

The Poem of the Cid: Dual Language Edition Study Guide

The Poem of the Cid: Dual Language Edition by Anonymity

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First Cantar: Sections 1-18

First Cantar: Sections 1-18 Summary

In the first section the Cid cries as he looks upon an empty and unlocked room or building. Although his cares weigh him down, the Cid still takes time to give thanks to God for the plans that his enemies have developed against him. This seems strange, but it is supposed to be taken as evidence of his extreme religious devotion. In the second section a group traveling with the Cid leaves the village of Vivar and enters Burgos. Cid tells his friend, Álvar Fáñez, to be happy even though they are banished from that area. As the Cid and his company of sixty knights passes through the town of Burgos, the inhabitants cry as they watch him leave. Section four notes that although the people of the village would have offered the Cid and his followers a place to stay, they are not able to because of the king's command. The people have been told they will lose their wealth as well as their eyes, body and soul if they allow the Cid to stay in their houses. The Cid is turned away from a home in which he had hoped to stay. As a result he rides on through Burgos to the Church of Santa María. The Cid prays at the church and then rides on out of the city gates. He and his followers camp by the river Arlanzón. As a result of the king's displeasure with the Cid, he is not even able to buy food from the residents of the city of Burgos.

In section five Martín Antolínez provides the Cid and his followers with bread and wine. In section six the Cid tells Antolínez that if he survives his banishment, he will double Antolínez's pay. The Cid asks Antolínez to give him two highly decorated chests filled with sand. In section seven the Cid asks Antolínez to contact Rachel and Vidas and tell them that the Cid wants to trade his wealth for a reasonable sum. In section eight Antolínez searches for Rachel and Vidas. In section nine Antolínez finds Rachel and Vidas and tells them of the Cid's proposition. They will be allowed to keep the Cid's riches on the conditions that they pay him a reasonable amount of money and that they do not look at the contents of the chests for one year. Rachel and Vidas agree to the bargain and pay the Cid six hundred marks in exchange for the chests. As they part, in section ten, Rachel asks the Cid to bring him a Moorish tunic as a gift.

In the second part of section ten the businessmen pay Antolínez the required six hundred marks. In section eleven Rachel and Vidas give Antolínez a gift of thirty marks for setting up the business deal between them and the Cid. When Antolínez returns to the Cid, he urges him to move quickly to San Pedro de Cardeña where the Cid can visit with his wife and children before leaving the area. In section twelve the Cid prays for the Virgin Mary to watch over him as he leaves the camp by the river Arlanzón. He promises God great gifts if God watches over him during his trials. In section thirteen Antolínez goes to say goodbye to his wife and children, then promises to rejoin the Cid. In section fourteen the Cid's wife, Doña Jimena, prays for his safety. In section fifteen the Cid reaches San Pedro. The Cid pays the abbots one hundred marks to care for his wife and two daughters. In section sixteen the Cid's wife asks him to give them advice before he leaves. In section seventeen the abbots of San Pedro hold a banquet in Cid's



honor. In section eighteen, the Cid's followers increase dramatically. The Cid and his family attend a church service before the Cid and his followers leave the country of Castile.

First Cantar: Sections 1-18 Analysis

As a result of lies and treachery, the Cid has been banished from his home country of Castile by King Alphonso. The banishment is so strict that inhabitants of the country are not allowed to help the Cid or his followers by feeding them or giving them shelter in their homes. This portion of the poem takes place during the nine day grace period that the Cid has to leave the country. The Cid tricks some merchants into giving him money, visits San Pedro to assure that his wife is taken care of and says goodbye to his family.

Note in this section the Cid's great belief in God. The Cid acknowledges God and praises him for every instance in his life. The Cid even praises God for his banishment. The Cid even attempts to bribe God by promising Him gifts and praises if God brings the Cid through his banishment safely.

Along with his great belief in God, the Cid is also a devoted family man. His most painful moments are those when he must say goodbye to his wife and daughters. The Cid sees to the care of his wife and daughters during his banishment by leaving money with the abbots at San Pedro. He also prays that he will be allowed to see his family again and witness the marriage of both of his daughters.

Finally, note that although the king has banished the Cid from the country, the Cid still has a great following. There are sixty knights that follow the Cid from his village of Vivar. Despite the king's command not to give aid to the Cid, Antolínez provides food and drink to the men. The abbots at San Pedro hold a banquet and mass in honor of the Cid. During this celebration, even more men join the Cid's followers.



First Cantar: Sections 19-39

First Cantar: Sections 19-39 Summary

In section 19 the Cid has a dream in which the angel Gabriel tells him he will meet with success in all that he does. In sections 20 and 21 the Cid pauses to count his men. He has three hundred horsemen plus foot soldiers. In section 22 the Cid and his men cross the mountains and set up an ambush at the Castejón de Henares. In section 23 the Cid and Álvaro Fáñez discuss their plans for ambush. The Cid and his soldiers are successful in capturing the Moorish city of Castejón. Minaya, one of the Cid's soldiers, is offered a fifth of the Cid's booty for his reward. In section 24 Minaya refuses to take this share of the booty. Since the Cid can not sell his share of the booty, he offers to sell it back to the Moors. He is satisfied with the sale. In section 25 the Cid decides to leave Castejón because he is afraid King Alphonso will come after him and try to fight him and his men. As the Cid travels on, he decides to take the city of Alcocer. In section 27 the Cid takes possession of the slopes around Alcocer and makes indication to the Moors that he plans to stay there.

In section 28, the inhabitants of Alcocer are afraid of Cid and his men and pay tribute to them. In section 29 the Cid decides that the citizens of Alcocer are not going to surrender to him so he plans to trick them. He does this by taking down all but one of his tents. The people of Alcocer think the Cid is signaling defeat and decide to attack the Cid and his men as they leave. When the people of Alcocer have left the defenses of their city, the Cid and his soldiers attack them instead. As a result of this trick, the Cid is able to take the city of Alcocer. In section thirty the Cid praises God that he now has a better place for his men and horses to stay. In section 30 the Cid decides to set his captives free and use them as servants as he and his men live in the Moorish town. In section 32 the King of Valencia sends three thousand armed Moors to bring the Cid to him. In section 33 the Cid refuses to surrender to the Moors even after the Moors cut off the water supply to the Cid and his men.

After three weeks of this siege by the Moors the Cid and his men decide to fight against the Moors in section 34. Although the Cid tells his soldier Pedro Bermúdez not to begin the attack until the Cid gives the signal, Bermúdez goes ahead and attacks. The Cid urges his other soldiers to aid Bermúdez. In section 35 the Cid's soldier's fight valiantly and kill many Moors. In section 36 the Cid's men, with the help of God, kill more than one thousand Moors. In section 38 Minaya's horse is killed and the Cid kills a Moorish soldier and gives this soldier's horse to Minaya. Also in this section the Cid injures King Fáriz who flees the battle. In section 39 the leader Galve is struck. The battle is a victory for the Cid and his followers.



First Cantar: Sections 19-39 Analysis

One of the most notable traits of the Cid in this and other sections of the poem is his eagerness to give God the glory for all of his accomplishments. After each battle is won and each ambush accomplished, the Cid takes time to thank God for His blessings. Note though that the Cid also thanks God when things are not going his way. For instance, in the beginning sections of the poem, the Cid thanks God even for his banishment from his home land and family.

Notice also that the Cid is a very wise man as well as a gifted warrior. The Cid is aware that his army cannot defeat the people of Alcocer as long as they are in their fortified city. Although the Cid's men have waited in ambush for a long time, the Cid realizes that the people of this city are not going to surrender to him because of their fear. Therefore, the Cid tricks the people of Alcocer into believing he and his men are leaving the area of their city. The Cid plans for the people of Alcocer to try to attack him and his men once they pretend to leave. The Cid makes his trick work by luring the people of Alcocer out of their city, then fighting them in a battle in the open land.

The fighting abilities of the Cid and his men are demonstrated in their battle against the three thousand armed men that the King of Valencia sends to capture the Cid. Although they are outnumbered and unprepared for the battle, the Cid and his men defeat these armed soldiers. In addition to their victory, the Cid and his men manage to injure King Fáriz and Galve. Both of these men are notable Moorish leaders.



First Cantar: Sections 40-63

First Cantar: Sections 40-63 Summary

In section 40 it is noted that during the battle Minaya alone killed 34 soldiers. The Cid praised God that his army had been so successful with only fifteen soldiers killed. The soldiers gathered much booty from their successful battle. This booty was divided between all of the soldiers. The Cid asks Minaya to take 30 fully dressed horses to King Alphonso as a gift.

In section 41, the Cid sends money to the church in Santa María for masses to be said. The Cid also sends money to his wife and daughters. In section 42, Minaya and several knights prepare to make the journey to disperse these gifts. In section 43, the Cid tells Minaya to tell his friends in Castile that God has favored the Cid, even in the land of the Moors. The Cid asks Minaya to return and rejoin the Cid and his soldiers after their journey.

In section 44 Minaya leaves the Cid and his men alone in Moorish territory. The Moors begin to calculate and write down the way in which the Cid sold them the town of Alcocer. In Section 45, it is noted that the Cid shared the money he earned from the sale of Alcocer with his soldiers. In section 45, the Cid decides to leave Alcocer. The Moors of Alcocer cry as he leaves, while those of Terrer and Calatayud are glad to see him go. In sections 47 and 48, King Alfonso is pleased by his gifts of horses from the Cid. Although the king cannot yet give the Cid pardon, he allows anyone who wishes to go and assist the Cid without fear of punishment.

In section 49 the king actually encourages the men to return to the Cid so they can obtain more booty. Although the Cid has moved on to the wood of Tévar, Minaya and his men ride until they meet with the Cid again. The Cid is grateful they have returned. In section 50 and 51 it is noted that Minaya and his men also bring greetings from the relatives of the fighting men. In section 52 the Cid and his men defeat the people of the land of Alcañiz. In sections 53 and 54 the news of the raids led by the Cid spread through the Moorish regions. The Cid encourages his men to keep moving and keep taking control of the Moorish lands.

In section 55 the Count of Barcelona learns about the damage the Cid is causing in the Moorish countryside. In section 56, the count is personally offended by the Cid's actions. The count organizes an army of both Moors and Christians to fight the Cid. Although the Cid tries to avoid a battle with the count's men, he soon realizes he must fight. In section 57, the Cid prepares his men to battle against the count's army. In section 58, the Cid's small army defeats the count's large army and takes the count as a prisoner. In section 59, a feast is prepared to celebrate the Cid's victory. Although the prisoner count is offered food, he refuses to eat. In section 60, the Cid tells the count that if he does not eat, the count will never see his homeland again. In section 61, the count responds that he refuses to eat. In section 62, the Cid tells the count that if he



eats, the Cid will let the count and two of his knights go free. The count eats as ordered and the Cid sends the count and two of his men back to their homeland. In section 63, the count looks back over his shoulder as he leaves to make sure that the Cid is not coming after him.

First Cantar: Sections 40-63 Analysis

In this section the Cid continues to ravage the Moorish countryside. The Cid's ability to overcome the Moorish people and take booty from them angers the Count of Barcelona. The count interprets the count's actions as a personal affront and decides to go against the Cid in battle. Since the Cid is not interested in fighting against the count and his armies, the Cid tries to convince the count that he is not trying to offend the count. The count, however, insists on the battle. As a result of his ability to overlook the count's inappropriate behavior, the Cid gives the count an opportunity to go free. Even as the count is riding away with two of his knights, he cannot help but look back over his shoulder to make sure the Cid is not coming after him. This battle with the count is the final battle described in the first cantar of the poem.



Second Cantar: Sections 64-83

Second Cantar: Sections 64-83 Summary

In section 64, it is indicated that the story of the great deeds of the Cid will be told. He continues conquering Moorish towns and cities until he has overtaken almost the entire country of Burriana. In section 65, the Cid is sure that his victories show that God is on his side. In section 66, the Cid gathers his men so that they can fight against the people of Valencia. In sections 67 and 68 the Cid prepares his men for battle against the people of Valencia. The Cid is happy with the battle plans with which Minaya presents him. As in past battles, the Cid and his army defeat the Valencian armies.

In sections 69-71 the Cid continues through the Moorish territories for three years, conquering their cities and towns. In section 72, it is noted that the Cid taught the Valencians a lesson through his actions. These Valencians were cut off from food, and even from each other. The Cid even goes to the land of Castile and asks for volunteers to help him conquer the people of Valencia. In section 73, the Cid agrees to wait three days for any volunteers who wish to help him. In section 74, many Christians join the Cid in his quest to capture Valencia for Christ. After ten months, the Valencians are forced to surrender to the Cid and his armies. All those who fight with the Cid become rich with the booty that is won from the Valencians.

In section 75, the ruler of Seville attempts to attack the Cid but is instead conquered by the great warrior. The Cid earns more booty from this successful battle than he did even from the Valencians. In section 76, the Cid tells his men that he will not cut his beard as a sign of his love for King Alfonso. At Minaya's suggestion, the Cid requires every man who wishes to leave his service kiss the Cid's hand as a symbol of loyalty. Those who do not do this risk losing their riches.

In section 77 the Cid counts his soldiers. They number three thousand, six hundred. The Cid then commands Minaya to take 100 horses as a gift to King Alfonso. In return the Cid asks that his wife and daughters be allowed to join him in the land that he has now conquered. In sections 78 and 79 a cleric from France named Don Jerome joins the Cid's mission. The Cid creates a bishopric in Valencia for Don Jerome. Christians rejoice that there is again a bishop in Valencia. In sections 80, 81 and 82 Minaya finds King Alfonso as the king is leaving Mass, and tells the king about the great triumphs of the Cid. The king allows the Cid's wife and daughters to join the Cid where he is now staying. To those who had riches or possessions taken away from them because they served the Cid, the king proclaims that he will give these men their possessions back. He also allows any man who wishes to freely go and fight with the Cid.

In section 83 Minaya goes to San Pedro to tell the Cid's wife that King Alfonso has given permission for her and her daughters to travel to Valencia and stay with the Cid. Minaya purchases fine clothes for the ladies and a group of one hundred sixty five knights gathers to accompany them to Valencia. In Valencia, the Cid prepares a group of armed



horsemen to ride out and meet his family. There is much rejoicing and joy when the two groups meet.

Second Cantar: Sections 64-83 Analysis

Although the Cid has still not won back the king's complete forgiveness, King Alfonso gains more respect for the banished man as the Cid wins back Valencia from the Moors. Alfonso allows the Cid's wife and daughters to go to Valencia and join the Cid. He also grants freedom from punishment to any man who wishes to go and join the Cid in his work. Consider the king's statement to his vassal when Minaya approaches them after the mass service. Although this man tries to belittle the Cid, the king states the Cid is actually a better servant. Consider also the Cid's decision not to cut his beard as a symbol of respect to the king. This beard is an outward sign of the Cid's inward devotion to a king who has treated him badly, yet the Cid still respects and pays honor to the king because of his rank and title.

In this section the Cid takes control of the city of Valencia. This is a great accomplishment for the Christians to once again be in control of this Spanish city. In addition to conquering the people of the city the Cid also sets up a bishopric in Valencia and appoints a bishop to the area. Note how the Cid's army has grown. Although those who wished to help him were once threatened with death, he now has more than three thousand men fighting on his side.



Second Cantar: Sections 84-102

Second Cantar: Sections 84-102 Summary

In section 84 the Cid's men enjoy a great feast in Medinaceli at King Alfonso's expense. The group travels on and they soon arrive in Molina where the governor Abengalbón also entertains them richly. In section 85 the Cid learns that his wife and children are close and sends two hundred more knights out to greet them. In section 86, he rides his new horse, Babieca, out to meet his wife and daughters. Those who see the horse are amazed by its speed. In section 87 the Cid shows his family the city of Valencia, and tells them this is their inheritance.

In section 88 and 89 the Moorish King Yusuf of Morocco decides to attack the Cid and his armies. The men sail to Valencia and camp around the city. In section 90 the Cid praises God that He has given his wife and children the opportunity to experience a battle. He takes them to a high tower where they can watch the fight and tells them great riches will come from the fight. In section 91 the women are afraid of the signs of battle but the Cid convinces them the fight will be finished in less than two weeks.

In section 92 the Moors advance on Valencia. Five hundred men are killed the first day. In section 93 the Cid is pleased with the events of the first day's fight and expects the second day will be even better. In section 94 the men prepare for battle by hearing mass and being absolved of their sins. In section 95 it is noted that only about one hundred and four of the fifty thousand Moors escape the Cid's army in this second battle. The Cid's men also collect great riches and booty after the battle is finished. In section 96 the Cid sends two hundred horses out of this booty as a gift to King Alfonso. In sections 97, 98 and 99 the horses are given to King Alfonso. Some of the King's men, including Count García Ordóñez, are unhappy with the Cid's success. They are afraid his success will make them look bad. In section 100 King Alfonso gives the Cid's men expensive clothing and three horses as return gifts.

In section 101 King Alfonso's sons decide to ask for the hands of the Cid's daughters in marriage. In section 102 King Alfonso tells his sons he doubts the Cid will accept this offer since he treated the Cid so badly, but he opens negotiations on the subject anyway. When the Cid's men tell him about the marriage proposals, the Cid is not pleased, but believes that God will lead them to do what is right.

Second Cantar: Sections 84-102 Analysis

This section contains exaggerations that often exist in epic poems. For example, in the story about the Cid's fight against King Yusuf's men, the Cid's men are greatly outnumbered. The poem indicates that the Cid's army of four thousand soldiers go into battle against fifty thousand Moors, and beat the Moors badly. Although it is possible the



Cid's army did really overcome this huge army, it seems unlikely the Cid's men won by such a great margin when they were outnumbered twelve to one.

Notice also through these sections that the Cid continues to depend on God for his strength and wisdom. In fact, the Cid even asks God for his advice and guidance when it comes to the proposed marriage of his daughters to the sons of King Alfonso. Keep in mind that even though the Cid does not believe these marriages are a good idea, he does not openly oppose them.



Second Cantar: Sections 103-111

Second Cantar: Sections 103-111 Summary

In section 103 many preparations are made by King Alfonso and his countrymen for the coming assembly with the Cid. Section 104 details the preparations made by the Cid and his men for the meeting with King Alfonso. When King Alfonso and the Cid meet, the Cid prostrates himself until he receives full pardon from King Alfonso. When the assemblies begin to discuss the marriage of the King's sons and the Cid's daughters, the Cid indicates that he believes his daughters are still too young to be married. The Cid also points out that the King's sons could be married to much more prestigious ladies than his daughters. The Cid does, however, give his daughters to the King with the command to the King to make his own decision concerning the marriage. The King decides the marriages should go forward and gives the Cid's daughters to his sons. At the Cid's request the King appoints Minaya as the sponsor for the Cid's daughters during the time of their marriages. In section 106 the Cid gives King Alfonso a gift of twenty palfreys and thirty horses.

In section 107 many of King Alfonso's men leave the King to be part of the Cid's army. The group, which includes the King's sons, travels back to Valencia. In section 108 the Cid meets with his wife and daughters and tells them of the good news of their upcoming marriages. In section 109 the Cid's wife praises him for his good decision. In section 110 the Cid lets his wife and daughters know that it was King Alfonso's idea to arrange the marriages and not his idea. Section 111 describes the festivities surrounding the weddings of the King's sons and the Cid's daughters.

Second Cantar: Sections 103-111 Analysis

The second cantar of this poem ends with the union of King Alfonso's sons and the Cid's daughters. The Cid does not believe this union is in his daughters' best interests, but allows the king to do what he believes is best. This decision shows the Cid's ultimate belief in and respect for the king. Even though in his heart, the Cid believes the marriages are a bad idea, he still allows the weddings of his own daughters to go forward because the king wishes it to be so. Notice, however, that the Cid makes it clear to others that the marriages were not his decision. The Cid even allows King Alfonso to appoint a sponsor to give away the Cid's daughters, much as a father would have done in modern society. The Cid's disapproval of the marriages is shown by his refusal to give his own daughters away.



Third Cantar, Sections 112-132

Third Cantar, Sections 112-132 Summary

In the third Cantar of this poem, section 112, the Infantes of Carrión are at the home of the Cid in Valencia when a lion gets loose. This lion is in the hall where the Cid is sleeping. All of the men there surround the couch on which the Cid is sleeping in order to protect him from the lion. Fernando, one of the Infantes, crawls under the couch to hide instead of standing up to protect the Cid. Diego, the other Infante, runs out of the house and hides behind a wine press. Meanwhile, the Cid awakens and subdues the lion. After the lion is back in his net the Cid asks for his sons-in-law. When they are found and it is realized the sons-in-law hid from the lion, the Cid's men make fun of the sons-in-law. Although the Cid puts an end to the jesting, the sons-in-law are deeply embarrassed by the treatment they have received.

In section 113, King Búcar and his forces from Morocco arrive in Valencia to lay siege to the city. In section 114, the Cid's men view the war with the Moroccans as an opportunity to earn booty and treasure from these people. The sons-in-law are unhappy with the prospect of having to go into war. They fear they will be killed, their wives will be left as widows and they will never see their homes again. Muño Gustioz hears their discussion and reports this information to the Cid. He asks the Cid to excuse the sons-in-law from battle because they are so afraid. The Cid follows his advice and gives his sons-in-law permission not to join in the battle because they are newly wed.

Although there are lines missing between section 114 and 115, it appears in the beginning of section 115 that the sons-in-law have decided to refuse the offer to stay out of battle. The Cid is praying that his sons-in-law will be good men in the battlefield. The Cid puts one of his men, Pedro Bermudez, in charge of his sons-in-law. In section 116 Pedro Bermudez begs not to be in charge of the sons-in-law. Minaya rides forward to the Cid and Pedro Bermudez's complaint is forgotten in the planning of the battle. Don Jerome asks for permission to give the first blows to the Moorish army. In section 117 Don Jerome fights well. He kills two Moors with his lance and five with his sword. The Cid and his men cause the Moors to flee and leave their tents. In section 118 the Cid and his horse chases King Búcar. The Cid overtakes the King and kills him just before he reaches the sea.

In section 119 the Cid rides back to Valencia after the battle with the Moors. As he sees his two sons-in-law riding toward him, he greets them as sons and tells them how proud he is of them. Minaya rides toward the Cid. He shows marks of battle and bears the blood of the twenty Moors that he has killed. Minaya also proclaims that the bravery of the Cid's sons-in-law will travel to far nations. Although the two speak seriously, the sons-in-law believe the two are mocking them. The booty from the victory over the Moors is distributed among the fighting men and the sons-in-law believe they have enough riches to last them the rest of their lives. In section 120 the Cid rejoices over his victory and praises God for his success in fighting. The Cid is also grateful that his



desire to have his sons-in-law fight next to him on the battlefield has been granted. In section 121 the Cid's men divide the booty as directed by the Cid. In Section 122 there is more celebration and praise of God over the Cid's victory. The Cid promises his sons-in-law that their wives will serve them well as a result of their husbands' bravery in the field.

In section 123 Fernando, one of the sons-in-law, praises the Cid for his prowess in battle. As the other fighting men compare stories of the battle, they realize that none of them saw either Fernando or Diego fighting in the battle, nor did either one of the two join those chasing the Moors out of Valencia. As the two boys continue to receive insults from the Cid's men, they make plans to return home. In section 124 Fernando and Diego plan to ask the Cid to allow them to take their wives to their home city with them so they can show their wives the lands they possess there. The Cid does not realize the boys plan to treat his daughters badly so he sends them away with two of his prized swords, three thousand silver marks, golden garments and plenty of mules and horses to carry all of their belongings back to their home country. In section 125 all of the Cid's men ride out to watch the couples' departure. The Cid, however, feels there will be some dishonor resulting from the marriages, but feels he is not able to do anything about his feelings.

In section 126, the couples travel to Molina where they are welcomed and treated royally by the governor Abengalbón. When the sons see Abengalbón's wealth, they plan to kill him and take his wealth. However, their plan is overheard and reported to Abengalbón. In section 127 Abengalbón tells the King's sons that if it were not for his respect for the Cid, he would revenge himself on these two in a way that would startle others. In sections 128, 129 and 130 the King's sons and their group travel on until they reach the forest of the Corpes. That night Fernando and Diego love their wives tenderly. The next day they order all the rest of the company to travel ahead while they and their wives stay behind. As soon as they are alone, Fernando and Diego take the clothes from their wives and begin to beat them severely. After they are finished abusing their wives, Fernando and Diego leave them for dead in the forest of Corpes. In section 131 the Cid's nephew Félez Muñoz rides back to see what Diego and Fernando are doing with his cousins. He finds the girls and takes them to San Esteban where they are nursed back to health. King Alfonso is grieved when he hears his sons boasting about what they have done. When the Cid hears what has happened, he is grateful to God for the injustice that has been done. He also swears that he will find better marriage partners for his daughters. The Cid then sends his men to collect his daughters and bring them home. In section 132 the Cid receives his daughters happily, then sends a message to King Alfonso.

Third Cantar, Sections 112-132 Analysis

In this section, King Alfonso's sons show how immoral they actually are. It was originally their idea to marry the Cid's daughters with hope that they could benefit financially from the marriages. Once they begin to be ridiculed by the Cid's men for their cowardice, however, Diego and Fernando decide to get revenge. Their idea of getting revenge is to



beat up two defenseless women, their wives, in private, when there is no one to stop them or intervene for the women. Luckily for the women, they are found and cared for before they are killed by wild animals. Soon thereafter, they are also given marriage proposals by princes of Navarre and Aragon. These marriages will put the daughters of the Cid in a position much higher than that of King Alfonso's sons. King Alfonso's sons are also badly beaten in the combats set up by their father and the Cid during the judicial meetings.

Also notice that King Alfonso's sons routinely make bad decisions. Not only do they anger the powerful Cid by misusing his daughters, they also concoct a plan to kill the governor of Molina and take his wealth. When Abengalbón learns of the plan that Diego and Fernando have devised against him, he tells them that if it were not for their relationship with the Cid, he would do things to them that the rest of the world would find shocking. Since they are the Cid's sons-in-law, however, he lets them go free.

Another bad decision that Diego and Fernando make is their decision not to accept the Cid's offer to stay away from the battle with the Moors. Although they do not want to fight, the brothers refuse to stay at home with their wives, as the Cid offers, since they are newly weds. However, it is their lack of bravery in this battle that adds to the ridicule they receive from the Cid's men. Even the bishop, Don Jerome, takes a more active part in the battle than the Cid's sons-in-law.

Notice that there is a section of missing text in the section of the poem where Diego and Fernando would have responded to the Cid's offer to allow them to not join in the active fighting. Although it is doubtful Diego and Fernando had anything redeeming to say in these lines, it would be interesting to know how they responded to the Cid's offer and why they decided to join the battle even though they did not want to.



Third Cantar, Sections 133-144

Third Cantar, Sections 133-144 Summary

In section 133 the Cid sends Muño Gustioz to King Alfonso with a message. In this message the Cid tells the King how badly he was hurt by the actions of the King's sons. The Cid blames the King for these actions because the King, and not the Cid, agreed to the marriages. The Cid asks that the sons be called to a judicial meeting. The king agrees to this meeting and declares that he will see that the Cid and his daughters get justice for the harm done to them. In section 134 King Alfonso sets up the court hearing in Toledo. He also states that anyone who is invited to the hearing and does not attend will no longer be considered his vassal.

In section 135 the King's sons asks to be exempt from the court hearing, but their father tells them they must either go to the hearing, or go into exile. After the king requires that his sons attend the hearing, people begin to arrive for the hearing. In section 136 the Cid asks permission from the King to wait for the rest of his men. The King grants his permission. In section 137 the Cid gathers 100 men to go with him to the hearing. The Cid covers his beard so it will not attract attention during the hearing. Once he has arrived at the hearing, the Cid states his case and asks his former sons-in-law to give back the swords that he gave them as presents. This is done and the Cid gives the swords to two of his faithful followers. The Cid then asks that the money he gave to the sons be given back to him. Although the sons have already spent the money, they are commanded to repay the Cid in horses and armor.

In section 138 the Cid insists that the King's sons must be issued a challenge as a result of their treatment of his daughters. In section 139 the Cid asks the King's sons what he did to them to deserve the ill-treatment of his daughters. In section 140 Count García first notes the Cid's long beard, and then states that the Cid's daughters were much lower in stature than King Alfonso's sons. The Cid defends the length of his beard stating it is long because he has cared for it and never allowed anyone to tear or cut it. In section 141, Fernando, one of the King's sons, stands and declares that the Cid is only a petty noble. Fernando says he and his brother will be thought more highly of because they have deserted their wives, who are of low esteem. In section 142 the Cid demands that Pedro Mudo speak and defend his cousins. In section 143 Pedro Mudo defends his cousins as the Cid requested. Pedro Mudo declares Fernando is a liar and reminds him of the time Fernando ran away from the Moors during a battle. Pedro Mudo states that if he had not helped Fernando, the Moor would have killed him, yet Fernando bragged that it was he that killed the Moor. In section 144 Pedro Mudo also reminds Fernando about the incident with the lion where Fernando hid behind the couch while the others tried to protect the Cid.



Third Cantar, Sections 133-144 Analysis

It is in this section that the Cid demands justice for the ill treatment of his daughters at the hands of the king's sons. Notice that the Cid is careful to point out the ways in which the King himself is responsible for the way the Cid's daughters have been treated. Since the King gave away the Cid's daughters, rather than the Cid himself, the Cid indicates the Kings has been dishonored as much as the Cid has.

As a means of repayment for the deeds done by the King's sons, the Cid insists he be given back the swords he gave the sons when they were married to his daughters. The Cid also asks for the money back that he gave the sons to care for his daughters with. In addition to all of this, the Cid asks for the sons to defend their honor by participating in hand to hand combat with his own knights.

The main argument between the two sides in the judicial hearing seems to be whether or not the King's sons were lowered in prestige when they married the Cid's daughters. It is stated in the poem that the sons themselves asked for the marriages to be arranged because they believed they would be viewed as more prestigious if they were married to these women. It is only after the Cid's men see how truly cowardly the King's sons are and begin to ridicule them for their cowardly ways that the sons decide they have made a bad choice in their marriage partners.



Third Cantar, Sections 145-152

Third Cantar, Sections 145-152 Summary

In section 145 the sons of King Alfonso tell the crowd that they regret marrying the Cid's daughters. They also believe they will gain honor through their actions of deserting their wives. In section 146 Martín Antolínez reminds the brothers of their cowardice during the incident with the lion. He tells the brothers their wives were in reality superior to them. In sections 147 and 148 Ansur González enters the room and tells the others he believes that the Cid's daughters had no right to marry King Alfonso's sons in the beginning. In section 149 King Alfonso demands an end to all of the arguing. As the King talks, two knights, one representing the Prince of Navarre, and the other representing the Prince of Aragon, enter and ask the king permission for the Cid's daughters to be married to these princes. Permission is given and all parties except the King's sons are pleased with the arrangement. After this arrangement is made, Minaya voices his unhappiness with the King's sons. The King again declares an ending to the arguing and states the combat will take place at sunrise the next day. The King's sons ask for more time to prepare because they have given their swords and horses back to the Cid. The King asks the Cid to decide when the combat will take place. The Cid says he will not decide and that he needs to go to Valencia. The King tells the Cid to let his knights stay with the King. He promises the combat will take place within three weeks time.

In section 150 the Cid tries to give King Alfonso his horse Babieca as a gift. The King, however, will not accept the gift saying that the Cid is a better master for Babieca. In three week's time the Cid's knights arrive in Carrión for the battle at the appointed time. The king's sons, however, are two days late. In the first combat, Fernando is beaten by the Cid's knight just before he is about to be killed. In section 151 Diego is defeated by Martín Antolínez. In section 152 Ansur González is defeated by Muño Gustioz. The Cid is pleased that his daughters are avenged of their disgraceful treatment. As a result of these marriages, all future Kings of Spain are related to the Cid.

Third Cantar, Sections 145-152 Analysis

In this section the Cid and his daughters receive the ultimate reward for the troubles they have endured. The sons of King Alfonso are both defeated in their combats against the Cid's knights. This defeat shows the sons to be liars and cowards. This defeat would be an embarrassment to the king as well his sons. In addition to the sons being defeated and embarrassed in the combats, the Cid's daughters are offered other, more prosperous marriage proposals. The princes of Navarre and Aragon ask for the hands of these girls in marriage. As a result of these unions the Cid will have the honor of being the ancestor of all future kings of Spain.



Notice that even in this combat, the sons of the King try to find a way to cheat and make themselves the winners. First, they complain they are not able to prepare for the combats in one day. For this reason, the King allows three weeks for them to prepare. Even with three weeks to prepare, the sons are still two days late for the combat. Then they try to keep the Cid's knights from using the Cid's prized swords in battle. Seeing their trickery, the King will not allow their demands. Additionally, the sons gather a group of supporters to try to catch the Cid's knights off guard and kill them. This plan also fails.



Characters

Rodrigo Diaz de Vivar / El Cid Campeador

Rodrigo Diaz de Vivar is the hero and main character of The Poem of the Cid. He is referred to as Rodrigo Diaz as well as the Cid and the Campeador in different places in the poem. He is the husband of Doña Jimena, and the father of Doña Sol and Doña Elvira.

The Cid is required to leave his hometown and is banished to the part of Spain inhabited by the Moors. Since a section of the beginning of the poem is missing, it is unclear why the Cid is banished. There are hints in the poem that indicate the banishment was both unfair and unjustified. Although supporting or helping the Cid is forbidden by the king, a small band of followers travel with him. Together these forces begin to defeat the Moors that have settled in Spain and reclaim these portions of Spain for Christianity. As the Cid gains lands and wealth, he gradually regains the king's trust. In the end of the second cantar of the poem King Alfonso's sons ask for the Cid's daughters' hands in marriage. Once they are married, the couples move to Valencia to live with the Cid. The Cid is proud of his sons-in-law even though some of his men ridicule the sons for being cowards. When his sons-in-law mistreat his daughters and then leave them for dead, the Cid sends a message to King Alfonso asking for retribution. Although the Cid and his daughters receive repayment of the items and wealth given to the King's sons, they also gain retribution when the princes of Navarre and Aragon propose marriage to the Cid's daughters. These marriages result in the Cid being the ancestor for future generations of the kings of Spain.

The Infantes of Carrión

The Infantes of Carrión are King Alfonso's sons. Their names are Diego and Fernando González. They first decide to ask for the hands of the Cid's daughters in marriage because they believe these unions will improve their political standing. As the Cid's men in Valencia begin to realize how cowardly the King's sons actually are, they begin to make fun of them. This ridicule makes Diego and Fernando angry and they devise a plot to beat up and then desert the Cid's daughters as their way of getting revenge for the ridicule they have received. It is only during the judicial meetings that the two sons are distinguished between. It is in these meetings that it is learned that Diego is the son who ran into the yard and hid behind the wine press on the day when the lion is loose. Fernando is the son who hides behind the couch. Fernando is also the one who runs away from the Moor in battle, but then brags to others that he is the one who killed the Moor when it is actually Pedro Mudo who does so.



Minaya Álvar Fáñez

Minaya is the Cid's right hand man. Minaya is also one of the Cid's most valuable fighting men and one of his most devoted followers. Minaya helps the Cid prepare his battle plans and often takes the more dangerous positions in these battles. When the Cid sends gifts to King Alfonso, it is Minaya whom he sends with the gifts to ensure that the king receives them. During the wedding ceremonies between King Alfonso's sons and the Cid's daughters, Minaya is appointed as sponsor for the Cid's daughters. In this role, Minaya basically stands in for the Cid, who has given his daughters to King Alfonso to be married as the king desires.

King Alfonso

King Alfonso is the king who unfairly banishes the Cid from his home territory. As the Cid conquers Moorish territory and shares with King Alfonso the booty he has earned, the king slowly regains respect for the Cid and eventually lifts his banishment. Although the Cid does not approve the relationships, King Alfonso allows his sons to marry the Cid's daughters. When his sons abuse the Cid's daughters and leave them for dead, however, the king does insist that his sons pay for their misdeeds.

Martín Antolínez

Martín Antolínez is the man who supplies the Cid and his men with food despite the King's orders not to do so. The Cid allows Antolínez to trade two chests filled with sand, which he says should be portrayed as two chests of gold, for six hundred marks. Antolínez also gets thirty marks as a bonus for arranging this business deal. During the combats set up against King Alfonso's sons, Antolinez is slated to fight against Diego. Antolinez is the victor in this combat.

Muño Gustioz

Gustioz is the man whom the Cid sends to King Alfonso to inform the king how badly he and his daughters have been hurt by the actions of the King's sons. Gustioz is also the one who overhears the sons-in-law telling each other how badly they want to stay away from battle. Gustioz asks the Cid to allow the sons not to have to take part in the battle.

Don Jerome

Don Jerome is a cleric from France interested in the Cid's mission. He himself hopes to come to terms with the Moors. Don Jerome is given a bishopric in Valencia by the Cid. During a battle with the Moors from Morocco, Don Jerome leads the fighting. He surprises the other men with his good fighting techniques. Don Jerome is the priest who marries the Cid's daughters and the king's sons.



Abengalbón

Abengalbón is the Moorish governor of the city of Molina. He meets Minaya on the way to Valencia with the Cid's wife and daughters. Abengalbón entertains the group while they are in his town and even arranges to have the knights' horses reshod at no cost. Also the Moor whom the sons of King Alfonso plan to kill

Count García Ordóñez

García Ordóñez is the Cid's mortal enemy and one of King Alfonso's followers. García Ordóñez tries to stir up trouble between the King and the Cid. He also gives advice to the King's sons on the day of their combat against the Cid's knights. At one point when the Cid has sent the King a gift of horses, García Ordóñez makes a negative comment about the Cid and the King replies that the Cid serves the King better than García Ordóñez does.

The Cid's Daughters

Doña Elvira and Doña Sol are the Cid's two daughters. These two young girls are loved deeply by their father. These daughters are married to the sons of King Alfonso. The King's sons attempt to get revenge on some who have made fun of them by abusing the Cid's daughters and leaving them for dead. These two ladies are later married to the princes of Aragon and Navarre.



Objects/Places

Vivar

Vivar is the village from which the Cid is banished by the king in the beginning of the poem.

The Church of Santa María

It is at the Church of Santa María that the Cid stops to pray after he leaves the village of Burgos.

Moors

The Moors were non-Christians, Muslims, who settled in parts of Spain during the time of the Cid.

Christians

The Christians are those Spaniards, including the Cid, who worshiped God as incarnated in Jesus Christ.

San Pedro de Cardeña

San Pedro de Cardeña is the place where the Cid plans to meet with his wife and children on the way out of Castile.

Castejón de Henares

Castejón de Henares is the place where the Cid waits in ambush for the Moors.

El Poyo de Mio Cid - Hill of the Cid

This is the name of the hill where the Cid is encamped for fifteen weeks. During this time the Cid angers the Moors by ravaging their land and cities and taking their possessions for himself.



Wood of Tévar

The wood of Tévar is the place where the Cid and Minaya reunite after Minaya returns from giving King Alphonso a gift of fully harnessed horses.

Colada

The Colada is a sword valued at more than one thousand silver marks. The Cid wins this sword during his battle with the Count of Barcelona's army. He later gives this sword to one of King Alfonso's sons as a wedding gift.

Tizón

The Tizón is another of the Cid's prize swords which he gives to one of King Alfonso's sons as a wedding gift.

Forest of Corpes

The forest of Corpes is the place where King Alfonso's sons beat the Cid's daughters, then abandon them.

Valencia

Valencia is a large Spanish town located on the Balearic Sea. The Cid overthrows the Moorish inhabitants of this town and re-establishes a bishopric. The Cid then uses this city as his headquarters.

Babieca

Babieca is a swift battle horse that the Cid wins in a war against the Moors. The Cid later tries to give this horse to King Alfonso as a gift but the King will not accept it.



Themes

Honor of Leaders

One of the traits of the Cid is his devotion to his leaders, no matter how these leaders treat him. For instance, even though the Cid is wrongly banished from his homeland by King Alfonso, the Cid continues to honor this king. Each time the Cid completes a major battle he is careful to send appropriate gifts to the king. Generally, these gifts include battle horses, complete with full outfitting for war. In the time period of the Cid, the gift of good battle horses would be appreciated because a battle could be lost or won depending on the ability and speed of the horses that carried the soldiers into battle.

The Cid also shows his devotion to King Alfonso by refusing to have his beard cut. At the hearing to determine the fate of King Alfonso's sons the Cid is criticized because his beard is so long and full. The Cid defends himself by stating the beard is not only a symbol of his devotion to his king, but it also shows that no one has ever gotten close enough to the Cid in a battle to cut the beard with his sword.

Along with devotion to his earthly ruler, the Cid also shows great devotion to God. The Cid not only gives God credit when he wins a battle against his enemies, he also praises God when things do not go his way. One example of this is when the Cid praises God upon his banishment from his homeland. Also note that throughout the poem the Cid's battles against the Moors. These Moors were not Christians, so in conquering them and taking over their lands, the Cid was claiming that area of Spain for the Christians. Note that there is great rejoicing when the Cid conquers the city of Valencia and restores a bishop there.

Warfare

Warfare is the main theme of this novel. The Cid has been banished from his homeland by King Alfonso. Through the course of the poem, the Cid regains the king's respect by conquering the Spanish lands controlled by the Moors. Often these tales of the Cid's victories are greatly exaggerated. One example of this exaggeration is found in the recounting of the battle where the Cid's army of about four thousand men go into battle against the armies of King Yusuf from Morocco. It is indicated in the poem that the Cid's men beat the Moroccans easily even though they are out-numbered by more than twelve to one.

Throughout the poem the Cid and Minaya use a variety of different battle strategies to conquer their enemies. Sometimes they wait in ambush for the Moors to surrender; sometimes they offer to allow the Moors to pay tribute to them to ensure their safety. In one instance, the Cid and Minaya trick a town of Moors into believing they are retreating when in reality they are hoping to lure the Moors out of the safety of their city walls. Throughout his battles, the Cid takes plunder and booty from the people he conquers. In



this way he builds up wealth for himself and his men so that they become a very wealthy group of people.

Revenge

Revenge and the means of getting revenge is also a subtopic of The Poem of the Cid. Two different means of getting one's revenge are described in the poem. First, one can get revenge in the way the Cid gets his revenge against King Alfonso. Instead of retaliating against the king who banishes him, the Cid goes about doing good deeds in King Alfonso's name. In this way the Cid not only regains the king's trust and respect, he also gains the respect of those around him.

The other means of getting revenge is shown by the actions of King Alfonso's sons against the Cid's daughters. Although the girls have done nothing wrong, their husbands see fit to beat them and leave them to be killed by wild animals. They do this because they have been being ridiculed for their acts of cowardice during their service with the Cid. They believe that by hurting the Cid's daughters they are in some way getting revenge for the way they have been treated. In reality, they are only showing how cowardly they really are by taking out their anger on two defenseless women.



Style

Point of View

This poem is written in the third person limited point of view. Although the narrator knows all of the actions of each character, he has little insight into the emotions of any of the characters. Since this is an epic poem and deals with the actions of the main hero rather than his emotions, this limited point of view is ideal. There are a few places in the poem where the narrator speaks directly to his audience and refers to himself as "I" or himself and the audience as "us." One example of this occurs in section 131 where the narrator says, "Let us leave them boasting of their evil deeds..." These references serve to remind the reader that this type of poem once belonged to oral tradition in which stories, such as *The Poem of the Cid*, were passed from generation to generation through the spoken word. The majority of the story of the Cid is told through exposition. There is also, however, a good bit of dialogue where characters tell what has happened to them or react to what has happened to someone else.

Setting

This poem is set in the country of Spain, located between the countries of France and Portugal. The Cid begins his journey in his home land of Vivar, a city from which he is banished by King Alfonso. On his way out of his home territory, the Cid stops at the Church of Santa Maria, just outside the city of Burgos, to pray. After his prayer the Cid travels on to San Pedro de Cardeña, a monastery where his wife and children are staying. The Cid then crosses a mountain range into Moorish territory. The first city the Cid overtakes is the Castejón de Henares. The Cid continues across the country of Spain conquering the Moors and taking booty until he takes charge of the Spanish city of Valencia. The Cid then sets up his headquarters in the city of Valencia. He even receives the King's permission to relocate his wife and daughters from the San Pedro de Cardeña to Valencia. Other important settings in the poem include the Hill of the Cid, a hill where the Cid and his armies are encamped for fifteen weeks defeating the Moorish people, and the forest of Corpes, the forest where King Alfonso's sons abuse the Cid's daughters and leave them for dead.

Language and Meaning

Language, particularly the language of the people telling this story, is very important to the meaning of this poem. Notice that in the final section of the poem it is indicated that it was first written down in the year of 1207. Before this time, however, the story was probably passed from generation to generation through word of mouth. As a result of this oral tradition, the story probably changed and mutated slightly with each generation of people who told it. Even when the poem was written down, it was written down in Spanish. While this text includes a Spanish version of the poem, those who cannot read



Spanish would not be able to understand the Spanish version; the text also includes an English translation. As in any translation, there are some words and phrases that do not translate properly from one language to another. Therefore, in the translation from Spanish to English the poem loses more of its original wording and meaning. Although the main ideas of this poem have probably not been altered by the many translations the poem has undergone, it is more than likely some details have been altered. Although the Cid is a historical character, a person who really lived, really conquered the Moors and really re-introduced Christianity to the city of Valencia, the details of the story may not be exactly historically correct.

Structure

This particular version of The Poem of the Cid offers both the Spanish text of the poem along with the English translation. The left-hand page displays the Spanish text while the right-hand page contains the identical text translated into English. This format allows even those who are not fluent in Spanish to get an idea of the rhyming scheme and structure of the original poem. The poem is divided into three main sections called cantars. These cantars are roughly equivalent in length. Within the cantars are numbered sections of lines. These sections range in length from as few as four or five lines to as many as one hundred or more lines. There are also several parts in the poem where there are missing sections. One of these missing sections includes the beginning of the poem. Since this part of the poem is missing, it is uncertain why the Cid was banished from his hometown by King Alfonso.

There is only one main plot in this story with no subplots. The poem tells the story of a man who is banished unfairly from his homeland. Helped at first only by a small band of supporters, the Cid begins to conquer the Moorish towns of Spain and claim these areas for Christianity. Finally, the Cid recaptures the Spanish city of Valencia and re-establishes a bishop there. In the end of the novel the Cid regains King Alfonso's respect.



Quotes

"The king has forbidden us (to receive you); his letter came last night, with harsh conditions and heavy seals. We could not possibly dare to open the door or ask you to come in. If we did, we should lose our money and our houses and even the sight of our eyes." First Cantar, Section 4, pg. 25 .

"Turning his horse's head towards the church of Santa María, he raised his right hand and made the sign of the cross on his forehead, saying: 'I thank Thee, O God, Ruler of Heaven and Earth! May the power of the blessed Virgin protect me. Now I must leave Castile, for I have incurred the king's wrath.'" First Cantar, Section 12, pg. 32.

"The news spread through the countryside that the Cid, having left the land of the Christians to come among the Moors, had established his camp there, and they did not dare to cultivate their fields with him so near at hand." First Cantar, Section 28, pg. 51.

"The Moors called on Muhammad and the Christians on St. James. In a short time one thousand three hundred Moors fell dead upon the field." First Cantar, Section 36, pg. 61.

"To King Alfonso, whose wrath I have incurred, I wish to send as a gift, thirty horses with their saddles, fully harnessed, and each with a sword hanging from the saddle-bow." First Cantar, Section 41, pg. 65.

"Those who serve a good master are always well off." First Cantar, Section 45, pg. 67.

"The news of the damage the exile from Castile was doing spread far and wide." First Cantar, Section 54, pg. 73.

"Here begins the story of the great deeds of the Cid of Vivar." Second Cantar, Section 64, pg. 81.

"The Cid has had great success in his affairs, so let us ask for his daughters in marriage, for we shall increase our prestige and better our prospects by making this match." Second Cantar, Section 101, pg. 121.

"I give thanks to our heavenly Father that I am restored to my Lord Alfonso's favor; God's grace will be with me always." Second Cantar, Section 104, pg. 129.

"The Cid perceived from the omens that some dishonour would result from these marriages, but he could not undo what had been done, for he had given them in marriage." Third Cantar, Section 125, pg. 159.

"The king was responsible for this marriage of my daughters, for I myself did not give them away. The dishonourable desertion they have suffered is not merely an insult to me, it is a far greater one to my lord the King, who is responsible for both." Third Cantar, Section 133, pg. 173.

"May such a fate or worse befall anyone who treats a noble lady shamefully and then abandons her!" Third Cantar, Section 152, pg. 213.



Topics for Discussion

Research the life of the real Rodrigo Diaz de Vivar. Compare and contrast the story told in "The Poem of the Cid" with historical accounts of the Cid's life.

Why is it important that the Cid sends fully armored horses as gifts to King Alfonso? Why are these gifts more appropriate than gifts of riches might be?

Consider the importance of the Cid's decision not to cut his beard. What does this long beard symbolize? Why do some find the beard offensive?

Discuss the relationship between King Alfonso's sons and the Cid's daughters. Why do the boys believe, at first, their marriage is a good idea? Why do they decide to leave their wives?

Compare and contrast King Alfonso and the Cid. In what ways are they similar? How are they different?

Discuss the punishment of King Alfonso's sons for their treatment of the Cid's daughters. Do you believe the punishment fit the crime? Why or why not?

Discuss the importance of the Cid conquering the Moors and re-establishing Christianity. Why were these actions so important to the early Spaniards?