Abstract
In the island of Ireland the Loyal Orange Institution (LOI), or Orangeism as it is often called, has been the bearer of the symbols of Protestantism. Such symbols were also transferred throughout the diaspora, but the material culture of Orangeism is starkly under-researched. Most focus has been on the rituals and symbolism of the parades that played a visible part in identifying Orangeism as a whole. The analysis also has been mostly from a sociological perspective rather than a historical one. However, there is more to material culture than simply banners and sashes.

What constitutes ‘Orange’ material culture and how does it help maintain a sense of identity? This paper addresses these key questions through a comparison of Orange printed (Bibles, certificates and charts) and physical sources (regalia, badges, emblems and specially designed crockery) in Australia and New Zealand. Were there any key differences between the two countries? And to what extent was the symbolism of Orange banners and sashes, displayed mostly in relation to parades, a source of conflict?

Such issues are important for they provide insights into the way members saw themselves and distinguished themselves from the communities in which they lived.

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