During the survey at Khirbet Yannun (grid 1727/2121) near Tel Ta'anach a bronze figurine was found (Fig. E1), an addition to the ever-growing collection of these small finds from the 2nd millennium BCE.

The figurine, 116 mm tall, was cast by the 'lost wax' technique. It represents a sitting male figure with forearms extended forward from the elbows and fists clenched in a grasping position. The head details are well-worked: the nose is big and convex; the mouth wide and the ears protruding. The deep eye sockets were probably originally inlaid. The face has a long and styled beard, and the figure wears a tall cylindrical tiara on the head. The tiara is adorned with three pairs of horns, a divine symbol, with a fan-like crown on the top. Contrary to the head, the body is quite rough and lacks details.

The figure is clothed in a long gown with a broad hem, and the soles of the feet are well worked with sandal straps. The broad bronze wedge protruding downwards from the feet was used to fix the figurine to a wooden pedestal.

According to the classification of Negbi (1976), the figurine belongs to the 'Enthroned Deities and Worshippers' group, part of the 'Reigning God' general type. In most cases, and unlike ours, the arms of the reigning gods are extended or raised in a blessing gesture. Sometimes the deity is holding an object in its hand. Generally, the Reigning God type is rarer than the second group – the Warring Gods.

Geographically, our figurine belongs to the second Syrian-Anatolian group, common in north Syria, Anatolia, Cyprus, and Canaan during the 2nd millennium BCE. Greatly influenced by Mesopotamian and Anatolian motives, the long beard and radiating tiara of the figurine are deity symbols in reliefs and cylinder seals in Mesopotamia from the 3rd millennium BCE onwards: on the other hand, the long broadly hemmed gown is a Syrian-Anatolian tradition. The body as a flat bronze plate is distinctive to the Syrian figurines originating in Anatolia, and it seems likely that 'the Enthroned Reigning God' originated in the Mesopotamian 'Presentation Scene', where the god accepts his subjects' gifts.
The uniqueness of this figurine is the mixture of styles. The crown adorning the high tiara should be the plumed crown which appears as a special headdress in a group of 'Warrior' figurines originating in northern Syria.

Porada, in an important article on the subject (1942), showed that warriors with plumed crowns, named by her 'Syrian-Cappadocian', appear on cylinder seals from Cappadocia from the First Dynasty of Babylon (20th–19th centuries BCE) onwards. These unique crowns also appear on figurines from Ugarit, dated by Schaeffer to the 19th–17th centuries BCE, or the Middle Bronze Age IIa. A third group of Warrior figurines with plumed crowns comes from Tell Simiryan south of Ugarit and other tells in the Orontes Valley in Syria. Negbi (1961; 1970) also relates this group to the Middle Bronze Age IIa. In spite of the fact that two other Warrior God figurines may possibly be related to the Late Bronze Age, the majority of the plume-crowned warrior figurines are to be dated to the first half of the 2nd millennium BCE.

Our figurine, therefore, represents a combination of artistic elements from various periods: the plumed crown is typical of Warrior images of the Middle Bronze Age, but in this figurine it adorns the head of a 'Reigning God'. The 'Enthroned Reigning God' is very characteristic of the Late Bronze Age, and such items have been found both in Syria – like the Kistna...