Examples of δε pointing forward

ἆρ’ ἄν τί μοι χαρίσαιο τοιόνδε, μή μου καταγελᾶν, ἐὰν μόγις μανθάνω τὰ λεγόμενα καὶ πολλάκις ἀνερωτῶ;

Would you do me a little favour, and not laugh at me if I can barely understand what you've said and ask lots of questions?

Plato Hippias Minor 364d

ὦδε δέ μοι λέγε. ἢν ἐπιθυμήσῃς ἐπί τινος τῶν τοῦ πατρὸς ἁρμάτων ὀχεῖσθαι λαβὼν τὰς ἡνίας, ὅταν ἁμιλλᾶται, οὐκ ἂν ἐῷέν σε ἀλλὰ διακωλύοιεν;

Tell me this: if you want to take the reins of your father's chariot and take it for a drive when there's a competition, would they not allow you but stop you?

Plato Lysis 208a

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Plato Lysis 208a

ἦν οὖν νόμος ὅδε περὶ ἀνθρώπων ἐπὶ Κρόνου, καὶ ἀεὶ καὶ νῦν ἔτι ἔστιν ἐν θεοῖς, τῶν ἀνθρώπων τὸν μὲν δικαίως τὸν βίον διελθόντα καὶ ὁσίως, ἐπειδὰν τελευτήσῃ, εἰς μακάρων νήσους ἀπιόντα οἰκεῖν ἐν πάσῃ εὐδαιμονίᾳ ἐκτὸς κακῶν, τὸν δὲ ἀδίκως καὶ ἀθέως εἰς τὸ τῆς τίσεώς τε καὶ δίκης δεσμωτήριον, ὃ δὴ Τάρταρον καλοῦσιν, ἰέναι.

Now in the time of Cronos there was a law amongst men which holds to this very day amongst the gods, that every man who has passed a just and holy life should go at his death to the Isles of the Blest to live in all happiness with no troubles, whereas everyone who has lived an unjust and holy life should go to the dungeon of requital and penance which they call Tartarus.

Plato Gorgias 523a1-c1

ἐν τῷδε γὰρ κάμνουσιν αἱ πολλαὶ πόλεις,

ὅταν τις ἐσθλὸς καὶ πρόθυμος ὢν ἀνὴρ

μηδὲν φέρηται τῶν κακιόνων πλέον.

Many cities struggle when good men get no more than their inferiors.

Euripides Hecuba 306-8

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Euripides Hecuba 306-8

ἐπὶ τούτῳ Κλεάνωρ ὁ Ὀρχομένιος ἀνέστη καὶ ἔλεξεν ὧδε.

At that Cleanor the Orchomenian said the following:

Xenophon Anabasis 3.2.4

εἰρομένου δέ μευ τοὺς ἱρέας εἰ μάταιον λόγον λέγουσι οἱ Ἕλληνες τὰ περὶ Ἴλιον γενέσθαι ἢ οὔ, ἔφασαν πρὸς ταῦτα τάδε

When I asked the priests whether the Greeks' account of what happened at Troy was credible or not, they gave me the following answer.

Herodotus Histories 2.118