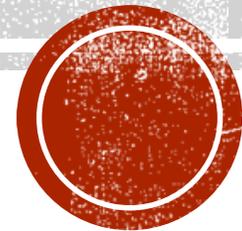


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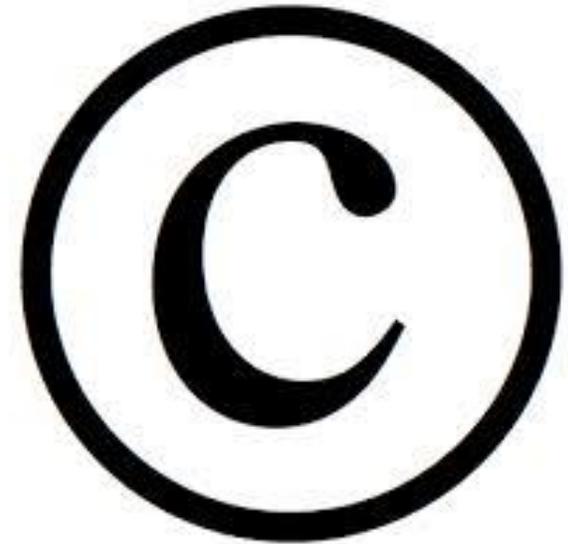


Barbara Barclay

22 January 2016

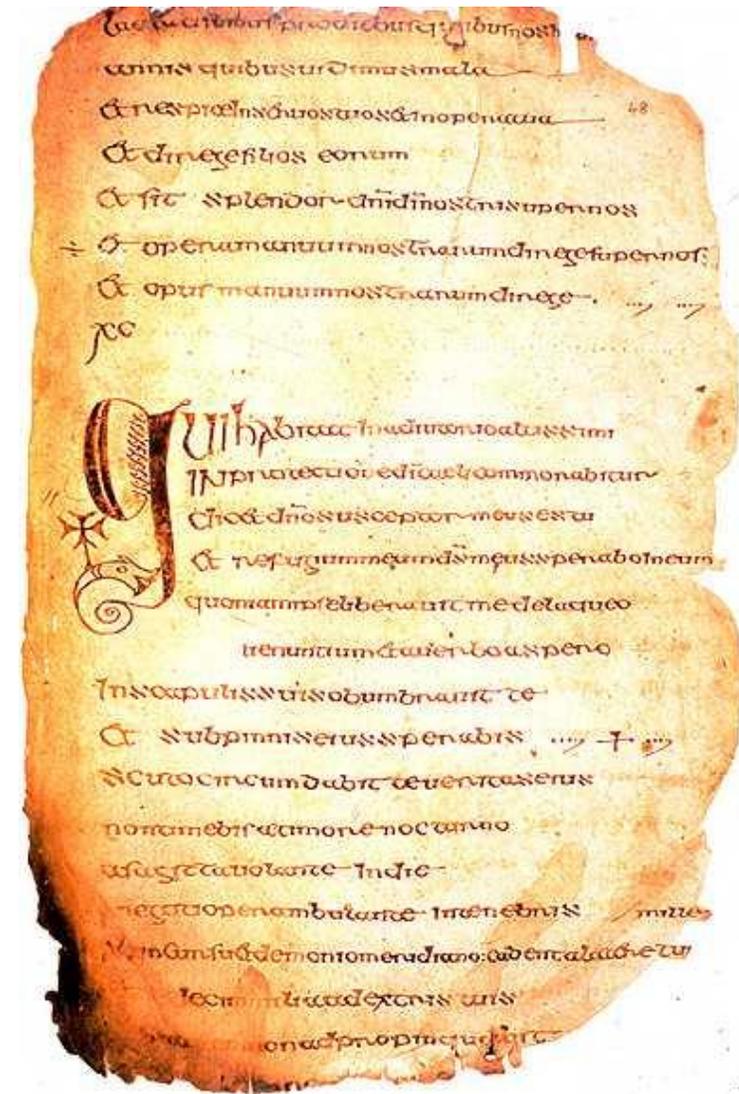
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- Copyright
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COPYRIGHT HISTORY

- *“There is fundamental right to copyright in Irish Law. This has existed as part of Irish legal tradition since the time of Saint Colmcille.”*
 - **Mr. Justice Peter Charleton, 16th April 2010**
- The *Cathach*, written in Latin, is the oldest Irish manuscript of the Psalter in existence, and is the earliest example of Irish writing, c.560-600AD
- The *Cathach* is a copy made by St Colmcille / Columba, of a psalter owned by St Finnian



The *Cathach* / The Psalter of St Columba
(Image: Wikimedia Commons / Public Domain)



WHAT IS COPYRIGHT?

- **HOLDER**

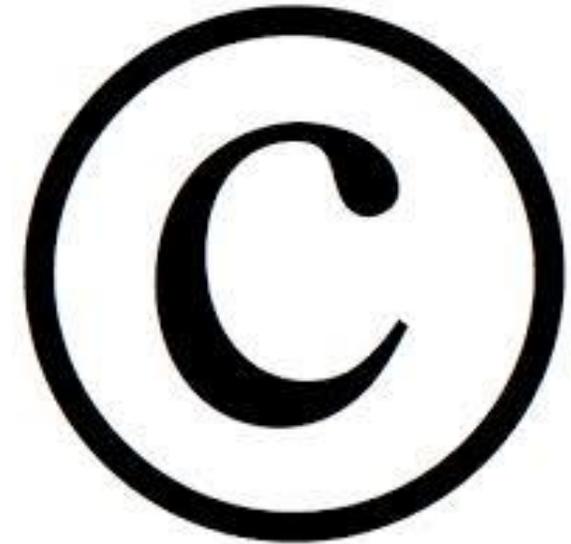
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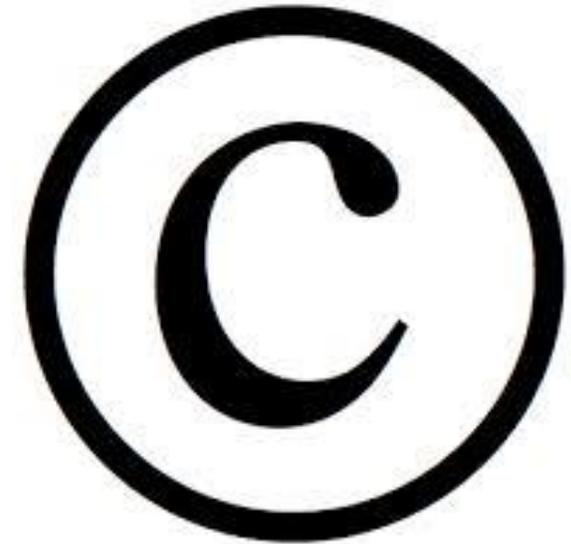
- **USERS**

- Other people must ask their permission to use it, or any part of it



WHAT IS COPYRIGHT?

- **NOTE:**
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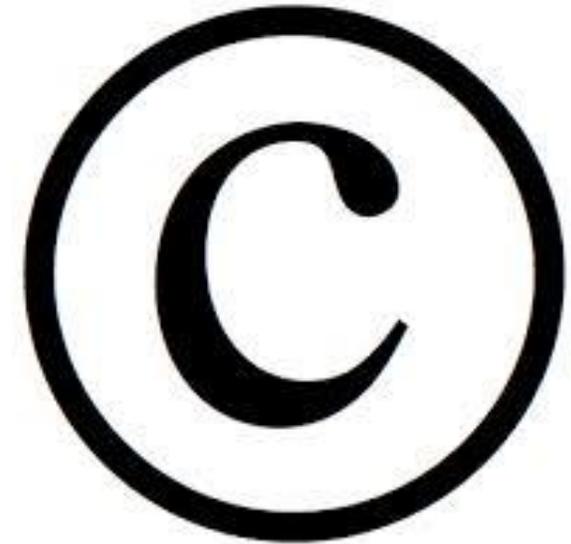


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WHAT IS COPYRIGHT?

- A work is protected if it is from the creator's skill and effort, and is not simply copied from another work
- In most cases, copyright lasts for the *creator's lifetime plus 70 years*

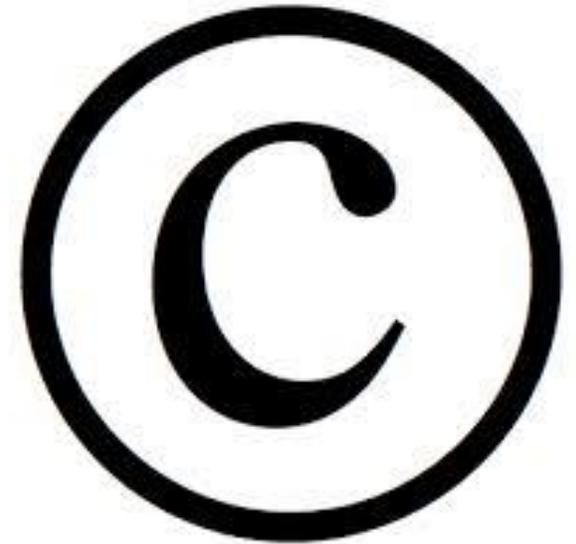


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GOLDEN RULE:

***“Just because
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WHAT IS PLAGIARISM?

- taking someone else's work or ideas, and passing them off as your own

(Oxford Dictionary)

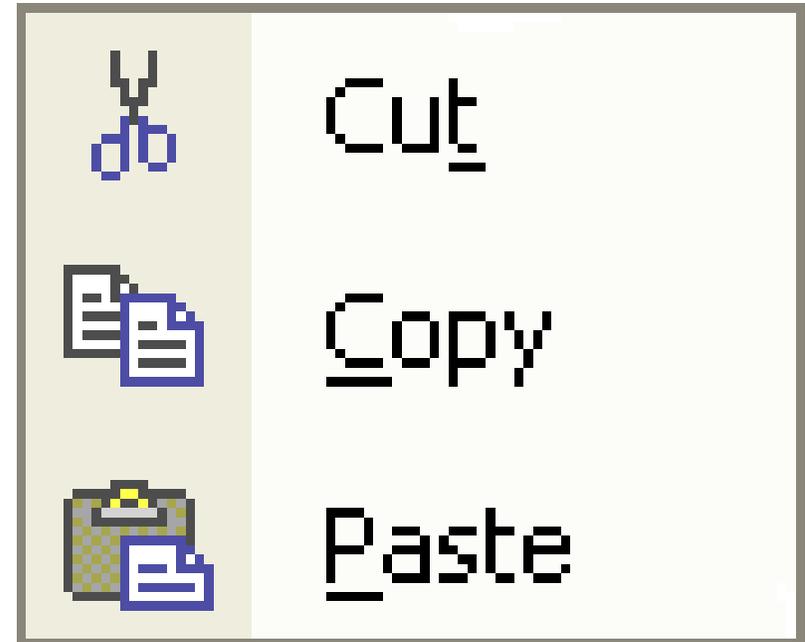


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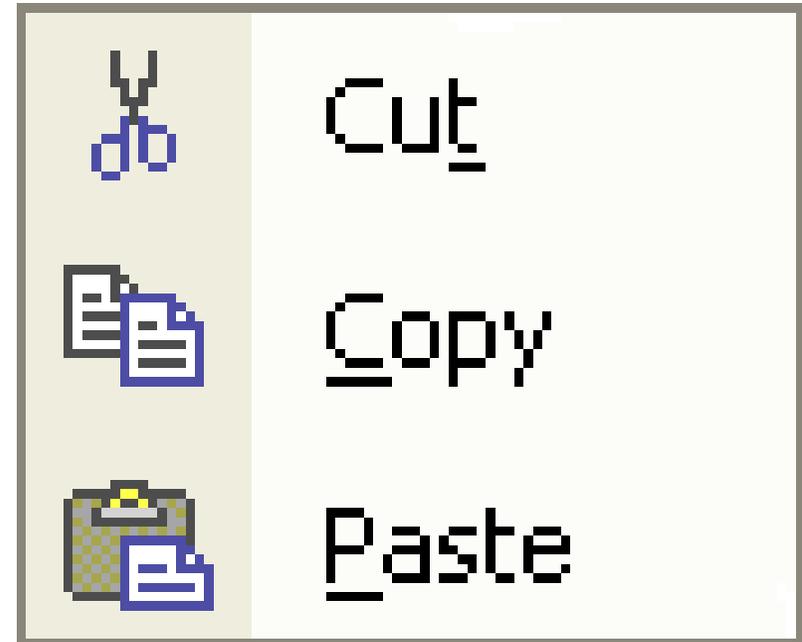
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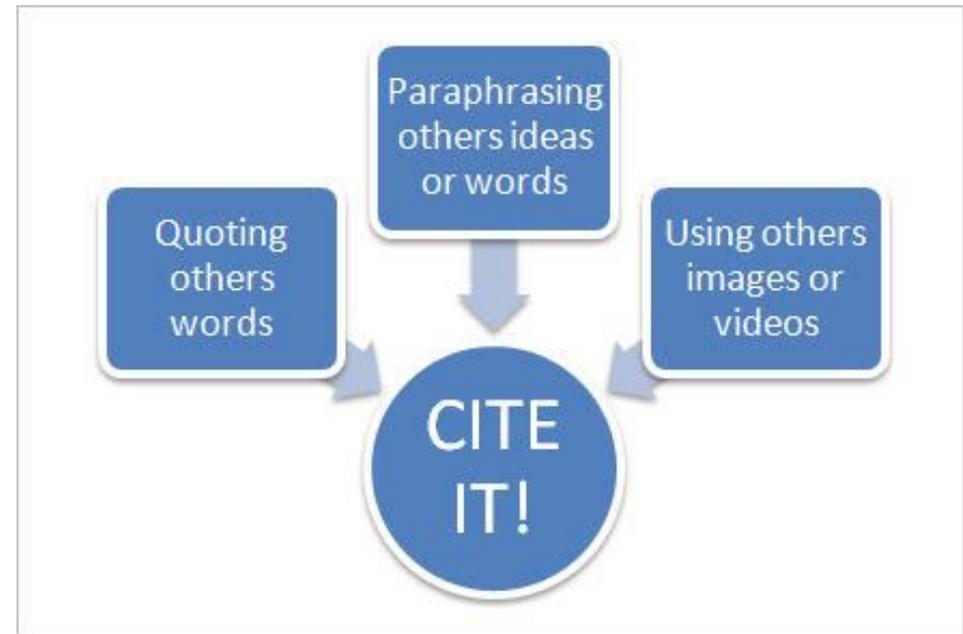
PLAGIARISM EXAMPLES

- Failing to put a quotation in quotation marks.
- Giving incorrect information about the source of a quotation.
- Changing words but copying the sentence structure of a source without giving credit.
- Copying so many words or ideas from a source that it makes up the majority of your work, whether you give credit or not.



AVOIDING PLAGIARISM

Most cases of plagiarism can be avoided by citing sources.



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WEBSITE EXAMPLE

The Potato in Irish History

By Prainsias Mac Tomas



It is one of the strange and inexplicable quirks of fortune that Ireland will ever be associated with the potato, an alien vegetable that she adopted as a staple article of food within the short period of fifty years after it was introduced. This humble vegetable was eventually to become a great influence in the course of Ireland's history.

Tradition has credited the ill-fated Sir Walter Raleigh (right) with the introduction of the potato to Europe, though there are doubts in scientific circles as to whether there is any truth behind the tradition. It is possible, however, that he did introduce the vegetable to Ireland. One expedition which he financed landed at Smerwick, Co.Kerry, in October, 1587, on the return from a long journey across the Atlantic. Many strange botanical specimens were brought back and the potato could easily have been one of them.



One number of a weekly bulletin published in 1699 says: 'The potato ... Was brought first out of Virginia by Sir Walter Raleigh, and he stopping at Ireland, some was planted there, where it thrived well and to good purpose, for in three succeeding wars, when all the corn above ground was destroyed, this supported them; for the soldiers, unless they had dug up all the ground where they grew, and almost sifted it, could not extirpate them.'

A further item which seems to confirm Raleigh's introduction of the potato to Ireland is found in Crofton Croker's collection 'Popular songs of Ireland' in which there is the 'Pratie Song':

The brave Walter Raleigh, Queen Bess's own knight,
Brought here from Virginia The root of delight.
By him it was planted At Youghal so gay;
An'sure Munster praties are famed to this day.



Other possibilities regarding the introduction of the potato to Ireland include one which looks to the ships of the dispersed Spanish Armada all down the West coast of Ireland. Potatoes may well have been carried as part of the cooks' stores by the ships and later found on the shore by the people of Kerry and Cork who planted them.

At first in Ireland there were doubts as to the value of the potato as a food. Some said that the root was not for eating because it was not mentioned in the Bible; others said that it caused leprosy and encouraged flatulence. Others however, notably doctors, claimed that the potato could heal just about everything and prescribed it where and when they had the slightest chance.

Eventually, it was the potato itself that won universal acceptance. It was a food, a good food at that, so it flourished and brought many customs into being. It became the usual practice to plant potatoes on Good Friday.

In Galway, it is considered bad luck to attempt to plant potatoes on a Cross Day, that is on any fourth day following Christmas. In Kerry, a piece of cypress was stuck into the ridge on planting day and, on harvesting, a branch of the same wood was burnt. On the Eve of St. John, when the midsummer fires were lit, a burning faggot was thrown into the potato plot for luck to the crop. Garland Sunday, the last in July was, in Galway, the day on which the first digging was permitted. In Cork, it was thought that some potatoes, however few, should be dug up on the 29th June. In Mayo, time was when the end of the potato harvest was always celebrated by a feast. And in Tipperary, when new potatoes first appeared on the table, it was usual for one to say to another. 'May we all be alive and happy this time twelve months.'

It was not long before the bulk of the Irish people were growing potatoes, and more and more did they come to rely on it as a staple food. By the end of the sixteenth century much of Ireland had been laid waste by the harrying and burning of homesteads of crops and of cattle under Mountjoy, Lord Lieutenant of Ireland. The people as a result were famished; to sow their usual crops was to invite their destruction. But, in the potato, the harassed grower had to his hand a food which was easy to prepare; it would feed himself, his household and his livestock, and it could be cultivated and stored in a manner that escaped detection. As the years passed into the 18th and 19th centuries, the Irish poor found themselves more and more dependent on the potato. Thus, as 1845 drew nearer, there was nothing to relieve the sombre picture of poverty and misery.



WEBSITE EXAMPLE — GOOD PRACTICE



vox hiberionacum

Early Irish Christianity and Early Medieval Ireland



WEBSITE EXAMPLE — GOOD PRACTICE

Irish Times and Misappropriation: Wren will it ever end?

Posted on December 29, 2014 by vox liberiana.com



National Library of Ireland / Flickr Commons / NLI Ref.: DIG5

Following on from last summer's sterling example of digital misappropriation of other people's text in a national newspaper, I am somewhat saddened (but not surprised) to bring to your attention the latest 'In A Word' column in the *Irish Times* (on the theme of St. Stephens Day/Wren Traditions in Ireland) which was published online at midnight last night (Monday, 00:00, Dec 29, 2014). Aside from the usual hokey pokey 'celtic' codswallop and 'druid lore' that happily doubles as 'informed' speculation these days (despite a complete absence of

contemporary historical or archaeological attestation) – it is the second half of the small piece that is of most interest. After an general introduction of a few sentences and the requisite quotation of the famous Wren Boys Rhyme (given the inclusion of 'chorus' in some of the lines, presumably taken from [here](#)) the author then indulges us with some nuggets of ancient knowledge concerning Wren traditions. *The tradition is said to have originated in Celtic mythology where the wren was associated with the passing year. The bird is also believed to have been associated with the druids. This, it seems, has as much to do with the bird's name in Irish, dreoilín, which some suggest can be translated as "druid's bird" – Irish Times*

Interesting stuff when you compare it with the following:

It is theorised that the wren celebration has descended from Celtic mythology. Ultimately, the origin may be a Samhain or midwinter sacrifice and/or celebration, as Celtic mythology considered the wren a symbol of the past year – Wren Day: Wikipedia

Some believe the word "dreoilín" (Gaelic for "wren") has its roots in the term "Druid's bird" – [celticchristmasmusic.com](#)

Then we have this:

It is thought possible druids worshipped the wren and for this reason Christians opposed it and celebrated the killing of the bird at Christmas time as a symbol of their new order. – Irish Times

...which is strangely similar to a blog post written by Mike Rendell on two separate web sites in both [November](#) and [December](#) of 2011: (and recently rehashed in comments on an Irish themed facebook page)

In Druid lore the birds were a link between heaven and earth – it is possible the druids worshipped the wren and for this reason the Christians opposed it and celebrated the killing of the bird at Christmas time as a symbol of their new order.

Mike Rendell: [The Wren Boys: A St. Stephen's Day tradition](#) // Mike Rendell: [A post dedicated to Stephen:](#)

Compare the next piece...

There are also stories of betrayal involving the bird. For instance it was believed a wren betrayed Irish soldiers during the Viking invasion by beating its wing on

their shields. It was supposed to have done the same when Cromwell visited eight centuries later in the 1640s and it was claimed a wren betrayed St Stephen, on whose feast Wrenboys Day takes place. – [Irish Times](#) ...with the following:

Various associated legends exist, such as a wren being responsible for betraying Irish soldiers who fought the Viking invaders by beating its wings on their shields, in the late 1st and early 2nd millennia, and for betraying the Christian martyr Saint Stephen, after whom the day is named. This mythological association with treachery is a possible reason why the bird was hunted by wrenboys on St. Stephen's Day – [Wren Day: Wikipedia](#)

But the bird also has a name for treachery, for betraying your whereabouts to your enemies. Legend has that it was a wren which alerted the Jews to where St Stephen was hiding, leading to his capture and death by stoning. And was it not the case that when Cromwell's soldiers were asleep and the Irish were about to attack, a flock of wrens rose into the air and wakened the enemy with the sounds of their wing beats? Had the same thing not happened when the Viking invaders arrived eight centuries before? – [Mike Rendell: St. Stephens Day](#) And finally, the concluding statement:

Wren, from the Old English wrenna, is a variation on the earlier werna, a Germanic word of uncertain origin. – Irish Times

...with the entry for 'Wren' available from OED (via dictionary.com): *Wren, Old English wrenna, variation of earlier werna, a West Germanic word of uncertain origin – Online Etymology Dictionary, © 2010 Douglas Harper*

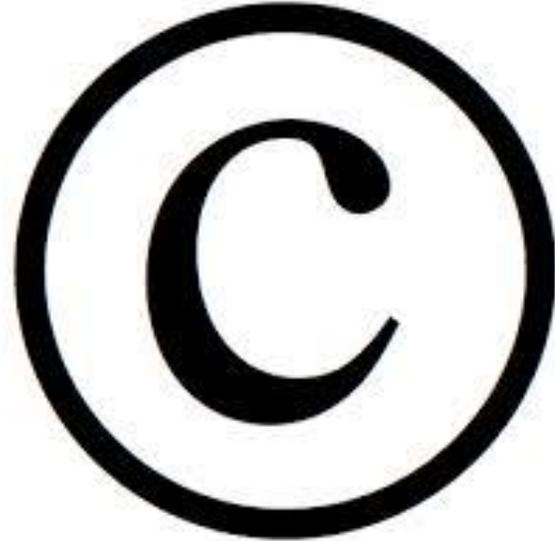
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Once again, is this really what passes muster for a national newspaper these days?



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 - And always cite your source

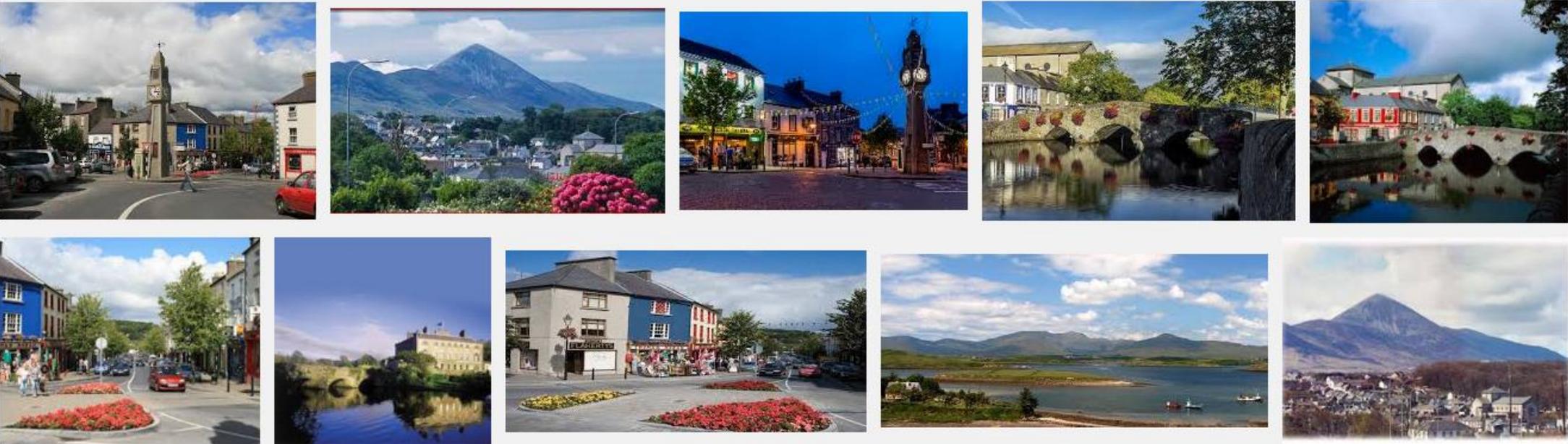


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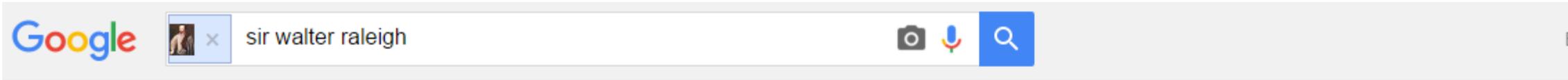
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Portrait of Sir Walter Raleigh inscribed right: Aetatis suae 34 An(no) 1588 ("In the year 1588 of his age 34") and left: with his motto Amore et Virtute ("By Love and ...

Walter Raleigh

Writer

Sir Walter Raleigh was an English landed gentleman, writer, poet, soldier, politician, courtier, spy, and explorer. He was cousin to Sir Richard Grenville and younger half-brother of Sir Humphrey Gilbert. [Wikipedia](#)

Born: [East Budleigh, United Kingdom](#)

Died: [October 29, 1618, London, United Kingdom](#)

Spouse: [Elizabeth Raleigh](#) (m. 1591–1618)

Siblings: [Humphrey Gilbert](#), [Carew Raleigh](#), [John Gilbert](#), [Adrian Gilbert](#)



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Walter Raleigh

From Wikipedia, the free encyclopedia

For other people named Walter Raleigh, see [Walter Raleigh \(disambiguation\)](#).

Sir Walter Raleigh (/ˈrɔːliː, ˈræliː, or ˈrɑːliː^[2] *circa* 1554 – 29 October 1618) was an English [landed gentleman](#), writer, poet, soldier, politician, courtier, spy, and explorer. He was cousin to Sir [Richard Grenville](#) and younger half-brother of Sir [Humphrey Gilbert](#). He is also well known for popularising [tobacco](#) in England.

Raleigh was born to a [Protestant](#) family in [Devon](#), the son of Walter Raleigh and Catherine Champernowne. Little is known of his early life, though he spent some time in [Ireland](#), in [Killua Castle](#), [Clonmellon](#), [County Westmeath](#), taking part in the suppression of rebellions and participating in the [Siege of Smerwick](#). Later, he became a landlord of property confiscated from the native Irish. He rose rapidly in the favour of Queen [Elizabeth I](#) and was knighted in 1585. Instrumental in the English colonisation of North America, Raleigh was granted a [royal patent](#) to explore [Virginia](#), which paved the way for future English settlements. In 1591, he secretly married [Elizabeth Throckmorton](#), one of the Queen's [ladies-in-waiting](#), without the Queen's permission, for which he and his wife were sent to the [Tower of London](#). After his release, they retired to his estate at [Sherborne](#), [Dorset](#).

In 1594, Raleigh heard of a "City of Gold" in [South America](#) and sailed to find it, publishing an exaggerated account of his experiences in a book that contributed to the legend of "[El Dorado](#)". After Queen Elizabeth died in 1603, Raleigh was again imprisoned in the Tower, this time for being involved in the [Main Plot](#) against [King James I](#), who was not favourably disposed toward him. In 1616, he was released to lead a second expedition in search of El Dorado. This was unsuccessful, and men under his command ransacked a Spanish outpost. He returned to England and, to appease the Spanish, was arrested and executed in 1618.

Raleigh was one of the most notable figures of the [Elizabethan era](#). In 2002, he featured in the BBC poll of the [100 Greatest Britons](#).^[3]

Sir Walter Raleigh



Portrait of Sir Walter Raleigh inscribed right: *Aetatis suae 34 An(no) 1588* ("In the year 1588 of his age 34") and left: with his motto *Amore et Virtute* ("By Love and Virtue"). National Portrait Gallery, London, NPG 7



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Sir Walter Raleigh
by Unknown English artist
oil on panel, 1588
NPG 7

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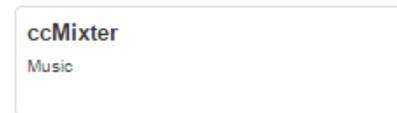
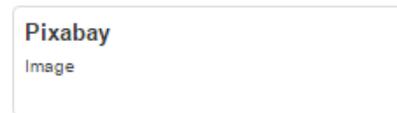
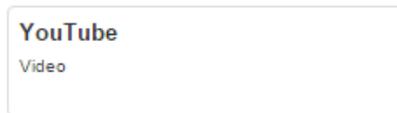
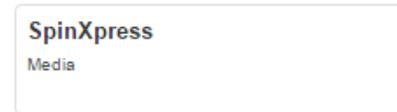
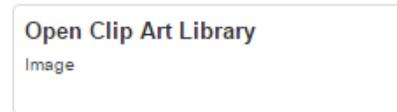
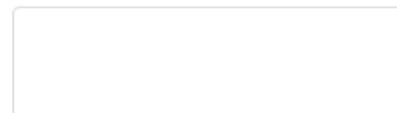
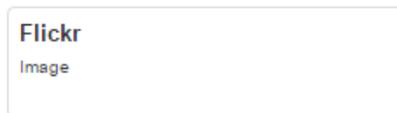


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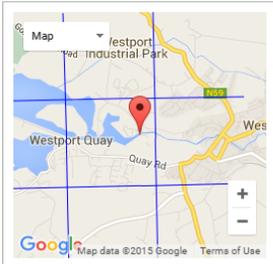
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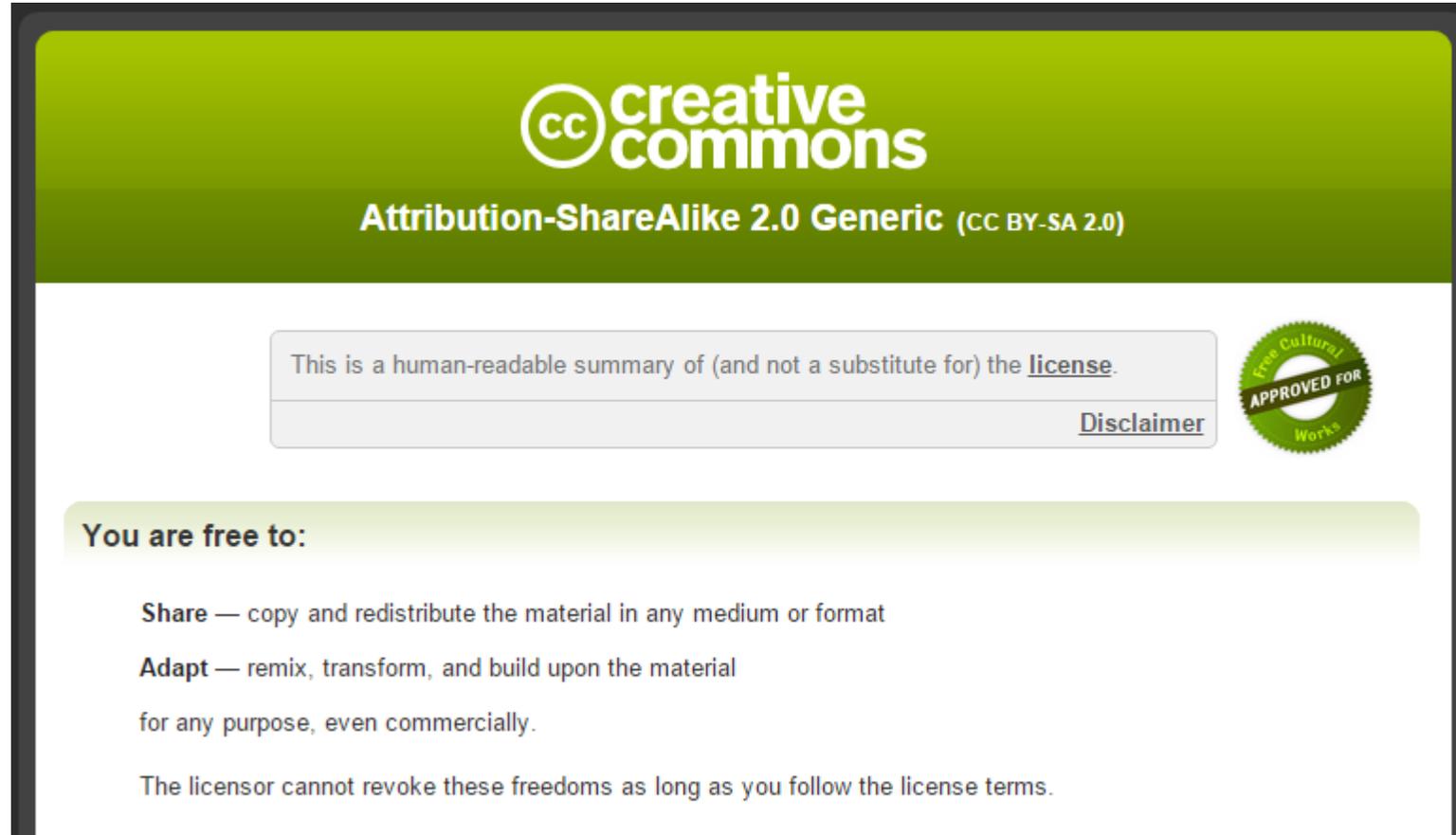
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CREATIVE COMMONS — GOOGLE IMAGES



Westport House, Co Mayo

Image: Suzanne Mischyshyn / geograph / (CC BY-SA 2.0)



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851 views 3 faves 3 comments Taken on December 26, 2005

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Mark Waters + Follow

Croagh Patrick

St.Stephen's Day 2005



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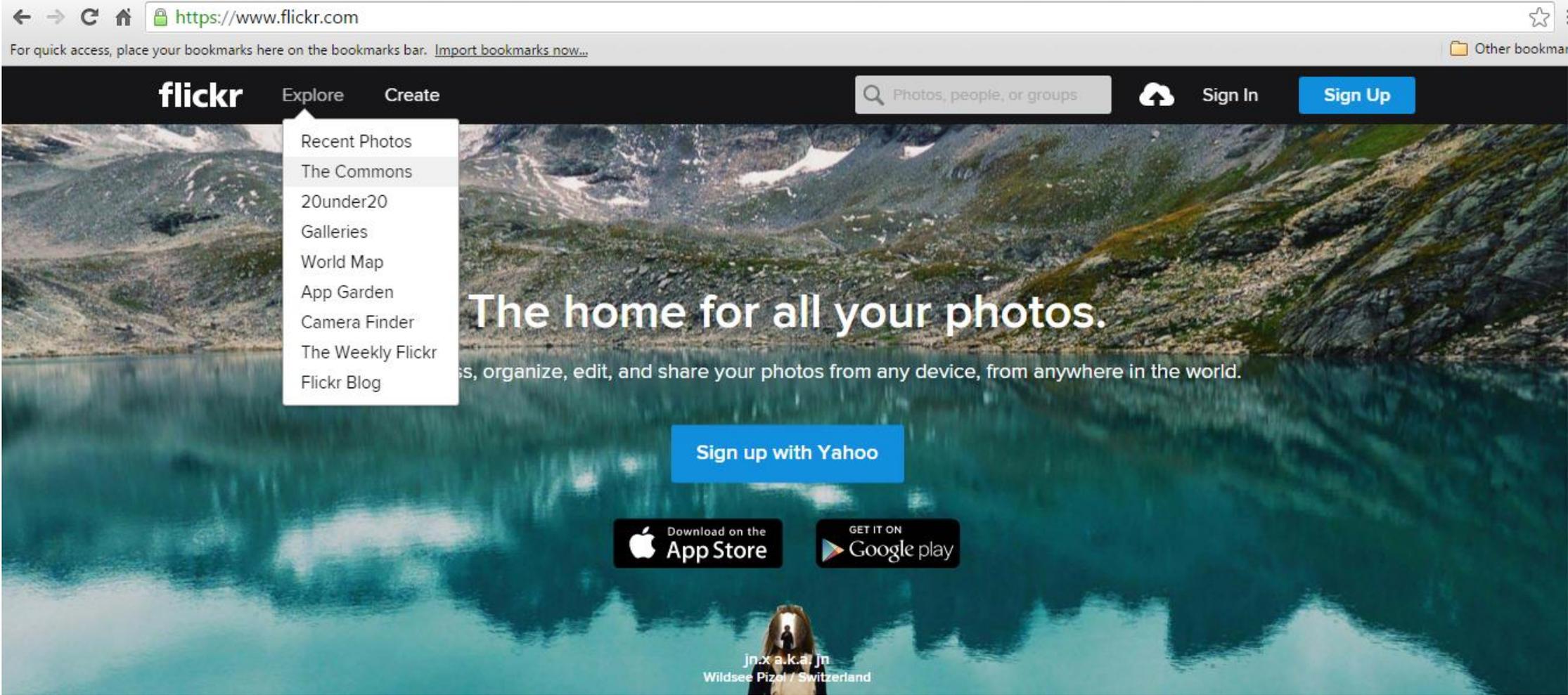
CREATIVE COMMONS - FLICKR



Croagh Patrick, Co Mayo
Image: Mark Waters / flickr / (CC BY 2.0)



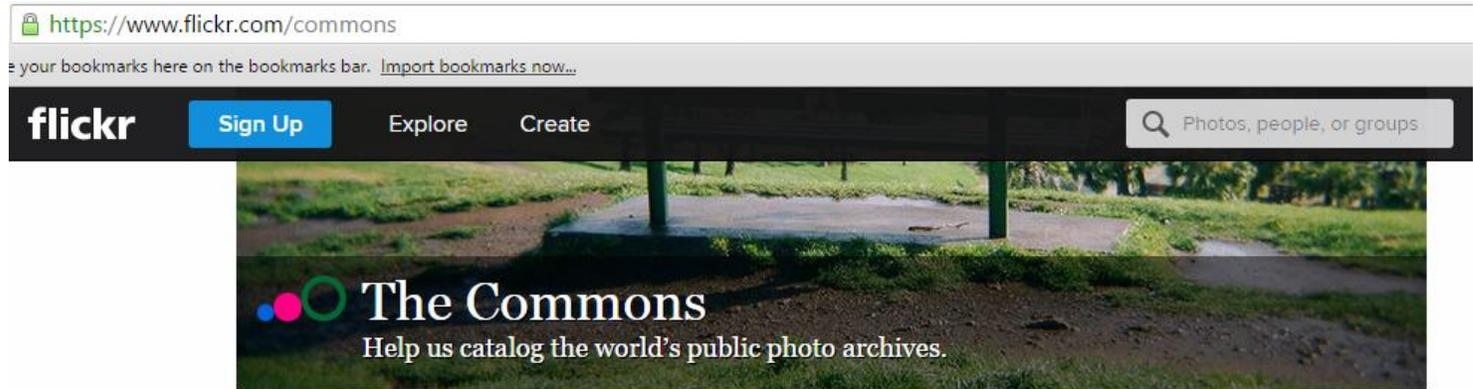
FLICKR COMMONS



FLICKR COMMONS

■ The two main objectives of Flickr Commons:

1. To **increase access** to publicly-held photography collections, and
2. To provide a way for the general public to **contribute information and knowledge**.



Welcome!

The key goal of The Commons is to share hidden treasures from the world's public photography archives.

Please help make the photographs you enjoy more discoverable by adding tags and leaving comments. Your contributions and knowledge make these photos even richer*

[Participating Institutions](#)

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A random sprinkling of our participating institutions...



A Commons Sampler

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SEARCH



FLICKR COMMONS

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westport mayo

Photos People Groups

No known copyright restrictions SafeSearch on

Everyone's photos



The image displays a screenshot of the Flickr Commons search results for 'westport mayo'. The interface includes a navigation bar with 'flickr', 'Explore', and 'Create' options. Below this is a search bar containing the text 'westport mayo'. A secondary navigation bar shows 'Photos', 'People', and 'Groups', with 'Photos' selected. A color calibration bar is visible below the navigation. The main content area shows search filters for 'No known copyright restrictions' and 'SafeSearch on'. Under the heading 'Everyone's photos', three black and white photographs are displayed in a row. The first photo shows a man in a military-style uniform driving a vehicle. The second photo shows a tall monument in a town square. The third photo shows a vintage bus on a dirt road.



FLICKR COMMONS — NLI

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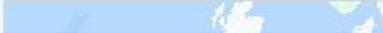
 National Library of Ireland... [+ Follow](#)

Bowling along in their motor

We've seen this vehicle IM 181 at **Leenane before**, or at least its sister vehicle IM 180. It's supposed to be near Westport, Co. Mayo. Can any of you place this viaduct?

35,732 views 124 faves 54 comments Taken circa 1907

No known copyright restrictions



NLI Ref.: [L_ROY_11182](#)



FLICKR COMMONS — NLI



Touring Car, across from Westport train station (date after 1906)
Co Mayo

Image: National Library of Ireland / Flickr Commons / NLI Ref.: L_ROY_11182



HOW TO CREDIT SOURCES - IMAGES

- Caption

The *Cathach* / The Psalter of St Columba
(Image: Wikimedia Commons / Public Domain)

- Name/owner of the work

The *Cathach*, Initial Q
(Image: Wikimedia Commons / Public Domain)

- Where it is located

Image: Sir Walter Raleigh / National Portrait Gallery, London / NPG7 / (CC BY-NC-ND)

Image: Suzanne Mischyshyn / geograph / (CC BY-SA 2.0)

- Its licence/permission

Image: Mark Waters / flickr / (CC BY 2.0)

Image: National Library of Ireland / Flickr Commons / NLI Ref.: L_ROY_11182

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USING PRINTED SOURCES

- When referring to a work by another author:
 - Use quotation marks if copying directly, or paraphrase in own words.
 - If from a website, use name in text, and provide link to source & the date the website was accessed.
 - If from a written publication, refer to name in text, and list sources at end.



HOW TO CREDIT SOURCES - WRITTEN

- From a website:

- Give website name and page name.
- e.g. “The building on Kildare Street was designed by Thomas Newenham Deane and was used to show contemporary Irish, British and Continental craftsmanship in its construction.” (National Museum of Ireland, History of the Museum, www.museum.ie) [Accessed October 04 2019]

- From a written publication:

- Give author’s name and year of publication (with page number if quoting)
- e.g. (Barclay, 2015, p.100)
- Provide full name of publication at the end of the article.

- From a newspaper:

- Give name and date of newspaper
- e.g. The group departed via one of Bianconi’s cars (*Mayo Constitution*, 25 September 1849).



DEALING WITH COMPLAINTS - EXAMPLE

irabarc... x Women's Museum of Ire... x

womensmuseumofireland.ie/articles/brigid-lyons-thornton

Home

Brigid Lyons Thornton

Rebel, Soldier and Doctor



The story of Dr. Brigid Lyons

Brigid Lyons-Thornton, W.T. Cosgrave and another in Nice, 1925 / The McGuinness Collection

[Photograph courtesy of the McGuinness collection.](#)



DEALING WITH COMPLAINTS - EXAMPLE



The Guinness Collection

ARCHIVE SAMPLE

These photographs from the Guinness Collection are shown here courtesy of Fionnbar Callanan, Mona Stanton, Niall Callanan and Richard D Callanan. They are the children of the late Richard J Callanan & Margaret McGuinness. Margaret lived with her uncle Frank McGuinness & his wife on Longford's Main Street from 1915. Over five hundred photographs in three albums make up this collection of political, military, paramilitary, social & family images mostly taken in and around Longford town between 1917 and 1922.



Brigid Lyons-Thornton, WT Cosgrave & A.N.Other
in Nice in early 1925

All Rights Reserved. Enquiries relating to the above pictures or the rest of the Guinness Collection should be addressed to enquiry@fionnbarcallanan.com



DEALING WITH COMPLAINTS

- Take these very seriously
- Act immediately:
 - Remove the work from your site
- Respond immediately to the complaint.
 - Apologise
 - Explain that the image/wording has been taken down

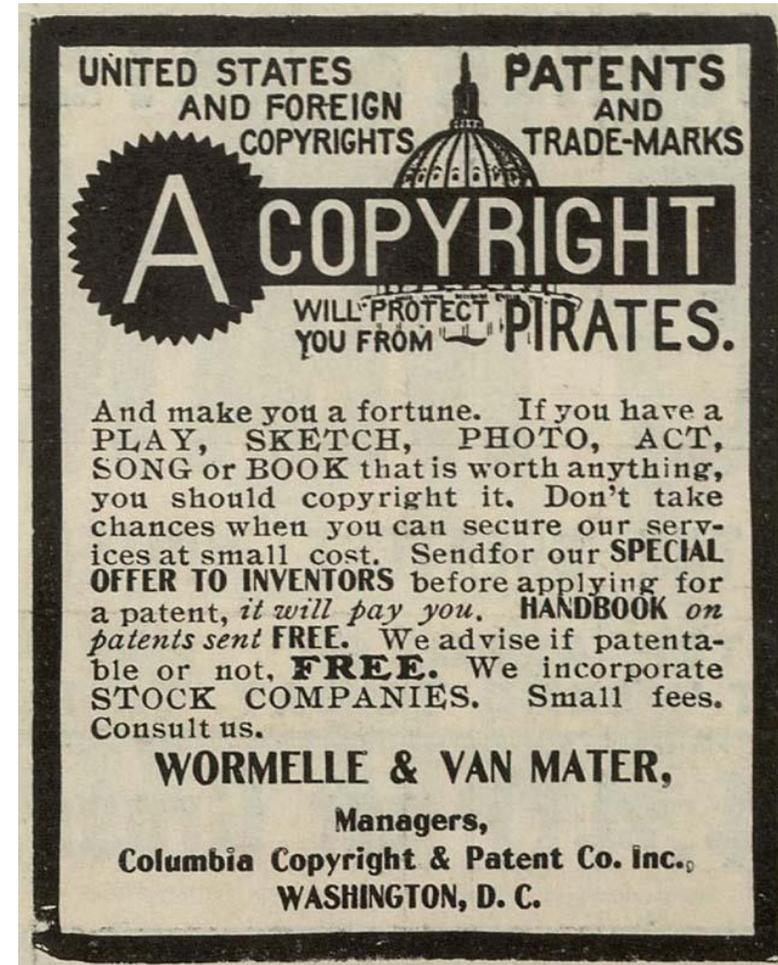


Image: "Copyright Pirates" / Library of Congress
Wikimedia Commons / Public Domain



DEALING WITH COMPLAINTS

- Follow their lead as to how to correct.
 - The complaint may indicate if they will allow permission under certain circumstances
 - If appropriate, suggest how to make amends. e.g. appropriate credit, link to their website
- Do not reinstate the image/wording unless agreement has been reached
- *Remember that most people want their content shared, with appropriate credit, as it will drive traffic to their own website*

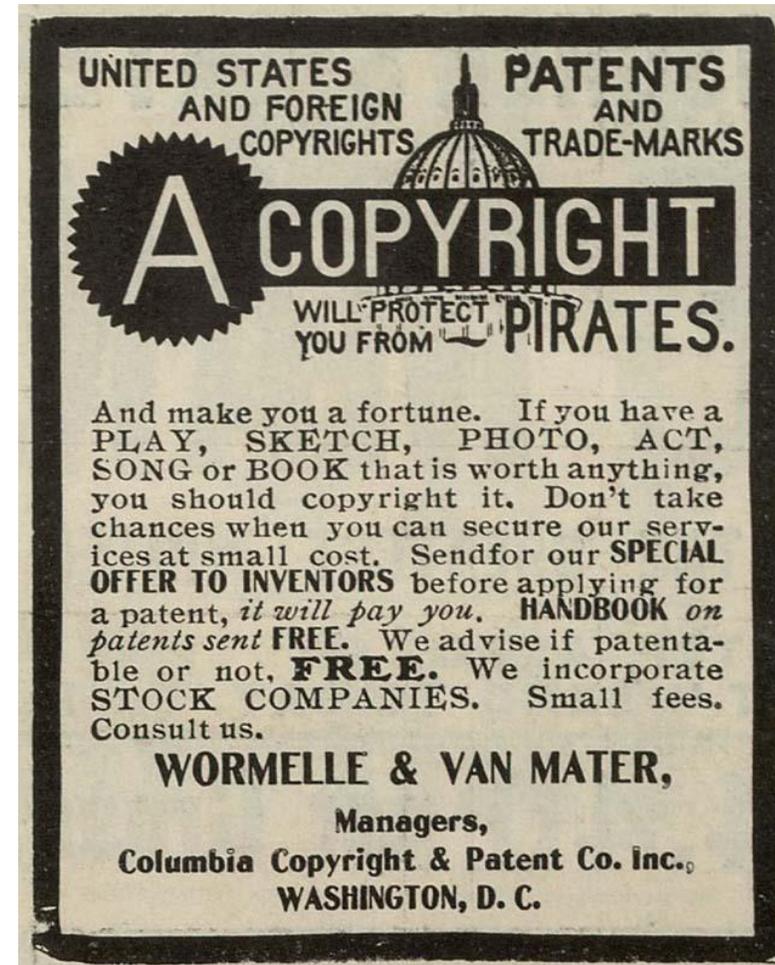


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QUESTIONS & ANSWERS

