Located between the two monsoons, the Malay Archipelago was linked to the great market of China to the east, and to India and Arab lands to the west. This position played an important role in the development of trade, which at that time followed the cycle of wind systems. The southwest monsoon, which lasts from May to September, carried ships and their cargoes from India. Indian merchants, who brought beads and glass, did not return until the wind had changed direction. They then continued their trade with China, for items such as ceramics, when the northeast monsoon blows down from November to March.

Besides its geographical position, which was the fundamental factor in the development of trade, Southeast Asia was also known for the richness of its natural resources. The ocean offered seafood whilst forests supplied aromatic timber, resins, rattans and shrubs for scents, incense and fumigants, ointments and medicinal remedies. Minerals such as iron ore, tin, gold, silver and copper also contributed to the variety of products for sale and exchange. This trade had been significant as early as the 2nd century AD, when Ptolemy recorded the East Coast of the Malay Peninsula as being a port of call for traders traveling between India and China. The North African traveller Ibn Battuta also stated that he stopped at Sanudera-Pasai, a prosperous place where transactions were conducted by means of gold dirham coins.

Barter trade had become obsolete by the time foreign merchants had started to use the entrepots of Southeast Asia. Gold dust, silver and tin in the form of bars and blocks were the usual means of payment. For local, small-scale transactions, cowrie shells were employed. Early examples of this primitive form of money, from the 8th century, have been found in Kedah, on the northwest
Coinage

[IG PLACES AND THE MEDIUM OF EXCHANGE]

The two monsoons, the Malay Archipelago was linked to the great market of and to India and Arab lands to the west. This position played an important role in trade, which at that time followed the cycle of wind systems. The southwest lasts from May to September, carried ships and their cargoes from India. Indian sought beads and glass, did not return until the wind had changed direction. They traded with China, for items such as ceramics, when the northeast monsoon November to March.

geographical position, which was the fundamental factor in the development of sia was also known for the richness of its natural resources. The ocean offered ests supplied aromatic timber, resins, rattans and shrubs for scents, incense and nts and medicinal remedies. Minerals such as iron ore, tin, gold, silver and copper the variety of products for sale and exchange. This trade had been significant as early as AD, when Ptolomy recorded the East Coast of the Malay Peninsula as being aders traveling between India and China. The North African traveller Ibn Battuta stopped at Samudra-Pasai, a prosperous place where transactions were conducted dirham coins.

had become obsolete by the time foreign merchants had started to use the east Asia. Gold dust, silver and tin in the form of bars and blocks were the usual t. For local, small-scale transactions, cowrie shells were employed. Early examples orm of money, from the 8th century, have been found in Kedah, on the northwest cost of the Malay Peninsula. Cowrie shells have been popular as charms, ornaments and currency since prehistoric times, and are still used for trade in certain parts of the world.

The next step was coinage, a system which possesses features that make it ideally suited to serve as money. Through archaeological excavation, coins are frequently recovered, providing valuable information about their geographical and political distribution because of the date and place of manufacture that appear on them. A tiny coin can reveal a great deal. The design, shape and inscription reflect the culture, influences and linguistic evolution, while the material from which they were made gives a useful picture of trade at that time. The earliest Islamic coinage of Southeast Asia was struck during the first quarter of the 14th century by Sultan Muhammad (d. 1326) of Samudera-Pasai in northern Sumatra. Later on, these coins were spread throughout the neighbouring lands of Melaka, Johor, Pahang, Kedah and Patani by Muslim traders from Pasai.

Among Islam's many influences has been the regularising of trade and currency. According to one hadith (Al Bukhari), nine-tenths of the means of living is from trade. The Qur'an also puts emphasis on being just and observing correct weights and measures. Islamic coins in general do not bear the portrait of a ruler, and Southeast Asia is no exception. After the coming of Islam, the inscriptions slowly changed from Javanese and Chinese to either Arabic or Jawi (a script based on Arabic letters with additional characters adopted for writing the Malay language). Sometimes both Arabic and Jawi were used together. It is very rare to find early Malay coins with a date of minting, which can lead to uncertainty about reigns as some rulers had the same name. The scripts used were mostly Nashk and Thuluth, with simple Arabic phrases such as "Nastir al Duwur wa al Din" (Helper of the World and the Religion) and "Khalifah al Mu'minin" (Vice-regent of the Faithful). The tradition of using the word Khalifah, which means successor, began with Abu Bakr, who used the title "Khalifah Rasulullah" (Successor of the Prophet of Allah). It was then passed from one caliph to the next. Most Islamic Malay coins use "Khalifah al Mu'minin" as a title for the ruler.
Early Malay coins were struck rather than cast. Gold coins minted in the Malay Peninsula were made by cutting metal discs or octagonal planchets from sheets of beaten gold and then striking them individually between pairs of inscribed dies.³ The next stage was to trim the edges until the desired weight was achieved. Bijji saga, a kind of seed, was used to measure the weight. There were two denominations for gold coins: mas and kupang. Twenty-four bijji saga, the equivalent of one mas of gold, is approximately 2.6 grams. On the other hand, one kupang is equal to the value of 0.62 grams of gold.

Coins in this region were not only a method of payment, they were also recognised as a symbol of regal power. In the early Malay kingdoms, the rulers of one state would present hunga mas, a small golden coin tree, to neighbouring states as a traditional tribute. The Sultans of Kedah and Kelantan presented these types of coinage as an annual tribute.

**SUMATRA**

Unsmelted gold was widely used in Sumatra as a medium of exchange in trading. This situation was commented on by Marco Polo and Ibn Battuta during their voyages to Samudera-Pasai. Of all the types of coinage introduced into the region of Sumatra, the earliest was the gold and silver ‘sandalwood flower’ coin. This was used from the 8th century, before being replaced by the Chinese copper cash during the 13th century. Sultan Malik al-Saleh was the founder of the Kingdom of Samudera. His son Sultan Malik al-Zahir became the founder of Pasai in the year 1297. During his reign, Pasai became a centre of international trade.

By the 14th century, the ruler of Pasai had started to issue Islamic gold coins (dirhams) as means of payment. After taking over Pasai in the year 1524, Aceh issued its own gold coinage bearing the same title as the ruler of Pasai: al Malik al Zahir (‘the acknowledged ruler’). Until the middle of the 16th century, the gold coinage of Aceh was brought into the Malay Peninsula by Muslim traders. At that time, Aceh’s borders extended to Johor, Pahang and Kedah. In the 17th century, Aceh also produced coins made from tin.

**PATANI**

Islamic gold coins were first introduced into Patani by Muslim traders from Pasai. These coins were also used as the first currency in Melaka. Later on gold, silver and copper coins were minted, although they are very rare. The influence of Pasai and Aceh coins was so strong in Patani, it led to the adoption of similar shapes and inscriptions. The ruler also issued tin coins, known as keping or ‘pitis’. All Patani tin pitis were cast with a round hole in the centre.

**MELAKA**

Starting from a small fishing village, Melaka became an international entrepot during the 15th
coins were struck rather than cast. Gold coins minted in the Malay Peninsula ing metal discs or octagonal planchets from sheets of beaten gold and then striking between pairs of inscribed dies. The next stage was to trim the edges until the s achieved. Biji saga, a kind of seed, was used to measure the weight. There were a for gold coins: mas and kupang. Twenty-four biji saga, the equivalent of one mas mately 2.6 grams. On the other hand, one kupang is equal to the value of 0.62
his region were not only a method of payment, they were also recognised as a wer. In the early Malay kingdoms, the rulers of one state would present bunga mas, n tree, to neighbouring states as a traditional tribute. The Sultans of Kedah and I these types of coinage as an annual tribute.

as widely used in Sumatra as a medium of exchange in trading. This situation was ‘Marco Polo and Ibn Battuta during their voyages to Samudera-Pasai. Of all the introduced into the region of Sumatra, the earliest was the gold and silver r’ coin. This was used from the 8th century, before being replaced by the Chinese g the 13th century. Sultan Malik al-Saleh was the founder of the Kingdom of s Sultan Malik al-Zahir became the founder of Pasai in the year 1297. During his e a centre of international trade. 3 century, the ruler of Pasai had started to issue Islamic gold coins (dirhams) as After taking over Pasai in the year 1524, Aceh issued its own gold coinage bearing e ruler of Pasai: al Malik al Zahir (‘the acknowledged ruler’). Until the middle of t gold coinage of Aceh was brought into the Malay Peninsula by Muslim traders. s borders extended to Johor, Pahang and Kedah. In the 17th century, Aceh also ide from tin.

were first introduced into Patani by Muslim traders from Pasai. These coins were irst currency in Melaka. Later on, gold, silver and copper coins were minted, very rare. The influence of Pasai and Aceh coins was so strong in Patani, it led to nilar shapes and inscriptions. The ruler also issued tin coins, known as kepung or n pitis were cast with a round hole in the centre.

small fishing village, Melaka became an international entrepot during the 15th

century. Parameswara became the founder and first ruler of Melaka in 1394. After marrying a princess from Pasai, he embraced Islam and changed his name to Permaisura Iskandar Shah. In 1405, Parameswara established trade relations with China. This led to a large influx of Chinese settlers to Melaka who brought with them a large number of Chinese copper cash coins. With a circular or square hole at their centre, and with a Chinese inscription on one side, these coins were a widely used medium of payment. The coinage of Pasai, Aceh and Patani was also accepted.

In the middle of the 15th century, Sultan Muzaffar Shah of Melaka (1445-1459) is said to have introduced the earliest known state coinage in the Malay Peninsula. It had prominent Islamic influences taken from the coins issued in Pasai and Aceh in terms of language and script. The Melaka tin pitis proclaim the ruler as Sultan or Shah with the Arabic titles ‘Nasir al-Dunya wa al-Din’ or ‘al-Malik al-Adil’. The inscription in Arabic Naskh script on both sides is surrounded by a border of circular dots. Besides Arabic, Jawi script also appears on both the obverse and reverse sides. The style of Arabic inscriptions resembles that of coins found in southern India and may have been influenced by Indian Muslim traders. Although it was a large empire during its heyday, no gold coins were issued by the rulers of Melaka.

JOHOR
After the fall of Melaka in 1511, Johor became popular as a centre of trade. Although this was one of the Malay states to have produced large numbers of coins, foreign denominations such as those from Aceh and Pasai were also accepted. Johor became the first state in the Malay Peninsula to issue gold coins, which took place during the reign of Sultan Alaudin Riayat Shah II (1528-1564). These bear the ruler's name on the obverse and the honorific title Khalifah al Mu'minin on the reverse side. Most of Johor's gold issues (mas and kupang) were octagonal, rather than the usual regional round shape. It is believed that the purpose of this was to differentiate between the coinage of Aceh and Johor. As far as is known, Johor's gold coins ceased with the reign of Sultan Sulaiman Shah (1722-1760). Besides gold, the rulers of Johor also issued tin coins, known as 'katun', and a small number of a silver denomination called 'penjum'.

KEDAH
Kedah, one of the most ancient states in the Malay Peninsula, and became an important centre of religion and trade. The Gunung Jerai was a landmark for traders travelling between China and India who needed to await a change of monsoon winds. The area was known as 'Kalah' by Arab traders and 'Kataha' by the Indians, whilst the Chinese referred to it as 'Chien-Cha'. After Johor, gold coins were minted in the peninsular states of Kedah, Kelantan and Terengganu. At first, these were octagonal, eventually evolving into a round shape.

At the beginning of the 17th century, Kedah was known to have used coins from Johor, Patani
and Aceh as the currency in their trading activities. This state is believed to have started issuing its own coinage in the middle of the 17th century, during the reign of Sultan Rijaluddin Muhammad Shah (1625-1651). Kedah went on to produce gold, silver and tin coins, while foreign denominations were also in circulation. Among Kedah’s most memorable contributions were animal-shaped coins, especially the tin cockerels which had been introduced during the reign of Sultan Muhammad Jiwa (1710-1778). It was in the form of a fighting cock perched on a line of rings attached to one other. As with the coin tree, rings were broken off to be used separately.

**KELANTAN**

One of the most distinctive of Kelantan’s coins is the ‘kijang’ (barking deer) gold issue, with an image of a kijang on the obverse. These were also circulated widely in the neighbouring states of Terengganu, Pahang, Kedah, Perak and Southern Thailand. According to Malay folklore, some Arab traders presented a barking deer to Cik Siti Wan Kembang, a great warrior queen of Kelantan. She was very fond of the gift and had the deer inscribed on the coins of the state. Whatever its origins, the motif was adopted by the Central Bank of Malaysia as its official logo in 1964.

The rulers of Kelantan issued two types of tin coins. Both were round, but one type had a hole in the centre that is assumed to have been influenced by Chinese copper cash. Kelantan tin coins cast in the form of a coin tree are known as ‘pitis’. The mould that was used to cast these was the same as was used to mould to cast Chinese copper cash. In order to be used as cash, each coin was broken from its branch. The remaining unused parts of metal were then re-smelted.

**TERENGGANU, PERAK AND PAHANG**

Terengganu’s coin production was very limited. Rulers had to import gold from Kelantan and Pahang, due to the lack of resources in their state. Being part of the Johor territories, the Terengganu octagonal gold coin, first issued during the reign of Sultan Zainal Abidin Shah I (1700-1733), was very similar to that produced in Johor. During the 19th century, rulers of Terengganu began to introduce tin coins – ‘keping’ or ‘pitis’. The sun-ray shaped coin tree, with the Arabic inscription ‘Kali Malik al-Adil’, had six to eight tin coins attached to its centre. From the late 19th to the early 20th century, Terengganu tin cents, with the denominations of 1/4, 1/2 and 1 in Arabic numerals, were introduced.

It is thought that no gold or silver coinage was minted in Perak. During the 16th century, this state introduced tin ingots with fixed weights as a medium of payment for major transactions. One type of ingot was cast in the shape of a pyramid or pagoda. Besides ingots, Perak introduced animal tin as one form of currency, including the shapes of crocodiles, fish, tortoises and grasshoppers. Pahang, on the other hand, was known as a gold-producing state. Paradoxically, not a single gold coin has been found that belongs to the state of Pahang. During the 19th century, ‘tampang’ (‘tin hat’)
currency in their trading activities. This state is believed to have started issuing its late middle of the 17th century, during the reign of Sultan Rajaeddin Muhammad Kedah went on to produce gold, silver and tin coins, while foreign denominations ation. Among Kedah’s most memorable contributions were animal-shaped coins, ockers which had been introduced during the reign of Sultan Muhammad Jiwa s in the form of a fighting cock perched on a line of rings attached to one other. ree, rings were broken off to be used separately.

distinctive of Kelantan’s coins is the ‘kijang’ (barking deer) gold issue, with an image on the obverse. These were also circulated widely in the neighboring states of Melaka, Perak and Southern Thailand. According to Malay folklore, some Arab barking deer to Cik Siti Wan Kembang, a great warrior queen of Kelantan. She hegift and had the deer inscribed on the coins of the state. Whatever its origins, led by the Central Bank of Malaysia as its official logo in 1964.
of Kelantan issued two types of tin coins. Both were round, but one type had a hat is assumed to have been influenced by Chinese copper cash. Kelantan tin coins f a coin tree are known as ‘piti’. The mould that was used to cast these was the o mould to cast Chinese copper cash. In order to be used as cash, each coin was anchi. The remaining unused parts of metal were then re-smelted.

PERAK AND PAHANG
Production was very limited. Rulers had to import gold from Kelantan and lack of resources in their state. Being part of the Johor territories, the Terengganu, first issued during the reign of Sultan Zainal Abidin Shah I (1700-1733), was it produced in Johor. During the 19th century, rulers of Terengganu began to s – ‘keping’ or ‘piti’. The sun-ray shaped coin tree, with the Arabic inscription’, had six to eight tin coins attached to its centre. From the late 19th to the early oganu tin cents, with the denominations of 1/4, 1/2 and 1 in Arabic numerals.

that no gold or silver coinage was minted in Perak. During the 16th century, this ingots with fixed weights as a medium of payment for major transactions. One ast in the shape of a pyramid or pagoda. Besides ingots, Perak introduced animal currency, including the shapes of crocodiles, fish, tortoises and grasshoppers. er hand, was known as a gold-producing state. Paradoxically, not a single gold coin at belongs to the state of Pahang. During the 19th century, ‘tampang’ (‘tin hat’)

money, influenced by the tin ingots, was widely used in that part of the peninsula.

SARAWAK AND BRUNEI
In Sarawak and Brunei, currency was not confined solely to minted or cast coin types. Other media of exchange included beads, carnelian, jars, ceramic plates and bowls, brass kettles and large and miniature brass cannons. These items were also considered to be symbols of status and wealth. During the early 15th century, Brunei had developed a trade connection with Arab and Persian traders. Starting with barter trade, Brunei went on to use Chinese copper cash. At the end of the 16th century, the Spanish silver dollar was brought in and became the standard currency. During the 17th century, Brunei tin coins were issued, decorated with the image of animals such as camels and cats. On the other side of the coin were the name and title of the ruler in Arabic. Brunei also produced copper coins, known as ‘duit hintang’ (‘star cash’), decorated with a five-pointed star.

JAVA, SULAWESI AND SULU
Chinese copper cash was widely used by the people of this region. During the 14th century, imitations of this type of coin, made from lead instead of copper, were circulated in Bantam, Java. The first Javanese coinage – ‘pengem potou’, loosely translated as a ‘young king’ – was influenced by Chinese cash. Made from brass, this coin was round, with a central hole for stringing. The obverse was inscribed with Javanese script while the reverse was blank. With the arrival of Islam into this region, the inscription of coins was then slowly changed from Javanese to Arabic script.
Gold

Pasai was the earliest state to produce gold coins, followed by Aceh, Johor, Terengganu and Kelantan. There were two main types of gold coin, especially in the Malay Peninsula: the kupang and mas. The latter was of far greater monetary value, with four kupang being equal to one mas.

Gold dinar
Aceh
1702 - 1703 AD / 1113 - 1114 AH
13.25 mm
1998.1.4420

Minted during the reign of Sultan Perkasa Alam Shah. The obverse is inscribed with the ruler’s name; the title “Johan Shah Berdaulat” is on the reverse

Gold dinar
Aceh
1678 - 1688 AD / 1088 - 1099 AH
12.89 mm
1998.1.4648

Minted during the reign of Sultanah Inayat Shah Zakiat al-Din Shah. The obverse is inscribed with the ruler’s name.
Gold dinar
Aceh
1702 - 1703 AD / 1113 - 1114 AH
13.25 mm
1998.1.4420

Minted during the reign of Sultan Perkasa Alam Shah. The obverse is inscribed with the ruler’s name; the title “Johar Shah Berdaulat” is on the reverse.

Gold dinar
Aceh
1678 - 1688 AD / 1088 - 1099 AH
12.89 mm
1998.1.4648

Minted during the reign of Sultanah Inayat Shah Zakiat al-Din Shah. The obverse is inscribed with the ruler’s name.

Gold dinar
Aceh
1641 - 1675 AD / 1050 - 1085 AH
13.37 mm
1998.1.5691

Issued during the reign of Safiyat al-Din Taj al-Alam, this gold dinar has the ruler’s name in Arabic script on both sides.

Gold dinar
Aceh
16th century AD / 10th century AH
12.11 mm
1998.1.5692

Arabic inscriptions in Naskh script on both sides, the obverse displays the title of the Sultan “al-Sultan al-Adil”.
Gold kupang
Johor
1571 - 1597 AD / 978 - 1005 AH
5.89 mm
1998.1.5600
An octagonal gold kupang minted during the reign of Sultan Abdul Jalil Shah. It has the ruler’s name “al-Sultan Abd al-Jalil Shah” on one side and “Khalifah al-Mu’minin” on the other.

Gold kupang
Johor
1722 - 1760 AD / 1134 - 1173 AH
11.99 mm
1998.1.4526
An octagonal gold kupang with the ruler’s name “al-Sultan Sulaiman Shah” on one side and his title “Khalifah al-Mu’minin” on the other.

Gold kupang
Kelantan
Issued after 1400 AD / 802 AH
10.64 mm
1998.1.4639
The unique kijang coin shows a barking deer with a long tail, curved horns and open mouth. It is inscribed on one side with the title of the ruler “al-Malik al-Adil”
Gold kupang
Johor
1571 - 1597 AD / 978 - 1005 AH
5.89 mm
1998.1.5600

An octagonal gold kupang minted during the reign of Sultan Abdal Jalil Shah. It has the ruler’s name “al-Sultan Abd al-Jalil Shah” on one side and “Khalifah al-Mu’minin” on the other.

Gold kupang
Johor
1722 - 1760 AD / 1134 - 1173 AH
11.99 mm
1998.1.4526

An octagonal gold kupang with the ruler’s name “al-Sultan Sulaiman Shah” on one side and his title “Khalifah al-Mu’minin” on the other.

Gold kupang
Kelantan
Issued after 1400 AD / 802 AH
10.64 mm
1998.1.4639

The unique kupang coin shows a barking deer with a long tail, curved horns and open mouth. It is inscribed on one side with the title of the ruler “al-Malik al-Adil”.

Gold kupang
Kelantan
16th - 17th century AD / 10th - 11th century AH
10.24 mm
1998.1.4403

Known as al-Julus, this type of coin is not dated. The obverse is inscribed with the mint place “al-Julus Kelantan” (i.e. “Minted in Kelantan”). The ruler’s title “al-Mutawakkil ‘ala Allah” is on the reverse.

Gold kupang
Terengganu
1708 AD / 1120 AH
12.90 mm
1998.1.4523

Issued during the reign of Sultan Zainal Abidin Shah, this octagonal coin bears the ruler’s name on the obverse. On the reverse is “Khalifah al-Mu’minin 1120”
Silver
Kedah issued coins known as rial that were an alloy of silver and copper. The name derives from the Spanish word real. Both coins were issued during the reign of Sultan Muhammad Jiwa Shah II.

Silver rial
Kedah
1710 - 1773 AD / 1121 - 1186 AH
16.3 mm
1998.1.4632

Minted during the reign of Sultan Muhammad Jiwa with the ruler's name on the obverse and his title "al-Sultan al-Kedah" on the reverse

Silver rial
Kedah
1741 AD / 1154 AH
21.6 mm
1998.1.4634

This coin bears the ruler's name and title "al-Sultan Muhammad Jiwa Khalifah al-Rahman" on the obverse and mint place and date on the reverse
Tin

The earliest purely Malay Islamic coins were made from tin. Most of these were the denomination known as pitis. In addition to the regular round pitis, there was a circular pitis with a round hole in the centre and with another version with a square hole in the centre. Other denominations included keping, katus, and cent.

Silver rial
Kedah
1710 - 1773 AD / 1121 - 1186 AH
16.3 mm
1998.1.4632

Minted during the reign of Sultan Muhammad Jiwa with the ruler’s name on the obverse and his title “al-Sultan al-Kedah” on the reverse.

Tin pitis
Patani
18th century AD / 12th century AH
29.24 mm
1998.1.4612

The Arabic inscription “Khalifah al Mu’minin” appears in Naqsh script on both sides.

Silver rial
Kedah
1741 AD / 1154 AH
21.6 mm
1998.1.4634

This coin bears the ruler’s name and title “al-Sultan Muhammad Jiwa Khalifah al-Rahman” on the obverse and mint place and date on the reverse.

Tin pitis
Patani
19th century AD / 13th century AH
27.66 mm
1998.1.4628

This type of pitis, with a round hole in the centre, is an imitation of Chinese copper cash. The obverse side is inscribed with an honorific title of the ruler “al-Sultan al-Azam wa Khalifah al-Mukarram”. The reverse side reads “al-Malik al-Bilad al-Fatani al-Imami”

Tin pitis
Patani
19th century AD / 13th century AH
27.44 mm
1998.1.4627

A tin pitis with a round hole in the middle. The inscriptions are illegible.
Tin pitis
Melaka
1445 - 1459 AD / 848 - 863 AH
20.12 mm
1998.1.4573

The earliest indigenous Malay coinage was minted in Melaka during the reign of Sultan Muzaaffar Shah

Tin pitis
Melaka
1459 - 1477 AD / 863 - 881 AH
15.66 mm
1998.1.4578

Minted during the reign of Sultan Mansur Shah, this tin Pitis bears the ruler’s name with his father’s on the obverse: “al-Sultan Mansur Shah ibn Muzaaffar Shah”

Tin pitis
Melaka
1488 - 1511 AD / 893 - 916 AH
23.11 mm
1998.1.4580

This tin pitis was the first coin to use the title “al-Malik al-Adil”. It was issued during the reign of Sultan Mahmad Shah

Tin pitis
Kelantan
1896 AD / 1314 AH
30.05 mm
1998.1.4503

Inscribed with Arabic Thuluth script, this coin bears the mint place “Belanjang Kerajaan Kelantan Adim Mulkahru” on the obverse, and the date “Suri’a fi Jamadiil Aawal Sanah 1314” on the reverse. It was issued during reign of Sultan Mansur of Kelantan
Tin pitis
Melaka
1445 - 1459 AD / 848 - 863 AH
20.12 mm
1998.1.4573

The earliest indigenous Malay coinage was minted in Melaka during the reign of Sultan Muzaffar Shah

Tin pitis
Melaka
1459 - 1477 AD / 863 - 881 AH
15.66 mm
1998.1.4578

Minted during the reign of Sultan Mansur Shah, this tin pitis bears the ruler’s name with his father’s on the obverse: “al-Sultan Mansur Shah ibn Muzaffar Shah”

Tin pitis
Melaka
1488 - 1511 AD / 893 - 916 AH
23.11 mm
1998.1.4580

This tin pitis was the first coin to use the title “al-Malik al-Adil”. It was issued during the reign of Sultan Mahmud Shah

Tin pitis
Kelantan
1896 AD / 1314 AH
30.05 mm
1998.1.4503

Inscribed with Arabic Thuluth script, this coin bears the mint place “Balaijan Kerajjan Kelantan Adim Mulaku” on the obverse, and the date “Sunu’s fi Jamadi Awal Sanah 1314” on the reverse. It was issued during reign of Sultan Mansur of Kelantan

Tin half cent
Terengganu
1907 AD / 1325 AH
23.43 mm
1998.1.4305

This type of coin was produced during the reign of the Sultan Zainal Abidin III and has the ruler’s initials in Arabic around the margin of central legend “Kerajaan Terengganu Sanah 1325”

Tin half cent
Terengganu
1904 AD / 1322 AH
21.99 mm
1998.1.4524

A Terengganu half cent with an unusual central design of an interwoven mirror image inscription of “Kerajaan” in Jawi script. The legends around the margin read: “Derah taklukya Terengganu 1322” (dependent province of Terengganu 1322)

Tin pitis
Terengganu
18th - 19th century AD / 12th - 13th century AH
17.43 mm
1998.1.4391

This type of tin pitis was probably part of a Terengganu sun-ray coin tree. It has the Arabic inscription “Kali Malik al-Adil” (“the reign of the just ruler”) on one side
One kaping copper token
Singapore
1835 AD / 1251 AH
21 mm

These merchant tokens were extensively circulated in Perak, Selangor and Terengganu. During the 1830s merchants from Singapore used this type of coinage as small change. They were usually inscribed in Jawi script with the name of the state i.e. Negeri Perak, Negeri Selangor, Negeri Terengganu, the denomination and the date.
Tampan and ingots
Pahang
19th century AD / 13th century AH
1998.1.4438

Tampan were a hat-shaped currency, widely used in Pahang and the neighbouring states of Perak and Selangor. Besides tampan, tin ingots and animal-shaped coinage were also issued in those areas.

Pekan pitis
Chit pitis of Sultan Muhammad IV
Kelantan
1304 AD / 1321 AH
30 mm
1998.1.4421

Kelantan issued coins in the form of a tree. Each individual coin was inscribed with the denomination and date in Jawi. They were issued in the month of Zulhijjah, 1321 AH.

The coins were extensively circulated in Perak, Selangor, and other states. During the 1830s, merchants from these states used small change, which were denominated in the currency used in the state. This currency consisted of tampan, tin ingots, and animal-shaped coinage.

4413, 1998.1.4414
NOTES

THE MESSAGE IN THE MALAY WORLD


4 Thomas Suarez, Early Maps of Southeast Asia (Singapore: Periplus Editions (HK) Ltd, 1999), p.29


7 Yatin, 1998, p.127;

Andaya, 1998, pp.84-85
Yatin, 1998, p.126

9 Andaya, 1998, p.85
10 Yatin, 1998, p.127;

11 Suarez, 1999, p.21
12 Ibid.


14 Heishitsu, 2000, p.77


18 Ibid., p.79

19 Ibid., pp.78-79

20 Ahmad Ibrahim, The Sultan in Malay Government. Islamic civilization in the Malay World (Istanbul: Research Center for Islamic History, Art & Culture, 1999), p.119


23 Ibid., 1996, p.29

24 Ibid., p.30


NOTES

E IN THE ORLD


4. Ibid., p.79

5. Ibid., pp.78-79


9. Ibid., p.29


12. Ibid., p.28


MANUSCRIPTS


4. Ibid., p.131

5. Ibid., p.9


8. Ibid., p.29


11. Ibid., p.28


MANUSCRIPTS II


6. Achmad Avis Nur, Principal of Sekolah Indonesia Kuala Lumpur, Conversation 4 March 2005


SEALS


2. Ibid.


7 Abd Razak Abd Karim, Aspek Penggunaan Bahasa dalam warkah-warkah Melayu lama: Satu Kajian, Akademi Pengajian Melayu Universiti Malaya (Kuala Lumpur: Universiti Malaya, 2002), p.120

TEXTILES


5 Ibid., p.361


7 Ibid.

8 Ibid.


11 Sulaiman Othman, et al. The Crafts of Malaysia. (Singapore: Editions Didier Millet, 1994), p.120

12 Maxwell, 2003, p.180


14 Guy, 1998, p.93

15 Maxwell, 2003, p.228

16 Sulaiman Othman, et al. 1994 p.113

17 Fiona Kerlogue, Batik drawn in wax – 200 years of batik art from Indonesia in the Tropenmuseum collection. (Amsterdam: Royal Tropical Institute, 2001), p.124

18 P. de K. Kat Angelino, Bankrapport. (Woltervorden: Kasteel van Arbeid, 1930), p.13

19 Kerlogue, 2001, p.124


21 Kerlogue, 2001, p.135

22 Christina Summer and Milton Osborne, Arts of Southeast Asia - from the Powerhouse Museum Collection (Sydney: Powerhouse Publishing, 2001), p.45

JEWELLERY

1 Malay Annals 44–46

ARMS

1 India Office Library. Accession no: W1D3201


3 George Alfred Henry, Among Malay Pirates (London: Blackie & Son, 1897), p.95


7 Ivanhoe, p.33
JEWELLERY

1 Malay Amuls 44-46

ARMS

1 India Office Library. Accession no: WD3201


3 George Alfred Henry, Among Malay Pirates (London: Blackie & Son, 1897), p95


7 Henry Ling Roth, The Natives of Sarawak and British North Borneo Vol.II (London: Truslove & Hanon, 1896), page XX


11 Vienna Guitingelli, Kris Hilt Materials, Arts of Asia, Vol.27, No.5, p.92


13 Hugh Clifford, In Court and Kunpong (London: Grant Richards, 1897), p.34


WOODWORK

1 Rahmah Bujang, Kesetian Melayu (Kuala Lumpur: Akademi Pengajian Melayu, Universiti Malaya, 2004), p.121


4 Farish A. Noor and Eddin Khoo, 2003, p.37

METALWORK


2 Sylvia Fraser-Lu, Silverswo of South-East Asia (Oxford: Oxford University Press, 1990), p.19

COINAGE


2 Robert S. Wicke, Money, Market and Trade in Early Southeast Asia, (New York: Southeast Asia Programme, 1992), p.15


5 Bank Negara Malaysia, Kedah and Perlis Currency Heritage (Kuala Lumpur, Bank Negara Malaysia, 1996), p.22
BIBLIOGRAPHY

BOOKS


Ahmad Ibrahim, The Sultan in Malay Government, Islamic civilization in the Malay World (Istanbul: Research Center for Islamic History, Art & Culture, 1999)


Bank Negara Malaysia, Kedah and Perlis Currency Heritage (Kuala Lumpur, Bank Negara Malaysia, 1996)

Bird, I. The Golden Chersonese (New York: GP Putnam, 1883)

Churchill, W.A. Watermarks in paper in Holland, England, France, etc in the XVII and XVIII centuries and their connection, (Amsterdam: M. Hertzberger, 1967), p.120

Clifford, H. In Court and Kampung (London: Grant Richards, 1897)

BIBLIOGRAPHY


Bam, Warkah Raja-Raja Melayu – Warisan Manuskrup Melayu (Kuala Lumpur: Perpustakaan 902)


Wee, An Unusual Keris Majapahit (Kuala Lumpur: Malaysian Branch of the Royal Asiatic


d., Languages and Literature. In the Encyclopaedia of Malaysia. Vol 9, (Kuala Lumpur: Editions

asi, Pameran Mataang: Pendagangan di Kepulanan Melayu, (Kuala Lumpur: Bank Negara

ia, Kedah and Perlis Currency Heritage (Kuala Lumpur, Bank Negara Malaysia, 1996)

armonese (New York: GP Putname, 1883)

terminals in paper in Holland, England, France, etc in the XVII and XVIII centuries and their

ven, M.Hertberger, 1967), p.120

t and Kampung (London: Grant Richards, 1897)

Batinrapport. (Weltevreden: Kantoor van Arbeid, 1936), p.13


Fraser-Lu, S. Silverware of South-East Asia (Oxford: Oxford University Press, 1990)

Frey, E. The Kris (Singapore: Oxford University Press, 1986)


Ghiringelli, V. Kris Hilt Materials, Arts of Asia, Vol.27, No.5


Hents, G.A. Among Malay Nations (London: Blackie & Son, 1897)


Irwin, R., The Emergence of the Islamic World System 1000-1500. Cambridge Illustrated History of the Islamic
World (Cambridge: Cambridge University Press, 1996)


Kerlogue, F. Battik drawn in wax – 200 years of battik art from Indonesia in the Tropenmuseum collection. (Amsterdam: Royal Tropical Institute, 2001)


Ling Roth, H. The Natives of Sarawak and British North Borneo Vol.II (London: Truslove & Hanson, 1896)


Meyer, JJ. ‘Nederlandsch-Indie Oud en Nieuw’ Journal (1906)


Muhammad Haji Salleh, Salatul al Salatin (Kuala Lumpur; Dewan Bahasa dan Pustaka, 1997)


Richter, A. The Jewellery of Southeast Asia (London: Thames & Hudson, 2000)
S.M. Al-Attas. Some Aspects of Sufism, as Understood and Practised Among the Malays. (Singapore: Malaysian Sociological Research Institute 1963)
Siti Mariam et. al. Waisian Manusriip Melayu. (Kuala Lumpur: Perpustakaan Negara Malaysia, 2002)
Smith, H.S. Arch art and Culture (Oxford: Oxford University Press, 1997)
Sumner, C. and Osborne, M. Arts of Southeast Asia - from the Powerhouse Museum collection (Sydney: Powerhouse Publishing, 2001)
Suarez, T. Early Maps of Southeast Asia. (Singapore: Periplus Editions (HK) Ltd, 1999)
Wicks, R.S. Money, Market and Trade in Early Southeast Asia, (New York: Southeast Asia Programme, 1992)

WEBSITES


University of Central Lancashire.
http://www.uclan.ac.uk/business_services/conferences/conferences/tourisms/tongket.pdf, October 2004

LECTURES & INTERVIEWS


Achmad Aviv Nur, Principal of Sekolah Indonesia, conversation 4 March 2005, Kuala Lumpur
GLOSSARY

*Adat resam* – Social traditions or practices

*Akhlaq* – Morals

*Aalam* – A military or other standard, usually used in processions

*Awarat* – Parts of the body that should not be exposed according to Islam

*Ayat* – Verse of the Qur’an

*Badan kain* – Literally “body of the cloth”, it refers to the main area of a sarong that flanks the kepala kain (head/central panel)

*Badek* – Dagger

*Baju kebaya* – Long blouse which opens at the front

*Baju Melayu* – Malay men’s shirt and trouser ensemble

*Batik* – Silk or cotton cloth decorated in wax-resist

*Batik berulis* – Batik with calligraphic inscriptions

*Biji saga* – Small bright red seeds from the red sandalwood or saga-seed tree

*Busan* – Swing

*Bunga cengkhit* – Clove, an aromatic spice

*Bunga lauang* – Star anise, an aromatic spice

*Bunga mas* – The small golden flower tree coins used as a traditional form of tribute

*Bustan al-Sultahin* – The Garden of Sultans

*Caping* – Heart-shaped modesty disc used to cover the private parts of children

*C alander* – See *Genus*

*Cempul* – a container for the ingredients of betelnut chewing

*Chahabadi bhat* – ‘Flowering basket’. Favoured by the Javanese courts, it is a motif commonly employed on ceremonial patolas destined for the Southeast Asian markets. (See also jlamrang)

*Cindai* or *Kain cindai* – Malay Peninsular term to describe the Indian patola. (See also tapih cinde)

*Dahuang* – Hammered wood paper

*Dawu lontar* – Fan-shaped leaf (borassus flabellifer)

*Dinar* – Denomination of gold coin, used mainly in Arab world

*Dokoh* – Necklace composed of two to five leaf-shaped plaques suspended by chains

*Duit bintang* – A tin coin in shape of five-pointed star
Fadhl – Expert and a scholar in jurisprudence
Fiqh – Jurisprudence
Forty Hadith – Collection of 40 hadiths narrated by Imam al-Nawawi

Geringsing – Double-ikat cloth produced in Bali
Genus – A technique whereby the surface of the cloth is rubbed with beeswax using a cowrie shell to achieve a glossy sheen. The cloth produced is called kain gerus (see also callandering)
Gurindam – Proverbial verse
Gandiik – Headband used by Malay women
Gerak gempa – Head decoration for Malay women, usually made from metal

Hadith – The sayings of the Prophet Muhammad
Hikayat – Malay epic
Hikayat Hang Tuah – The legend of the Malay warrior known as Hang Tuah
Hizb – Sixtieth part of a Qur’an

Ikat – Literally to tie or bind, it refers to a technique in which the warp, weft, or both warp and weft yarns are tied and dyed prior to the weaving process

Jawi – Malay script derived from Arabic with six additional letters
Jambang – A Javanese term for an eight-pointed star motif (also known as chahabadi bhat in Gujarati, literally meaning “flowering basket”). Favoured by Javanese courts, it is commonly employed in ceremonial patolas destined for the Southeast Asian market. (See also chahabadi bhat)
Juz’ – Thirty-sixth part of the Qur’an

Kadi – Knowledgeable and pious man
Kain – Cloth
Kain dagang buar – Sarong worn loosely around the hips with the folds of the cloth held firmly in place with one hand. The way the sarong is worn ensures it can be easily pulled up to function as a kain kerudung.
Kain destar – Male headdress
Kain genamset – An imported textile often used in the Malay Archipelago
Kain kemban – Bodice wrap
Kain kerudung, kain selubung or kain tudung – Shroud: refers to a sarong worn loosely about the head and upper body. Its purpose is to shield the wearer’s head and face from the sun or from prying eyes
Kain mantul – Upon reaching their destination, Malay women would neatly fold the sarong, which had earlier functioned as a kain kerudung and place it upon a shoulder to keep their hands free in order to greet the host or other guests
Kain mastuli – Cloth woven of raw silk. It is durable and water-proof
Kain panjang – Literally long cloth. Used as a skirt cloth in the Malay Archipelago
Kain sampul – Describes a sarong worn by men over the baju Melayu
Kain selempang or selempang – A sarong slung over one shoulder and draped diagonally across the body
Kain selendang – Shawl. Unsewn lengths of sarong, otherwise known as kain panjang or kain lepas, can also be worn as shawls
Kain sembog – Cloth produced on the Coromandel Coast of India and destined for the Sumatran market. Technique of production usually involves block printing, hand-painting, and mordant dyeing and resist dyeing
Kalam – Science of Islamic theology
Katun – Denomination of Johor tin coin
Kawi – An Indonesian script
Kayu – Wood
Kendong – A cloth (usually sarong) fashioned into a sling to carry a child
Kepala kain – Headcentral panel of a sarong
Keping – Denomination of tin coin
Kerongsang – Brooches usually worn in sets of three used to fasten the front of baju kebayas
Kiswa – Covering of the Kaaba
Kris (keris) – Dagger which flares towards the hilt, often with ‘waves’ known as lok
Kupang – Denomination of gold coin
Kunas – Spine of book
Lampas – Jacquard or damask
Limar (Kain limar) – Single weft-ikat cloth principally produced in the Malay Peninsular states of Terengganu and Kelantan. Also known as limau or lemar
Limau berjat – A limau cloth woven with calligraphic inscriptions, usually the shahada or bismillah
Makupang – Traditional dance from Kelantan
Mandi bunga – Literally flower bath: a ritualistic bath which is believed to revitalise and rejuvenate the mind, body and spirit
Maqṣūr – Mark to indicate a place where the prayers are read
Mas – Denomination of gold coin
Naskh – Type of Arabic script

Panor – Wave pattern on a kris

Pantang lanang – Social prohibitions

Patola singular patola – Double-ikat cloth from Gujarat, India. A ceremonial cloth favoured by the Malay courts, particularly in the Malay Peninsula and Java

Pantun – Poem, see also syair

Paring – Sword or other weapon for cutting

Pelangi – Literally meaning ”rainbow”, is a tie-and-dye technique and cloth inspired by the bandhani technique and cloth of Gujarat, India. Also known as plangi in Indonesia

Peperan ratao – Early Javanese coin

Peribahasa – Proverb

Persalinan or peralihan – Courtly gifts in the form of textiles and garments presented to visiting dignitaries and honoured guests. A tradition of the Thai and Malay courts

Pits – Denomination of tin coin

Pola bunga bertabur – Term used to describe an arrangement of songket motifs, with isolated flower heads enclosed within the square grids of the cloth

Punta kain – Literally meaning ”the cloth’s source”, it refers to panels at both ends of a limbah cloth/shawl. The colours and patterns differentiate them from the central main body of the cloth

Rendah diri – Humility

Rial – Denomination of Kedah silver coin

Rub’ – Quarter mark

Sapik jangwik – Literally meaning ”bearded claws”, it refers to a set of metal utensils for personal hygiene

Sarong or Kain sanong – Sarong

Selimut – Blanket

Sirah – Islamic history

Sepan santun – Politeness

Sulalat al Salatin – The genealogy of Sultans

Surah – Chapter in the Qur’an

Syair – Poem, see also pantun

Sekolah ponudol – Traditional Islamic education system in the Malay world, where students built their own hut around the teacher’s house to learn about Islam
Tampang – Hat-shaped currency, mostly from Pahang, Perak and Selangor
Tampank manggis – Literally meaning "corolla of a mangosteen", it is a motif commonly found on Malay Peninsular songket
Tampank kescenak – Literally meaning "corolla of a persimmon", commonly found on Malay Peninsular songket
Tapih cinde – Javanese term to describe the Indian patola. Tapih means skirt. (See also cindai)
Tasawuf – Science of Islamic theology
Tawheed – The Oneness of Allah. Monotheism
Tidahl – Type of Arabic script
Tumbuk lada – Small dagger known as a 'Pepper crusher'
Tuan – Eighth mark
Telok berantai – Literally meaning "chained bays", it is a motif usually found on the badan kain (main body) of a sarong; usually found on songket and limar sarongs
Terun – Literally "to weave" in Malay. Also refers to Malay plaids
Uncang siriah – A ceremonial bag used to carry betel leaves and betelnut implements
Ummah – Universal community of Islam
Ungkapan – Euphemism

Vereenigde Oost-Indische Compagnie – Also known as the VOC, the Dutch United East India Company was founded in 1602

Wahyu – Message from God
Waqf – Religious endowment
Wayang kulit – Shadow puppets
THANK YOU

SPONSORS

Malaysia Airlines

Official carrier of
Islamic Arts Museum Malaysia

Jabatan Kemajuan Islam Malaysia (JAKIM)
THANK YOU

SPONSORS

Malaysia Airlines
Official carrier of Islamic Arts Museum Malaysia

Jabatan Kemajuan Islam Malaysia (JAKIM)

Iamm Publications

Nur Al-Qur'an
Dr Mandana Barkheidi
Islamic Arts Museum Malaysia
Date of Publication: November 1999

Sacred Art of Marriage
Dr Anir H. Zehrgoo
Islamic Arts Museum Malaysia
Date of Publication: December 2000

Six Centuries of Islamic Art in China
Islamic Arts Museum Malaysia
Date of Publication: July 2001

The Islamic Arts Museum Malaysia - Volume 1
Islamic Arts Museum Malaysia
Date of Publication: March 2002

Between Eden & Earth, Gardens of the Islamic World
Dr Heba Barakat
Islamic Arts Museum Malaysia
Date of Publication: April 2003

Mightier than the Sword
Dr Venetia Porter
& Dr Heba Nael Barakat
Islamic Arts Museum Malaysia
Date of Publication: April 2004

Dress for the Body, Body for the Dress
Stilbort Museum, Florence, Italy
Islamic Arts Museum Malaysia
Date of Publication: June 2000

The Art of Living
Ovidio Guaita
Islamic Arts Museum Malaysia
Date of Publication: February 2001

Islamic Arts of India
National Museum of New Delhi, India
Islamic Arts Museum Malaysia
Date of Publication: March 2002

Beyond Boundaries - Tents of the Islamic World
Dr Heba Barakat
Islamic Arts Museum Malaysia
Date of Publication: January 2003

Al Kalima
Dr Heba Barakat
Islamic Arts Museum Malaysia
Date of Publication: December 2003

Rhythm & Verses
Dr Heba Nael Barakat
Islamic Arts Museum Malaysia
Date of Publication: December 2004

All Iamm publications are available from Museum Shop
email: museumshop@iamm.org.my
www.iamm.org.my