Frame semantics comes out of traditions of empirical semantics rather than formal semantics. It is most akin to ethnographic semantics, the work of the anthropologist who moves into an alien culture and asks such questions as, 'What categories of experience are encoded by the members of this speech community through the linguistic choices that they make when they talk?' A frame semantics outlook is not (or is not necessarily) incompatible with work and results in formal semantics; but it differs importantly from formal semantics in emphasizing the continuities, rather than the discontinuities, between language and experience. The ideas I will be presenting in this paper represent not so much a genuine theory of empirical semantics as a set of warnings about the kinds of problems such a theory will have to deal with. If we wish, we can think of the remarks I make as 'pre-formal' rather than 'non-formalist'; I claim to be listing, and as well as I can to be describing, phenomena which must be well understood and carefully described before serious formal theorizing about them can become possible.