Meno’s paradox (Meno 80) is a complex puzzle: I argue that Plato intended us both to notice and to worry about its complexity. But Socrates says that the puzzle is eristic. I consider the locus classicus of eristic, the Euthydemus, and especially 293-7, a passage which seems to offer a distorted echo of the theory of recollection, against a background of Meno’s-paradox-like arguments at 275-8. I ask just where this leaves us in solving Meno’s puzzle, and, in particular, in understanding what it would be to know that we know.