of the same bailed the whole vill to come before the justices now. Now they have not come so they are all in mercy, and the whole vill is likewise in mercy for trespass.

The mediaeval villagers of Charney appear briefly in the Lay Subsidy Rolls which list all the free householders liable for taxation on moveable property.

(1322)

John Basse	(	15s	11d and one farthing)
Richard North	(		8d)
Henry Bysshop	(		12d)
Maud le Tayloure	(		8d)
John atte Hull	(		16d)
Maud Est	(	2s	.)
Henry Goudhale	(		18d)
Juliana Kyng	(	2s	)
Robert atte Hall	(	6s	8d)
Maud Thedryth	(		16d)
John le Yonge	(		16d)
John le Smyth	(	2s	10d)
John le Nywe	(		22d)
Alice Stephnes	(		12d)
Elias atte Waters	(		12d)
John atte Yate	(	2s	)
Adam le Shepard	(	2s	)
Robert atte Mulle	(	3s	6d)

At the head of this list, paying over twice as much tax as anyone else, is John Basse. This may be a good moment to lay to rest the old chestnut that the village of Charney Bassett gained half its name from the noble family of Basset; a family who, arriving with William the Conqueror, went on to produce seven judges and found four peerages in the next 150 years. The Basset family did have connections with Abingdon abbey; Ralf Basset entered the abbey in 1127, on his death-bed. Sir Gilbert Basset made his son a monk and endowed the abbey with lands in Wantage. The family lived in Staffordshire and Worcestershire; they certainly never held the manor of Charney. Far from manor of Basses being a corrupt verion of the name Basset (an unlikely circumstance, considering the importance of the family name) the reverse is in fact true; the name of the manor of Basses came to be corrupted over the years to Bassett. On the lay subsidy roll for 1381 Basse no longer appears; perhaps the family moved away, perhaps they died out. The estate continues to appear on documents as a copyhold tenement of the abbot's manor of Charney. In 1467 John Rokys, his wife Cecily and their son John Rokys, having obtained it from Ralph Haam, the Abbot of Abingdon, complained that his successor had put them out "for a singular advantage offered". Thomas Mansell of Mansell's Court was apparently the man who offered it; in the same year he conveyed the manor of Basses to John Croke and William Chester. At the Dissoluion it was part of the property of the abbey of Abingdon. When in 1545 Henry VIII granted the manor of Charney to

William Gorfen of Reading, Basses went with it; they have remained together ever since.

The Roky's are the first lay tenants to be recorded at Charney Manor. In 1535 the abbot Thomas leased Charney, Goosey wick and Basses to Thomas Stone and Alice his wife. Altogether the lands were reckoned to yield £35.10s.8d. The tenants were expected to provide a dinner for the abbey steward when he came to hold the manor court in Charney Manor two times a year, presumably in the great hall attached to the solar. The abbey retained the gift of granting the living of the church. Did the abbot Thomas have any idea of how short a span of time was left to his great abbey then? Abingdon was the first of the great English abbeys to be dissolved; the deed of surrender was signed on 9th February 1538. Demolition was started soon afterwards. Some of the stone was shipped down the river Thames to the King's residences in Windsor and London; much was taken off by cartload and used for secular building in the neighbourhood.

> 31 Henry 8 - Ministers Account of the Dissolved Monastery:
> Rents as well as Free as Customary Tenants in Charney: £15.1.3.
> Farm of the Manor of Charney and Bassys with the Pasture of Goswyke and a close called Chaldewyke, parcel of the Manor of Marcham.
> And £35.10.8 for the farm of the Manors of Charney and Bassys with the pasture of Gosywyke and a close called Chaldewyke with their appertanences in the tenure of John Yate demesned by conventional lease.
> And £3.6.8. for the farm of a porion of tithes there in the tenure of the above mentioned John Yates so to him demesned at will.
> Sale of wood - None this year.
> Perquisite of Courts - He answers for 2s.6d arising from a certain or common fine.
> Sum total - £54.1.1.

The dissolution of England's monasteries led to an unseemingly scramble for the rich pickings waiting to be handed out. It was a time of hope for anyone who had a favour to beg and could claim the ear of the King. Or even the ear of one of his servants.

> 17 October 1538
> John Cheynye to Cromwell
> I thank your lordship for your great goodness to me especially at my first acquaintance, at the coronation of queen Anne, when I made relation of my poverty and my long service to the late and present kings. There are certain parcels of land lying near to me belonging to Abingdon, lately suppressed, which I understand are not yet given, viz: the lordship of Charney, yearly value 38L 10s. 5d., and Longworthe with Draycotte, 42L.5s.9d., which are partly in the holding of John Yate, merchant of the Staple. Would be greatly bound to Cromwell for these or others if they be given to him and his son and heir.

Cheynye's begging letter met with success. In 1539 a grant was made to "John Cheyney, an esquire for the Body, and John his wife, 20L annuity out of Charney Manor, Berks; from Michaelmas 30 Hen VIII." In a time of political change he did well to get his application in promptly. Today's favourite could quickly become yesterday's man and the following year his mighty patron Cromwell lost his head on the executioner's block.

In 1545 Charney was in the tenure of John Yate (or Yates), Gent, and James, Richard, Andrew and Bartholomew his sons. They were a long-standing local family - there is a "John atte Yate" in Charney in 1332 and "William atte Yate and Isabel his wife" paid two shillings poll tax in 1381; no doubt some Yate ancestor saw Charney Manor built. John Yate was a "stapuller of reputation" who supplied wools which were shipped to Calais. He was pardoned for trade offences in 1507, though how exactly he had compromised the wool industry is not recorded. He married twice, and his first wife, Joan Goddard of Upham, bore him fifteen children. One of his sons became the Parson of Longworth church. Of his eight daughters, four died in infancy and one married Philip Fettiplace of the powerful Fettiplace family. Understandably, his wife preceeded him to the grave. In comparison, his second wife, Alice Hyde of South Denchworth, got off lightly, only bearing nine children; a boy and eight girls.

When John Yate's son Richard died in 1546 he left a will whose contents indicate that he was living in Charney Manor at the time of his death. To his wife he bequeathed: "all the stuff that I have in the two best chapel chambers". His will gives careful instructions for his memorial:

> ... My body to be buried in the parish church of Longworth, nigh unto the burial of Elizabeth, my first wife, where I will mine executours shall cause to be set in the pillar of the church directly against my burial a large piece of brass in which I will that a marble man of London do engrave a picture of the pasion of our saviour Jesus Christ with two images of the pictures or the similitudes of a man and a woman to be graven in the same brass holding up their hands to Almighty god with these two verses following:
>
> Fiat misericordia tua domine super nos quemadmodum speravimus in te.
> (Your mercy, Lord, be upon us as we have trusted in you)
> In te domine semper speravimus non confundamus in eternum.
> (In you, Lord, have we always trusted, let us not ever be confounded).

The overseers of his will were Phlip and Anthony Fettiplace. His wife Margaret was to receive two hundred of his best sheep, four score of his best ewes, with their lambs, ten of his best milk cows and his best bull. (But if he were to die before shearing time his sheep should be first shorn and the wool used for the payment of legacies and debts). Ten acres of best wheat, twenty of best barley, six of best beans and

one half of the fire wood go to her, as well as the contents of the two chapel chambers, his bedroom and parlour and half the kitchen equipment.

His son James got the sheep kept at Uppam but was to give one hundred of them to a son-in-law called John Whytharde in two year's time. He was left all Richard's wearing apparel, with the exception of the best cloak which went to the parson of Longworth, Richard's brother Peter.

The son-in-law John Witharde had ten yearlings as well as his deferred sheep, and another son-in-law, Edward Heynes, ten marks. Of his daughters, Agnes Simpson was to receive ten pounds "to her marrying" and Jane twenty marks and twenty ewes to her marrying. Alice Bright had to wait four years before being paid four pounds. Agnes Simpson must have been a widow as she already had four children who would get twenty sheep apiece.

Richard bequeaths to every manservant in the house a bushell of barley at his departing. Only three are singled out for special bequests: Dorothy Spicer, for a cow and ten quarters of barley; Dorothy Venell, a young cow and two quarters of barley; and the delightfully named Tristram Flower, for two yearlings and two quarters of barley.

The Yates were staunch Catholics, and one of the witnesses is Sir Richard Hewght, Priest.

The Yates remained as lessees when the freeholder, William Gorfen, died in 1547. His sister and heir, Alice Gorfen, settled the reversion of the manor after her death on a distant kinsman called Chidiock Paulet, the third son of William Paulet, first Marquess of Winchester. Why she chose him is something of a mystery, but it could be that Alice Gorfen was a Catholic, in which case she should have admired her kinsman's strong stance on refusing to relinquish the faith. He was Captain of Portsmouth in 1558 and in the State Papers for 1566-79. Lord Burleigh notes that he is living in the Spittle without Bishopsgate "a Papist, who kept a Chaplain and attended Mass." When the Justices of the Peace for Hampshire certified their obedience to the Act for Uniformity of Common Prayer they had to make a special note that "Lord Chidiock objects" to part of it. His father, the Marquis, had different standards and was happy to bend with the times; boasting that he was "more willow than oak", indeed he became a persecutor of Catholics.

In February 1563 Chidiock Paulet renewed the lease of the manor to Francis Yate of Inner Temple, London, Gent., whose father, Thomas, had been the only son of the eight children of John Yate's second marriage. Francis Yate was in prison for his Catholic faith when the Jesuit martyr, Father Edmund Campion, was concealed and captured in a priest hole in his house, Lyford Grante. The priest was subsequently condemned for conspiracy at Rheims and Rome and executed in 1581. In the same hiding place two other priests were taken, Father Thomas Ford, who was also executed and Father John Collerton,

who was able to prove an alibi of having been at Gray's Inn at the time he was supposed to have been plotting abroad. John Collerton's name may still be seen, carved upon the walls of the Salt and Beauchamp Towers of the Tower of London, where he was held prisoner.

Francis was not allowed to sub-let without Lord Chidiock's leave (perhaps to ensure continuing Catholic tenants), but Lord Chidiock expressed himself willing to meet Francis to discuss any change of sub-tenant at any place not more than twelve miles from Odiham. At that time the manor of Charney was defined as including 20 dwellings, 10 cottages and two mills plus all Buildings, stables, barns, Dovehouses, Gardens, Orchards, arable lands, meadows, Pastures, commons, Waters and fishings.

Francis Yate left the lease to his son Thomas. In 1595 Thomas let his lease to Oliver Coxhedd at Cattesgrove in the County of Berks, Gent, and James Coxhedd Gent, of Charney, alias, Carney. They, for the good zeal and affection which they had and bore towards William Coxhedd (son of James and nephew of Oliver), made the lease over to him. The lease adds that should Oliver or James wish to cancel this arrangement they should pay a sum of money to William "at or in the now Capital Messuage or mansion House of the said Manor of Charney, wherein the said James now inhabits."

Lord Paulet died in 1574, and in the same year his widow, Dame Francis Paulet, gave the estate to her son William. Eight years later he had sold the manor to William Dunch.

The Dunches were strictly anti-Papist and William's son Edmund wrote to the Privy Council about the restraint of Recusants in the County of Berks. He seems to have been eager to get rid of the Coxhedds as Tenants for he offered, through an agent called John Wise of Nuffield, the sum of £1,000 for the surrender of their lease. Old James Coxhedd was allowed to stay on in the mansion house for a couple of years, but on his death the lease was assigned to Edmund's youngest son, Samuel Dunch.

As we have seen, the question of religion was never far from people's minds in the matter of tenancy. Charney Manor itself has been directly connected with a Benedictine community, several staunch Catholics, and an anti-Papist. It has belonged to the Society of Friends since 1948, but the village of Charney, and indeed many of the villages nearby, have had a a Quaker presence for over 300 years. It is through the Quaker records of their sufferings that we can understand what it was like, in the seventeenth century attending a non-conformist form of religious worship.

> Sufferings from Berkshire Quarterly Meeting Minute Book - 1660
> At Kingston Lisle being met together in the fear of the Lord to wait upon him 27th March 1660 there rushed in among them some rude fellows with four drawn swords and two clubs in thier hands, swearing that they would out off

their ears; and did prick some with their swords - Richard Ballard was wounded - and pulled Friends out violently and threw several into a pond of water and mud, as Robert Coake was thrown into a muddy pond he also had his head broken. Edwards Ware had his head broken; John Clarke was pricked with a sword, Richard Greenaway his hair pulled off his head and was thrust into a pond. Thomas Colbourne was thrown into the pond and beaten, Bartholomew Mailen (an aged man) thrust into the pond and beaten, Robert Sanon, Ad Lawrence both thrown into the pond and beaten. Andrew Pearson was thrown into the pond headlong. Hugh Penstone was stroaked and pricked; most of these were dragged by the hair of the head.

The names of those that did this abuse are as followeth: William Smith of Westcott, John Dyer of Sparshoult, John Newport of the same, William Coorle of Kingston Lisle and Richard West of Faliere (Fawler). These were of the militia, having no warrant and when it was asked them for their warrant one of them held out his sword at the Friend that asked and said that was his warrant, and lugged the Friend by the hair, and then the Friend told him he would go with him and that he needed not to lug him but he would not let him go, and when the Friend came near him to save his hair he thrust him from him to put him to pain, and when one hand was weary of pulling he then pulled with the other and the man being in a great rage struck with his scabbard and in striking he cut his own hand on his sword that would have stopped him.

And thus cruelly were they abused for no other cause but for meeting singly to wait upon and worship the Lord, who by his mighty power, bound and limited them, or else some might have been murdered. But the Lord knoweth how to deliver the righteous and to put a stop unto the wickedness of the wicked. Witnesses to these abuses Thos Clark, Jo. Cooke, Richard Slade. And George Knapp, constable John Justice, a man who beheld the above.

In 1672 Major Dunch owned the manor of Charney, which he inherited during his minority; the result of his father dying within a few days of his grandfather. He became the Sheriff of Berkshire, and he was a strict Presbyterian.

Sufferings 1678
Daniel Bunce of Charney had taken from him by Richard Moulden and John Stow, tythmonger, by force one whole acre and part of another of hay, the 3rd of May. And the 4th of June next and 24th June they took away by force half an acre of barley and half an acre of beans all which was while Daniel Bunce was in Prison at Reading gaol at the suit of Edward Jennants as before is expressed.

Likewise Major Dunch of Pusey, Impropriator, took away by force from Daniel Bunce in the same years aforesaid, while he was a prisoner one whole acre and three parts of another acre and part of another land of barley and the tenth sheaf of three acres of wheat.

Major Dunch's contribution to the persecution of local Friends took place while he was still a young man; the forceful removal of the prisoner Bunce's crops when he was just 26. Age might have mellowed him had he lived longer, but less than year later his memorial, attended by weeping cherubs minus all drapery except their pocket handkerchiefs, was gracing the walls of Pusey church, there to be much admired by later visitors.

It is hard to comprehend the punishments that were imposed upon, and meekly accepted by, the early Quakers. The reform of prison conditions is a subject now inextricably linked with the Society of Friends, thanks to the dedicated work of Elizabeth Fry. Early Quakers, like Daniel Bunce, saw them in their unreformed state.

> The common gaol was then infected with the small-pox which was among the felons in the dungeon and after some time one of the felons dyed in a very loathsome condition, having a running sore and the next morning after he was buried. John Thorpe, the gaoler, who was always ready to abuse us caused the filthy straw and muck on which the felon dyed in the dungeon to be burnt, the which being like dung made an exceeding smoke and stink which ascended into the wards and garret over the dungeon where Friends were. And although they complained to him and told him what the effects might be yet he persisted in it which was a great exercise to the prisoners and was so offensive that it's very hard to express; the windows being barred up by the gaoler before, that it had not passage out but lay in the rooms and bedding to their great annoyance upon which several Friends were taken very ill and were taken with the distemper, and 10 in a short time died, and 2 more that came to bring the prisoners provisions that morning that the smoke was made, both being in the prime of their years.
>
> (Oliver Sansom's report to Monthly Meeting in February 1676 on Reading gaol.)

Oliver Sansom, who was also Daniel Bunce's brother-in-law wrote a book aout his life which tells much of the suffering and of the joy of his faith.

> When I was about six years of age, I was put to school to a woman, to learn to read, who finding me not unapt to learn, forwarded me so well, that in about four month's time, I could read a chapter in the Bible pretty readily. After I was seven years of age, my father sent me to board at a sisters of his at Charney, to learn latin and writing; where I remained until I was ten years of age; and in that time learned more than I retained.

He was evidently a precocious child, developing an early taste for religion and becoming a folower of the foremost preachers of the day. Yet the sustenance that he gained from his early forays into religion was precarious.

> But alas! When I came to lay down my head at night my sorrows returned, and my want of true satisfaction continued - he that tendered me was withdrawn, and I knew not where to find him nor where to seek after him.

> And then in the year 1657 I was invited to a Meeting of the people called Quakers, whither I went and there heard one of them declare the Truth. And he testified and directed to that very thing which I so greatly wanted - the Inward principle - the light within shining in the heart and discovering the darkness there.
>
> While I thus walked, somewhat like Nicodemus, having a secret love and regard to the Lord in my heart, but not daring through weakness and fear to follow him in an open profession of his Truth, I altered my condition in the world by marriage, taking to wife Jane Bunce, daughter of Thomas Bunce, of Charney, in the county of Berks, who was of a good yeomanry family, and had been brought up in a sober and suitable way of education.
>
> And now persecution coming fast on, many Friends being in prisons and sufferings growing sharp and great in most places, I could no longer keep back or conceal myself.

Oliver Sansom did not conceal himself; on the contrary he embraced every opportunity to debate matters of religion. He was quite prepared to argue with the village Priest, a man named James Anderton. At a meeting with a visiting Friend, in the presence of many of the villages, this priest took it upon himself

> ... to prove that Tithes were due by divine right; and to that end cited several places of scripture which he endeavoured to wrest for his purpose; but all proved too narrow to cover him and hide his nakedness; which when he perceived and saw that he still lost ground, he broke into a railing fit at the Friend, calling him jesuit again, and so went away.

The next time Oliver Sansom held a meeting the Priest did not attend. Indeed he was mostly occupied with searching the village for the tythingman and the constable to break up the meeting, little guessing that they were already present at it. On this occasion Oliver Sansom was fined, and, on refusing to pay the fine, gaoled.

The enmity by the Priest towards the Quaker is not difficult to comprehend. Oliver Sansom made a laughing stock of a man used to inspiring the utmost respect. He even addressed his persecutor in a tone of pity rather than awe as he was led off to gaol.

"James Anderton, if thou hadst done this ignorantly as not knowing what thou didst, then I could have besought the Lord to forgive thee; but seeing thou doest it wilfully,

against the light of thy own knowledge, I have now only this to say, the Lord look upon it and require it."

Having said this I got on horseback and was conveyed to Reading gaol, on the last day of the 12th month, 1669, where I was kept a close prisoner two full years and upwards. In all which time I never saw my own habitation nor indeed so much as desired it; but rested satisfied in the will of my Heavenly Father; being willing to drink that cup which he had appointed for me."

To modern sensibilities Oliver Sansom is daunting in his unshakeable righteousness. Together with other Friends he kept a close eye on the behaviour of his chosen community, and their minutes reveal the care with which each matter was weighted and action accordingly considered.

And on the 14th day of October Richard Brookes and Richard Vokins snr, Oliver Sansom, John Knowles and Richard Vokins jnr, went altogether to John Willis's home and spoke to him and his servant maid (whom he sought to deflower) face to face; and also upon the 19th October John Willis appeared before 16 friends at Richard Vokin's home in west Challow. And in all these examinations it did plainly appear that he was guilty of what was charged against him, as in matter of uncleanness, or seeking to commit fornication with his servant maid, both now and heretofore. And although the guilt of his wickedness was very great which he could not deny yet he was not at all broken nor bowed in sprit in a sense of the weight of it, but he appeared as a man shut up and sealed in a great hardness of heart. Wherefore in consideration thereof Friends saw a necessity for clearing of the truth to write against him. And so a paper was drawn up and subscribed by all the friends of the meeting.

(Whereas this meeting was appointed at Charney but by occasion of Oliver Sansom being hurt by a fall from his horse it was kept at Faringdon. And the next meeting is to be at Thomas Stringe's House in Charney at the usual time.)

(31st November 1678)
The paper (mentioned the last meeting) against John Willis's wickedness was openly read in Wantage market by Richard Brookes on the 4th November 1678. And it was also read by William Parsons in a public monthly meeting at the meeting house in Faringdon and some copies are among friends to publish further as a service is seen.

Thomas Clifford declared his intentions of taking Joan May to be his wife and desired friends advices; and after serious consideration it was agreed and concluded an given as the advice of this meeting that it is expedient

for them to abide longer before they come together by reason they have no house nor settlement peaceably to live in.

> Thomas Raty requested friends assistance (in regard of his poverty) to allow him some small matter to carry his youngest daughter up to London in order to place apprentice to a Glover and it was debated and concluded to allow him 5s. out of the stock, and friends also collected and added to it which made it up 10s. in all.

As a number of Friends were seafaring men, going out from London or Bristol, either as masters of their own ships, or as hired sailors. Some of them were taken captive in the Mediterranean and held to ransom by pirates. Friends all over England were continually getting up subscriptions to ransom them. The Quaker slaves in Algiers had their own meeting for worship as early as 1675, and one of George Fox's last letters is addressed to them.

> Charney 26th February 1679
> A paper was read for a collection to redeem such friends that are taken captive by the Turks. And agreed that £3 shall be allowed out of the stock to supply service.

The Dunch family seem to have had an unfortunate propensity to depart this world early. The last of the line to hold the manor of Charney was Wharton Dunch who:

> ... died unmarried on Sept 19th Anno Domini 1705, having on the 6th of the same Month attained just the age of 27 years & leaving Heiress of this Fair Estate Jane, his only surviving sister, of the whole blood, Married to Francis Keck, of Great Tew, in the County of Oxford by whom this Monument is erected March 1707.

The estate stayed in the Keck family throughout the eighteenth century. The churchwardens' accounts for the period give the impression that in many respects life in Charney was little changed from mediaeval times. As late as 1786 the visitation of Archdeacon Onslow was made the occasion for a procession to mark the bounds of the parish - just as they were subject to a annual perambulations when first set out in Anglo Saxon charters. The churchwardens' accounts show money paid for a Bear and for Punch. One James Thatcher was paid for removing unwanted wildlife; on one occasion for 36 and a half dozen sparrow heads, three polecats and some hedgehogs. Passing seamen were given alms from the church fund. There were military requirements to fulfill, and one hopes that the Charney militia were better than the rabble who disrupted the Quakers at Kingston Lyle.

> To the Constable and Tything man of Charney. By virtue of a warrant to me directed from the deputy Lieutenant of this County, you are charged and required on sight hereof to give notice to all the Militia soldiers, horse and

foot, within your liberty, that are now charged forthwith, and the end of every muster that hereafter shall be appointed, to deliver their arms and coats to one of the contributors towards the said arms that the same may be ready against the next, and all other musters. Hereof fail not at your perils. Given under my hand the 11th day of July 1696. Andrew Ford, High Constable.

In 1723 James Bowles, yeoman and elder of Charney wrote in his will

I give and bequeath unto my son John Bowles the remainder of the term of my lease of and in the farm of Charney, which I hold of Francis Keck esq.

And whereas I am now building part of a House adjoining to the Messuage belonging to my Copyhold Estate in Charney, I do therefore order that the charges of the building and finishing the same be paid by my executor.

In 1745 the Kecks obtained a special Act of Parliament in order to rearrange their various estates in Islington, Fulham, the Home Counties and East Anglia. Under this heading the two manors they owned in Pusey were sold and holdings in Charney, Stanford, Goosey and Longworth increased. When Peers Anthony Keck inherited the family estates at the age of eleven they were mortgaged to the tune of £26,000. His aunt Ann Legh held the mortgage on Charney and she directed her agent to let Charney Manor to a William Maire for ten years so that the rents could support Peers until his twenty-first birthday, when the estates would be returned to him free of mortgage, to dispose of as he wished.

The estate, as listed on an indenture granting the lease to a family called Dewe in 1755 consisted of:

The Mansion house, or farm house of Charney and all gardens, backhouses, yards, orchards, stables, barns, pigeonhouse, malthouses, outhouses, ways and easements.

(A pigeon-house is first recorded in 1629 in a survey of the tillage belonging to the desmesne of Charney. At that time it was let out to a Mr John Moulden for the sum of £5 per annum. The soil was, however, reserved to Mr Dunch - possibly for use as fertilizer?)

All arable lands, meadows and pastures whatsoever unto the said farm of Charney belonging and situate and being in the fields and commonable places of Charney.

All those tithes of corn and grain of the said Anthony Keck called or known by the name of Leonard's tithes arising out of certain lands in Charney.

All that meadow ground called Southey containing ten acres. All those grounds of meadow or pasture called Grove Mead lying in ground called Farm Close containing one acre and also the nursery and hop yard thereto