewell meals. Other meals do not include beverages.
- Transportation by air-conditioned coach; some excursions made by 4WD
- Departure airport transfer if travelling on ASA 'designated flight'
- Porterage of one piece of luggage per person at hotels
- Lecture and site-visit program
- Services of Tunisian National Guide
- Entrance fees to all sites visited on program (excluding sites listed as optional)
- Tips for the coach driver, National Guide and restaurants for included meals
- New City Tax for all hotels to be introduced in 2025.

Tour Price (Land Content Only) does not include:

- Airfare: Australia-Tunis, Tunis-Australia
- Evening meals & lunches not indicated in the tour itinerary
- Personal spending money
- Arrival Airport transfer
- Luggage in excess of 20kg (44lbs)
- Travel insurance
- Tunisian Visa (not applicable for Australian passport holders)
- Note: Headset whisperers are NOT available in Tunisia.



Fitness Criteria & Practical Information

Fitness Level



Level 3 - Challenging

Among our most physically demanding

You must be able to:

- manage at least five to seven hours of physical activity per day with ease.
- walk at a regular to moderate pace; some days for at least 5-7km, over terrain which may include rocky and uneven paths, sometimes with steep steps or inclines.
- negotiate challenging historic and archaeological sites many of which are large and unsheltered and include several flights of steps.
- cope with a demanding tour schedule which may involve longer days, regular early morning starts, long distance coach travel over variable road conditions. Some days include travel over rough terrain by 4WD.
- tolerate cuisine which may be significantly different from your usual diet, and where catering for special dietary requirements may be limited.
- cope with basic accommodation for 2 nights in the south of Tunisia (Matmata and Ksar Ghilane) where limited options are available.
- manage your own luggage at some hotels.

Fitness Levels

Please also view the fitness criteria required for our tours, graded from Level 1 to Level 3, at www.asatours.com.au/fitness-level/

All ASA tours are active programs suitable for people with a good level of mental and physical fitness and good mobility. They are not suitable for people who lack stamina, have difficulty walking at the group's pace or who have mobility issues. An unavoidable aspect of every tour is the need to manage walking, stair-

climbing and standing for long periods of time.

It is a condition of travel that all participants agree to accept ASA's directions in relation to their suitability to participate in activities undertaken on the tour, and that ASA retains the sole discretion to direct a tour participant to refrain from a particular activity on part of the tour. Before enrolling on an ASA tour please read the fitness requirements carefully.

Booking Conditions

ASA RESERVATION APPLICATION FORM

Please complete the ASA RESERVATION APPLICATION and send it to Australians Studying Abroad together with your non-refundable deposit of AUD \$1000.00 per person payable to Australians Studying Abroad.



Reservation Application

TOUR NAME _____
TOUR DATES _____

Please complete **one application, per person in block letters and sign**. Parental signature is required for participants under 18 years of age. Please mail this form with the appropriate deposit to: **P.O. Box 8285, ARMADALE, VICTORIA, 3143**. On receipt of this Reservation Application and deposit, ASA will process your booking and if approved, send you a tour confirmation.

Applicant Details (as in passport)

TITLE Mr ☐ Mrs ☐ Ms ☐ Miss ☐ Dr ☐ Other _____
FIRST NAME _____ Preferred FIRST NAME _____
MIDDLE NAME _____ SURNAME _____
POSTAL ADDRESS _____
CITY _____ STATE _____ COUNTRY _____ POSTCODE _____
TEL. (AH) () _____ TEL. (BH) () _____ Mobile Tel: _____
EMAIL address _____
Date of birth / / GENDER Male ☐ Female ☐

Passport Number _____ Expiry date / / Nationality _____
☐ Colour copy of my current valid passport enclosed ☐ I'm renewing my passport ☐ ASA has a colour copy of my current passport

Covid Certificate ☐ A copy of my current international certificate enclosed

Travel Plans

☐ I plan to leave Australia before the tour commences. Planned departure date / /
☐ I will be arranging my airfare independently and taking the Land Content Only option.

Tour Accommodation (rooming preferences)

I/we would like: ☐ a twin-bedded room ☐ a double-bedded room ☐ a room for sole occupancy
I am travelling: ☐ on my own ☐ with a friend/family member Travel Companion _____

Meals

☐ I do not have any specific dietary requests

Please **X** the box if you **CAN NOT** eat any of the following:

☐ fish ☐ poultry ☐ red meat ☐ dairy products
☐ eggs ☐ pork ☐ nuts
☐ Other _____

Allergies: Refer to the Medical Information

Correspondence

Your preferred method of correspondence ☐ Postal Mail ☐ Email Address _____

Emergency Contact Details

Note: this person **MUST** be available by telephone and be present in Australia for the duration of your tour with ASA

Name _____ Relationship to Traveller _____
Address _____
TEL. (AH) () _____ TEL. (BH) () _____ Mobile Tel: _____
EMAIL address _____

The purpose of seeking this information is to assist ASA to determine, where necessary, whether ASA is able to make reasonable adjustments to accommodate your specific needs and whether your health and safety (or that of your fellow travellers) is likely to be compromised given your choice of tour. It will also assist you and ASA if you fall ill or have an accident whilst travelling.

- ASA reserves the right to decline your Reservation Application if this Medical Information section is not completed properly and may reject or cancel your reservation, or terminate your participation on any tour, if ASA subsequently learns that you have failed to make full and proper disclosure.
- ASA is committed to protecting the privacy of your personal information. ASA's privacy policy is available for viewing at www.asatours.com.au
- If ASA has any concerns about the information you have provided, it will contact you to request clarification before considering your Application.
- ASA requires you to consider carefully your limitations in light of ASA's Physical Endurance Star Rating System in ASA's Brochure and Itinerary when choosing your tour.
- If you are not likely to satisfy ASA's Participation Criteria (see below), ASA, in its sole discretion, may reject your Reservation Application.
- It is a condition of your tour that you agree to accept the directions of ASA's Tour Leaders in relation to your suitability to participate in activities planned on tour.
- ASA reserves the right to cancel your participation on a tour if your behaviour is in ASA's opinion causing undue distress or damage to any person or their property.
- If your participation is discontinued during a tour, ASA will assist by arranging your onward travel (if required) at your own cost, but you will not be refunded for forfeited parts of the tour.
- ASA tour groups are not accompanied by a medical practitioner. ASA recommends that you see your doctor for advice about your specific needs while overseas. You may also wish to contact a travel and vaccination clinic for advice. www.traveldoctor.com.au tel: 1300 658 444; www.travelvax.com.au tel: 1300 360 164.
- Travel insurers require you to declare all existing medical conditions.
- Please carry a complete list of medications with you during the ASA tour. Include **generic names** of each medication (consult your local pharmacy for information).

Please mark **X** in the YES or NO box to every question below and provide details where necessary:

Participation Criteria

To participate in an ASA tour, you must be reasonably fit, in good health and able to participate in all activities without assistance from Tour Leaders or other tour members. **You must also be fully vaccinated against Covid-19.** If you require assistance, a fit and able travel companion must undertake to accompany and assist you with all tasks for the duration of the whole tour. The responsibility of the Tour Leader is to ensure that the larger group enjoys a relaxing and informative journey, and he or she cannot be relied upon to provide ongoing individual assistance to any one guest.

- | | YES | NO |
|---|-----------------------|-----------------------|
| 1. Can you walk and stand unassisted for at least 2-3 hours a day in hot, humid conditions? | <input type="radio"/> | <input type="radio"/> |
| 2. Can you walk unassisted on and over uneven surfaces? | <input type="radio"/> | <input type="radio"/> |
| 3. Can you climb at least 3 flights of stairs and/or walk up and down steep slopes unassisted? | <input type="radio"/> | <input type="radio"/> |
| 4. Can you walk at a steady pace and no less than 1km every 15 - 20 minutes unassisted? | <input type="radio"/> | <input type="radio"/> |
| 5. Can you organise, manage and carry your own luggage? | <input type="radio"/> | <input type="radio"/> |
| 6. Can you follow and remember tour instructions and meet punctually at designated times and places? | <input type="radio"/> | <input type="radio"/> |
| 7. Can you administer your own medication? | <input type="radio"/> | <input type="radio"/> |
| 8. You do NOT have impaired vision or hearing which may impact your capacity to participate on this tour? | <input type="radio"/> | <input type="radio"/> |

Mobility and Fitness

As many of ASA's international sites do not provide access to wheelchairs or similar mobility aids, we regret that ASA tours are not suitable for people who require the use of a walking frame, wheeled walker, wheelchair or motorised scooter.

1. Do you suffer from any medical conditions that may compromise your mobility and/or fitness to participate on this program? YES NO ☐ ☐
- If yes, please specify

If yes, how will you manage this on tour?

Allergies and/or Food Intolerances

ASA will make reasonable endeavours to organise meals to suit you, provided that you give ASA adequate notice of your specific dietary requirements or allergies. You may be required to research dietary alternatives, as not all destinations may be able to offer suitable food substitutes.

1. Do you have any food allergies or intolerances? YES NO ☐ ☐
- If yes, please specify

2. Have you ever had an anaphylactic reaction to anything? ☐ ☐
- If yes, please specify

Do you carry an epipen? ☐ ☐

3. Do you have any other allergies or reactions to anything, including medical drugs? ☐ ☐
- If yes, please specify

Existing Medical Conditions

You alone are responsible for managing any existing medical conditions, your medication and any medical equipment that you may need when on your tour. Please plan for contingencies and take extra medication, dietary supplements and/or fully charged batteries for medical equipment if your health and safety depends on these. You should take into consideration that power sources at some destinations may be unavailable, inadequate, inconvenient or unreliable.

1. Have you any significant medical conditions that may impact your capacity to complete this tour? YES NO ☐ ☐
- If yes, please specify

If yes, how will you manage this on tour?

2. Do you require some form of powered medical aid, such as a CPAP machine? ☐ ☐

These machines may not be operable on certain international flights, modes of transport, in remote or other areas with inadequate or unreliable power sources without a fully charged independent long life battery or batteries.

Diabetics: You may be travelling and sightseeing for many hours at a time. Insulin dependent diabetics must carry extra supplies of insulin (as this medication cannot be obtained in some destinations), regulators, applicators, storage and refrigeration equipment, as well as any necessary supplements. Accommodation may not provide refrigerators in rooms.

3. Are you diabetic? ☐ ☐
- Are you insulin dependent? ☐ ☐
4. Do you suffer from travel sickness? ☐ ☐
- Remember to use an appropriate medication while on tour.

Declaration

I declare that: I have read and understood the ASA Tour Itinerary, Reservation Application and Booking Conditions. I am aware of ASA's terms as relating to refunds, cancellations, responsibility and liability. I understand that ASA relies upon this declaration when considering this Application. I accept the inherent dangers, risks and uncertainties in travel and those beyond ASA's control and understand they may occur before or during any tour. I have made full and complete disclosure and have not knowingly withheld any medical information about myself from ASA. I have completed this Reservation Application honestly and accurately. I warrant that I am able to participate independently in all activities described by ASA in the itinerary without assistance from any person.

I will advise ASA in writing if any aspect of my fitness and or health conditions change materially at any time before my departure date. I understand and accept that the itinerary, accommodation and lecturers scheduled for this tour may change.

I agree and consent that ASA may give my personal information in this Reservation Application to tour service providers and relevant authorities as required by law, but only for the purpose of making bookings with and engaging services associated with the tour. I understand that if I do not consent to the use of my personal information for this purpose, ASA will decline my Reservation Application.

In consideration of ASA's acceptance of my Reservation Application, I irrevocably release and indemnify ASA from all claims that I, or any other party, may have against ASA its employees, invitees, agents and contractors, however arising in respect of any loss, damage, injury, death or expense incurred in the course of booking, preparing for, travelling to, on and from or cancelling any tour.

I release and indemnify ASA with respect to:

1. Every general risk to which I or my personal belongings may be exposed in the course of preparing for, travelling to, on or from any ASA tour;
2. Every special risk, in particular medical risks, to which I may be exposed in the course of preparing for, travelling to, on or from any ASA tour arising from, including, but not limited to:
 - a. intermittent power cycles and/or the temporary or permanent loss of power (beware CPAP or any other medical machine users);
 - b. dietary, food or other allergies (ASA cannot guarantee that traces of items to which you are allergic are not present in food or drink you are served, medication you are administered or other substances with which you may come into contact);
 - c. any event or situation that may compromise the administration of necessary medication or my health, safety and wellbeing generally; and
 - d. any event or happening beyond ASA's control
3. All claims arising as a result of my or ASA's cancellation or termination of any tour, part of a tour or of my continued participation on a tour for any reason (subject to ASA's refund conditions below).

Limitation of Liability

ASA is not a carrier, event or tourist attraction host, accommodation or dining service provider. All bookings made and tickets or coupons issued by ASA for transport, event, accommodation, dining and the like are issued as an agent for various service providers and are subject to the terms and conditions and limitations of liability imposed by each service provider. ASA is not responsible for their products, services, terms and conditions. If a service provider cancels or does not deliver the product or service for which you have contracted, and does not give a refund, your remedy lies with the service provider, not ASA.

ASA will not be liable for any claim (e.g. sickness, injury, death, damage or loss) arising from any change, delay, detention, breakdown, border closures, cancellation, failure, accident, act, omission or negligence of any tour service provider or authority however caused (contingencies). You must take out such travel insurance as is available against such contingencies.

ASA's liability in respect of any tour cancelled or changed will be limited to the partial refund of amounts you have paid, less an administration fee of \$500 and other costs and charges of third party service providers. No compensation will be payable to you by ASA where ASA cancels or changes a tour, or any part of a tour.

ASA reserves the sole discretion to cancel any tour or to modify itineraries in any way it considers appropriate and in the best interests of health, safety and wellbeing of tour participants. Tour costs may be revised, subject to unexpected price increases or exchange rate fluctuations.

Booking Conditions

DEPOSITS

A non-refundable deposit of \$1000.00 AUD per person is required to reserve a place on an ASA tour.

CANCELLATION FEES

If you cancel your booking the following charges apply:

More than 75 days before departure: your initial deposit of \$1000.00 is non-refundable.**

75-31 days prior 50% of total amount due

30-0 days prior 100% of total amount due

**\$500.00 of this amount (ie 50% of your deposit) may be credited to another ASA tour departing within 12 months of the original tour you booked. We regret, in this case early-bird discounts will not apply.

We take the day on which you cancel as being that on which we receive written confirmation of cancellation.

UNUSED PORTIONS OF THE TOUR

We regret that refunds will not be given for any unused portions or services of the tour, such as meals, entry fees, accommodation, flights or transfers.

WILL THE TOUR PRICE OR ITINERARY CHANGE?

If the number of participants on a tour is significantly less than budgeted, or if there is a significant change in exchange rates ASA reserves the right to amend the advertised price. We shall, however, do all in our power to maintain the published price. Occasionally circumstances beyond the control of ASA make it necessary to change airline, hotel or to make amendments to itineraries. We will inform you of any changes in due course.

TRAVEL INSURANCE

ASA requires all participants to obtain comprehensive travel insurance. A copy of your travel insurance certificate and the **reverse charge** emergency contact phone number must be received by ASA no later than 75 days prior to the commencement of the tour.

FINAL PAYMENT

The balance of the tour price will be due 75 days prior to the tour commencement date.

PLEASE READ THE ABOVE CAREFULLY, PRINT AND SIGN BELOW

☐ I accept the conditions on this booking form ☐ I have read the information about the physical requirements of the tour in the detailed itinerary and confirm that I am able to meet these requirements

Applicant's Signature

Print Full Name

Dated

Tour / Course Name _____

Name of Traveller 1 _____

Name of Traveller 2 _____

I have enclosed a payment to the value of \$ _____ (including CC or bank fee if applicable) for this tour

The above amount is payable for:

- ☐ Intention to Travel ☐ Tour Deposit
- ☐ Balance of Payment ☐ Upgrade from Intention to Travel to a Deposit
- ☐ Travel Insurance ☐ Other (eg. Airfares, Accommodation) _____

International Payments

Welcome to our international travellers! If you are making a payment and do not have an Australian bank account/credit card, we can only accept payment as follows:

- via credit card with the applicable fee - the credit card company/bank will set the exchange rate
- via bank transfer; please give your surname and tour code (eg. Smith 21705) as a reference and ask your bank to allow for all charges.

Bank cheques or personal cheques will not be accepted.

By Cheque (accept Australian cheques only)

Please make cheques payable to *Australians Studying Abroad*

Direct Deposit or Internet Banking

You will need to:

1. Provide your bank with ASA's bank details (see below) and the amount you wish to transfer OR make a direct deposit through any ANZ branch
2. Include any fees levied by the banks
3. Provide a reference number (Mobile or last name recommended).
4. Complete section below, including confirmation no. (given when transaction completed).

Australians Studying Abroad bank details

Bank ANZ
Branch 420 St Kilda Road, Melbourne Vic
Swift Code ANZBAU3M
BSB 013-423
Account No 3472-32759

Bank confirmation No. _____

Reference used: Mobile or last name recommended
_____Date Money Transferred

Credit Card Payment

Credit card fees apply: Mastercard, Visa & American Express 2%

Please debit my: ☐ Mastercard ☐ Visa ☐ American Express

I authorise ASA to debit my credit card for the amount due plus the applicable fee as above

Credit Card Number _____

Expiry Date _____ Security Code (CVC) _____

Bank the Card is linked to (eg. NAB or ANZ) _____

Cardholders Name _____

Cardholders Billing Address _____

Postcode _____

State _____ Country _____

Phone _____

Email _____

Cardholders Signature _____