In this talk, I discuss the surprisingly free occurrence of the presuppositional particle “lissaato” (“still”) in the active participle construction in Syrian Arabic, and draw conclusions about the status of the participle and its relation to the English perfect, to which it is often compared in the literature. Specifically, the fact that (1) presupposes what (2) and (3) presuppose (that the coffee was on the stove prior to the utterance time) suggests that (2) and (3) are structural subparts of (1), and that "lissaato" may modify these structural subparts. An investigation of presupposition projection in conditionals and other irrealis contexts supports this view.

(1) Maazin lissaat-o HaaTiT l-qahwa 3a n-naar.
Mazin still-agr putting the-coffee on the-stove
(*"Mazin has still put the coffee on the stove.")

(2) l-qahwa lissaat-a maHTuuTa 3a n-naar.
the-coffee lissaat-agr put on the-stove
(?"The coffee is still put on the stove.")

(3) l-qahwa lissaat-a 3a n-naar.
the-coffee still-agr on the-stove
"The coffee is still on the stove."

In turn, the impossibility of English “still” in perfect constructions (the translation to (1) above), indicates that the Arabic active participle construction cannot be fully unified with the English perfect. I seek to reduce the (few) differences between the two constructions to the syntactic structure of the ‘perfect’ constituent in the two languages, with consequences for the proper analysis of the English perfect.