Border-crossings take the form of extended border-crossings, and it can often seem that those who have crossed a national border have not really crossed the border at all. They visit or live in another country, but are bordered off from their surroundings by the symbolic boundaries of culture and language, a border which can follow the topographical contours of a diasporic or touristic community or their own bodies. Or they live on these borders they have nominally crossed, in hybrid cultures and ambivalent spaces: they have both crossed and not crossed the border. But the (il)logic of ex/internal borders may also apply to larger territories, such as those of Europe, with its historical divides between “real Europes” and “other Europes”. The location of the outer border of Europe is unsure: it may only be an outer border in one conception of Europe, and at the same time be an inner European border in another conception of Europe. Here we will be looking at Jylja Rabinowich’s debut novel Spaltkopf (2011) to see how it – both as a text in the outside world and as a representation of the world inside the text – uses rhetorical and narrative (con-)figurations order to negotiate memories of historically changing ex/internal European borders.