

A woman with dark hair, wearing a dark hooded cloak, is the central figure. She is holding a human skull and some bones in her arms. The setting is dark and atmospheric, with several lit candles providing the only light source. The background is slightly out of focus, showing what appears to be a stone or brick wall and a doorway. The overall mood is somber and mysterious.

WINTEKOWA

INSPIRED BY HISTORY. HAUNTED BY LEGEND.

Written by Livia Alcalde & Pablo Patanè

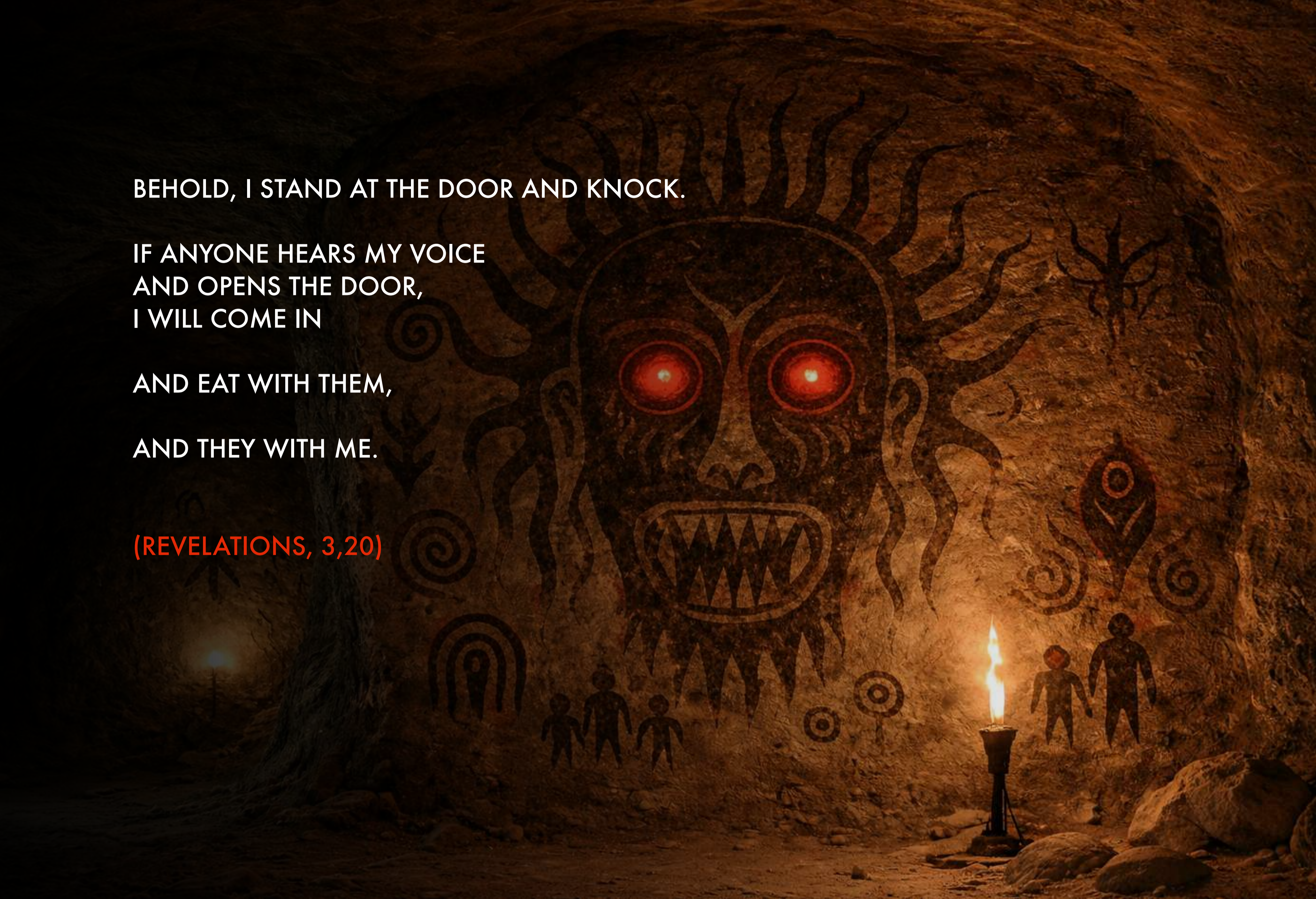
BEHOLD, I STAND AT THE DOOR AND KNOCK.

IF ANYONE HEARS MY VOICE
AND OPENS THE DOOR,
I WILL COME IN

AND EAT WITH THEM,

AND THEY WITH ME.

(REVELATIONS, 3,20)



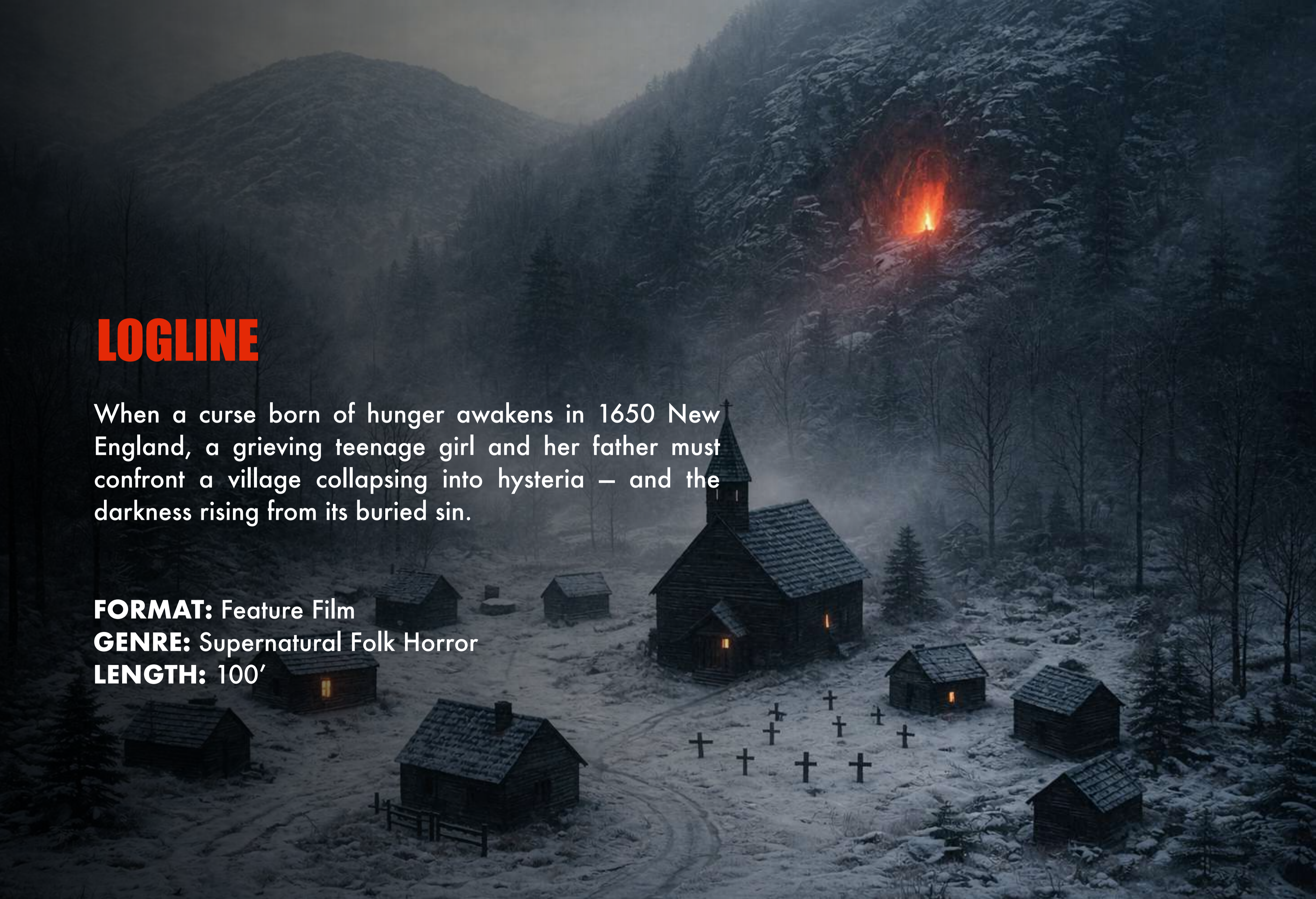
LOGLINE

When a curse born of hunger awakens in 1650 New England, a grieving teenage girl and her father must confront a village collapsing into hysteria — and the darkness rising from its buried sin.

FORMAT: Feature Film

GENRE: Supernatural Folk Horror

LENGTH: 100'





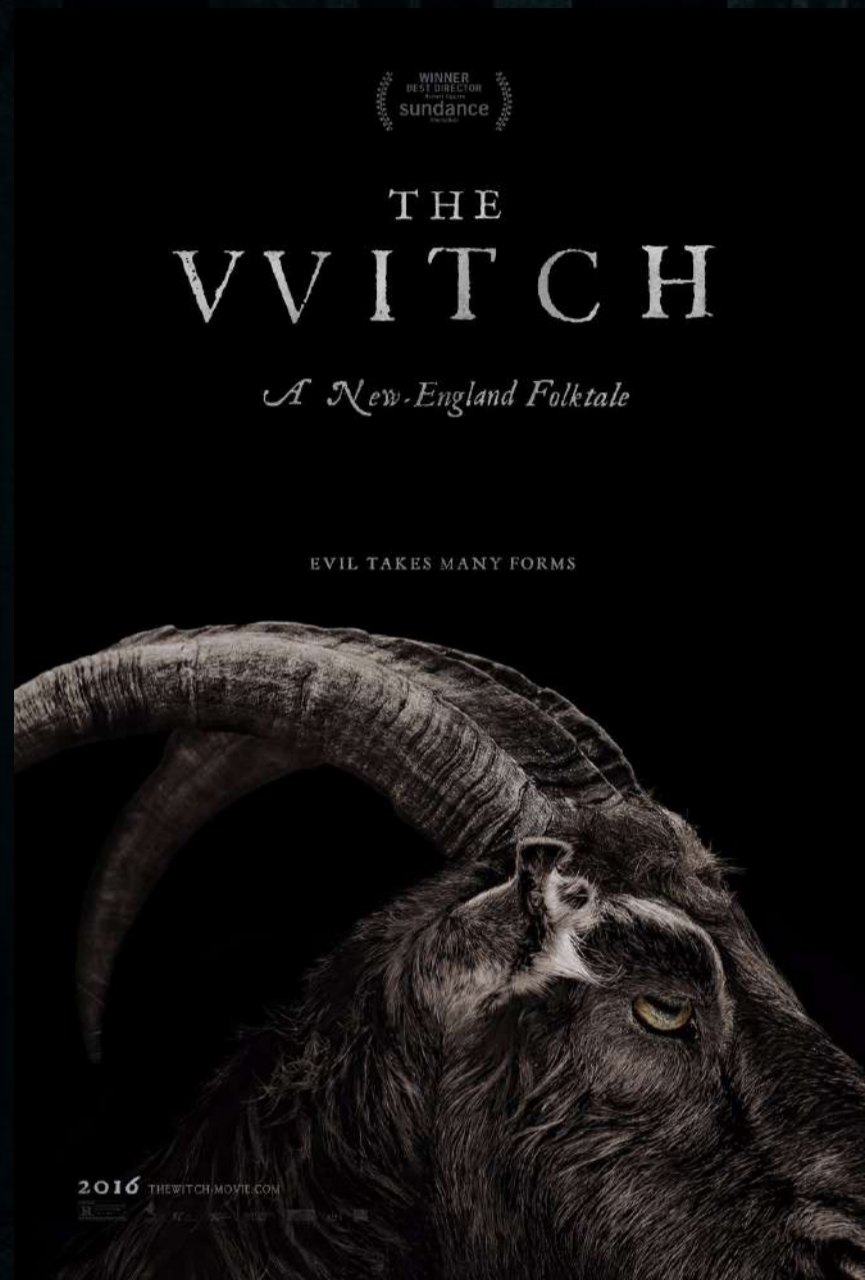
THE FEEL

In 1650 New England, a Puritan village survives a winter it refuses to name. When hunger returns, the past rises with it.

Wintekowa blends the spiritual dread of *The Witch* with the visceral realism of *The Revenant*: guilt, faith, and snow, no way out.

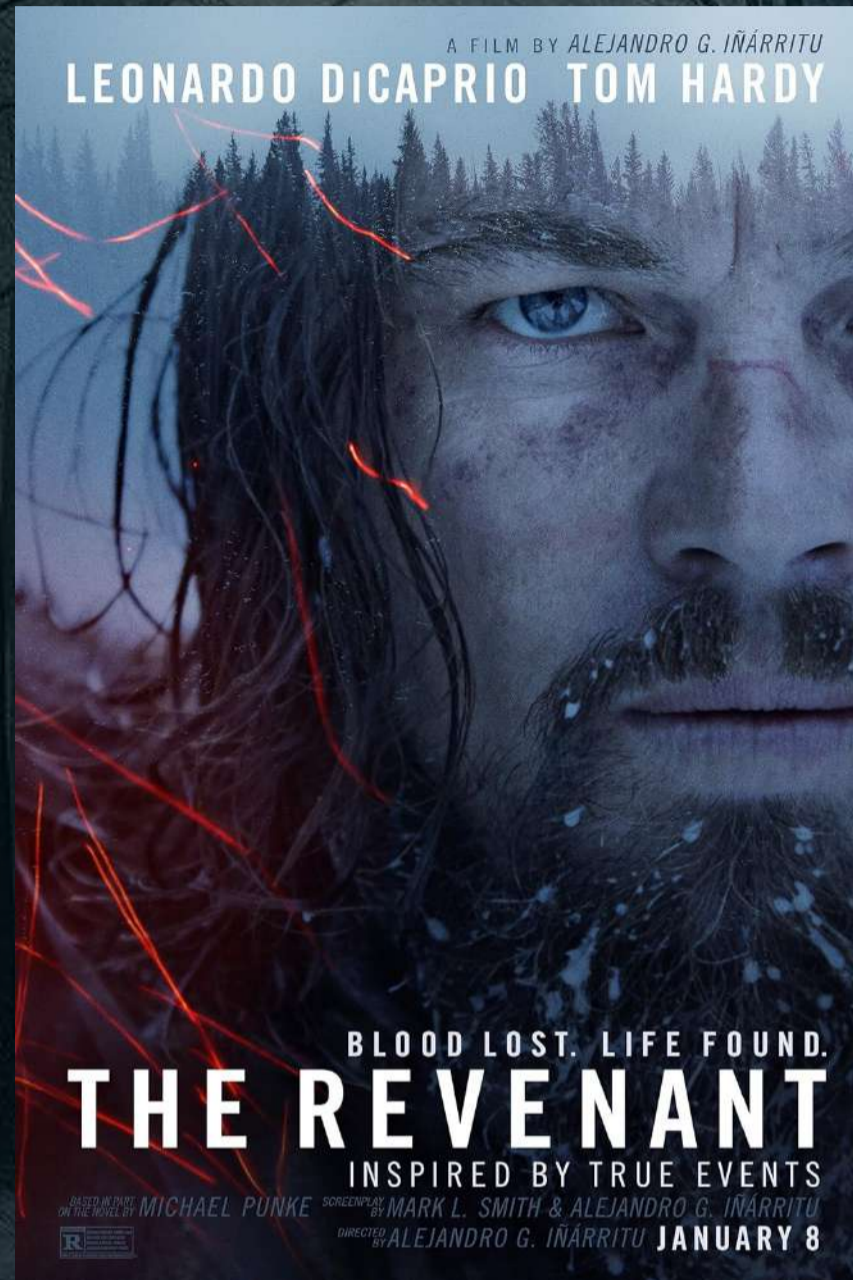
At its center: a daughter trying to save her father... until she learns that salvation can mean letting go.

COMPARABLES



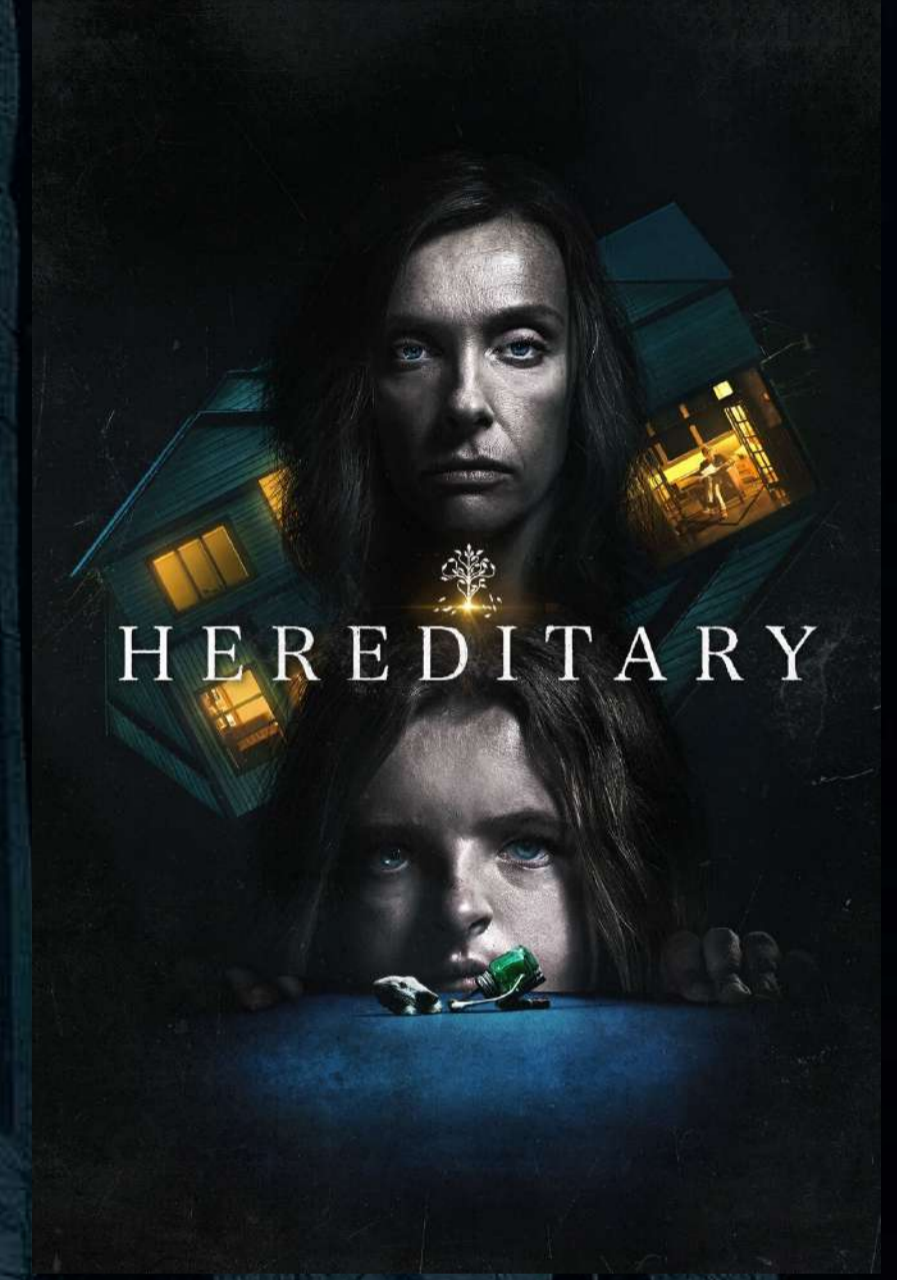
The Witch

Puritan paranoia,
isolation, religious fear



The Revenant

Survival, harsh nature,
human fragility



Hereditary

Family trauma, secret guilt,
sacrificed innocence

Wintekowa blends historical realism, physical survival, and intimate family horror:
intimate in emotion, brutal in consequence.

THE LEGEND

Wintekowa draws from **Algonquian** and **Abenaki** traditions, where a spirit born of starvation enters human bodies and turns hunger into madness.

We're not treating it as a 'demon that arrives,' but as what wakes up **when a community buries what it's done.**

(Sources: Smithsonian Institution)



PLOT OVERVIEW

Bethlehem, 1650.

During harvest celebrations, two sisters devour an infant. Their mother **Meryl** sends for her brother, **Dr. James Wilbur**, before witch-hunter **Judge Von Kramer** can reach the village.

Years earlier, Von Kramer burned James's wife. This time, James refuses to stand by. He arrives with his daughter **Hope**, who sees this as a chance to protect what remains of her family.

When the Judge rides into Bethlehem, faith turns into accusation. James defies him. Hope begins to see what the others refuse to name.

In the woods, she is attacked. Saved by a native woman named **MetOak**, shadowed by a silent boy, Hope becomes the only one moving toward the truth, while the village moves toward blame.

As the first snow falls and the dead begin to rise, Hope leads the survivors toward the caves—the place where Bethlehem committed **its unforgivable sin**.

A small, rustic wooden cabin with a steeple, covered in snow, with a warm light glowing from a window. The cabin is situated in a snowy, wooded area. The steeple has a cross on top. The cabin has a gabled roof and a chimney. The windows are small and rectangular. The overall scene is dark and atmospheric, with a heavy snowfall or blizzard. The cabin is the central focus, and the warm light from the window provides a stark contrast to the cold, blue-toned environment.

THE WORLD

A land of blizzards and silence, faith and frostbite.
The forest looms like a cathedral; the cave, a tomb.

Fire and snow, mercy and madness, chase one
another through the storm.

A dark, atmospheric scene of a cave. In the upper left, a torch with a bright flame is held against a rock wall. In the center, a human skull is visible, resting on a surface. The overall lighting is dim and moody, with a focus on the skull and the torch's light.

THE CURSE

During the previous winter

Famine drove the settlers to madness.

A Native family sought shelter in the caves.

The villagers killed them. *They ate them.*

Only the boy escaped for a time. He died in the snow.

Meryl buried him with his amulet.

Today

Returning to the caves reopens what was never faced.

Hope realizes the boy's spirit has led her there for a reason.

She brings his amulet back to the cave, to the remains of his family, reuniting what was torn apart.

The innocent are finally laid to rest.

But the Wintekowa is not the murdered family.

It is what the village became *the night it chose to survive at any cost.*



THE TRAGEDY OF HOPE

Hope and her father James are bound by grief:
the memory of Hope's mother, burned as a witch.

Their love is deep, but shadowed by guilt, each
trying to save the other from a world that punishes
compassion.

Hope's journey is one of courage and release.
James seeks logic in a world ruled by fear.

Only through sacrifice can they find peace.

A man with a white beard and a dark hat, wearing a dark suit and tie, stands in the foreground. He is looking towards the camera with a slight smile. In the background, a large bonfire is burning brightly, with a wooden cross on top. The scene is set at night, with a dark sky and some snow on the ground.

THE EVIL OF BELIEF

Judge Von Kramer is conviction turned predator: the same zealot who burned Hope's mother now calls for the flames again.

In Wintekowa, religion is a weapon: turning hunger into heresy, survival into sin.

The villagers pray louder as the wind rises, their hymns devoured by the storm.



THE FINAL TWIST

Hope's journey is not what it seems.

What begins as survival becomes a passage.

In the ending we understand the truth:
Hope died when she fell beneath the ice.

The second half is unfinished business between
the living and the dead.



THE TRUE HORROR OF JAMESTOWN

In 1609–1610, the colony of Jamestown starved.

Archaeology later confirmed what the records only hinted: survival cannibalism.

Wintekowa stands in that same historical shadow: where hunger disrupts moral order.

Sources: National Geographic; Smithsonian Magazine & Smithsonian Institution press release; Historic Jamestown (Jamestown Rediscovery).

WHY US, WHY NOW?

We were drawn to the concept of a community that survives something unbearable, and chooses silence over truth.

But at its heart, this is a story about a father and a daughter who refuse to lose each other. We both lost our fathers too early. Writing *Hope* digging her father out of the grave was not symbolism.

We like to explore stories where people must decide whether to remain human. *Hope* chooses to stay.

That is the question we keep returning to as writers:

When fear takes over, what do we protect?

Our lives, our belief?

Or each other?

The Authors

CONTACT & CREDITS

Conceived as a physically grounded, performance-driven horror.

*Development materials, treatment,
and full script available upon request.*

Written by:

Livia Alcalde & Pablo Patanè

Current status:

In development.

Available for producing partners / open to attachment.

We will work with Native consultants.

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