The New Zealand Memorial commemorates the enduring bonds between New Zealand and the United Kingdom and our shared sacrifice during times of war. It is a symbol of both our common heritage and of New Zealand’s distinct national identity.

THE NEW ZEALAND MEMORIAL
11 NOVEMBER 2006
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This memorial commemorates the enduring bonds between New Zealand and the United Kingdom, and our shared sacrifice during times of war. It is a symbol both of our common heritage, and of New Zealand’s distinct national identity.

The New Zealand Memorial is to be dedicated by Her Majesty The Queen at a ceremony in London on 11 November 2006. The memorial celebrates the strength of the long-standing relationship between New Zealand and the United Kingdom. It asserts, too, our confidence in its future. It recognises the close bonds forged by recurring patterns of migration, settlement, development and exchange – bonds of affection, loyalty and kinship; bonds built upon a legacy of common cultural, social, recreational, and constitutional traditions.

The memorial says much about our identity as twenty-first century New Zealanders, a unique Pacific nation and people. The illuminated Southern Cross points due south to the islands from which we travel and return. The standards bear emblems unique to our land and to the traditions of tangata whenua – the people of the land. The words and images represent the voices, contours and rich textures of a shared heritage.

At the heart of an historic London landmark, the New Zealand Memorial offers a place for expatriates and visitors to celebrate days of significance to our people: Waitangi Day, on which we mark our bicultural nationhood, and Anzac Day, on which we remember those who have served New Zealand in war time.

One of the strongest bonds between New Zealand and the United Kingdom is that forged by shared sacrifices. This memorial is a place where we can gather to pay tribute to New Zealand men and women who have answered the call to serve alongside Britain in conflicts of the twentieth century.

The spirit of co-operation between our nations is exemplified in the completion of this memorial project. It has been a hugely successful partnership between New Zealand and British government departments and agencies, veterans’ associations, civic authorities, designers and urban planners. I hope the ‘Southern Stand’ will continue to draw New Zealanders who wish to express their national identity, to celebrate friendship between our nations, and to honour those who have served them together.

Helen Clark

PRIME MINISTER
In 2006, more than 150,000 New Zealanders are living in the United Kingdom, and some 200,000 people from England, Scotland, Wales and Ireland are enjoying time in New Zealand. They have made the longest journey on earth to get to their respective destinations. Yet they continue to come in droves, each pulled by a special attraction for the other country.

Discoveries
The attraction began from the very first contact. Within days of the arrival of the Yorkshireman James Cook in October 1769, his Scottish artist Sidney Parkinson declared of Poverty Bay: ‘The country about the bay is agreeable beyond description and, with proper cultivation, might be rendered a kind of second Paradise.’ For the next decade, New Zealand was at the centre of Cook’s travels. He spent more than 200 days on its shores. As for the ‘New Zealanders’ – the Mäori – they were quick to discover the home of these mysterious ‘goblins’ from afar. In 1806 the Ngä Puhi chief Moehanga visited England and met George III.

Colony and Empire
In 1840 the Treaty of Waitangi gave New Zealand a lawful place beneath the British crown, and half a century of large-scale migration from the United Kingdom began. There were miners from Cornwall, labourers from Kent and London, farmers from the Scottish lowlands, fishers from Shetland, linen-weavers from around Belfast, and many others. They endured 108 sickening days in a leaky boat, drawn by a romantic dream of a land about the same size as Britain on the far side of the globe. For the Wakefield settlers of the 1840s the dream was of a stable rural community of landlords and workers, without the grime of an industrialising Britain. For the thousands arriving in the 1870s the dream was of a classless society, a country where people could own their own land and need not doff their caps to a master, where there was meat in abundance and the sun always shone. It was not easy leaving home. There were tears at the wharf. Once they arrived, the ‘new chums’ remembered their homeland nostalgically. They wanted to make of New Zealand a ‘Better Britain’, a ‘Britain of the South’, a ‘Newest England’ without the problems of the old world. The colony’s political rulers were all from Britain – not only the Governor, but also the MPs, over 90 per cent of whom until 1890 had been born in the United Kingdom. So they adopted British institutions, carried over British laws, and replicated old customs. They ate beef and pudding as in Yorkshire, porridge and scones as in Scotland, parties as in Cornwall. Their favourite drinks were tea and beer.
These Māori visited England in 1863.

This 1848 cartoon from *Punch* compares destitution in Britain with abundance in the colonies.

A New Zealand Company poster advertising for farm workers and domestic servants, 1848.
They bestowed familiar names on the land – some, like Canterbury or Belfast, copied directly; others, like Nelson or Hastings, reminding settlers of recent heroes. On the land itself, tussocks were replaced by grasses, sparrows and rabbits were brought in, oak trees and willows were planted. They worshipped in churches of England or Scotland. They played public school sports like rugby and cricket. They read British newspapers, and in the 1880s sent over a million letters back home each year – and waited impatiently for replies. Many newcomers, both political leaders like Julius Vogel and migrants ‘taken in’, returned ‘home’ to die.

**Dominion and Motherland**

As people born in New Zealand took over and society matured, it might have been thought, the love affair between the two countries would die and New Zealand would go its independent way. True, in 1907 the country moved from colony to dominion status. But over the next fifty years the devotion of New Zealanders to Britain and the admiration of British people for New Zealand intensified. Trade was part of it. From the late nineteenth century, refrigerated shipping turned New Zealand into Britain’s off-shore farm. Lamb, butter and cheddar cheese appeared on British tables. Until the 1960s more than half of New Zealand’s exports went to the old country.
New Zealanders followed Britain’s fate closely. The newspapers were filled with stories with the by-line of ‘London’. Local radio broadcast BBC news. Far from turning away from British culture, young New Zealanders became more highly educated within it. They read Wordsworth and Scott and Shakespeare. When Kiwi soldiers reached England during the Great War, they paid their respects at Westminster Abbey and from their base at Sling Camp visited Goldsmith’s ‘Deserted Village’. A stream of bright young New Zealanders made their way to Britain – Ernest Rutherford, Frances Hodgkins, Katherine Mansfield.

Sport and war provided a new identity within the empire. The success of the 1905 All Black team in Britain, followed by the brave efforts of New Zealand soldiers at Gallipoli and on the Western Front, gave Kiwis the belief that, trained in an outdoor life and fed on three square meals a day, they could help compensate for Britain’s ‘soft’ urban life. New Zealanders’ devotion to the empire reached a peak, literally, in 1953 when a young beekeeper, Edmund Hillary, ‘knocked the bastard off’ on the eve of the Queen’s coronation as part of a British Everest expedition. Seven months later, the young Queen herself travelled around New Zealand. It was a month of adoration and waving Union Jacks.
The devotion was not all one way. Canterbury lamb, All Blacks and heroic soldiers confirmed in British eyes an image of New Zealand as a healthy pastoral country and the most loyal of the dominions. British Fabians praised New Zealand as ‘the social laboratory of the world’. Cabbage trees, hebes and flax were planted in British gardens. After both world wars, in the 1920s and again in the 1950s and 1960s, young people took advantage of assisted passages to come south and settle. The newcomers made a huge difference to the quality of New Zealand life in the next decades – in sport, especially soccer, in cultural life, in the media and in politics.

Two Nations
From the 1970s, change threatened the relationship. Old connections withered. Britain pulled back her forces east of Suez. New Zealand fought in Vietnam without Britain; Britain fought in Iraq without New Zealand. The United Kingdom’s entry into the European Economic Community forced New Zealanders to look elsewhere for trade. By the twenty-first century less than five per cent of New Zealand’s exports by value went direct to the United Kingdom. The links were now with Asia, Australia and the United States. In cultural life, there was an extraordinary upwelling of creativity.
Most books read by New Zealanders were now published locally, not in London, and their content reflected the country’s location in the South Pacific. There were political changes. From 1972 Governors-General were locals, not minor British aristocrats. New Zealanders began to sing ‘God defend New Zealand’, not ‘God save the Queen’. Even the food changed – zucchini, eggplants and kumara challenged the Brussels sprouts and meat pies of British heritage. United Kingdom immigrants no longer had preferential treatment. People from the Pacific, China and Africa were more numerous newcomers.

New Zealanders themselves were increasingly Polynesian in ethnicity and culture.

Yet despite all this, each country retained a remarkable attraction for the other. For young New Zealanders, Britain was an exciting centre of urban sophistication, a base from which to explore exotic places in Europe or North Africa. For young British people, New Zealand had a new appeal – as a refreshingly different Pacific country with beautiful beaches and alpine thrills, increasingly known not for its soldiers and its butter but for its high-class wines, its movies, its ‘fusion’ foods, its anti-nuclear political stance.

By the 2000s, New Zealand’s relationship with the United Kingdom was no longer one of colonial child to imperial parent. It was more one of equals – sparring fiercely, yet good-naturedly, on the sports field, and reveling in the differences which each had to offer. The affair begun in 1769 is as strong and meaningful as ever.

Jock Phillips
General Editor
Te Ara, Encyclopedia of New Zealand
Ministry for Culture and Heritage
WHERE BRITAIN STANDS, WE STAND

'Both with gratitude for the past, and with confidence in the future, we range ourselves without fear beside Britain. Where she goes, we go. Where she stands, we stand.'

With these words, Prime Minister Michael Savage reassured his countrymen and women during a radio broadcast shortly after New Zealand entered the Second World War in 1939.

He was not merely setting out New Zealand’s strategy in the conflict; he also expressed a relationship with Britain which had deep roots in historic association, kinship ties, economic and security self-interest, and common values and goals. More than a century of shared experience, fruitful co-operation and mutual respect underlay Savage’s statement.

The British armed forces’ association with New Zealand dates from the eighteenth century. Captain James Cook charted the island group and claimed it for the British Crown. In 1840 another Royal Navy captain, William Hobson, oversaw the signing of the Treaty of Waitangi, now regarded as the country’s founding document, and became the new colony’s first governor; yet another naval officer succeeded him. In the colony’s first three decades, British soldiers and sailors – some 12,000 in all – took part in military operations against Māori resistance to expanding British settlement. Several hundred lost their lives.

In the evolution of military forces in New Zealand, British assistance was crucial. British officers and NCOs provided vital expertise and advice; British personnel and equipment aided the development of the services, especially the navy and air force.
The seeds provided by this help would bear impressive fruit in the first half of the twentieth century. Three times, beginning with the South African War, New Zealand men and women – nearly a quarter of a million in total – would leave their country to help defend the British Empire/Commonwealth, upon which New Zealand’s own survival was believed to depend. More than 28,000 would die – a heavy toll for a community that numbered just 1.6 million by 1939.

The two world wars immeasurably tightened the military ties between New Zealand and the United Kingdom. Although New Zealand was automatically involved in the first as part of the British Empire, in the second it declared war on Germany in its own right, deliberately choosing to stand shoulder to shoulder with Britain. Since it backdated its declaration to the same moment as Britain’s, New Zealand was at Britain’s side in both conflicts from first moment to last (a record emulated among the democracies only by Australia).

In both 1914 and 1939, New Zealand wasted no time in raising and dispatching expeditionary forces to join the British war effort. The first, commanded by a British general, served under British command at Gallipoli and on the Western Front. New Zealand and British soldiers shared the horrors of trench warfare on the Somme and at Messines and Passchendaele before emerging victorious in 1918. The Second New Zealand Expeditionary Force was commanded by the New Zealand-raised British general Bernard (later Lord) Freyberg. The landing of part of it in the United Kingdom during the dark days after Dunkirk in 1940 boosted British morale. Among the 5000 New Zealanders who stood ready to repel a German invasion were soldiers of

A crowd on a Wellington wharf farewells members of the Eighth Contingent who are leaving for the South African War on the SS Surrey, 1 February 1902. Detail of reference 1/2-054796-F
Sir Keith Park.

The Fifth New Zealand Infantry Brigade parades for General Freyberg at Garawi, Egypt, 14 July 1941.

Ceremonial parade, 28 Maori Battalion, Italy, 9 May 1944.

28 Maori Battalion. Later concentrated in the Middle East, 2NZEF fought with distinction in Greece and the North African campaign, its finest moment coming during the Eighth Army’s great victory at El Alamein. The New Zealanders then served with the Eighth Army in Italy, enduring the horrors of the Battle of Cassino in early 1944.

During the world wars, New Zealand’s contribution to the common effort was not confined to troops. Seven hundred New Zealanders fought in the Royal Flying Corps/Royal Air Force during the Great War; almost as many served in the Royal Navy, some in the battlecruiser HMS New Zealand,
The New Zealand Memorial

which the dominion had contributed to the fleet before the war. In the 1939–45 conflict the process was repeated on a much greater scale. When war began, 550 men were already serving in the RAF. Some, like Keith Park, held important commands. During the Battle of Britain, New Zealand pilots were the third largest national group in Fighter Command, after Britons and Poles. In all 12,000 New Zealanders served in the RAF during the war, not only in the seven New Zealand squadrons but also in ordinary RAF squadrons in every command and every theatre of war; a quarter of them lost their lives. A similar pattern existed in the Royal Navy. New Zealand’s cruisers served under British command; one of them, HMAS Achilles, joined two British cruisers to win fame at the Battle of the River Plate in December 1939. In addition, 7000 New Zealand naval personnel helped man the fleet. As a result, many thousands of New Zealand airmen and sailors were present in British units during the D-Day operations at Normandy in 1944.

Although the world wars proved the high point of New Zealand–United Kingdom military association, the relationship remained strong in the second half of the twentieth century. New Zealand frigates and troops again fought under British command as part of the United Nations effort in Korea from 1950 to 1953.

From 1955 to 1974 New Zealand and British troops served alongside each other in South East Asia, battling insurgents in Malaya and Indonesian infiltrators in both Malaya and Borneo, and preparing to meet even graver threats. More recently, peacekeeping operations have brought renewed co-operation, most notably in Bosnia-Herzegovina in the 1990s, when a New Zealand company served under British command. Today British and New Zealand soldiers are once again working together, in Afghanistan.

Ian McGibbon ONZM
General Editor (War History)
Ministry for Culture and Heritage
ORDER OF SERVICE

Ceremonial Arrival
Arrival of The Rt Hon Helen Clark,
Prime Minister of New Zealand, and
Professor Peter Davis
Arrival of The Rt Hon Tony Blair,
Prime Minister of the United Kingdom,
and Mrs Cherie Blair
Arrival of Members of the Royal Family
Arrival of Her Majesty The Queen and
HRH The Duke of Edinburgh

ALL STAND
Royal Salute for Her Majesty
The Queen†
Fly past by RNZAF Boeing 757 and
RAF Typhoons (weather dependent)

ALL SET
Inspection of the Royal Guard
of Honour

Introduction
Alison Parx, Ministry for Culture
and Heritage

Address
The Rt Hon Helen Clark,
Prime Minister of New Zealand

Pō Atarau
Sung by Ngāti Ranana

Pō atarau
On a moonlit night
E mea iho nei
I see in a dream
E haere ana
You going
Koa le pānamo
To a distant land
Haere rā
Farewell
Ka hoki mai anō
But return again
Ki te tau
To your loved one,
E tangi atu nei.
Weeping here.

Address
The Rt Hon Tony Blair, Prime Minister
of the United Kingdom

Address and Dedication of
the Memorial
Her Majesty The Queen

† All uniformed officers salute.
Karanga
Blessing
Chaplain (Group Captain) John Neal, Principal Defence Chaplain
Welcome Home
Sung by Dave Dobbyn
ALL STAND
Wreathlaying
Her Majesty The Queen and HRH The Duke of Edinburgh
The Rt Hon Helen Clark, Prime Minister of New Zealand, and The Rt Hon Tony Blair, Prime Minister of the United Kingdom
Lieutenant General Jerry Mateparae, Chief of Defence Force, New Zealand and Air Chief Marshal Sir Jock Stirrup, Chief of Defence Staff, United Kingdom
Mr John Campbell, National President, Royal New Zealand Returned and Services’ Association and Mr John Hawthornthwaite, National Chairman, Royal British Legion
Last Post†
One Minute Silence
Ode to the Fallen
Read by Lieutenant General Jerry Mateparae, Chief of Defence Force, New Zealand, and Mr John Campbell, National President, Royal New Zealand Returned and Services’ Association
Reveille
National Anthems†
Led by Hayley Westenra and the New Zealand Defence Force Māori Cultural Group
National Anthem of the United Kingdom
God save our gracious Queen,
Long live our noble Queen,
God save The Queen. Send her victorious,
Happy and glorious,
Long to reign over us. God save The Queen.
National Anthem of New Zealand
E Hīnui Atua, O ngā iātū mātou rā
Aha ura kia rongo;
Me atohia nui;
Kia hua kia tē pae,
Kia tāui atuara;
Manuahina mai
Aotearoa.
God of nations at thy feet,
In the bonds of love we meet,
Hear our voices, we entreat,
God defend our free land.
Guard Pacific’s triple star,
From the shafts of strife and war,
Make her praises heard afar,
God defend New Zealand.
ALL SIT
Haka
Performed by the New Zealand Defence Force Māori Cultural Group and Ngāti Ranana
Presentation of the design team and veterans
Royal Salute for Her Majesty The Queen†
Departures
In our increasingly globalised world, people need to be able to express their own national identity. In recent years there has been a resurgence of interest in family and New Zealand history, and in New Zealand’s involvement in the conflicts of the twentieth century.

There is increasing recognition that significant aspects of our heritage and identity depend on the sacrifice made by others during times of war. There is also a growing demand by young New Zealanders, particularly when they are travelling overseas, to express their national identity on occasions such as Anzac Day and Waitangi Day. The New Zealand Memorial in London will give the many thousands of New Zealanders living in the United Kingdom a place to do just that.

Plans to build a memorial in London to commemorate the close bonds between New Zealand and the United Kingdom were initiated by the New Zealand government in 2003. English Heritage and Westminster City Council offered a site in the north-west of Hyde Park Corner, diagonally opposite the Australian War Memorial.

Hyde Park Corner is one of the most significant junctions in London, and a pivotal point on the processional route linking the royal palaces and the royal parks. The substantial green space is dominated
Development of the area where the New Zealand Memorial is sited forms part of a reconfiguration of Hyde Park Corner being undertaken by English Heritage in conjunction with local authorities.

In 2004 the New Zealand Ministry for Culture and Heritage sought expressions of interest in designing the memorial and received 68 entries. Twelve teams were selected to submit designs. The Ministry appointed an expert panel comprising its Chief Historian, Bronwyn Dalley, landscape architect Garth Falconer, architect Rewi Thompson, Te Papa’s Director of Art and Visual Culture Jonathan Mane-Wheoki, and Royal New Zealand Returned and Services’ Association National President John Campbell. The panel was chaired by former Governor-General Dame Catherine Tizard. In mid-2005 the commission was awarded to a partnership of Dibble Art Company and Athfield Architects Ltd.
Close up, the surface of the standards is seen to be textured with patterns, words, raised images, cut-out shapes, and three-dimensional models in bronze.

Carrying the distinctive name ‘Southern Stand’, the New Zealand Memorial consists of sixteen bronze sculptures of varying heights set out in formation across a grassy slope in Hyde Park Corner. The design marks a field for the commemoration and celebration of the relationship between New Zealand and Britain in times of war and peace.

The placing and attitude of the individual standards helps to communicate the military links between Aotearoa/New Zealand and Britain. Their semi-grid formation calls to mind soldiers in procession, pouwhenua (carved post) markers around Māori ancestral sites, or Celtic remains such as standing stones. The forward lean of the standards gives them a defiant pose reminiscent of warriors during haka, a defensive cricket stroke, or the barrel of a shouldered rifle.

Ten of the bronzes form an angled diamond-shaped grid, with a ‘leader’ standing in front of the lower point. This leader standard contains the dedication text and is the site for the laying of official wreaths.

The six standards outside the main group are arranged in the shape of the Southern Cross constellation. At night, their tops are illuminated so that the crosses seem like the southern stars, indicating the compass direction south and pointing the way home for wandering Kiwis.

A NEW SYMBOL OF NATIONHOOD
Each standard is formed from two intersecting plates of bronze, which are cut on a diagonal plane at the top. From afar, they resemble crosses hanging in the air, evoking the atmosphere of a military cemetery.

The fine points of a shared relationship

The surface of the standards is textured with patterns, words, raised images, cut-out shapes, and three-dimensional models in bronze. These details evoke the themes of the memorial – New Zealand national identity, the long relationship with Britain, and shared sacrifice in times of war.

The detailing includes the iconic silver fern, a manaia figure taken from traditional Māori carving, poppies around a quote from First World War soldier Barney Lucas, an iconic Kiwi farmer, New Zealand flora and fauna, Defence Force emblems, and references to New Zealand artists and writers.

While ‘Southern Stand’ is structured as a strong and respectful space suited to formal or sombre occasions, the patina of the bronze surfaces and the detailing invites personal engagement by visitors – reading, touching, contemplation.

The memorial will become a gathering place for New Zealanders – a place to congregate, shoulder to shoulder with the standards, to watch a procession or take part in a commemorative service on Anzac Day or Waitangi Day.
To create ‘Southern Stand’, full-scale wooden models of the bronze sculptures were made at the Dibble Art Co. workshop in Palmerston North, and some of the decoration was applied to them. Moulds were then made from these templates, and molten bronze poured into them. After the moulds were removed, the sculptures required surface finishing, application of welded patterns and text, and attachment of the three-dimensional bronze figures.

**Making the templates**
The decorative elements on the wooden templates were created in many different ways. Patterns were cut out and stapled on, while rounded shapes were built up in wax or modelled in clay from which plaster moulds were taken. Wording was hand-cut, carved, or created as polymer positives from typed files using computer technology.

**Constructing the bronzes**
As they weigh around 700 kg each, the casting of the shafts was beyond the 240 kg capacity of the workshop’s...
largest crucible. This work was instead
sub-contracted to the Heavy Metal
Company in Lower Hutt, which also
made moulds from the wooden
patterns. They poured the bronze
using large tilt furnaces – sometimes
coordinating two at the same time.
The bronzes were then finished back
in Palmerston North.

Site preparation and installation
In London, Athfield Architects
oversaw the preparation of the site
and installation of the sculptures.
This work involved digging out and
forming concrete foundations for each
of the sixteen standards, and installing
the British slate surrounds and
custom-made lighting.

During installation, the bronzes were
lifted into position by crane and
bolted to the foundations. When all
were in position and all the lighting
was connected, the path and turf
around the sculptures was established.

Photographs by Graeme Brown
ARTISTS’ PROFILES
Leading New Zealand sculptor Paul Dibble has specialised in bronze-casting since the early 1990s. His works from that period explored imagery from New Zealand folklore – sheep, beer bottles, trophies, farmers, farm dogs. Other works depict the country as an untouched paradise or investigate topical issues. His focus on Kiwi icons and New Zealand’s place in the world made Dibble an ideal choice to portray Kiwi identity on an overseas memorial.

The Dibble Art Company studio employs a team of people with the diverse skills required to make bronze sculptures. They include Fran Dibble (Paul Dibble’s wife), who has expertise in welding and ceramic shellmaking, and foreman Sonny Hawkins, who is responsible for bronze construction and sand moulding. Local woodworker Martin Carryer helped develop the wooden patterns for the memorial standards. The text was researched by Therese Crocker.

Leading the architectural side of the team is John Hardwick-Smith, an architect who is a director of Athfield Architects Ltd. John has twelve years’ experience in designing and implementing a broad range of urban-scale architectural projects, many involving collaboration with artists and sculptors. A recent project was Wellington’s new Waitangi Park and the adjacent Taranaki Wharf redevelopment. Other members of the Athfield Architects Ltd design team are architect Zac Athfield and architectural designers Jaime Lawrence and Chris Winwood.

Architect Jon Rennie is the team’s representative in London. After studying in Wellington, Jon spent two years working in Athfield Architects’ Wellington office on a range of urban design work before moving to London in 2001. Jon retains an association with Athfield Architects Ltd, collaborating with them on projects in both London and New Zealand.
ACKNOWLEDGEMENTS

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