

Audio texts for the Dachau Concentration Camp Memorial Site

1. Audio Guide for the Grounds (introduction)

The audio guide tour is comprised of two parts. The first part helps you to get an orientation in the grounds and its various smaller exhibitions. The second part guides you through the main exhibition located in the former maintenance building.

The Arabic numerals on your map mark the individual stations. From your audio guide you can call up the related concrete information on the lay-out of the Memorial Site as well as on the history of the former concentration camp. Please enter the numbers indicated. As a rule, the stations are located in front of the marked buildings such as monuments or in front of the information panels in the grounds. When you are in the exhibition, please follow the numbering on the illustration panels.

The audio texts are designed to provide you with various levels of information. The audio texts related to the overview stations provide a survey of the individual sections of the grounds. These short texts provide essential information on the respective buildings or areas. The more detailed texts provide background information and offer excerpts from reports of former prisoners. These report excerpts recount impressions from the time of imprisonment as well as encounters with the former site of their suffering after 1945. The prisoner reports cannot provide a comprehensive survey of the experiences of all the various prisoner groups. They have been selected according to their respective narrative quality. Thus, you can follow some of the stations the former prisoner Edgar Kupfer-Koberwitz, who survived the camp ordeal, passed through on his first day in the Dachau concentration camp. Another example of detailed information are the impressions of the camp survivor Nico Rost as he returned here for the first time on a day in October 1955, ten years after the liberation of the camp.

2: Aerial Photograph and Site Map

The aerial photograph shows the concentration camp as it was on 20th April 1945. The lines you can see show the demarcation of the individual areas of the camp. The dotted line encompasses the entire concentration camp. As you can see, the prisoners' camp, marked with the letter A on the photograph, comprised only a small area of the site. By far

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the largest part of the site was claimed by the SS for their own use – this housed the barracks and officers' living quarters, the administration building and the workshops. Of the originally extensive grounds, only the area that formerly contained the prisoners' camp, the so-called preventive prison camp or "Schutzhaftlager", and the former crematorium area today belong to the memorial site. All the other areas of the concentration camp continue to be used to this day: for example, the former SS camp initially served as barracks for the US Army after the liberation and was later taken over by the Bavarian Riot Police in the 1970s. These areas are not open to visitors. Today's memorial site has been carefully maintained to honour the memory of more than 200,000 prisoners from 34 different nations who suffered here. In addition to the few original buildings still standing, the visitors' tour through the site leads past numerous marks, traces and relicts of historical significance. The audio guide is designed to support a self-guided tour by providing the necessary background information on these significant places of interest along the way.

21. Significant Changes to the Site

As soon as you crossed the street, although probably unaware of this, you were already in the grounds of the former concentration camp. The watchtower on the right-hand side marks the south-west corner of the former prisoners' camp. The hillock you see before you hides the demolition waste of a large hall attached to a long building that once formed part of the camp. The detail from the aerial photograph shows how this part of the site once looked, and today's visitors' path in relation to it. The long building, marked with the number 3 on the plan, once stretched all the way to the "Jourhaus", the gatehouse forming the entrance and exit of the prisoners' camp and the point of entry to the memorial site today. Today, the visitors' path leads over the foundations of the Political Department building of the camp Gestapo (the "Politische Abteilung"). Part of the "admission" procedure was carried out here; it was in this building that the Gestapo took and developed the "portrait" photographs of the prisoners for the records. Along the path, the four corners of the building are marked by iron brackets set into the ground. You will find the two northern corners of the Political Department just before the visitors' path crosses the road that connected the prisoners' camp with the area of the SS.

22. Arrival at the camp

The prisoners' ordeal began long before they ever entered through the gates of the "Jourhaus" and into the camp. It began with the arrests, with being brutally torn from their everyday lives and their families, their transport to the prisons and deportation to the concentration camps. In the early years, prisoners usually arrived at the Dachau railway station, from where they were marched off to the camp. Although some "consignments" were driven directly to the camp in lorries, it was not until the war years that the railway was extended into the camp, allowing prisoners to be delivered to the door by the wagonload. Despite the position of the remnants of the ramp and the rails you see before you, the railway track did not end here, but terminated in the SS camp outside. The historical photograph shows that the track and the ramp ran parallel to the connecting road between the prisoners' camp and the SS camp. Like the hall on the other side of the road, this hall was also demolished in the 1980s, and the rubble used to build the embankments that effectively screened the site from view. In the autumn of 2004, part of the embankment was excavated, revealing the connecting road, the remnants of the railway track and part of the ramp. Since that time, visitors once more enter the prisoners' camp through the original gateway, the "Jourhaus", and, in this manner, experience the central theme of the exhibition, the "Ordeal of the Prisoners".

23. Command Area

The connecting road between the prisoners' camp and the SS camp is a relict of the time of the concentration camp that was excavated in the autumn of 2004. Since then, visitors to the memorial site can once more look along the road to the SS camp, which is today used by the Bavarian Riot Police. The so-called SS "command area", in which the camp administration and the quarters of the guard detail were located, immediately adjoins the prisoners' camp. Behind the command area lies the even larger area of the SS training camp. Dachau was an important training centre of what eventually became known as the SS Death's Head Battalions. The yellow building on the right with the pitched or "hipped" roof was the command headquarters, the centre of the largely unchecked and arbitrary system of terror that characterized the camp order. From 1934 onward, Theodor Eicke, the second officer to receive the post of camp commandant in Dachau, developed the penal camp order that became known as the "Dachauer Modell", which established the absolute rule of the SS within the camp. This model, characterized by its insistence on the absolute power of the SS and the systematic

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humiliation and degradation of the prisoners to mere numbers, was adopted by all other concentration camps throughout the Reich.

24. History of the former SS-Areal

This aerial photograph shows the SS command area as it still was in the 1950s. Of the three large halls you can see, only one remains standing today. These halls date from the time of the gunpowder and munitions factory, and were used in the first concentration camp in 1933. They originally contained the SS main guard, the garages of the SS transport pool, a large bakery, the prisoners' camp kitchens, the admissions room, known as the "shunting room" or "Schubraum" and assorted workshops. With the extension of the camp in 1937/38, the "Schubraum" and the prisoners' camp kitchens were moved to the new "Wirtschaftsgebäude" ("Utility Building") that now houses the museum. The SS used the halls to open up new workshops, in which the prisoners were forced to work. The one hall that remains standing, on the left of the line made by the connecting road, has been kept and maintained by the Bavarian Riot Police for their own use, the former camp bakery having been converted into garages. Opposite this hall, you can see the former command headquarters of the camp, and if you follow the line of the connecting road still further, you can see part of the L-shaped barracks. As the model of the camp shows, the guard details were also accommodated in the command area of the camp. The crematorium, too, was located in the SS area of the camp and not directly accessible from the prisoners' camp at the time.

25. Dachau Concentration Camp Memorial Site

The plan shows the memorial site of the Dachau concentration camp. The colour codes enable you to differentiate between original buildings that are still standing, such as the utility building or "Wirtschaftsgebäude", the Bunker, the "Jourhaus" with its gate, the watchtowers, or the two crematorium buildings, and specially re-built structures such as the two foremost barracks, the gravel beds that outline the foundations of the remaining barracks, or monuments, such as the monument to the unknown prisoner on the "Appellplatz" or roll-call area and the church buildings towards the rear of the grounds. The memorial site was established in 1965 in the former prisoners' camp, a deliberate choice by the International Dachau Committee, which was founded by survivors of the Dachau concentration camp. The central theme and objective of the memorial is to show the ordeal of the prisoners. The grounds, the exhibition and the careful placement

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of the relicts of the time of the concentration camp are all designed to recall the tragic fates of those who were imprisoned, mistreated and, in many cases, murdered, here. The large documentary exhibition in the "Wirtschaftsgebäude" is a chronicle of the Dachau concentration camp and the 137 extension camps attached to it. In the middle of the Wirtschaftsgebäude, there is a small cinema, in which a 32-minute documentary is repeatedly shown. More exhibits can be found in the Bunker, in the former camp prison building, in the barracks and in the crematorium areas. In addition, you will find information boards with photographs and diagrams at strategic points around the visitors' path.

The photographs on this information board show significant episodes in the camp's history:

- The extension and new construction work in 1937/38, which resulted in the "second" camp that corresponds to today's memorial site
- Prisoners punished by being forced to stand to attention along the road to the Jourhaus
- Two photographs of the liberation through troops of the US Army on 29th April, 1945

3. Jourhaus, bridge

The prisoners viewed the Jourhaus as the passable border between "inside" and "outside"; it joined the prison camp with the SS camp that began the other side of the small bridge, on the other side of the Würm. Today the Bavarian Riot Police uses the site. The earth wall was erected after the withdrawal of the US Army in 1971. Building material from demolished production facilities was used in its construction. If it were cleared away, we would be able to directly see buildings formerly used by the camp command. Many buildings from the period between 1933 and 1945 are still standing.

The SS camp on the other side of the Würm was developed from April 11, 1933 onwards, the day on which the SS took over the organization and command of the concentration camp from the Bavarian Police. It was comprised of two sections. Besides the SS command section, responsible for the administration, workshops and supply of the protective custody camp, the other section was used as grounds for the training of SS squads. The training of the Death's Head units was begun with immediately, so too that of the guard squads, as they were known from 1934, and the

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leadership of the concentration camps which were to follow elsewhere. A well-known example of this training was Rudolf Höss, later to become camp commandant at Auschwitz. The prison camp was also temporarily closed between September 27, 1939 and February 18, 1940 to allow for the training of the SS and the prisoners were transferred to other concentration camps.

31: the end phase and the liberation of the camp on April 29, 1945

The morale of the prisoners in April 1945 was low and the situation tense. Everybody feared either a complete evacuation or mass executions. It was said that the SS wanted to prevent the prisoners from being liberated alive by the Allies.

In fact, the first evacuation transports heading in the direction of the Tyrol started on March 23. A total of 16,000 prisoners were part of these transports. The evacuation marches have gone down in the annals of concentration camp history as the "death marches". Many prisoners were either murdered or lost their life through exhaustion.

In order to hinder further evacuations and the threatening destruction of the camp, under the leadership of the former concentration camp prisoners Walter Neff and Georg Scherer, the Dachau City Hall was captured on April 28. The uprising failed however, and six of these courageous men were either killed during the fighting or subsequently executed by the SS. Then, on April 29, 1945, the concentration camp with its remaining 32,000 prisoners was liberated by members of two US units who coincidentally arrived at the same time. The prisoner Edgar Kupfer-Koberwitz wrote in his diary: "The day is over, this April 29, 1945. For the rest of my life I will celebrate it as my second birth, as the day that gave me life anew."

The last prisoners left the camp in June 1945. Over 2,000 prisoners died however in May as a result of their imprisonment in the camp.

32. The former prisoner Nico Rost recalls his visit to the former Dachau concentration camp in October 1955 (quoted from "I was in Dachau again")

"The visitor's gaze falls on the balcony of the former SS headquarters, and it is as if he once again relives that unforgettable Sunday afternoon, this April 29, 1945, the day of liberation, as finally, finally the hated pictures of Hitler were torn down and thrown from

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the balcony, thrown down amidst the thronging, rejoicing, screaming, and crying prisoners, tens of thousands of them who had been liberated just in this moment. That was the same day, he remembered, as the camp SS was arrested by the Americans and lead away."

4. Jourhaus

From 1938, the prisoner transports came through the entrance of this building, called the Jourhaus, into the protective custody camp. The inscription in the gate, "Work Sets You Free", expressed two things: the National Socialist propaganda claiming that the concentration camp was a "re-education camp"; and the Nazi's inhumane and contemptuous attitude towards the prisoners. The Jourhaus accommodated sections of the SS command staff. The head of the protective custody camp ensured the imposition of the camp regulations on the prisoners, set the punishment to be inflicted, and watched over its execution. His subordinates, the SS block leaders, carried on with the tyrannical rule over the prisoners in the blocks. The "work detail office" assigned the prisoner details to the workshops and building sites. The political section, under Gestapo control, kept an interrogation room here. To the right of the Jourhaus entrance stood a barrack belonging to the political section which was used to register the prisoners. The top of the tower on the roof was one of the seven guard towers in the camp wall (tower A).

Set in the walls of the archway are memorial plaques which commemorate the liberation of the camp by American units on April 29, 1945. Between 1945 and 1972 the building was used by the US forces and after its release for the Memorial Site it was restored to its original state. The guard tower was newly erected as a wooden construction, the paled gate with the inscription reconstructed.

41. The former prisoner Kupfer-Koberwitz recalls his arrival on November 11 1940 *"The wagon stopped. We climbed out and were lead to a squat building. In front of us, in a ditch about four meters wide, flowed water. Barbed wire was spanned across the other side. A bridge led over the water. On the other side of the bridge was a building, in its center a yawning gate, on top of this gate, rising out of the roof of the building, a square tower, where guards wearing steel helmets stood. Machine-gun barrels jutted*

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out of the windshield. My neighbor whispered to me: 'The barbed wire is electrified. You see the large open space and behind it all the low barracks? That's where we live.' The barracks in the distance gleamed green through the barbed wire. Even from so far away, you could see that everything was kept painstakingly clean, not even the smallest scrap of paper lay around. But something pitiless loomed over everything, something awful, something icy that was frightening. A column marched down the road lined with poplars. They were singing some song. They marched directly towards the gate, in exact step and in a dead straight line. They all looked strangely pale. Some of them sneaked an interested look at us, but nobody dared to raise their head. In the large entrance a paled iron gate was opened. The group passed over the bridge and through the gate, and then they marched singing over the large open space and vanished between the distant barracks." (From "As a Prisoner in Dachau", p.17)

42. The experiences of the former prisoner Hübsch as porter in the Jourhaus, 1940

"Work Sets You Free. This iron inscription with its black letters is immediately noticed by everyone who enters. Now, at this place, at this building, where every prisoner passes or marches through with a pounding heart, began in 1940 a new working period in my time as a prisoner. What I had to do, what I saw, heard, suffered, is what I want to depict here. Duty began a quarter of an hour after waking and lasted till an hour after evening roll call. 'Tell me, Ernst, what's the most important thing here?' I asked him. He laughed: 'The most important thing? Be on the ball! To see and not see, to hear and not hear and – keep silent! – You'll soon find out, after all you're an old camp hand! Above all, don't look into the report commander's room when someone in there (he moved his hand as if hitting something), well you know...Also don't go too far away, otherwise you won't hear when someone calls for you from one of the rooms.' 'Who would want to call me?' 'They all call, sometimes sixty times a day. You'll be called for from all the rooms. You've got to really pay attention.' 'Porter! Runner!' was called out at this very moment. Ernst screamed: 'Camp runner!' Those on duty and all the prisoners in the vicinity took up the call and passed it on, then the runner came running in. 'Porter, where?' 'Alfred', said my comrade, 'where is the runner called to?' 'Where? I don't know.' 'Meiler, report commander.' Turning to me he said: 'See, you didn't know. Pay attention, you've always got to know who called and from which room. Remember the voices of all the SS men in these offices.'"

5. Information panel roll call area

The roll call area has been reconstructed to its state during the second camp phase from 1937/38. The open area, which could hold between 40,000 to 50,000 persons, mainly served as the site for the prisoner roll call or the carrying out of punishment. At that time, the roll call area lay between two lawns bordered by flower beds, which had been laid out in front of the maintenance building, and the barracks complex. A large loudspeaker was set up in the middle of the roll call area. During the war barracks were also erected in the inner courtyard of the maintenance building due to chronic overcrowding. They either served as living quarters or workshops. In the post-war period accommodation and workshop barracks were built on the roll call area. As the camp became an US internment camp, a Catholic chapel with a large wooden cross was also built here.

This photo was taken by Friedrich Franz Bauer and was commissioned in by the SS in June 1938. It was not published. The last published photos from the Dachau concentration camp come from 1936. Serving National Socialist propaganda, this photo is staged. The message falsifying the reality of camp life was to convey was that „the Dachau concentration camp was a labor and re-education camp". It was taken on the roll call area, the photographer facing the Jourhaus. The debasing camera angle, looking from above down at the heads of the prisoners, shall convey their inferior position. This debasing of the prisoners was carefully underlined by the choice of light and shadow. The prisoners are not presented as individuals, but instead their faces and bodies are depicted as being part of a group called the "pest of the people".

51. The former prisoner Kupfer-Koberwitz recalls the day of his arrival, November 11, 1940

"In an exact military march we set off, marching down the block road, onto the camp road, then after a sharp turn straight ahead to the roll call area. Other groups were already gathered in the giant area. Singing, further groups came through the gate, sometimes only a few men strong, sometimes a couple of hundred. Upon command they stopped and then dispersed to various positions. Everyone seemed to know their place. At the word attention they all straightened up and stood at attention. At "keep still" they clicked their heels together, laid their hands along the seams of their trousers and stared out directly to the front. Everyone's right hand flew to the head at the word

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"caps", at "off" they tore the caps from their heads. Behind us to the right a roaring voice sounded out across the roll call area. It was not the voice of a human, it was the voice of a raging animal. I saw a burly SS officer who still looked like a peasant despite the uniform. He stood with his hands on his hips and was screaming at a prisoner standing in front of him who was holding his cap along the trouser seam. And then he kicked him hard against the shins with his stout boots, again and again....A hand touched me. The man next to me whispered: 'Don't look around, we've got to look straight ahead. If he sees that you're turning around, he'll do the same to you. That's Remmele, the report commander. He's Swabian."

52. The former prisoner Nico Rost recalls his visit to the grounds of the former Dachau concentration camp in October 1955 (p.379)

"The visitor stands for some time on the roll call area and does not just think of the roll calls lasting for hours on end in wind and rain, in frost and snow, but mainly of the many who had just arrived on transports and who had stood here, or more precisely, mostly lay and often died, he thinks of the wretched masses of ghostly, swaying skeletons, whimpering with their last strength for water: a dance of death, more horrific and gruesome than even the fantasy of Holbein, the painter of death dances, could have ever imagined. 'But wasn't the roll call area previously much larger?' he then realizes and sees that now a part of the area belongs to the training grounds of the American occupation army and is fenced-off. 'Have you already been in the chapel?' an old woman from one of the refugee barracks suddenly asks him. Only now does the visitor notice that behind the new fence, on the grounds of the previous roll call area, stands a chapel. But it wasn't there prior to 1945, he thinks, it must have been built later – and he requests an answer from the old woman. "The chapel was built by the poor prisoners" comes the answer. So here, too, the visitor sees, as everywhere in Dachau, the same methodical misleading. 'The poor prisoners?' The chapel was built after 1945 by the SS men under American arrest. In this way they attempt not only to wipe out the traces of SS crimes, but on top of everything even present the true criminals as victims. Hence, here too, the same intended falsification of history."

6. Aerial shot of the entire grounds, left next to the Jourhaus

The shot was taken by American troops shortly after liberation. It shows us once again very clearly just how much the Dachau concentration camp expanded in twelve years.

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The SS camp extended from the upper edge of the photo to the Würm River. This SS camp was not just the location for the buildings necessary for guarding and providing for the camp, but also, to the west of the Polln brook, for those belonging to the SS troop area.

Here in the foreground you can see the prison camp, a little to the left the fenced-in grounds of the Präzifix factory (a work detail for war production with its own accommodation quarters). Along the bottom edge of the photo you can see the area of "Freiland 1" and "Freiland 2". Through extremely strenuous work, the prisoners drained this land and cultivated it into a plantation. One of the tasks in the aforementioned prisoner work detail Präzifix was the cultivation of medicinal herbs.

61. Survey of the southern area (on the roll call area)

The southern section of the grounds reconstructs the individual functional areas of the protective custody camp from 1938 onwards, namely the command headquarters, individual supply facilities and workshops, and the former camp prison. The prisoners entered through the gates of the Jourhaus on the north side and were then channeled through the west wing of the maintenance building. In the shunting room located there they were registered, then stripped of their clothing, and designated a number and a triangular patch robbed of their personal identity. The roll call area is where the strenuous morning and evening roll call for the whole camp took place daily. Here the prisoners were assigned to their work details and punishment was openly pronounced and carried out. In the bunker the prisoners were subjected to even worse conditions. Now outside the reach of their fellow prisoners, they were tortured and even murdered. The exhibition areas in the maintenance building document the history of the camp between 1933 and 1945. The section of the bunker still preserved today has been restored and an exhibition there documents the building's history and the camp penal code. The monument by Nandor Glid symbolizes a place of remembrance, representative for all former concentration camp prisoners.

7. Information panel maintenance building

The photo shows the former maintenance building that was erected by concentration camp work details in the years 1937 and 1938. Up until 1945, several workshops were located in the west wing, where the prisoners were forced to work as clerks, fitters, electricians, plumbers or painters. From 1943 radio sets captured from the Allies were

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also examined in a high-frequency engineering laboratory. The west wing also housed the so-called shunting room and the personal effects store. In the main building were the prisoners' baths and the kitchen. In 1943 the roof of the building was damaged by fire after it had been hit by a flare set off before a bombing raid.

From 1964 the main building and the eastern section of the Concentration Camp Memorial Site were used as administrative offices and exhibition area. The exhibition opened in 2002 starts in the west wing so as to provide a reconstruction of the path the prisoners were forced to take.

Barely decipherable on the photo is the inhumane inscription that mocked the prisoners every day: "There is one path to freedom. Its milestones are orderliness, diligence, honesty, obedience, cleanliness, sobriety, truthfulness, sacrifice and love of the fatherland."

71. The former prisoner Kupfer-Koberwitz recalls the day of his arrival, November 11, 1940.

"We entered an anteroom and then a large, long hall. Square pillars held up the ceiling, they were located roughly in the middle of the room. Between them were tables which were so positioned that they divided the room into two halves. Placards hung above the tables, they read from A to K, from K to P, etc. Behind these barriers stood some men with completely shaven heads, wearing striped uniforms and with intelligent faces. Again our personal details were taken. In the background a SS man screamed 'Move forward, faster!' The SS man who had brought us in commanded: 'Get undressed, now, quick! All the clothes and underwear in a pile!' ... We were stark naked. Stand at attention naked, – it seemed like a bad joke ... We were showered under single shower heads fixed to the wall ... On a bench under the clothing hooks our new clothes lay in bundles. I was the last one. There was only one bundle left, a shirt, it didn't reach much past my navel, a thin pair of underpants..., socks, the heels of which came to the middle of the sole, and the striped uniform! The trousers were too short, they only reached to a hand span over the ankles, and the smock could only be done up at the bottom with great difficulty, across the chest though it was impossible. Its sleeves were far too short and were too tight at the elbows. I'd gotten two different shoes, one fitted, the other was a torture chamber. ... The finale was the striped and peak less circular cap, I could only wear it like a crown, it sat so high on my head, and spitefully it refused to be pulled into a suitable shape.

8. Monument

The monument was officially dedicated in 1968 and was designed by the Yugoslavian artist and concentration camp survivor, Nandor Glid. His design, selected from an international competition, and was an important indication that the plans to erect a memorial site on the grounds of the former concentration camp would be realized. The memorial consists of different monuments and commemorative plaques that were added over different periods of time. The memorial's circular design symbolizes the suffering of the prisoners and its commemoration, conveyed to the viewer as he enters the structure. The stations of suffering endured by the prisoners begin with their arrival to the camp and continue until liberation. The commemoration of the victims of National Socialist terror and their suffering occurs at the end. The words "never again" are both an admonishment and a demand. The arrangement connects elements of reality that at the time of the monument's inception were new (reconstructed allusions) and artistic interpretations of suffering and commemoration. The following detailed texts describe the individual parts of the monument, proceeding from west to east.

81: Inscription on west side

You will first see the inscription presented in many languages on the west side of the monument. When it was created it was assumed that the visitor would take the same path that prisoner had once walked, entering through what used to be the Jourhaus. This entrance that the prisoners were forced to use was to be the entrance that survivors would later re-enter as free people. In memory of the political prisoners, the following inscription was translated into various languages: "May the example of those who were exterminated here between 1933 and 1945 because of their fight against National Socialism unite the living in their defense of peace and freedom and in reverence of human dignity."

Afterwards you should proceed downward along the granite slabs that recall the prisoners' hard work in the quarries of the Flossenbürg and Mauthausen concentration camps in 1939-40. The downward slope into the sunken space recalls the suffering and death of the prisoners. At the lowest point there is a site for placing wreaths.

Here the sculpture by Nandor Glid emerges: fence posts, ditches and barbed wire are reminiscent of the security facilities installed around the camp. The human skeleton

commemorates those who in an act of desperation jumped into the barbed wire fence. Death in the concentration camp was commonplace and ubiquitous. This depiction is not only symbolic, it also tells the story of the many suicides that were committed in this way in the Dachau concentration camp. As the visitor enters further into the incline, the motif of humans caught in barbed wire intensifies, like an altarpiece, a triptych. The sculpture is framed by cement posts that reflect the security installation of the former concentration camp. This is one example of how the monument connects art and reality in its design.

82. The Relief with triangle badges

The motif “art and reality” also finds expression in the relief. This part of the monument recalls the triangle badges that marked every prisoner as of 1937. The relief arranges each of the different colored triangles and signs, points and bars as if they were links on a chain. The relief signifies that the people depicted in barbed wire as a symbol of death and suffering did not die in vain. The chain of different colored badges refer to the solidarity of the prisoners within the forced community of the camp. It recalls the comradeship, assistance and solidarity that existed between the different prisoner groups and that was necessary for survival.

The relief does not show either the black triangle that marked the so-called “asocials,” the green triangle of the category of so-called “criminal prisoners” nor the pink triangle that identified the homosexual prisoner group. The monument had been created in 1968 on the instigation of the International Prisoner Committee that represented above all the former political prisoners. It honored all the categories of prisoners that were accepted as “recognized” persecuted groups after 1945 and this included solely those people who were persecuted for political, racial or religious reasons. The fate of the others, the so-called “forgotten victims,” has only been a topic of research since the 1980s. In the 1990s, on the instigation of the association of affected peoples, a triangle of pink marble was erected as a memorial stone. It is now displayed in the current commemorative room of the exhibition area.

83. Panel on the side of the sculpture

After viewing the monument of triangle badges you can begin the ascent towards the end of the monument, where another panel on the east side can be seen. There the

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words “Never Again” are written in Yiddish using Hebrew letters, and in French, English, German and Russian. An urn with the ashes of the unknown concentration camp prisoner, lies before it and recalls the fate of the thousands of people whose corpses were burnt in the crematorium. It was buried here in May 1967. The panel on the left narrow side of the monument notes further: “This monument was erected in honor of the tens of thousands of martyrs, who died here as victims of National Socialist tyranny and was dedicated on September 8, 1968 by the Comité International de Dachau.” If you continue north you will see that the monument closes with the first symbolic cornerstone of the memorial for those persecuted by the Nazi regime. The inscription written in Latin states: “The first stone of the monument to be erected in memory of the victims of National Socialism who died in the prisons of Dachau between 1933 and 1945 was set here on September 9, 1956.” The memorial stone had initially been placed in the area of the crematoria and was later placed here.

9. Bunker, overview panel

The former camp prison, the bunker, is today only partly preserved. An exhibition is devoted to the history of the building. As the panel shows us, the camp prison, erected in 1937/38 as part of the new camp, was longer. From 1941/42 it also had a cross section that ran parallel to the maintenance building. This cross section served as a prison for SS men and the police and was made up of barracks whose interiors were not divided into cells. The American forces also used the bunker as a prison after the war. The exhibition seeks to give a vivid account of the original character of the prison. Concentrating on the fate of the concentration camp prisoners, the exhibition tries to follow the individual biographies of those imprisoned there, present their recollections and to document the various functions the camp prison served. Traces left by the American forces have also been preserved and are visible on the walls.

91. The various functions of the bunker

The bunker facility visible today was built during the new construction of the camp in 1937/38 and contained over 136 cells, including standing and dark cells. In the bunker more severe forms of punishment were inflicted. It was a kind of prison within the concentration camp. Between 1933 and 1934 the bunker was located in the back section of the sick-bay barracks; from 1934 it lay to the west of the Jourhaus.

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Executions were also carried out in the courtyard of the bunker. In 1941 the bunker and the barracks were extended by a cross section wing. This was used as penal camp for the SS and the police. As in the earlier bunker facilities, the bunker courtyard was used for inflicting punishment and carrying out executions. In June 1934, leading SA functionaries were killed in the bunker during the "Röhm-Putsch". Here, in the last bunker courtyard, executions were carried out by the Gestapo and, from the fall of 1941, the first wave of executions of Soviet prisoners of war. In the last years of the war, particularly in the final months, the so-called "special prisoners" were put in detention cells located in the bunker. These were prominent prisoners who, for tactical reasons to do with the war, were held as hostages in the concentration camps. In 1944 four small standing cells were erected in the bunker, each measuring 80 cm x 80 cm. The detention, mostly lasting a few days, was an extreme form of torture. The division of the cells into their various uses is explained in the exhibition. The penal camp for the SS and the police, set up in 1941/42, was able to hold more than 400 inmates. The inmates here were formed into their own work details and, shortly before the end of the war, into front-line battle companies. These prisoners had broken service regulations. The offences committed were very diverse, ranging from petty misdemeanors to refusal to obey orders or desertion.

92: The former prisoner Hübsch recalls the pole hanging carried out in the bunker courtyard (Hübsch, p. 14)

"I was hung twice, the first time on November 25, 1937 in the old bunker with seven others because of smoking during work time, and then three years later, on May 26, 1940 for "sloppy work". Sloppy work meant making or mending something for yourself. Some seven poles were set up in the bunker courtyard at that time. If 50 prisoners were to be hung, first of all 4 were hung on every pole. The remaining 22 had to watch for an hour before it was their turn. The hanging proceeded as follows. You had to open your shirt from the collar down. Then your hands were put behind your back and bound. After this you had to stand in front of the high poles and upon command climb the stool and wait. The SS bunker commander and his helpers now hung you up on the pole, one after the other. Then the stool was removed. The hung person lost their hold and dropped down, suffering awful pain. Between 1940 and 1942 approximately 150 to 200 men were hung every week for an hour. In 1941 those forced to march to their hanging, as unbelievable as it may sound, even had to sing and, in fact, the camp

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song: "Welcome, gay singers! Be greeted thousands upon thousands of times. To honor the present day. So let us sing, so loud that it rings out. Tralala-tralala -let us sing and be gay!" From February 1941 the pole hanging was carried out in the prisoners' baths. This torture was abolished in 1943 by camp commandant Weiß.

10. Barracks Area – between the Roll-Call Area and Camp Road

The camp road leads from the middle of the roll-call area to the second largest section of the former concentration camp grounds --where the prisoner barracks used to be. When the camp was enlarged in 1937-38, prisoners were forced to build 34 barracks here. Both barracks seen at the beginning of the camp road are have been reconstructed. Only the outlines of the 32 barracks, indicated by the preserved cement foundations, are still visible. They are filled with gravel to show the original size of the barracks, which were ten meters wide and a hundred meters long. The functional barracks --buildings which served special purposes-- were originally located where the two reconstructed housing barracks stand today and continued into the following row as well. The barracks for prisoner housing did not begin until the third row. The camp design, recognizable through the symmetrical arrangement of barracks, was the same in almost all the concentration camps where the Dachau concentration camp model was applied. But the area's present appearance no longer conveys the close and overcrowded conditions of confinement that once existed on the barrack grounds. The concentration camp had initially been built to contain approximately 6,000 prisoners, but was overfilled from the onset. By the end of 1944, over 30,000 people were hemmed in here, five times more than was originally intended.

You can enter the reconstructed barrack on the right. There you will see a reconstruction of the living quarters as they existed in 1933-34, 1937-38 and 1944-45. On the rights side of the camp road, an aerial photograph gives an impression of how densely the barracks compound was constructed. Numbered stones identify the location of each barrack. In the area at the end of camp road, religious memorials have been erected. A bridge on the left at the edge of the former prison camp leads to the crematoria area.

101. Barracks - Tracing the development of the camp on the basis of the barracks

From March 1933, when the first concentration camp was established, until summer 1938, the prisoners lived in ten stone barracks that had formerly been part the gun

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powder and munitions factory. Each barrack had five sleeping rooms containing 54 prisoners each. In 1937-38 the prisoners were forced to rebuild this first camp into a new larger camp. What you see here today are the structures and grounds as they were designed for the new camp.

Each new barrack contained four compartments, called "Stuben." And each compartment was again divided into a living area and sleeping room. Two "Stube" shared a single sanitary facility. With each barrack compartment designed to accommodate 52 prisoners, an entire barrack structure was intended to house 208 prisoners. The camp could thus take in a total of 6,000 prisoners. But the camp was continuously overfilled, leading to conditions that by 1944 had reached catastrophic dimensions for the prisoners. Alterations were made to the barracks so that a maximum number of people could be crowded into them. When the camp was liberated on April 29, 1945, the American soldiers encountered more than 30,000 undernourished and sick prisoners. A typhus epidemic had spread throughout the overcrowded and under-supplied camp. It was only after a period of quarantine, during which more than 2,000 prisoners died from the effects of disease and undernourishment, that the survivors were able to leave the camp.

Beginning in July 1945, the camp was used by the American Army as an internment camp for war criminals and prisoners of war. The Dachau Trials, conducted by the Allies against war criminals, had already begun by November 1945.

The trials took place on the former SS grounds next to the prison camp. In October 1947, the grounds of the former prison camp were handed over to the Free State of Bavaria, which began to use the barracks as housing for German refugees in October of 1948. The former protective custody camp served as a refugee camp for twenty years, and over time it grew into a housing development.

Primarily on the urging of survivors and under pressure from abroad, a memorial site was finally erected on the grounds of the protective custody camp in 1965. It is then that the memorial site attained the form that we see today. The barracks that had been converted into living quarters and the church that had been erected on the roll-call area by members of the SS during their internment under the Americans were torn down.

102. Room 1:

When you enter the barrack through the door on the right --the present-day entrance-- you will see the first prisoner barracks as they were furnished from 1933-34. This was

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the early period of the first camp when the prisoners lived in the former workers' quarters of the gun powder and munitions factory. Every prisoner was provided a sleeping space on a three level bunk and could keep his personal possessions on a board at the head of the bed. Straw sacks served as mattresses; wool blankets and pillows were covered with checkered bedding. Wash bowls and towels were hung on the outside of the bed. A photo in this room shows how the room looked at the time. In the same room, next to the beds, there were also tables and benches where the prisoners took their meals.

103. Room 2:

The second and third rooms show how the barracks were furnished after the camp was rebuilt and enlarged in 1937-38. Every compartment, or "Stube," is now divided into a living and a sleeping room. An entire barrack building, also referred to as a block, consisted of four compartments, with every two sharing a sanitary facility. In the living quarters there were lockers, tables and stools; double-decker beds stood in the sleeping room. The prisoners' routine in the barracks was dictated by the petty malicious regulations of the SS, which prescribed exactly how the lockers were to be filled, how the barracks were to be kept tidy and how the beds were to be made. The barracks did not exist outside the system of terror and tyranny with which the SS ruled the camp. Even, or especially here, prisoners were exposed to the control and arbitrary cruelty of the SS. The barracks provided no area into which prisoners could withdraw.

The priest Jean Bernard describes bed-making, one of the so-called "principles of order" that the SS used as an instrument of terror and oppression:

"Bed-making! Oh, what a dreadful word embodying the entire bloody nonsense of camp discipline. A straw sack is by nature round. So it must be made square, like a cigar box. (...) Boards and planks appear from a hideaway cut to shape just for this purpose. A stick is used to loosen the straw through a slit in the straw sack and to poke it into the edges, which pressed flat against a board, are stuffed. The bed cover is carefully pulled over it and on the side a sharp edge is creased into it. The bedding is then folded together to a width of 60 cm (an exact measuring stick is provided!) and placed so that it is 20 cm from the foot of the bed. It is then run flat over the entire length of the bed, with the corners upright at the bolster, and again lying perfectly flat on the pillow. At the same time the creases on the blanket must run parallel to the blue

and white stripes of the bedding. Besides the edges, most important is the 'waterfall,' the point where the blanket creeps up the pillow like a step. And finally, all ten beds lined in a row on the same level must have exactly the same height and the 'waterfall' must be set at precisely the same point, so that the same height is achieved on all the beds. O horrendous madness of a disturbed mind."

104. Room 3:

After passing the sanitary facility, you can take a look into the last room which shows how the interior barracks looked in late 1944 and early 1945. The double-decker beds are now many-tiered bunks and prisoners were cramped into the room by the hundreds. In the corridor between the washroom and the toilets there is an excerpt from the camp statistic that attests to the overcrowded conditions of the camp: Over 2,000 people lived in a single barrack designed for 200. The overfilled camp, the undernourished prisoners and the insufficient sanitary conditions led to a typhus epidemic in November 1944 which cost the lives of many thousands of prisoners.

On April 26, 1945 the SS forced thousands of prisoners on a death march in the direction of the Alps. Hundreds were shot along the way because they were unable to walk any further, others died of starvation, cold and exhaustion. The individual marching columns were not liberated by American troops until early May.

On March 9, 1945, Nico Rost describes the agony in the camp: "The number of dead continues to rise daily ... the death lists are longer each day. Not only in the infirmary and quarantine barracks, but in all the others as well. Block 30, the death block containing thousands of men, has already completely died out once and is again crammed full with new candidates. I fear that it will die out again. Another thousand deaths alone in this block."

11. Aerial Photo. Overview of barracks compound

On the right side of the camp road, where Barrack 5 stands, there is a sign with an aerial photograph showing an overview of the barracks compound. You can see the entire prison camp and barracks in the photo. The first two set of barracks at the beginning of the camp road were the functional barracks that were used over time for specific purposes. The barracks on the left, for example, were used as a camp library,

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a canteen for prisoners, and later, as a clerks' office. The barracks directly behind them, the so-called Messerschmidt barracks, were used in 1941 as production workshops for the armaments industry. The prisoner housing area began at the third row of barracks. On the left side are the even numbered barracks, on the right the barracks with odd numbers. You can see from the picture that there are pathways running between and connecting the first nine barracks. This marks the expanding area of the infirmary, the "camp hospital."

Medical experiments were performed on humans in the infirmary. Between Barrack 3 and 5 there stood a wagon in which low pressure experiments were conducted on prisoners on behalf of the Wehrmacht. In the infirmary area, SS doctors also used humans to conduct experiment on malaria, phlegmon, hypothermia and salt water.

At the end of the row of barracks on the right you'll see a crooked barrack: This is the prisoner brothel that was set up in 1943-44 to increase the work productivity of the prisoners for the war economy. Women from the Ravensbrück concentration camp were forced into prostitution by the SS.

Behind the prisoner barracks there was also a disinfection barrack for delousing the clothing, hutches where rabbits were bred and a camp green house. Today you will find the religious memorials there.

111. Infirmary

The infirmary was a like a small camp hospital and was even equipped with an operating room. Autopsies were performed by the SS doctors in the morgue of the infirmary. The medical care of the prisoners was insufficient from the very beginning. SS doctors usually made little effort to restore the health of a prisoner. Walter Adam reports on the treatment of the sick prisoners: "When I look back to try and find a general principle by which medical services in the concentration camp were provided, I can only find one: the more prisoners that died, the better."

By 1941 experiments were also performed on humans in the infirmary. The SS doctors conducted so-called "research" in what was referred to as the "experiment station." Working in close collaboration with war medical research, they experimented with malaria, liver aspiration, .phlegmon infections, hypothermia and low pressure. They always used prisoners for their experiments. SS doctors murdered sick prisoners by

injecting them with poison. Healthy prisoners were operated on by the SS doctors. Over 80 prisoners were killed in the low pressure chamber, where different altitudes and their fluctuating pressure were simulated. Dr. Sigmund Rascher, supported and sponsored by Heinrich Himmler, was commissioned by the Luftwaffe to conduct experiments on hypothermia. The tests caused the death of approximately 80 prisoners. Even after the Luftwaffe finally broke off the experiment series, Dr. Rascher continued to conduct his experiments under the protection of his mentor Heinrich Himmler.

112. Witness account of medical experiments:

During a visit to Dachau in 1955, Nico Rost recalls the medical experiments:

“Even today, so many years after the liberation, the visitor still feels a certain fear when he reaches the side street to what used to be Block 3. That was the barrack that prisoners feared most – the barrack for experiments, Dr. Rascher’s empire...This is where atrocities were committed that surpassed all the other horrendous crimes committed in German concentration camps. SS doctors committed them on defenseless prisoners, abused them for their so-called medical experiments. Here prisoners were placed in ice cold water until they went completely numb, often for many hours, in order to determine the average time after which it no longer made sense to search the Channel for shot down parachute jumpers. Experiments with bone transplants, phlegmon and hypothermia also were done in these barracks and led, after horrendous suffering, to an agonizing death.”

At this point Nico Rost reads from the Nuremberg court reports and publications “the statement of Dr. Blaha, a longtime prisoner who testified as witness: ‘These experiments were conducted on about 500 prisoners, some endured up to 30 hours. Most of them died. The survivors were later sent to the block for invalids and liquidated just like the victims of the low pressure experiments. I know of only two people who survived these experiments and both became mentally ill.’”

12. Camp road leading to the back area

The barracks were occupied according to the principles of the National Socialist racial ideology. German prisoners and prisoners from the western occupied countries were

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placed in the front barracks. People who from the National Socialist point of view were of lesser value were housed --and with time increasingly crammed together--in the barracks further back. This included Poles, prisoners from the Soviet Union and Jews. There were also special divisions within the area of the 28 prisoner barracks. Besides the already mentioned infirmary barrack, there were punishment barracks --an extra fenced in area for those who returned a second time to Dachau; there were the barracks of the unallocated --those who had not been assigned to a work unit and hence were particularly exposed to the terror of the SS camp--; there was a quarantine block for the new arrivals to the camp; and the barracks of the "Cloak and Dagger Prisoners"--people who had been deported from the occupied territories to the concentration camp in 1942 under the "Cloak and Dagger decree."

The inmates of the so-called "Invalids' Block" were especially at risk. Receiving reduced food rations, they were damned to just waste away and were constantly threatened by selections and invalids' transports to the gas chamber at the Hartheim Palace. The Hartheim Palace was to an extent the gas chamber of the Dachau concentration camp. It had originally been built into a psychiatric facility near Linz for euthanasia murders.

In the 1940s the Priests' Block was situated in blocks 26-30. Dachau was the central camp for priests. Primarily clergymen from Poland were sent here.

13. Religious memorials

The religious monuments can be found at the end of the camp road. In the center axis stands the Catholic Mortal Agony of Christ Chapel that was dedicated in 1960. To the right you can see the Jewish memorial and on the left the Protestant Church of Reconciliation, both of which were dedicated in 1967. Right behind the wall lies the Carmelite Convent Holy Blood, the roof of which can be seen over the wall. In the middle area before the crematoria you will find the Russian Orthodox chapel. The religious memorials are for the most part located in the area behind the prisoner barracks, where the already mentioned special facilities used to be: The clothing disinfection barrack, the camp green house, the rabbit farm and brothel. The religious memorials stand directly across from the international monument, which is located in front of the maintenance building. Each denomination offers a place for meditation and contemplation. The large number of religious memorial sites is certainly also a

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reflection of the large number of priests who were imprisoned in the camp. There is a memorial bell in front of the Mortal Agony of Christ Chapel that rings daily at 3 p.m.

131. Jewish Memorial

The Jewish memorial to the right of the Mortal Agony of Christ Chapel was dedicated on May 7, 1967. Zvi Guttmann, the architect, had designed a larger structure, but during construction it was reduced to three-quarters of its originally planned size. The structure is made of black basalt lava and slopes downward like a ramp. At the lowest point, however, light seeps through an opening in the ceiling. A menorah with seven branches made of Peki'in marble hovers above the building. In Peki'in, a place in Israel, at least one Jew should always reside, even in the most difficult of times, to symbolize the continuity of Judaism. Inside burns the "Ner Tamid," the eternal light. The railing is reminiscent of the barbed wire that was so ubiquitous in the concentration camp, and together with the ramp imbues the building with symbolism recalling the extermination of European Jewry. The following psalm verse is chiseled over the entrance to the memorial: "Put them in fear, O Lord: that the nations may know themselves to be but men. Selah. (9, 21).

132. The Mortal Agony of Christ Chapel

The Mortal Agony of Christ Chapel from 1960 was the first religious monument to be erected. Former prisoners including Johannes Neuhäusler, who was later to become the auxiliary bishop of Munich, were instrumental in getting the church built. Its official dedication took place on August 5, 1960 as part of the Eucharist World Congress. The importance of the congress lent support to the successful effort to erect a memorial site at the former concentration camp. In 1972 Polish priests who had survived in the camp hung a plaque on the back of the chapel recalling the suffering of Polish concentration camp prisoners. Polish prisoners were, after prisoners from the Soviet Union, the second largest national group to be represent among the prisoners. The chapel stands directly within the camp axis with the entrance facing the former camp. The position of the chapel and the open circular form was designed by the architect Josef Wiedemann to symbolize the liberation from captivity by Christ.

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The memorial bell, donated by Austrian survivors, bears the inscription: "In faithful memory of our dead comrades of all nations, dedicated by Dachau priests and laymen from Austria."

133. Carmelite Convent

The Carmelites' Holy Blood Convent lies directly behind the north wall. The building's white gables can be seen over the wall. You can enter the cloister through a gate beneath the northern guard tower. The nuns regard it as their duty to offer prayers of worship and atonement at this sight of immeasurable suffering and inhuman atrocities. The cloister is designed in the form of a cross. The chapel is open to visitors. Inside you will find the "Madonna of Dachau," a statue of Mary from the Priests' Barracks (Block 26) of the former concentration camp. The convent was dedicated on November 22, 1964 by former prisoners including Neushäusler, the later bishop of Munich who is buried in the convent church. The nuns also run a small shop where books and crafts can be purchased.

134. Church of Reconciliation

The Protestant Reconciliation Church was dedicated on April 30, 1967. The building is set into the ground of the memorial site leading the visitor beneath the surface. The broken and irregular ground plan consciously opposes the right-angled monotony of the camp. The steps lead down to a narrow dark entrance that opens into a light interior courtyard. At the point where darkness and light meet, there stands a steel gate made by Fritz Kuhn and inscribed with words from the 17th psalm: "Hide me under the shadow of thy wings." The architect Helmut Striffler designed the irregular rooms in juxtaposition to the ordered terror and uniformity of the concentration camp. The Reconciliation Church also contains a discussion room and a permanent member of the volunteer staff of the organization Action Reconciliation assists the Reconciliation Church in its educational work.

135. Russian-Orthodox Memorial Chapel

The Russian-Orthodox Chapel "Resurrection of our Lord" is located along a path that runs between the former prison camp and the area of the crematoria. It was dedicated

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on April 29, 1995. The chapel, which is built of wooden planks, has an octagonal shape and is set on a hill filled in part with soil from the former Soviet Union. The chapel was built by members of the west group of the Russian armed forces. Its main icon shows the resurrected Christ leading the camp inmates out of their barracks and through the gate held open by angels. The other two icons show Jesus' final prayer in the Garden of Gethsemane and Pilate presenting him to the people with the words "Ecce homo." The chapel is used both for private prayer and regularly scheduled religious services.

14. Panel showing security grounds facilities

The security grounds have been reconstructed for the visitor on this driveway to the memorial site to reflect how they looked when they were built as part of a hermetic surveillance system during the enlargement of the camp in 1937-38. In actuality, this had been the exit to the herb garden. Each component of the security system is still identifiable here, for example, the watch tower, where guards armed with machine guns were positioned 24 hours a day and the so-called death strip, which referred to the 8 meter wide strip of lawn on the inside of the barbed wire fence. Whoever stepped here was in shooting range of the guards on the watch towers. Behind it lay a 2.5 meter wide ditch followed by trip wire. Then came a four meter high electric fence and behind it stood the stone wall with barbed wire. The street was patrolled by guards. The security grounds facility was continually perfected and extended over the 12 years of the camp's existence. By the end of 1937, the staff of watch guards and dispatches made up 1,621 men of the SS Deaths' Head Division; 116 of them served duty directly in the protective custody camp. Outside of the protective custody camp, the so-called "chain of posts" was regarded as a "live" security installation. Armed guards escorted the prisoners who worked outside the camp grounds by encircling them. This often became a dangerous game of survival for the prisoners since it was not uncommon for a guard to allow one of the prisoners to fall behind the line of guards and to simply charge him with attempting to escape. The prisoner was shot on the spot. SS men received additional pay for this. The panel provides a clear view of the different segments of the security grounds facilities.

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141. What did the residents of Dachau know? Study of Psychological Welfare

Such a monstrous facility was not only there to prevent those on the inside from escaping to the outside. It also served to intimidate those on the outside. Often during visits to the camp, the question arises as to what people on the outside, the residents of Dachau or the German population in general, knew about the camp. What might they have known? In May 1945 the American troops conducted a survey among the Dachau population on this topic. The results of the study of the "Psychological Welfare Branch" placed the people questioned into three groups: the "worst" were leading SS functionaries and their families who had fled or been taken captive; then there was the "broad masses," who claimed that "they had been lied to" but in the opinion of the Americans had profited from the concentration camp; and finally, a small, very small, group of people who "had not been too cowardly to act" and who regarded the concentration camp as a disgrace. The study concludes: "There were no citizens of Dachau who didn't have the feeling that there was something dubious, terribly dubious, at the edge of their city." The conclusion suggests that given the daily routine of wartime, which brought civilians into close contact with forced laborers, this same judgment could be ascertained in every comparable small town in Germany.

15. Crematoria area in front of the bridge

The grounds of the crematoria was originally strictly divided from the prison camp. In front of the Jourhaus there was a path that branched off to the crematoria area. Only prisoners who belonged to the work commando were allowed to enter these grounds. Both the first crematorium, built in 1940, as well as the later one, known as "Barrack X" that was built in 1942-43, are preserved today. There is a small exhibition from 1968 that explains how the crematoria operated. The area was also used an execution site, as in the already mentioned case of 92 Soviet officers who were shot to death in 1944. The operation of the crematorium slowed down in 1944 as a result of a coal shortage. The corpses were then buried in mass graves on the Leitenberg hill.

If you were able to view the film "KZ Dachau" in the museum, then you can recall the pictures of heaps of prisoner corpses. This footage was taken by American troops at the end of April and early May 1945, immediately following the liberation of the Dachau camp. These pictures would imprint upon the international public an image of Dachau. The crematoria area deserves special respect as a memorial site and cemetery. This

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solemn atmosphere should also be maintained for other visitors. Please do not go pass the restricted area and into building.

151. Death in the Dachau Concentration Camp

Before the crematoria was erected in 1940, the corpses were either directly handed over to family members or buried in an area not far from the concentration camp. In most cases they were brought to the Munich West Cemetery for cremation. As the death rate increased, however, the SS had its own registry office and crematorium facility established in 1941 in order to conceal the high number of deaths.

In the archive of the Dachau concentration camp memorial site, 31,951 cases of death are documented. 13,618 of these deaths are listed in the registry offices of Prittlebach, Dachau and a few communities of the subsidiary camps. But many thousands of dead remain unknown and their numbers can only be estimated. A large number of Jewish prisoners, but also Russian and Polish prisoners who died, remain unknown, especially if they were in the subsidiary camps, where their deaths were no longer recorded. Hundreds of victims were also executed by the Gestapo as part of the so-called "special treatment" but their names and how many are not known. Nor is it known how many Soviet prisoners of war were executed in 1941 and 1942. Prisoners that died during the evacuation march as well as those that died after liberation as a consequence of their imprisonment remain nameless and uncounted. The prisoners who were registered as invalids and evacuated to Maidanek and the names of the estimated 1400 prisoners sent to Bergen-Belsen are also unknown to us.

16. Monument "The unknown Prisoner"

The monument by Fritz Koelle represents the "unknown prisoner." The area of the crematoria is a commemorative site that has been accessible to the public since before the memorial site was opened. On the left you can see the first crematorium that was built in 1940. On the right, in what is known as "Barrack X," the first exhibition on the Dachau concentration camp was presented after the war. It was closed down by the State of Bavarian in 1953. Another exhibition from the CID was on view here from 1960-1964. The first monument, erected in front of the entrance to "Barrack X" as a Jewish burial site, shows the star of David and the words "Think about how we died

here.” Next to it, the site of the former gallows is also marked. There are other memorial plaques on the grounds along the path, which also leads to the former shooting range and execution site. Here both Soviet prisoners of war and Gestapo prisoners were executed. In the back on the right, next to “Barrack X,” you will find the Jewish monument: It was originally a flat stone inscribed with the words “Grave of the thousands of unknown.” Later a gravestone marked with the name and death date of Czitron Dezsö, a well-known Jewish prisoner, was added. Next to the stone, the wooden star of David was replaced by a stone monument connecting the star to a seven branch candelabra. The words “don’t forget” are inscribed in German, English and Hebrew.

17. Barrack X

In the summer of 1942, construction began on the second crematorium, the so-called “Barrack X,” that was built to be a murder factory. It was to contain more than just four new furnaces and morgue. Behind the entrance to the disrobing room a gassing facility disguised as a shower was also constructed. The room with the four ovens set behind it. This occurred, as can be read in the first room of the exhibition, on orders of the SS Economic Administrative Main Office. Until now no evidence has been found to show that the gassing facility ever operated for mass killing. This does not discount the possibility, however, that it was used for individual experiments. The letter from Dr. Sigmund Rascher to Heinrich Himmler on August 9, 1942 that is on display in the exhibition verifies this intention. The sign in the gas chamber that states that “this gas chamber was not put into operation” refers to the unverified mass killing. Neo-Nazi propaganda still falsely claims that the American troops had supposedly ordered the surviving prisoners to build the gas chamber after liberation. Hangings were also carried out in the crematorium facility and the victims were for the most part not registered. A commemorative plaque on the wall recalls the executed female officers of the British armed forces who had parachuted down to support the resistance movement in France and were shot near the crematorium.

171. The former prisoner, Nico Rost, recalls his visit to the former Dachau concentration camp, October 1955

“The foreign visitor entered the grounds of the crematorium for the first time on April 30, 1945, one day after the liberation. A Polish prisoner was his guide at the time, a priest who had been forced to help build the crematorium. In order to reach the crematorium, the visitor used a ladder to climb a rather high wall and landed on the other side onto a very neglected lawn where a few scanty shrubs and trees stood. A robin was singing its heart out, but as we approached it flew away. We searched for it and stumbled across deep cuts in the branches that had been caused by a gallows’ rope. So this was where our friends were hanged. The sweet, nauseating odor that hung in the air in the crematoria was the same in the morgue. Half charred corpses still lay in each of the four ovens. A few corpses also lay next to the ovens, not yet stripped of their clothes, still in “zebra,” they were clearly prisoners. We also found a wooden stool, three empty cans of marmalade, an SS belt, an April 10 issue of the “Völkischen Beobachter” and a novel by Bruno Behm about Serbia: “That’s how it ended.” And today? Eleven years later? The first thing that strikes the visitor is that the lawn is tended to and a planted bed of violets and roses are in bloom.” Nico Rost, p. 378.

Audio Guide, Exhibition

The audio texts are designed to provide you with various levels of information:

1. Overview: Orientation: Basic theme and design of the room
2. Detailed information:
 - Selection: Historical theme: Dachau concentration camp as an instrument of violence; escalation of violence;
 - Selection: Assignment to Phases
 - Selection: Narrator's perspective: "The Prisoners' Route": Looking for insights; the Memorial Site as a place of remembrance and commemoration
 - Exhibition design

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m300 Overview: Exhibition – In front of the Entrance to the Museum

This is where the historical exhibition of Dachau concentration camp begins. The entrance to the museum is to the right, across from the stone plaque of the central monument by Nandor Glid, which was built in 1968. The stone plaque formulates the message of the surviving prisoners ("Never Again") as the central theme of the Dachau Concentration Camp Memorial Site. This appeal and the entrance to the museum mark the beginning of the tour, the visitor having been led to this spot by way of the historical entrance, the Jourhaus or guardhouse.

This is the point where prisoners were once forced to enter the concentration camp; nowadays though visitors can walk the same route as totally free people. The monument symbolizes the site of the former concentration camp as a place of remembrance, a memorial to terror, suffering, and survival.

The purpose of the central exhibition is to inform and explain and insights into the history of the camp. The visitor is meant to experience the camp from the perspective of those who suffered here under the terror of the Dachau regime. Hence, the recurring theme of the walk through the exhibition is "The Prisoners' Route". The last section describes the creation of the Concentration Camp Memorial Site.

Please follow the audio number system on your plan in the exhibition.

m310 Station: Overview / Small Entrance Room

Before the exhibition begins documenting the individual chapters of the history of Dachau concentration camp in detail, the extent of the National Socialist system of concentration camps is visualized in a large map. Dachau concentration camp played a specific role here as a model for the establishment of other concentration camps. However, the large map shows only the concentration camps and their most important subsidiary camps, which were subordinate to the central SS authorities, the "Inspectorate of the Concentration Camps".

The extermination camps of "Operation Reinhard", in which over 2 million Jews were murdered, but also other camps, such as the Youth Protection Camps, the so-called Workers' Re-educational Camps of the Gestapo, or the ghettos are not shown. The smaller panel on the left shows a selection of the 169 subsidiary camps of Dachau concentration camp between 1940 and 1945. Subsidiary camps were set up for every concentration camp in the last few years of the war. The prisoners worked for the most part as slave labor for the armaments industry.

w311 Detailed information 1: The Prisoners' Route (large map)

Many prisoners passed through several concentration camps all throughout Europe during the course of their persecution. From 1942 to 1945 Max Mannheimer experienced the cruelty of the camps of Theresienstadt – Auschwitz – Warsaw – Dachau.

From Dachau concentration camp he ended up in the subsidiary camps Karsfeld and Mühldorf. Mühldorf was one of the subsidiary camp complexes where the prisoners were used for underground aircraft production and subjected to murderous working conditions.

Max Mannheimer remembers his deportation from Warsaw to Dachau concentration camp. The prisoners had to walk the stretch from Warsaw to Kutno; from Kutno they were loaded into freight cars:

"Ninety prisons have to find room in one freight car. Forty-five prisoners on the one side – forty-five prisoners on the other. The center has to remain free for the two SS guards. We squat on the floor. Tightly packed. The smell of urine and excrement is unbearable. There are three dead people in the car. Crushed to death. Suffocated. Who knows how it happened? People push and shove and hit each other. The guards threaten to shoot us. Nothing helps. The space will not get any bigger. This goes on for three days and two nights. We arrive in Dachau. We breathe a sigh of relief."

w312 Detailed information 2: The Three Development Phases of Dachau Concentration Camp

(Time Line)

The exhibition describes the history of Dachau concentration camp from 1933 to 1945 in three phases, which relate to phases of National Socialist history. The Czech historian and concentration camp survivor Stanislav Zamecnik provided the basis for this in his book *That Was Dachau*. He describes there the various development phases of Dachau concentration camp as part of the SS machinery of terror.

The first part deals with the period between 1933 and 1938, when the camp was used as an instrument of terror. The aim was to segregate from society all those who were being pursued for political, racist-ideological, or social reasons. The concentration camp thus made a major contribution to consolidating and extending the power of the National Socialists. The second part - entitled "The Primacy of Extermination" - deals

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with the period between 1939 and 1942. The concentration camps became tools in the pursuance of military aims. The death toll reached monstrous proportions. The next section - "Slave Labor for the Armaments Industry" - documents the last few years of the war with Dachau concentration camp as a center for 169 subsidiary camps in Southern Germany and Austria. The turning point of the war from 1942 onwards brought about a need for forced labor in the armaments industry. At the end, of course, comes liberation. The last area of the exhibition describes the post-war development and the history of the Concentration Camp Memorial Site.

m320 Station: Overview Background History

This room documents the political and social developments of the Weimar Republic in terms of the question: How could a National Socialist dictatorship come about? This development is told in 10 segments. The first 5 segments, on the left hand side of the room, deal with the socio-political developments that led to the birth of the Weimar Republic and with the reasons for the political crisis. Segments 6 to 10, on the right, examine the political rise of the National Socialists leading to the establishment of the dictatorship in the spring of 1933.

This area of the exhibition utilizes primarily election posters to illustrate both the political atmosphere as well as the character of National Socialism in the Weimar Republic. It should be noted that election posters found widespread use in propaganda in the Weimar period. They conveyed a political message in a concise and pointed manner, polarized, contrasted, and spread half-truths.

W321 Detailed information 1: National Socialism Opposes Democracy (panel)

The following quotation of the Israeli historian and teacher Chaim Schatzker describes the essential theme of the room: demolishing the Weimar democracy as a prerequisite for establishing the National Socialist dictatorship.

"This room shows the historical background to the Third Reich. This background does not mean that everything that happened afterwards was destined to happen as it did and could not have happened in any other way. However, the seeds of anti-Semitism, racism, disregard for human dignity and the democratic order, which were sown in the period preceding the Third Reich, grew and ripened in an alarming fashion after 1933.

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Particularly instructive is the party program of the NSDAP from 1920, found in the panels in 2.6, the documentation of the Hitler putsch in 1923, found in the panels in 2.4, as well as the *Reichstagsbrandverordnung* (Emergency Decree for the Defense of Nation and State) pictured in the panels in 2.10.

w322 Detailed information 2: Depriving people of the rights (panel 2.2 Weimar Constitution; panel 2.10 *Reichstagsbrandverordnung* (Emergency Decree for the Defense of Nation and State))

The process whereby people were deprived of their rights began before prisoners were committed to Dachau concentration camp. The crucial factor in this was the abolition of the fundamental rights laid down in the Weimar Constitution in Articles 109 to 114, as listed here. The provisions of the *Reichstagsbrandverordnung* (Emergency Decree for the Defense of Nation and State) February 28, 1933 are documented in the panel in 2.10. They abolish these fundamental rights and there is no possibility to appeal.

People could now be detained on suspicion without any time limit and be hauled off to concentration camps by the police. The SA and SS became an auxiliary police force. The Emergency Decree for the Defense of Nation and State was the basis for the so-called warrant for protective custody. The exhibit across from us, the "warrant for protective custody" of Dr. Braun, demonstrates what was actually behind the state's ostensible intention of protecting itself from its political opponents.

M330 Station: Overview Shunting Room

The exhibition shows the former "*Schubraum*", or prisoner shunting room, as it was originally divided up. This is where the admission procedures took place, with the individual prisoner losing at a stroke all his personal rights, freedoms and independence as a human being. The layout of the room reflects the original architecture and the functional subdivisions of the years 1938 to 1945. Tables set up between the columns divided the room into two parts. On the side near the windows the prisoners who had just been admitted had to strip off their clothing. Standing behind the tables, SS men and camp inmates were given the task of registering the new prisoners and taking all their clothing and personal belongings.

In 2001 the exhibition designers stripped the various layers of postwar plaster and paint from the walls that had accumulated after the liberation of the camp, depending on

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what the room had been used for. There they discovered the words "smoking prohibited ", which came from the time of the concentration camp.

w331 Detailed information 1: Admission Ritual and Exhibition Design

The selection and arrangement of objects illustrate the transformation of the new arrivals into Dachau concentration camp prisoners. The large photo at the entrance shows "The Prisoners' Route" to the *Schubraum*, or shunting room. You can see prisoners who had arrived on May 24, 1933 waiting in front of the SS headquarters in the SS camp. At the end of the room a large-scale version of the picture with an overall view is shown again. On the white flags on the left private photos of the prisoners are contrasted with photos of the prisoners taken by the SS. The loss of any right to individuality that has taken place in between is illustrated by the objects in the showcases: In the first four showcases, representing the prisoners' side, you can see examples of the documents and personal belongings the prisoners were forced to hand over: passports, letters, photographs or watches. The next four showcases show SS documents that registered the prisoners and assigned them to categories. They can only be read from the other side, that of the "perpetrators". Nearby is a table that was once used here. Two large-scale photographs conclude the exhibits in this room. On the left the photograph of the newly arrived prisoners mentioned earlier, on the right the roll call of the prisoners in Dachau concentration camp in July of 1933. Both photos were made by the SS photographer Friedrich Franz Bauer and were published for propaganda purposes. The photos as well as the accompanying press report on the newly erected Dachau concentration camp, which presented everything in a favorable light, can be looked at in the files containing texts on "Propaganda and Reality" at the back of the room on the right. The propaganda message was: "The concentration camp is a re-educational camp for "*Volksschädlinge*" (enemies of the people). The propaganda glosses over the real situation of violence, terror, and humiliation.

W332 Detailed information 2: The Prisoners' Route – What Private Photos Reveal (Flag, Private Photos)

The photos from the time before imprisonment have no captions. They show various people, and how they lived, their family or professional background. They also show,

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though, how each person wanted to be represented: at a certain stage of life or in a special personal environment, such as a father surrounded by his family, or practicing his profession, as a successful or respected citizen. These private photos will be seen again in another section of the exhibition.

When we attempt to analyze what these very poignant pictures reveal, we find various groups of prisoners and how they struggled to survive through the years of terror between 1933 and 1945. Their individual fates are presented in several audio segments with the title "The Prisoners' Route" in the corresponding exhibition rooms. On the back of the flag you can see the prisoners as Dachau concentration camp inmates.

The roll call reveals the anonymity, the forced subordination, the lack of rights and degradation. The SS photographer Friedrich Franz Bauer took this picture in June 1938. It is characterized by the propagandistic intent of defaming and degrading the concentration camp prisoners.

w333 Detailed information 3: Dachau Concentration Camp 1933-38

Behind the two large photos that conclude the shunting room is told the history of Dachau concentration camp between 1933 and 1938. The first prisoners were still housed in the masonry buildings of the former Gunpowder and Munitions Factory. They were forced to alter numerous buildings, set up barbed-wire fences and watchtowers. By the end of 1933 the concentration camp had a capacity of 2,700 prisoners. The site plan from 1934 in the panels in 3.3. shows the size and installations of the first camp. The first prisoners were the politically persecuted. One of them was Franz Stenzer, whom we encountered in the private photos in the shunting room. His fate is documented in the panels in 3.3 "The First Prisoners". Franz Stenzer was a member of the Central Committee of the Communist Party and the district leadership of Southern Bavaria. Since 1932 he had been a member of the *Reichstag* (German Parliament). At the end of May 1933 he was arrested, brought to Dachau concentration camp and brutally maltreated. On August 22, 1933 he was shot by SS men "while trying to escape", according to the official lie. Against the backdrop of preparations for war, Dachau concentration camp began to be expanded as of 1936, even though the number of prisoners was dropping. The new camp complex was to provide space for 6,000 prisoners.

w340 Station: Overview, the SS until 1939

The room documents the rise of the SS as the commanders of the concentration camps. They took over Dachau concentration camp in April 1933. Further stations along the way included the camp regulations for the concentration camp as well as duty regulations for SS guard units proclaimed by the camp commandant Theodor Eicke in October 1933. "Tolerance is a sign of weakness" was the recurring motif of the regime and this was indeed the adhered-to policy. From 1934 on these camp regulations were applied to all other concentration camps. Decisive for the acceptance of the "Dachau Model" as a permanent instrument of terror was the active assistance of the SS in liquidating the SA leadership in June 1934, known as the "Röhm Purge". A few members of the SA were also murdered along with other political opponents in the camp prison of Dachau concentration camp, known as the bunker. The exhibit "Career Paths" in the panels in 5.9 show prominent SS careers that began at the SS training camp of Dachau. One example is Rudolf Höß, later the camp commandant of Auschwitz. He describes the training in the SS camp in his memoirs:

"Dachau chief duty officers and men were continuously being transferred to other camps to imbue them with the Dachau spirit. These guards from the period when Eicke was commandant in Dachau are the later prison camp officers, reporting officers and other senior camp officials in the later camps. For them the prisoners were and remained for ever: "enemies of the state".

W341 Detailed information: The Prisoners' Route – What Private Photos Reveal (Panel 5.6.)

You saw Martin Stiebel in one of the private photos in the shunting room. He was amongst the first victims of arbitrary brutal treatment by the SS guard units. After his arrest as a Communist Party official he was sent to Dachau concentration camp in April 1933. His Jewish background was reason enough for his guards to totally humiliate him. Accused of having smuggled in messages, Martin Stiebel was sent to the camp prison. On April 2, 1934 he was found hanged in his cell.

m350Station: Overview Groups of Prisoners

The fate of individual prisoners, the routes that led them to Dachau concentration camp and their assignment to various categories of prisoners by the SS between 1933 and 1939 are the theme of this room. During this period Dachau concentration camp served as part of the machinery of terror aimed at political opponents as well as against those groups in the population that were being segregated and persecuted step by step within the framework of NS racial ideology. The proportion of these groups in respect to political prisoners increased continuously as of 1936. The number of Jewish prisoners took on totally disproportionate dimensions, climbing to 11,000 after the November pogrom in 1938. Although these mass arrests were originally planned as a limited strategy to accelerate the expulsion of the Jews, many died from the brutality and harassment on the part of the SS. Most of the others were released again if they agreed to emigrate and to relinquish their assets to the so-called aryanization program. This year also saw the arrival of the first groups of Sudeten Germans and foreign prisoners at Dachau concentration camp as a result of the expansionist policies of the National Socialists. In 1938 the foreigners were primarily Austrian political prisoners. In 1939 Czech and Polish prisoners followed.

W351 Detailed information 1: Categorization of Prisoners (Panel 4.1., Display of Triangular Patches)

What do these variously colored triangular cloth patches, called "*Winkel*", mean? Why were there various colors of patches? When were these patches used? Every prisoner had to wear a patch next to his prisoner number on his prison uniform as of 1938. The color of the patch revealed the category the prisoner had been assigned to when he was admitted. Assignment to different groups of prisoners was based on the respective reasons for being sent to prison and was determined by the authority responsible for admitting prisoners. In most cases this was the Gestapo, but could also be the criminal investigation police. This categorization of prisoners and their assignment to individual groups of prisoners took place according to the political ideology that was the basis for the National Socialist terror machinery, that is, the ideology of the *Volksgemeinschaft* (national community) and racism. These admission categories were already in place before 1938. Yet, since the arrival of first political prisoners in 1933, who had been assigned the red triangular patch, more and more new groups of prisoners had been

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added. Increasing numbers of groups in the population were considered by the National Socialists to be suspicious or dangerous. Hence, the groups known as "*Bibelforscher*" (Jehovah's Witnesses) wore the purple patch, "emigrants" wore the blue patch, so-called "asocials" wore the black patch and those categorized as "limited preventive custody prisoners" wore the green patch. The green patch was usually assigned to previously convicted persons or prisoners serving a sentence, who after their release were not sent home but rather to the concentration camp. The boundaries between the assignment of the black or the green patch were often blurred. The prisoners known as "asocials" did not represent any strictly defined group. The term was considered to be a way of defaming deviant behavior of the most varied form. So, for instance, the homeless, beggars, social welfare recipients, or the unemployed could be persecuted as asocials in the same manner as prostitutes or habitual convicts. As a rule these were generally socially disadvantaged people. So-called gypsies received the brown patch and homosexuals the pink patch. However, in Dachau concentration camp both of these groups were usually given the black patch. The Star of David was also added to the patch assigned to the Jewish prisoners as of 1938. The new international groups of prisoners arriving as of 1938 usually had to wear the red patch.

W352 Detailed information 2: The Prisoners' Route – What Private Photos Reveal (4.2, 4.9, 4.14)

Here you find again several of the faces you saw in the private photos in the shunting room: Why were the men sent to Dachau concentration camp? What is known about their later fate?

Now go to the panels in 4.2.

Walter Buzengeiger was in Dachau concentration camp from December 1933 to October 1936 because of his membership in the Communist Party. He suffered torture and eight months of imprisonment in the camp prison known as the bunker. During this time he was an immediate witness to the murders in the bunker on June 30, 1944. Furthermore, it is known that he was a soldier in the *Wehrmacht* (German armed forces) from 1939 to 1945. In 1985 he began to write down his memoirs of imprisonment in Dachau.

Ludwig Göhring was arrested in mid August 1933 because of his Communist resistance and severely mistreated in the torture chamber of the Nuremberg SA. He

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was committed to Dachau concentration camp and remained in solitary confinement in the bunker for 14 months. In November 1934 he was sentenced to two years of imprisonment for resistance activities. After serving his sentence he was again sent to Dachau concentration camp and from there to Neuengamme concentration camp in 1944, where he was conscripted into the SS penal unit "*Dirlewanger*". He ended up in captivity as a prisoner of war and returned to Nuremberg in 1945. His memoirs of his period of imprisonment have been published under the title *Dachau-Flössenbürg-Neungamme. An Antifascist Biography*.

Now go to the panels in 4.9.

The Hohenberg brothers were the sons of Franz Ferdinand, the heir to the Austrian throne who was assassinated in Sarajevo in 1914. Owing to their prominence they were interned to Dachau concentration camp in March 1938. To inflict special humiliation upon them they were assigned to the latrine work detail. Their resolute behavior and sense of solidarity impressed their fellow prisoners. May Hohenberg was released in September 1938, his brother Ernst not until April 1943. Both of them survived the persecution.

Richard Schmitz, the Christian-Socialist mayor of the city of Vienna, arrived in Dachau concentration camp on April 2, 1938. He had refused to hand over Vienna's City Hall to the National Socialists. He was imprisoned here until the end of the war. He, too, managed to survive.

Now go to the panels in 4.14.

Here we again see the living room of a Sinti family. The fate of the family is representative of the suffering of Sinti and Roma who were persecuted and hauled off to concentration camps. Hardly any survived. The family father on the photo came via Auschwitz concentration camp to the Dachau subsidiary camps at the end of the war.

m360 Station: Overview Prisoners' Showers

The washing facilities in the concentration camp also had a large number of different functions. Terror was directed at the human body, men held captive, maltreated, and stripped bare. Intimacy was destroyed. The memories of those who survived this place are quite contradictory. They sometimes speak of relief after long transports or weeks

of imprisonment with one piece of soap to wash themselves with or the brief luxury of warm water.

After being admitted, the prisoners' heads were shaved, they were disinfected, showered, and sent to the barracks wearing prison uniforms. In the beginning the inmates already imprisoned also came here to shower once a week – later less often. At times the torture punishments of the camp regulations were also carried out here, such as hanging from a pole with wrists tied behind one's back between 1941 and 1942, and sometimes also flogging. If transports arrived at the camp with many dead people, the survivors as well as the dead were first collected in the showers. This was also the last Dachau station for the prisoners known as "invalids"; those who were actually sick or suspected of being so waited here to be sent to the killing center of Hartheim Castle to be gassed.

w361 Detailed information 1: Room Design

The prisoners' shower room, like the shunting room, is seen as a "key room" in the new exhibition. Here is the clearest example of how the exhibition designers wanted to reveal the original functional use of the room. The room is divided into two areas:

One area includes the washing area, now fully exposed, the reproduced wooden lattice walkways as bridges and objects related to the theme of torture punishments. The other area includes the exhibition panels on the theme of everyday life in the camp between 1933 and 1939.

Six historical photos are meant to help us to understand this spatial design. They have been set up as glass steles near the columns at the beginning and the end of the room on the edge of the exposed washing area. They show the showers in three different phases of use. The viewpoint of the observer corresponds to that of the photographer who took the original photographs.

w362 Detailed information 2: Torture Punishments and Resistance (Panel 6.8)

Violence and terror were essential features of the concentration camp. Everyday terror comprised such torture punishments as being hung from poles or beaten over the flogging trestle. They endangered the health and life of the prisoners. Survivors describe in their written memoirs as well as in their drawings the threat of torture as a fundamental aspect of everyday life in the camp. The execution of these punishments

meant barbaric pain, illness, or death for the individual; those who survived often suffered permanent damage to their health. The torture punishments were executed in the prisoners' showers between 1941 and 1942, as the treatment of prisoners became worse and terror escalated. However, the exhibition also tells here of the opportunities for solidarity and resistance.

Time and again, prisoners managed to send encoded messages as here in the case of Paul Morgan, the actor and cabaret artist. This is an extract from a letter from Paul Morgan, which carries the stamp of the camp management censor. The contents concern the longed-for emigration. It was sent on 17th July 1938 from the Dachau Concentration Camp.

“My Dearest, thank you for your third letter dated the third. Hopefully, it soon works out with your passport, but I certainly don't want to live out of your pocket for long. My needs would be very modest, since I have now seen a different side of life. Apart from thinking about the future, my thoughts always fly back to the past, in particular, that wonderful Italian trip is on my mind. Nothing can lift my spirits more or give me more hope than the thought of being with my Beatrice once more. I yearn for your next letter, my warmest greetings to all, keep your chin up and above all stay healthy in body and soul. With my most tender kisses, I am your Peter.”

m370 Station: Overview, The Primacy of Extermination, Room 7

This room illustrates the history of Dachau concentration camp from 1939 to 1942 by means of two narrative tracks. The first track documents the rapid deterioration of the prisoners' living conditions. With terror becoming more radicalized at the beginning of the war, systematic acts of murder and "selections" began. The concentration camp thus became an instrument of the occupation and war policies. This is the theme of the second track, describing the so-called *Blitzkrieg* phase between 1939 and 1942. Linked to this were the acts of persecution and extermination against the populations of the occupied countries. The systematic acts of murder of the Jewish population began with the campaign against the Soviet Union. Documented on the white flags are the individual fates of the newly arrived groups of prisoners from the occupied countries and the routes that had led them to Dachau concentration camp.

w371 Detailed information 1: Dying and Death (Panels 7.19 to 7.24)

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The prisoners' living conditions had deteriorated dramatically since the beginning of the war in September 1939. Mortality rates climbed. A crematorium complex was set up. The National Socialists used the war situation to extend their domination over the life and death of the prisoners. As of the spring of 1940 Dachau concentration camp became a place of increasing terrorization and mass murder of individual groups of prisoners, such as Jews, Poles or Soviet prisoners of war. It was also at this time that the medical experiments on prisoners began, along with the murder of over 2,000 prisoners in the gas chambers of Hartheim Castle near Linz, a killing center for the "euthanasia" program. After the invasion of the Soviet Union, over 4,000 Soviet prisoners of war were murdered in the nearby SS shooting range in Hebertshausen. This chapter on dying and death is documented above all in the sections of the exhibition from 7.19 to 7.23.

In a secret address Heinrich Himmler expressed quite clearly that the concentration camps were intended to be part of the war of extermination:

"If we do not produce the bricks and mortar here, if we do not fill up our camps with slaves – here in this room I am saying these things very clearly and openly – with slave labor, who will build our cities, our villages, our farmsteads without regard for loss of life, then after years of war we will not have the money to provide for settlements where truly Germanic people can live and take root in the first generation."

w372 Detailed information 2: The Prisoners' Route – What Private Photos Reveal

You will find more routes people followed here in the sections of the newly arrived groups of prisoners. Now go to the panels in 7.2.

The famous Czech graphic artist Vojtech Preissig ("*Voitech*") was a leading member of the resistance movement. He was arrested in 1941 and deported to Dachau concentration camp in January 1944. He died there on June 11, 1944.

The painter and publicist Josef Čapek ("*Tschapek*") belonged to the group of Czech hostages that found themselves in Dachau concentration camp for a few weeks in September 1939. Josef Čapek was then moved to Buchenwald concentration camp in September 1939, to Sachsenhausen concentration camp in June 1942 and to Bergen-Belsen concentration camp in February 1945. He died there of typhus at the beginning of April.

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Now go to the panels in 7.14:

The entire family of Ladislav Feierabend, a minister of the former Czech exile government was sent to various concentration camps. His brother Karel Feierabend as well as his two grandsons Karel and Vladimir were sent to Dachau concentration camp. All three survived. Vladimir Feierabend has been a member of the Executive Committee of the International Dachau Committee since 1990.

Now go to the panels in 7.13:

Benjamin Landau was a Polish citizen and resident in Hamburg as a wholesale wine dealer since 1920. In October 1938 he, along with 17,000 other Polish Jews, was expelled to Poland. Eight months later the Gestapo allowed him to return to Germany to obtain exit permits, and arrange for the emigration of his family. There he was arrested and sent to Dachau concentration camp in September 1940. He died there on January 31, 1941.

Now go to the panels in 7.16:

In the first few years of the war all the clergymen interned as protective custody prisoners were brought from the other concentration camps and assembled at Dachau concentration camp. This also included the Catholic priest Korbinian Aigner. He was denounced because he had regretted in his religion class at an elementary school that the assassination attempt on Hitler's life by Georg Elser had failed. In accordance with the so-called "*Heimtücke-Gesetz*" (Treason Law) he was sentenced to seven months in prison. He was subsequently sent to Sachsenhausen concentration camp. In October 1941 he arrived at Dachau concentration camp and survived the imprisonment.