



In honour of the Anzacs

'Lest we forget'

25 April 2023

Anzac Day

25 April each year commemorates Anzac Day

Anzac Day occurs on 25 April. It commemorates all New Zealanders killed in war and also honours returned servicemen and women.

The date itself marks the anniversary of the landing of New Zealand and Australian soldiers – the Anzacs – on the Gallipoli Peninsula in 1915. The aim was to capture the Dardanelles, the gateway to the Bosphorus and the Black Sea. At the end of the campaign, Gallipoli was still held by its Turkish defenders.

Thousands lost their lives in the Gallipoli campaign: 87,000 Turks, 44,000 men from France and the British Empire, including 8,500 Australians. To this day, Australia also marks the events of 25 April. Among the dead were 2,779 New Zealanders, about a sixth of those who served at Gallipoli.

It may have led to a military defeat, but for many New Zealanders then and since, the Gallipoli landings meant the beginning of something else – a feeling that New Zealand had a role as a distinct nation, even as it fought on the other side of the world in the name of the British Empire.

Anzac Day was first marked in 1916. The day has gone through many changes since then. The ceremonies that are held at war memorials up and down New Zealand, or in places overseas where New Zealanders gather, remain rich in tradition and ritual befitting a military funeral.

Top right: Dardanelles 1915 **Middle right:** Kiwis at Gallipoli
Bottom right: First celebrations in NZ, Petone War Memorial 1916



AUSTRALIAN WAR MEMORIAL

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The Anzacs

The spirit of Anzac

The word Anzac is part of the culture of New Zealanders and Australians.

People talk about the 'spirit of Anzac'; there are Anzac biscuits, and rugby or rugby league teams from the two countries play an Anzac Day test. The word conjures up a shared heritage of two nations, but it also has a specific meaning.

Anzac is the acronym for Australian and New Zealand Army Corps. This corps was created early in the Great War of 1914–18. In December 1914 the Australian Imperial Force and New Zealand Expeditionary Force stationed in Egypt were placed under the command of Lieutenant General William Birdwood. Initially the term 'Australasian Corps' was suggested, but Australians and New Zealanders were reluctant to lose their separate identities completely.

No one knows who came up with the term 'Anzac'. It is likely that Sergeant K.M. Little, a clerk at Birdwood's headquarters, thought of it for use on a rubber stamp: 'ANZAC' was convenient shorthand. Later the corps used it as their telegraph code word.

The Anzacs first saw action at Gallipoli on 25 April 1915.

The small cove where the Australian and New Zealand troops landed was quickly dubbed Anzac Cove. Soon the word was being used to describe all Australian and New Zealand soldiers who fought on the Gallipoli Peninsula. Eventually, it came to mean any Australian or New Zealand soldier.

After Gallipoli

There were two Anzac corps on the Western Front from 1916, with the New Zealand Division serving initially in I Australian and New Zealand Army Corps and then, from July 1916 until January 1918, in II Australian and New Zealand Army Corps. During the Sinai–Palestine campaign, the combined Australian and New Zealand Mounted Division was more commonly called the Anzac Mounted Division.

The term continued into other wars. A new Anzac corps was briefly formed during the campaign in Greece in 1941. During the Vietnam War, New Zealand and Australian infantry companies combined to form the Anzac Battalion.

1915: Gallipoli remembered

The first public recognition of the landings at Gallipoli occurred on 30 April 1915, after news of the dramatic event had reached New Zealand. A half-day holiday was declared for government offices, flags were flown, and patriotic meetings were held. People eagerly read descriptions of the landings and casualty lists – even if the latter made for grim news. Newspapers gushed about the heroism of the New Zealand soldiers.

From the outset, public perceptions of the landings evoked national pride. The eventual failure of the Gallipoli operation enhanced its sanctity for many; there may have been no military victory, but there was victory of the spirit as New Zealand soldiers showed courage in the face of adversity and sacrifice.

Below: The Anzac Mounted Division



The Ceremony

The Anzac Day ceremony of 25 April is rich in tradition and ritual. It is a form of military funeral and follows a particular pattern. The day's ceremonies have two major parts: one at dawn and another, more public event, later in the morning.

The dawn service

A typical commemoration begins with a march by returned service personnel before dawn to the local war memorial.

Military personnel and returned servicemen and women form up about the memorial, joined by other members of the community. Pride of place goes to war veterans.

A short service follows with a prayer, hymns (including Kipling's 'Recessional' or 'Lest we forget') and a dedication that concludes with the fourth stanza from Laurence Binyon's poem For the Fallen. Referred to as the Ode of Remembrance, it was first published in The Times of London in September 1914 and has been incorporated into the ritual of remembrance in many countries. In New Zealand, it is first recited in Te Reo and then in English.

The Ode (Te Reo / Maori)

E kore rātou e kaumātuatia
Pēnei i a tātou kua mahue nei
E kore hoki rātou e ngoikore
Ahakoa pēhea i ngā āhuatanga o te wā
I te hekenga atu o te rā
Tae noa ki te aranga mai i te ata
Ka maumahara tonu tātou ki a rātou
Ka maumahara tonu tātou ki a rātou.



Left: The legendary 28th Maori Battalion, Last Call

The Ode (English)

They shall grow not old
As we that are left grow old;
Age shall not weary them
Nor the years condemn
At the going down of the sun
And in the morning
We will remember them
We will remember them.

The last post is then played, and this is followed by a minute's silence and the reveille. A brief address follows, after which the hymn 'Recessional' is sung. The service concludes with a prayer and the singing of the national anthem.

The Last Post

The Last Post was first published in the 1790s, just one of the two dozen or so bugle calls sounded daily in British Army camps. The trumpet call or a bugle call was to tell the soldiers when to get up, when to have their meals, when to fetch the post, when to get on parade, when to go to bed and all other things throughout the day.

The soldier's day started with the call of Reveille, and came to a close with the First Post. This indicated that the duty officer was commencing his inspection of the sentry-posts on the perimeter of the camp. The inspection would take about 30 minutes, and at the end there would be sounded the Last Post, the name referring simply to the fact that the final sentry-post had been inspected. For decades this was the sole use of the call, a signal that the camp was now secure for the night, closed till morning.

It was not until the 1850s that another role began to emerge. It was an era when many military bandsmen,

and most bandmasters, were civilians and were under no obligation to accompany their regiments on overseas postings. So when a soldier died in a foreign land, there was often no music available to accompany him on his final journey. And, necessity being the mother of invention, a new custom arose of charging the regimental bugler to sound the Last Post over the grave.

Since the 1850s, The Last Post has become almost a sacred anthem in an increasingly secular society. Once the music of empire, it has been played at independence ceremonies for former colonies and at the funerals of those who fought colonialism, from Mohandas (Mahatma) Gandhi to Nelson Mandela.

The Anzac parade

Another ceremony takes place later on the morning of 25 April. Returned service personnel wear their medals and march behind banners and standards. The veterans are joined by other community groups, including members of the armed forces, the Red Cross, cadets, and veterans of other countries' forces.

The march proceeds to the local war memorial. Another service takes place there, and various organisations and members of the public lay wreaths. This service is a more public commemoration than the dawn service. It is less intimate and less emotional. The speech, usually by a dignitary, serviceman or returned serviceman or woman, can stress nationhood and remembrance.

After these services, many of the veterans retire to the local Returned and Services' Association (RSA) club or hotel, where they enjoy coffee and rum (in the case of the dawn service) and unwind after an emotionally and, for elderly veterans, physically exhausting event. At the end of the day, the ceremony of the retreat is performed.



Top: Music sheet of the Last Post **Middle:** Anzac parade, soldiers marching **Bottom:** Wreath-laying ceremony at the Hamilton cenotaph 25 April 2010.

The making of Anzac day

Anzac Day, as we know it, began to take shape almost as soon as news reached New Zealand of the landing of soldiers on the Gallipoli Peninsula on 25 April.

Within a few years core elements of the day were set and the Anzac story and sacredness of the commemoration enshrined.

New Zealanders soon demanded some form of remembrance on the anniversary of the Gallipoli landings. This became both a means of rallying support for the war effort and a public expression of grief – for no bodies were brought home. On 5 April 1916 a half-day holiday for 25 April was gazetted, and church services and recruiting meetings were proposed.

Returned servicemen wanted something else: 'the boys don't want to be split up among twenty or thirty different churches on Anzac Day, and it is certain they don't want to go to a meeting to hear people who haven't been there [to war] spout and pass resolutions'. Instead, returned servicemen preferred a public service conducted by an army chaplain.

Returned servicemen soon claimed ownership of the day's

ceremonies. These included processions of returned and serving personnel, followed by church services and public meetings at town halls. Speeches extolled national unity, imperial loyalty, remembrance of the dead and the need for young men to volunteer at a time when conscription loomed.

Large crowds attended the first commemorations in 1916. There were 2000 at the service in Rotorua, and in London, there was a procession of 2000 Australian and New Zealand troops and a service at Westminster Abbey. New Zealand soldiers in Egypt commemorated the day with a service and the playing of the last post, followed by a holiday and sports games.

Only a year after the landings some people saw potential profits from using the term Anzac to promote their products. On 31 August 1916, after lobbying by returned soldiers, the use of the word Anzac was prohibited for trade or business purposes.

Patriotism and remembrance

The New Zealand Returned Soldiers' (later Services') Association, in co-operation with local authorities, took a key role in the ceremony, organising

processions of servicemen, church services and public meetings. The ceremony on 25 April was gradually standardised during and after the war.

It became more explicitly a remembrance of the war dead and less a patriotic event once the war was over. The ceremony was conducted around a bier of wreaths and a serviceman's hat, and there was a firing party of servicemen men with their heads bowed and a chaplain who read the words from the military burial service. Three volleys were fired by the guard, and the last post was played. This was followed by a prayer, a hymn and a benediction.



Above: Three volleys fired by the guard

A Sacred Holiday

Anzac Day took on a new meaning in a time of peace. Most New Zealanders saw it as a time to express sorrow, not to glorify war. It became a sacred day, but one that was secular in tone and less like a mournful funeral.

A public holiday

The status of Anzac Day was not clear until the early 1920s. Peace was celebrated from 19 to 21 July 1919, but there was no official day of commemoration for the war. The government was prepared to move St George's Day to 25 April and declare that day to be a government holiday. There was little support for this. Government holidays tended to be religious observances or patriotic occasions, and Dominion Day, the self-styled national day, possessed no emotional appeal.

Anzac Day had strong public appeal. In 1920 the government responded to Returned Services' Association (RSA) lobbying for 25 April to be declared a holiday; the first was marked in 1921. Legislation making the day a holiday also closed hotels and banks and prohibited race meetings, but this did not meet RSA demands for the day to be 'Sundayised'. In 1922 the government backed down, and 25 April became a full public holiday as if it were a Sunday.

Nationhood and peace

The features of Anzac Day evolved during the 1920s and 1930s. Public war memorials erected in the 1920s took the place of town halls or churches in the ceremony. In the process, the ceremony itself became less overtly religious. There were occasional protests from churches, but it was RSA leaders, servicemen and local politicians who increasingly made the speeches, rather than clergymen.

Gradually the service became less like a mournful

funeral. The laying of wreaths became more central to the ceremony, and there were fewer speeches and hymns. Uniformed members of the armed forces became accepted in many places as participants in the march and service.

New Zealand's Anzac Day services began to include new features taken, appropriately, from the Anzac partner. The dawn parade, commemorating both the time of the initial landings at Gallipoli and the routine dawn stand-to in the trenches, was an Australian idea. It was widely adopted in New Zealand from 1939 (although some centres, such as Whanganui, had included dawn parades in their commemorations for several years before this). The cold and darkness breaking into sunrise added to the symbolism of the occasion.

Common themes in the speeches were nationhood, national and imperial loyalty, sacrifice and peace. During the Depression, Anzac Day speeches mentioned the ideals of unity and selflessness. As the international situation deteriorated in the 1930s, Anzac Day speeches focused on the need for defence preparations and the importance of not forgetting past lessons. The number of marchers grew as returned servicemen became more interested in commemorating their war experiences through public ritual. Anzac Day began to take on the features of an annual reunion.



Above: Scouts march on Anzac day 1930

WWI and the rise of the Anzacs

1916 Anzac Day gazetted as a half-day holiday | **1921** Anzac Day first marked as a full public holiday

1939 First year dawn ceremony included in New Zealand Anzac Day commemorations

1914

- 4 August: Britain declares war on Germany
- 16 October: New Zealand Expeditionary Force (NZEF) Main Body departs Wellington
- 29 October: Ottoman Empire enters the war as an ally of the Central Powers
- 3 December: NZEF disembarks at Alexandria, Egypt
- 8 December: NZEF combines with Australian Imperial Force to form the Australian and New Zealand Army Corps (ANZAC)

1915

- 18 January: New Zealand and Australian Division established
- 3 February: Ottoman forces attack Suez Canal
- 11 March: Lieutenant-General Sir Ian Hamilton given command of the Mediterranean Expeditionary Force (MEF)
- 18 March: Naval attack on the Dardanelles; battleships Queen, Irresistible and Bouvet sunk
- 15 April: New Zealand troops join the MEF at Lemnos to prepare for the invasion of the Gallipoli Peninsula
- 25 April: Gallipoli landings; the ANZAC lands near Ari Burnu in bay now known as Anzac Cove
- 27 April: Battle for Walker's Ridge involving Wellington and Canterbury battalions
- 28 April: First Battle of Krithia at Helles
- 2-3 May: Otago Battalion's attack on Baby 700 fails
- 5-6 May: NZ Infantry Brigade sent to Helles
- 6 May: 3rd NZ Reinforcements arrive at Anzac; sent to Helles
- 8 May: NZ Infantry Brigade takes part in Second Battle of Krithia; attacks defeated NZEF Main Body departs Wellington
- 12 May: NZ Mounted Rifles Brigade arrives at Anzac from Egypt; they fight as infantry for the remainder of the campaign
- 19 May: Major Ottoman attack at Anzac defeated; NZ Infantry Brigade returns from Helles
- 20 May: Otago Mounted Rifles arrives at Anzac
- 24 May: Armistice at Anzac to bury dead
- 7 June: 4th NZ Reinforcements arrive at Anzac
- 29-30 June: Major Ottoman attack on Anzac perimeter fails
- 6-7 August: British attack at Cape Helles; Australians attack at Lone Pine, Quinn's Post and Russell's Top at The Nek; Old No. 3 Post retaken and Table Top and Bauchop's Hill taken by NZ Mounted Rifles Brigade

1949 Legislation passed preventing Anzac Day from being 'Mondayised' | **1966** Current Anzac Day Act passed liberalising activities allowed after 1pm

1915 ...

- 7 August: British land at Suvla Bay; Rhododendron Ridge taken by New Zealanders; Auckland Battalion attack on Chunuk Bair fails
- 8 August: Wellington Battalion captures Chunuk Bair; reinforced by Auckland Mounted Rifles and two British battalions during the day; relieved by Otago Battalion and Wellington Mounted Rifles that night. The 5th NZ Reinforcements reach Anzac and go into the firing line
- 9 August: Gurkha battalion reaches saddle between Hill Q and Chunuk Bair; New Zealanders holding Chunuk Bair are relieved at night by British units
- 10 August: British troops driven from Chunuk Bair by Ottoman counter-attack
- 11 August: Stalemate at Suvla
- 21 August: Canterbury and Otago Mounted Rifles take part in attack on Hill 60
- 26 August: NZ hospital ship Maheno arrives off Anzac
- 27-29 August: Renewed fighting for control of Hill 60
- 14 September: NZ brigades evacuated to rest camp at Sarpi on Lemnos
- 14 October: Bulgaria enters the war on the side of the Central Powers
- 16 October: Lieutenant-General Sir Ian Hamilton relieved of command of the MEF
- 30 October: Hamilton's replacement, Lieutenant-General Sir Charles C. Monro, arrives at Gallipoli
- 8-9 November: NZ brigades return to Anzac Cove
- 28 November: Big snowstorm hits Anzac
- 8 December: Monro orders Lieutenant-General William Birdwood to evacuate Anzac and Suvla
- 10-11 December: Sick, wounded and surplus troops and valuable stores removed
- 15 December: Detailed orders issued for evacuation
- 20 December: Evacuation of Anzac and Suvla completed by daylight; troops disembarked at Lemnos
- 21-31 December: Troops transferred to Egypt from Lemnos

1916

- 9 January: Evacuation from Helles completed

1918

- 6 December: Canterbury Mounted Rifles returns to Gallipoli

Another war and peace

Public enthusiasm for Anzac Day waxed and waned during the 1920s and 1930s.

Another war brought much more interest. For some years, crowds flocked to Anzac Day. It was a time to express grief and to show that loved ones had not died in vain. The date itself marks the anniversary of the landing of New Zealand and Australian soldiers – the Anzacs – on the Gallipoli Peninsula in 1915. The aim was to capture the Dardanelles, the gateway to the Bosphorus and the Black Sea. At the end of the campaign, Gallipoli was still held by its Turkish defenders.

The spirit of Anzac: the Second World War

The outbreak of war in 1939 gave a new meaning to Anzac Day. The commemorations predictably focused on the current war. Speeches appealed for people to follow the 'spirit of Anzac'. Links between the first Anzacs and women and men serving overseas were stressed. During the six years of war, public interest in the day grew, although security concerns meant that large crowds were not encouraged to gather to mark the day.

The events of the Second World War made Anzac Day a time of commemoration of all the wars in which New Zealanders had taken part. Veterans from both world wars now paraded together. The day became inter-generational. Māori veterans were more in evidence too. In all, the day seemed to reflect the ideal of New Zealand as a united community. Attendance at the ceremonies increased; 6000 people attended the dawn service in Auckland in 1957.

Changing times: post-war years

Important changes occurred to Anzac Day after the war. In 1949, legislation protected the holiday from becoming 'Mondayised' (being held on the Monday closest to the actual anniversary). This

meant that Anzac Day would always be held on 25 April, no matter the day of the week on which it fell.

The commemoration itself changed. The afternoon citizens' service was gradually moved to mid-morning, and the popularity of the dawn service increased. Time, too, had changed the nature of the day, from one of mourning to one of commemoration.

Hotels had long been closed on Anzac Day but Returned Services' Association (RSA) clubrooms were open. In the 1960s people complained about the apparent double standard here. Returned servicemen and women could enjoy their traditional Anzac Day drinking, but the general public was denied access to entertainment in hotels or cinemas. In 1965 the RSA recommended liberalising the afternoon of Anzac Day. From 1967 hotels and, later, shops could open after noon.

The religious aspects of the day were also at issue. For a time the RSA wanted to remove religion from the ceremonies altogether. Roman Catholics were prevented by their own rules from attending such ecumenical services, and many Catholic and Jewish returned service personnel had not attended Anzac Day ceremonies. Protestant churches protested as the day was, in their view, already too secular, but in 1965 churches finally resolved their differences.



Modern Anzac Day

More and more New Zealanders attend Anzac Day ceremonies in the 21st century. Being at Gallipoli on 25 April is almost a rite of passage for young Kiwis travelling overseas. Each generation of New Zealanders redefines the day to suit the mood of the times, but the last 40 years have been a time of much redefinition.

A pretext for protest

Anzac Day was caught up in the protest movements of the 1960s and 1970s, especially around issues of peace and women's rights. In 1967 members of the left-wing Progressive Youth Movement in Christchurch laid a wreath protesting against the Vietnam War. They were later convicted of disorderly behaviour, but a pattern was set. Similar incidents occurred at subsequent Anzac Days as protestors tried to bring attention to their anti-war cause.

Anti-war protests at Anzac Day largely died out in the mid-1970s with the end of the Vietnam War. New controversy erupted in 1978 when a women's group laid a wreath in memory of women killed and raped in war. Other lobby groups – feminists, gays, anti-nuclear and peace protestors, and Maori activists – laid wreaths at Anzac Day services during the 1980s.

The day had become more than a commemoration of New Zealand war dead and war service; it was being used to make statements about war and society. Many returned servicemen were puzzled or angry at this, but such activities breathed fresh relevance into the day. Increasingly Anzac Day was regarded as an appropriate day on which to debate defence and war-related issues. Former servicemen and politicians used the day themselves to speak out on anti-nuclear policy during the 1980s.

Renaissance of remembrance: the 1980s

Anzac Day had undergone a renaissance and more young people attended the services. The growing mood of nationalism evident in the 1980s found partial expression in a day that had always been an opportunity to mark what some people thought of as the foundation of a distinct New Zealand identity at Gallipoli.

Other events, for example, the ANZUS crisis and anti-nuclear movement, also linked the concept of national identity and war. Forms of cultural expression made the connection, too, as books, plays and documentaries reinforced the association of war

and national identity in the public eye.

Gallipoli commemorations 75 and 90 years on

The 75th anniversary of the Gallipoli landings in 1990 attracted immense interest. This was the year in which New Zealand marked the sesquicentenary, or 150th anniversary of the signing of the Treaty of Waitangi. As a result many New Zealanders discussed issues surrounding the theme of national identity. An official delegation, led by the Governor-General and including a Gallipoli veteran, was at an emotional service at Gallipoli on 25 April.

There was even more interest in the 90th anniversary of the landings. In 2005, thousands of New Zealanders were at Gallipoli. They gathered in the chill evening of 24 April, marked the dawn service with the Australians and attended the distinctly New Zealand ceremony at Chunuk Bair later in the day. Politicians, dignitaries and representatives of New Zealand's armed forces were all there. The ceremonies could be watched live on television in New Zealand.

To mark the centenary of the Gallipoli landing Sir Peter Jackson unveiled the Great War exhibition at Te Papa, Wellington.





Modern Anzac Day

Rituals on Anzac Day follow the form developed many years ago. There is still a dawn service; war veterans and serving personnel continue to gather at memorials and in Returned Services' Association clubrooms; politicians and local dignitaries still attend ceremonies. Shops and hotels remain closed on Anzac Day morning.

Now, people remark on the number of young New Zealanders in the crowds. Some wear the medals their grandparents and great-grandparents won during war. There are now no veterans left from Gallipoli or the First World War. Bright Williams, who passed away in 2003, was the last, and the number of Second World War veterans becomes fewer each year.

Anzac Day enjoys unusual reverence in a country where emotional public rituals are otherwise absent. The day still has a traditional commemorative function, but for more people it is also becoming an opportunity to talk about what it may mean to be a New Zealander.



Above: Veteran Eric Wilson, who has just turned 102, leads the conclusion of Howick's Anzac Day commemorations. Times photo Wayne Martin

Fatalities

The New Zealanders began to land on the beaches at Anzac Cove, Gallipoli from about 9 a.m. on 25 April 1915. At the end of the day, more than 100 had died.

The list of 147 fatalities of the New Zealand Expeditionary Force (NZEF) was collated from Commonwealth War Graves Commission records visit <https://www.cwgc.org/>. The exact date of death cannot be verified for 23 of those listed, and this is shown as, for example, 'died 25 April–1 May'. This list does not include those who were mortally wounded on 25 April 1915 and died at a later date.

Most of those who died on 25 April have no known grave. They are commemorated on the Lone Pine Memorial on the Gallipoli Peninsula.



Lone Pine MemoriaKocadere, Canakkale, Turkey

The red poppy

The red poppy has become a symbol of war remembrance the world over. People in many countries wear the poppy to remember those who died in war or who still serve. In many countries, the poppy is worn around Armistice Day (11 November), but in New Zealand it is most commonly seen around Anzac Day, 25 April.

The red or Flanders poppy has been linked with battlefield deaths since the time of the Great War (1914–18). The plant was one of the first to grow and bloom in the mud and soil of Flanders. The connection was made, most famously, by Lieutenant Colonel John McCrae in his poem 'In Flanders fields'.

In Flanders fields

In Flanders fields the poppies blow
Between the crosses row on row,
That mark our place; and in the sky
The larks, still bravely singing, fly
Scarce heard amid the guns below.

We are the Dead. Short days ago
We lived, felt dawn, saw sunset glow,
Loved and were loved, and now we lie
In Flanders fields.

Take up our quarrel with the foe:
To you from failing hands we throw
The torch; be yours to hold it high.
If ye break faith with us who die
We shall not sleep, though poppies grow
In Flanders fields.

Colonel John McCrae



What's happening on Anzac Day around Auckland in 2023

Local parades and civic services

This year sees the return of a full suite of services after several COVID-disrupted years with more than 80 parades and services scheduled to take place in communities across the region.

Auckland Domain Parade service

The public is invited to attend the Anzac Day Dawn Service at Tāmaki Paenga Hira Auckland War Memorial Museum in the Auckland Domain. The service begins at 5am Tuesday morning, 25 April.

Contact: Sheena Oughton
sheena.oughton@aucklandcouncil.govt.nz

Mt Albert Parade and Service

Service scheduled for 9.30am at Mt Albert War Memorial Hall, 773 New North Rd.

Contact: Mark Scherer, 0274 577 577

Grey Lynn Returned Services Commemorative Anzac 2023 March and Service

Service scheduled for 9.45am outside Clubrooms | Francis Street Grey Lynn immediately after March.

Contact: Kris Hall, Event Organiser, 027 481 7055

Pt Chevalier Anzac Parade and Service

Service scheduled from 11am Point Chevalier Memorial RSA (Inc) 1136 Great North Rd, Point Chevalier

Buffet lunch available from 12pm

Contact: Dean E Napier (Club Mgr) 027 232 2994

Te Atatu Memorial Service

Service scheduled from 10am Te Atatu Peninsula Community Centre

Contact: Bob Pettis 027 459 1508, bobpettis@xtra.co.nz

Coyle Park - The Last Post at Sunset

A lone trumpeter will play The Last Post as the sun sets on Anzac Day. Please gather by 5.30pm at the western end of the park under the pine trees

Contact: Mark Scherer, 0274 577 577

References

Written by Bronwyn Dalley and Ian McGibbon with assistance from Stephen Clarke. It was produced by the NZHistory team and updated in 2015 by Gareth Phipps and adapted for this booklet by The Selwyn Foundation.

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